

THE ANITEPAM BULLETIN

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ANGLICAN CONSULTATIVE COUNCIL SEEKS WAY FORWARD FOR COMMUNION AT ITS JAMAICA MEETINGS

Members of the Anglican Consultation Council (ACC) ended their May 2-12 meeting in Kingston, Jamaica, with a sense of hope and commitment to the Anglican Communion, the Anglican Communion News Service (ACNS) and the Episcopal News Service (ENS) report.

Anglican Church of Southern Africa Archbishop Thabo Makgoba told ENS that he is comfortable with 'either leaving here afraid or leaving here full of hope, because this is God's church and the story of God's gospel actually reflects the nature of our communion and the fact that there will be times we wrestle, but the good news is we serve a wonderful God.'

'We are on a journey and we should never jump off the boat and we should never go for quick solutions, but we should wrestle together as we try to reveal who God is in Jesus Christ as we build the body of Christ in the here and now,' Makgoba said.

Episcopal Church (USA) clerical representative Ian Douglas, who has been associated for many years with the Seminary Consultation on Mission which contributed to the foundation of Anitepam, said he leaves Kingston 'guarded and hopeful.' The meeting's engagement with people from all over the communion 'who are doing the real work of the church on the ground has been tremendous,' he said.

While the ACC expended a lot of energy considering the current and future shape of the Communion, Archbishop of Canterbury Rowan Williams acknowledged that 'for 90 percent of Anglicans across the world,' those debates over structure and the shape of the Communion don't matter to their service in mission.

'People will do the work of God as they see fit in prayer and in dedication in their local settings,' he said. 'For those local settings to be most fully enriched by that presence of the body of Christ, spiritually and also materially, I believe very strongly that it is better to have a closer communion relationship than not. I believe that with all my heart—that is for the health of our global communion.... God finds ingenious ways of getting around our ecclesiastical dead-ends, as history suggests.'

The addition of discernment groups to the ACC's usual format drew praise from many of the representatives. Those groups were modeled on the small-group process, known as *indaba*, used during the Lambeth Conference in 2008 in Canterbury. Based on a Zulu concept, *indaba* means purposeful discussion and refers to a group meeting where differences can be aired and a consensus agreement reached.

Williams said in his news conference that the process 'in which very tough issues can be confronted without having to take votes proved very constructive.'

After the often-confusing May 8 votes on the proposed Anglican covenant (*see page 3*), Diocese of Auckland Bishop John Paterson, outgoing ACC chair, and John Rees, the ACC's legal advisor, said that the ACC's process of debate has moved in the last 10 years away from a 'western parliamentary model' towards one that attempts to achieve consensus and allows the broadest range of voices to speak.

During his presidential address on May 11, Williams suggested that, while in Kingston, the council learned that 'we are not good at resolution passing.' Still, the ACC passed 40 resolutions. (*See pages 7-8.*)

The 11-day event opened and closed with the Eucharist. Close to 8,000 people attended the opening. It was seen as a national event as all

continued on page 3



*Drummers at the opening Eucharist
Photo courtesy of ACNS*

IN THIS ISSUE OF THE BULLETIN

View from Malawi	2
Anglican Covenant	3
People	4-5
Resources	6
ACC resolutions of interest	7-8

THE VIEW FROM MALAWI

ANITEPAM

The African Network of Institutions of Theological Education Preparing Anglicans for Ministry (ANITEPAM) seeks to strengthen the ministry of theological education throughout Africa.

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ANITEPAM is committed to fostering communication about theological education throughout the continent. Members are encouraged to enter into correspondence with members of our Governing Council.

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In the general elections here in Malawi this month, President Bingu wa Mutharika and his Democratic Progressive Party won a landslide victory. What is special in this year's elections is that they were conducted in a very peaceful manner before, during and after the election process, something that is missing in most countries in Africa.

