

# THE ANITEPAM BULLETIN

*The Newsletter of the African Network of Institutions of  
Theological Education Preparing Anglicans for Ministry*

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## ***Anglican Communion's Covenant Design Group publishes Lambeth Commentary; provinces to respond by March 2009***

The Covenant Design Group, which includes the chairperson of ANITEPAM's Governing Council, the Revd Dr. Victor Atta Baffoe, has published a document 'which sets out the responses of the bishops at the Lambeth Conference in their discussions of the St. Andrew's Draft for an Anglican covenant,' an October 22 news release from the Anglican Communion Office announced.

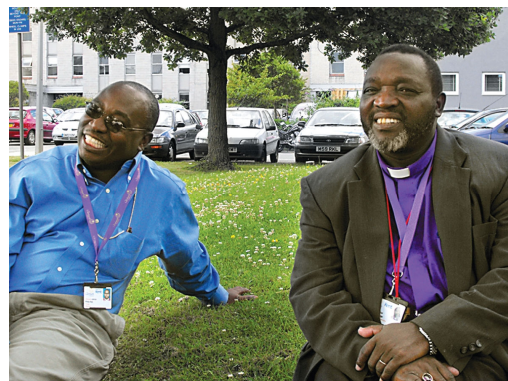
The 33-page Lambeth Commentary, compiled at the Covenant Design Group's recent meeting in Singapore, has been sent to all 38 provinces of the Anglican Communion 'to assist in their discernment and response to the St. Andrew's Draft,' the news release said.

The provinces have until March 9, 2009, to respond to the draft.

The idea for an Anglican covenant comes from the 2004 Windsor Report, which a commission including Dr. Esther Mombo, a member of ANITEPAM's Governing Council, prepared for the Communion. The report has been supported by all the Instruments of Communion (the Archbishop of Canterbury, Lambeth Conference, Anglican Consultation Council, and Primates' Meeting) as a way for the Anglican Communion to maintain unity amid differing viewpoints, especially on human sexuality issues and biblical interpretation.

The bishops attending the 2008 Lambeth Conference this July and August in Canterbury spent two days discussing the

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*Tanzanian bishops Philip Baji of Tanga and John Simalenga of South West Tanganyika, find a moment to relax at the Lambeth Conference. Photo by Episcopal Life/Solange De Santis. Used by permission.*

## ***Lambeth Conference: 'Strengthening Anglican identity, equipping bishops for mission'***

The gathering of bishops from throughout the Anglican Communion, which began in 1888 and has met almost every ten years ever since, met in Canterbury for 18 days in July and August. Some 670 bishops of the approximately 800 Anglican bishops worldwide attended. Bishops from Nigeria, Rwanda and Uganda, among others, did not.

The themes of the 2008 Lambeth Conference were 'Equipping Bishops for Mission' and 'Strengthening Anglican Identity.' As the Archbishop of Canterbury, Rowan Williams, wrote, 'the chief aims of our time together are, first, that we become more confident in our

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### **NOTICE TO READERS**

We value the fact that we have published continually since 1993, and we regret the lapse in our publication schedule for the *ANITEPAM Bulletin* and the *ANITEPAM Journal*. This is the first issue you have seen since August 2008, and we apologise. As we return to our regular schedule, you should plan to receive bulletins in February, May, and August 2009, and our annual journal issue in November 2009.

### **NOTICE TO PAID SUBSCRIBERS**

The interruption in our publishing programme means that you have not received a full year of our bulletins and journal. We are therefore extending your subscription an additional year. Please do not submit any payment for 2009.

## ANITEPAM

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

*The **Corresponding Secretary** administers ANITEPAM and edits our Bulletin and Journal. Contact The Revd Martin Mgeni at Leonard Kamungu Theological College, PO Box 959, Zomba, Malawi. Cell: +265 8 377-721/+265 1 527-149. E-mail: secretaryanitepam@malawi.net.*

*The **Governing Council** is chaired by The Very Revd Victor Atta-Baffoe PhD, Dean of St Nicholas Seminary, PO Bo A-162, Cape Coast, Ghana, **representing West Africa**. E-mail: victorattabaffoe@yahoo.com. Other regions are represented on the Council, as follows:*

### **Pour l'Afrique Francophone:**

*The Revd Seth Ndayirukiye, Diocesan Secretary, Diocese of Matana, DS 30, Bujumbura, Burundi. E-mail: Theologique de Matana, Burundi; seth.ndayirukiye@gmail.com*

### **For East Africa:**

*The Revd Dr Dickson Chilongani, Principal of Msalato Theological College, PO Box 264, Dodoma, Tanzania. E-mail: chilonganid@hotmail.com*

### **For Southern Africa (position vacant):**

### **For Nigeria:**

*The Revd Canon George Njoku, Director of Theological Education and Doctrinal Matters, Primate's Office, Box 212 ADCP, Wuse Zone 5, Abuja, Nigeria. E-mail: chimdiadi2002@yahoo.com*