Another aspect which is so new in Malawi's politics is that the voting was not based on regional or ethnic groupings as has been the case in previous elections. This year the President got large numbers of votes throughout the entire country. This means that Malawi politics has come of age. The President's running mate was Joyce Banda, and she becomes the first lady vice president in the history of Malawi since our independence forty-five years ago.

The DPP-led government has been re-elected to power because of its sound development policies. A country that previously had been starving, Malawi now is registering food surpluses continuously. Our economy has grown beyond expectation.

It is the hope of all Malawians that in the next five years, the country will be taken far in terms of this development, and will remain one of the most peaceful countries in the world.

Meanwhile here in the Church, the Rt. Rev'd Brighton Vitta Malasa has become one of the youngest bishops in the Anglican Communion. He will be thirty-four years old in July.

In 2008, the Diocese of Upper Shire failed to elect a bishop through the normal process, and at the end of the year, Fr. Malasa was appointed Bishop of Upper Shire by the House of Bishops of the Church of the Province of Central Africa, which comprises Malawi, Zambia, Botswana and Zimbabwe.

Despite protests from certain quarters in the diocese, his appointment was confirmed by the Court of Confirmation in Malawi in April. He will be consecrated Bishop on 7th June.

Let us pray for him as he has big challenges on his way to serving the diocese.

Let us pray, too, for our own ministries, as we prepare people of faith for leadership in the Church and leadership in our nations.

Martin Mgeni
Corresponding Secretary

ANGLICAN COVENANT NEEDS MORE WORK, ACC SAYS

The representatives of the Anglican Consultative Council decided on May 8 that the Ridley Cambridge Draft of an Anglican covenant needs more work before it can be presented to the Communion's provinces for adoption.

After a long day of debate, the ACC agreed that an Anglican Communion Covenant may provide an effective means to strengthen and promote our common life as a communion. They asked the Archbishop of Canterbury, in consultation with the Secretary General, to appoint a small working group to consider and consult with the provinces on Section 4 (the section dealing with the resolving of disputes) and its possible revision, and to report to the next meeting of the Joint Standing Committee, about six months from now; and asked the Joint Standing Committee to then approve a final form of Section 4.

The process would then continue with the Secretary General's sending the revised Ridley Cambridge text only to the member churches of the Anglican Consultative Council for consideration and decision on acceptance or adoption by them as the Anglican Communion Covenant. The hope is that those member churches would report to the next ACC gathering, anticipated in 2012, on the progress made in the processes of response to, and acceptance or adoption of, the Covenant.

The council had originally been asked to send the entire text to the provinces for adoption. However, some members were concerned about the practicalities of the processes outlined in Section Four, 'Our Covenanted Life Together,' which attempt to provide a method for resolving disputes in the Communion. Much of the concern centered on a paragraph that says that 'it shall be open to other Churches to adopt the Covenant' because it lacked a definition for 'other churches.' The ACC members were also concerned about the lack of time for their provinces to respond to the Ridley Cambridge Draft between the time it was released on April 8 and the May 2 start of the ACC meeting. The Covenant Design Group had released the two previous drafts with longer comment periods.

The members agreed 33-30 to ask for more work on Section Four. Anglican Communion Secretary General Kenneth Kearon called the decision to ask for more input on Section Four a 'reasonable compromise.'

Dato Stanley Isaacs of the Church of South East Asia echoed many when he said that the council faced 'a defining moment for the Communion, a moment that we either grab it or we don't.'

Retired Province of the West Indies Archbishop Drexel Gomez, who headed the Covenant Design Group, had predicted that if the ACC did not agree to

send the covenant to the provinces for their adoption, 'there will be clear breaks in the communion after this meeting.'

Archbishop Williams characterized the ACC's choices as 'more or less communion, integrity and cohesiveness.' He said during his presentation that the Anglican Communion had to decide what it wanted to be: 'a system where Anglicanism is a far more dispersed family in which we no longer in any way make that claim that we can act as a unit in the Christian world' or one that is 'more cohesive and more theologically aware' and acts more like a unified church.

The idea for an Anglican covenant was first cited in the 2004 Windsor Report and has been supported by all the Instruments of Communion as a way for the Anglican Communion to maintain unity amid differing viewpoints, especially on human sexuality issues and biblical interpretation.

The Ridley Cambridge Draft's first two sections, 'Our Inheritance in Faith' and 'The Life We Share with Others: Our Anglican Vocation,' are little changed from the two previous drafts of the covenant. The third section, 'Our Unity and Common Life,' attempts to outline how Anglican churches relate to each other. The fourth section, 'Our Covenanted Life Together,' provides a method for resolving disputes in the communion.

ANGLICAN MEETINGS IN JAMAICA

(Continued from page 1)

Anglican churches on the island closed to enable their members to attend the service, which was also broadcast live on television. The Governor General, political leaders, interfaith representatives and ecumenical guests were all part of the processions that entered the National Arena to loud applause and welcoming shouts. Numerous drummers and two young women dancing a welcoming ceremony greeted the entrance of the Bishops of the Province of the West Indies and the Archbishop of Canterbury.

The closing Eucharist was held at The Cathedral of St. James in Spanish Town – the oldest Cathedral in the British Caribbean. The first Anglican Church building was destroyed by hurricane in 1712 and rebuilt in 1714.

During the closing service Bishop James Tengtenga, chosen chair of the ACC (*see p. 5*), and the newly elected members of the Standing Committee were commissioned. Bishop John Paterson, the Bishop of Auckland New Zealand and the retiring chair, preached.

In his homily he reflected on his years of service and spoke directly about ACC-14. 'Our meeting has been

characterized by some rigorous debates, but with respect and even affection across the floor of the house. As your outgoing Chair, I have been deeply grateful for that. And that surely is one of the many gifts that we can return home with, knowing that the ACC has met well, and the renewed confidence we can have in the strength and the life of the Anglican Communion.'

He also had the privilege of announcing that the next ACC meeting (ACC-15) will be held in his home province of The Anglican Church in Aotearoa, New Zealand and Polynesia.

The ACC is the Anglican Communion's most representative decision-making body and includes bishops, clergy and laity. While it has no jurisdiction over the provinces of the communion, it makes policy, approves the Anglican Communion Office's budget and encourages the communion's members to engage together in mission and ministry.

Adapted from the Anglican Communion and Episcopal news services.

PEOPLE

FORMER ANITEPAM COUNCIL MEMBERS CHOSEN IN EPISCOPAL ELECTIONS

BISHOP HENRI KAHWA ISINGOMA CHOSEN ARCHBISHOP OF THE CONGO

The Anglican Church of the Congo has elected **Bishop Henri Kahwa Isingoma** of the Diocese of Boga as its next primate. Bishop Isingoma served on Anitepam's Governing Council for many years, representing Francophone Africa. He was then Directeur of the Institut Supérieur Théologique Anglican in Bunia.

He will succeed Archbishop Fidèle Dirokpa, who has served as primate of the French-speaking province since 2003.

Isingoma was elected during an April 28 bishops' retreat in Goma out of a field of two nominees. He received four of the seven votes cast in a secret ballot. The other candidate was Bishop Masimango of Kindu, who also serves as dean of the province.

Isingoma became Bishop of Boga in April 2007 after having previously served as Bishop of Katanga. He is a member of the Anglican Consultative Council, one of the Instruments of Communion in the Anglican Communion.

The bishop has a particular interest in the place of French-speaking Anglicans within the Communion. Under Anitepam's auspices, Isingoma organized the first international conference of French-speaking Anglicans, held in Limuru, Kenya, in 1996. It led to the creation of an association called *Rencontres-International* which maintained and developed ties among French-speaking Anglican churches in the world.

The Anglican presence in the Congo was established by Ugandan evangelist Apolo Kivebulaya in 1896. Following independence in 1960, the church expanded and formed dioceses as part of the Province of Uganda, Burundi, Rwanda, and Boga-Zaire. The new province was inaugurated in 1992 and changed its name in 1997.

A date has not yet been set for Dirokpa's retirement or Isingoma's enthronement, according to the Episcopal News Service.

CANON CHAD GANDIYA TO BE NEW BISHOP OF HARARE

The Church of the Province of Central Africa (the Anglican Church in Botswana, Malawi, Zambia, and Zimbabwe) has elected the Rev'd **Canon Dr. Chad Nicholas Gandiya** as the new Bishop of Harare, Bishop William Mchombo, the Acting Provincial Secretary, reports.

Canon Gandiya is presently the Africa Regional Desk Officer at the United Society for the Propagation of the Gospel (USPG), based in London. In his role he has the responsibility in mutually representing the society and the churches in Africa and the Indian Ocean to each other.

He was one of the organizers of the consultation in 1991 that led to the creation of Anitepam, and for many years he served as chairperson of Anitepam's Governing Council.

'I am humbled and at the same time honoured to be elected as Bishop of Harare, a diocese I have known well and served for many years,' he said in a USPG news release. 'The challenges that face this diocese and country are enormous, but not insurmountable, and I know that I can only meet them with the Grace of God and the support of the clergy of the diocese and my family.'

The Rt. Rev'd Michael Doe, General Secretary of USPG, said that he 'can think of no better person to bring leadership and reconciliation to this troubled diocese.'

Previously Canon Gandiya worked in the Diocese of Harare as a parish priest and later as principal and lecturer at Bishop Gaul Theological College. Archbishop of Canterbury Rowan Williams recently appointed him a 'pastoral visitor' to assist in healing and reconciliation given the current tensions in the Anglican Communion.

The Province's Elective Assembly, composed of six clergy and six lay persons from the vacant diocese chosen at their last synod, three clergy and three lay persons from the Province and three bishops in addition to the Dean of the Province chose Canon Gandiya in 2nd May in Harare. His consecration is scheduled for 25th July.

BISHOP ELIUD W. WABUKALA TO BE NEW ARCHBISHOP OF KENYA

The Anglican Church of Kenya has elected **Bishop Eliud W. Wabukala** of the Diocese of Bungoma as its next primate, the Anglican Church of Kenya and the Episcopal News Service report. Wabukala, 58, will succeed Archbishop Benjamin Nzimbi, who has served as primate since 2003 and will retire on June 30.

Wabukala was elected April 24 at All Saints Cathedral, Nairobi, out of a field of four nominees. The other three candidates were bishops Stephen Kewasis of Kitale, Samson Mwaluda of Taita Taveta, and Joseph Wasonga of Maseno West.

Wabukala was consecrated in October 1996 as the first bishop of Bungoma, where he has served for the last 13 years. He will be enthroned on Sunday, July 5, at All Saints Cathedral, Nairobi.

Kenya's *Standard* newspaper reports that in his acceptance speech, Wabukala said that he 'will continue from where my predecessor left.... I call for reconciliation and harmony in all dioceses.'

PEOPLE

BISHOP JAMES TENGATENGA ELECTED CHAIR OF ANGLICAN CONSULTATIVE COUNCIL

On Friday, May 8, the Anglican Consultative Council broke into enthusiastic applause with the announcement that the **Rt. Rev'd James Tengatenga** was elected as the new chair of the Anglican Consultative Council. Bishop James has a wide variety of experience in the Communion. Most recently he served as a member of the Design Group for the 2008 Lambeth Conference.

Bishop Tengatenga was born in Kwekwe, Zimbabwe in 1958. He did all his pre-college education in Zimbabwe. In 1979 he began theological training and priestly formation at Zomba Theological College in Malawi, after which, in 1982, he continued theological training at the Episcopal Theological Seminary of the Southwest at Austin, Texas, in the USA.

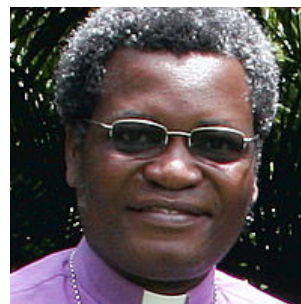
On graduating with an M.Div. degree in 1985 he returned to Malawi and was ordained deacon at St. Thomas Church in the Diocese of Lake Malawi by Bishop Peter Nyanja. In addition to parish ministry, he was also the diocesan youth worker and diocesan training chaplain. After eight years of parish ministry he joined the faculty at Zomba Theological College, and after four years there, he joined the faculty of the Department of Theology and Religious Studies at the University of Malawi. He has a Ph.D (Church and State Relations) from the University of Malawi.

In 1998 he was consecrated Bishop of Southern Malawi.

The bishop has been involved in HIV ministry in Malawi. He has also chaired the Malawi Council of Churches.

Within the Anglican Communion Bishop Tengatenga is a member of the Anglican Consultative Council and of the Joint Standing Committee of the ACC and the Primates Meeting of the Anglican Communion. He represents the ACC on the Board of St. George's College, Jerusalem, and is a member of the Inter-Anglican Standing Commission on Ecumenical Relations.

He is joined on the Joint Standing Committee by fellow Africans **Mrs. Philippa Amable** (West Africa) and **Ms. Nomfundo Walaza** (South Africa).



*The Rt. Rev'd James Tengatenga
Photo courtesy ACNS*

WORLD COUNCIL OF CHURCHES NAMES NOMINEES FOR GENERAL SECRETARY

The **Rev'd Daryl Balia**, a South African Methodist who is international director of Edinburgh 2010, an event to mark the centenary of the World Mission Conference that took place in Edinburgh, Scotland, and the **Rev'd Canon Kenneth Kearon**, an Irish Anglican who has been secretary general of the Anglican Communion since 2005, have been identified as among a list of six names by a committee seeking a new general secretary for the World Council of Churches, according to Ecumenical News International.

The current general secretary, the **Rev. Samuel Kobia**, a Methodist from Kenya, announced in 2008 he would not seek another term. The WCC has said his successor will be named at the end of August.

NEW DIOCESES IN SUDAN

Archbishop Daniel Deng Bul has inaugurated two new dioceses in the Episcopal Church of the Sudan. The creation of the dioceses of Pacong on March 12 and Akot on March 13 takes the number of dioceses in the province to 27. Both new dioceses were formed out of the Diocese of Rumbek.

The **Rt. Rev. Joseph Maker**, an assistant bishop in the Diocese of Rumbek, has been nominated as bishop of the Diocese of Pacong. The **Rt. Rev. Isaac Dhieu**, also an assistant Bishop in the Diocese of Rumbek, has been nominated as bishop of the Diocese of Akot.

TRINITY CHURCH, WALL STREET, GRANTS

Colleagues in African provinces drafted proposals that led to a series of grants from **Trinity Church, Wall Street**, which on several occasions has supported Anitepam's ministry. The February grants were announced after we went to press with our February issue. Here we are also noting African grants from last November.

The Trinity Grants Program awarded the **Anglican Consultative Council** \$255,000 over three years to fund the Theological Education Commission. They also allocated \$60,000 over six months to hold consultations with African partners in Zambia and Ghana to review the current Trinity Grants' Global South programme emphases.

Within Africa, the **Diocese of Kumasi**, in Ghana, is to receive \$96,500 to train seventy young women in dressmaking, catering, hairdressing and business management and establish a microloan system for 250 women; the **Diocese of Shinyanga**, in Tanzania, \$28,500 to purchase grinding mills; the **Diocese of Southern Nyanza**, in Kenya, \$136,000 to establish a savings and loan program with women and youth in the diocese; the **Diocese of Muyinga**, in Burundi, \$61,000 to support resettled Burundian refugees through agricultural training and supplies.

Trinity Grants also provided the **Episcopal Church of Sudan** with \$60,000 to conduct a retreat for the Sudanese bishops and their wives; the **Province of Congo**, \$55,000 as general operating support; and the **Diocese of Kajo-Keji**, in Sudan, \$50,000 to establish a holistic HIV/AIDS prevention program.

BOOKS FOR OUR LIBRARIES

FREE BOOKS ON AFRICAN CHURCH HISTORY... BUT YOU HAVE TO APPLY FOR THEM!

As we announced last November, ANITEPAM is completing its grant programme of books for African Anglican or ecumenical theological college libraries with an offer of several titles in African church history. **We need to hear from you at once if you are interested.** Here are the titles:

Adrian Hastings, *The Church in Africa, 1450-1950* (Oxford: Clarendon Press, 1994).

Adrian Hastings, *A History of African Christianity, 1950-1975* (Cambridge: Cambridge University Press, 1979).

Elizabeth Isichei, *A History of Christianity in Africa: From Antiquity to the Present* (Grand Rapids: W.B. Eerdmans, 1995).

Bengt Sundkler, *A History of the Church in Africa* (Cambridge: Cambridge University Press, 2000).

If you are interested, here is what you need to do:

1. Examine your library holdings to see if you have the titles below. If you do, please do not request a second copy.
2. If you are missing any of these titles, inform the Rev. Martin Mgeni, ANITEPAM's Corresponding Secretary, of your interest at secretaryanitepam@Malawi.net, or by mail at the Malawi address on page 2.
3. Provide Fr. Mgeni with the appropriate postal address to which the books are to be sent. Note that the books are to be shipped to a library, not an individual.
4. Provide Fr. Mgeni with any particular notation (e.g., 'Library Donation,' 'Book Gift,' etc.) to be placed on the package if such is needed to minimise or eliminate customs duties.
5. As several of these titles are especially expensive, we may not be able to provide you all of the titles you request. Please therefore indicate your first and second choices.
6. Note that ANITEPAM will cover the cost and postage of the book(s). The theological college will be responsible for any additional charges, including customs duties.

MAJOR ANGLICAN ECUMENICAL REPORT RELEASED

A comprehensive account of the Anglican Communion's ecumenical work has been published by the Anglican Communion Office, the Anglican Communion News Service reports.

The Vision Before Us: The Kyoto Report of the Inter-Anglican Standing Commission on Ecumenical Relations 2000-2008 records the Commission's work of maintaining an overview of the Anglican Communion's engagement with Christians of other traditions, and of giving encouragement and advice to the ecumenical activities of the Communion and the provinces.

The book contains all the resolutions of the Commission, along with its statements, papers, advice and other key texts. These include an extended study on Holy Orders in Ecumenical Dialogues and Guidelines on Ecumenical Participation in Ordinations. It details all the Communion's bilateral and multilateral dialogues, as well

as various regional developments, and the ecumenical dimensions of other areas of the Communion's life.

All these are accompanied by thorough commentary and analysis, provided by the compiler and editor, the Rev'd Sarah Rowland Jones, Research and Ecumenical Advisor to the Archbishop of Cape Town, and a member of the Commission throughout its term.

Of particular importance is the development of 'Four Principles of Anglican Engagement in Ecumenism,' which are offered to the Communion for consideration and further development. The book is intended as a key resource and handbook for those with an interest in ecumenism and associated questions of faith and order. It is highly recommended for theological college libraries.

Copies are available at the Anglican Communion Office. Contact neil.vigers@anglicancommunion.org. Pp. 256. Price, £8.99.

BOOKS OF INTEREST FROM ORBIS

Andrew Walls and Cathy Ross, *Mission in the 21st Century: Exploring the Five Marks of Global Mission*. A variety of African authors contributed. The 'five marks' are from the Anglican Communion. Maryknoll, NY: Orbis Books, 2008. US\$25.

Stephen B. Bevans and Roger P. Schroeder, *Constants in Context: A Theology of Mission for Today*. This missiological study is historical in nature, from biblical times through the early church and up to the present. Orbis, 2004. US\$30.

Agbonkhianmeghe E. Orobator, *Theology Brewed in an African Pot*. This book creatively presents the major themes of Christian doctrine while clarifying differences between African and Eurocentric views of religion. Each chapter ends with discussion questions. Orbis, 2008. US\$20.

ACC RESOLUTIONS OF INTEREST TO THEOLOGICAL EDUCATION

Many of the resolutions adopted by the Anglican Consultative Council in Jamaica deserve reflection by our theological education programmes. For example, our students could benefit from a discussion of the nature of mission, of the 'five marks,' and of the decision to add a sixth. And, our institutions should contribute to the project to deepen our understanding of varied ways in which Anglicans approach 'the Bible in the life of the Church.' Certainly our institutions could consider our curricula in response to the call 'to develop inter-Anglican courses which involve the study and research of the variety of Anglican contexts.' We commend the summary information below for your institutional conversations.

MARKS OF MISSION

The 'Five Marks of Mission' have been around since the MISSIO consultations in 1999. At the recent ACC meetings in Jamaica, the ACC agreed to add a sixth. In Resolution 14.05 they endorsed 'the request from the Anglican Church of Canada and the 2009 Mutual Responsibility and Mission Consultation in Costa Rica to add a sixth 'Mark of Mission' that relates to peace, conflict transformation and reconciliation to the current list of five.' The Mission Department of the Anglican Communion Office is to take this process forward and report to the next ACC meeting.

The five marks are as follows:

- To proclaim the Good News of the Kingdom
- To teach, baptise and nurture new believers
- To respond to human need by loving service
- To seek to transform unjust structures of society
- To strive to safeguard the integrity of creation and sustain and renew the life of the earth

THE BIBLE IN THE LIFE OF THE CHURCH

In Resolution 14.06 at the recent ACC gathering, the Anglican Consultative Council encouraged the development of 'the Bible in the Life of the Church' project, and asked the Archbishop of Canterbury and the Communion's Secretary-General to appoint a Steering Group to direct the project until the next ACC meeting.

Archbishop Phillip Aspinall of Brisbane, primate of the Anglican Church of Australia, told the ACC that in recent debates about the proper use of Scripture 'we see the others as not understanding Scripture properly, as not taking Scripture seriously, as applying Scripture in ways it shouldn't be applied, or all three of those.' The project that the council endorsed, he said, has been developed 'in order to build understanding, trust and respect' among those who take different approaches to the Bible in the life of the church.

The Joint Standing Committee and the Primates initially discussed the suggestion that a major three year project be launched exploring the way or ways that the Bible is used in the life of the Anglican Communion at the Dar es Salaam meetings in early 2007. A more detailed proposal was then presented to the February/March 2008 meeting of the Joint Standing Committee, which agreed to 'welcome the initiative, and ask the Secretary General and Director

of Theological Studies [Dr. Clare Amos] to develop the proposal.' Discussion about Scripture at the Lambeth Conference 2008 also fed into the development of the proposal.

The essential question that needs to be addressed, the proposal states, is, 'What do we mean when we say that we are a Church that lives under Scripture?' There is a strong desire to ensure that the project involve 'wide, regionally based, grass roots, participation from around the Communion, as well as drawing on the work of academic biblical scholars/theologians. It will also be important to find ways to take seriously the Anglican experience of diversity, as well as drawing on previous work done in this field by the Anglican Communion, by individual Anglican Churches and by some of our ecumenical partners.'

The plan is for the majority of the work to be done by 5-6 regionally based groups. These would seek as far as possible to use infrastructure which already exists, e.g. theological educational institutions to develop the regional focuses. The role of African theological institutions is not yet defined, but the presumption is that it would be natural that they be included.

The project will be supported by the Communion's Department of Theological Studies.

The intent is that the 'outcome' of the project would not simply be a formal report, but would include practical tools for the theological education of both clergy and laity. It may well also be that material from the project could be presented to the newly established Faith and Order Commission.

THEOLOGICAL INSTITUTIONS

Adopting Resolution 14.14 on 'Theological Institutions,' the Anglican Consultative Council noted that 'there is an evolving field of knowledge in contemporary Anglican Studies, and that both current and future leaders of the Communion would benefit from learning about Anglicanism in more than one context.' It therefore encouraged 'schools of theology, seminaries and programmes of ministry to develop inter-Anglican courses which involve the study and research of the variety of Anglican contexts, and specifically to include inter-Anglican study projects with students of at least one other very different Province.' It also expressed the hope that 'theological colleges, seminaries and programmes of study [would] explore the possibility of using these relationships to develop a permanent inter-Anglican network of institutions of theological studies.'

ACC RESOLUTIONS OF INTEREST TO THEOLOGICAL EDUCATION

LE RÉSEAU FRANCOPHONE DE LA COMMUNION ANGLICANE

Anitepam takes particular pleasure in Resolution 14.17 at the ACC meeting, for it holds up the ministry of le Réseau francophone de la Communion anglicane/ the Francophone Network of the Anglican Communion, which emerged from the consultation Anitepam hosted, under the distinguished leadership of then Governing Council member and now Archbishop of the Congo (see p. 4) Isingoma Kahwa, in 1996.

Sadly, the issue that was the focus of the ACC resolution was the same issue raised forcefully at the Anitepam gathering in 1996, viz. the translation of Anglican theological works into French.

The 1996 resolution read, 'Il est proposé qu'un groupe de traducteurs soit désigné à la fin de la Conférence afin de permettre de traduire en français les ouvrages de base de l'anglicanisme.' The 2009 ACC resolution reads, 'Le Conseil Consultatif Anglican demande au Comité Ad Hoc d'explorer les moyens d'encourager la traduction de travaux théologiques anglicans fondamentaux dans des langues autres que l'anglais ainsi que leur dissémination, de même que de soutenir la formation de professeurs pour les collèges théologiques de ces provinces et diocèses dont la langue nationale est autre que l'anglais.'

In English, the 2009 resolution reads, 'The Anglican Consultative Council requests the Standing Committee to explore ways of encouraging the translation of basic Anglican theological works into languages other than English, and their dissemination, as well as supporting the formation of teachers for the theological colleges of those provinces and dioceses whose national language is other than English.'

ENVIRONMENTAL STEWARDSHIP

In Resolution 14.15, the ACC declared its support of the Archbishop of Canterbury 'in his thoughtful reflection and witness in the areas of the environment, the global economy and our support of vulnerable people and communities.' It urged provinces to 'weigh the environmental as well as the financial costs of all church activities; to assist transition to a carbon-neutral world by accepting, year on year, a five percent reduction in the carbon footprint of the Churches; [and] to advocate access to drinkable water as an inviolable human right.'

Of particular interest to theological education programmes was its call to 'celebrate a liturgical "Season of Creation" as an integral part of the church's yearly pattern of worship and teaching,' which should be of interest to our African liturgists.

It also asked provinces 'to provide means for Anglicans to develop competencies in environmental stewardship and theological reflection on the sustainability of creation and the appropriate use of science and technology.' The implications upon curricula deserve attention.

A REMINDER

Send your theological education news to ANITEPAM at the address on p. 2 or by e-mail (secretaryanitepam@malawi.net) for us to share with others around the continent!

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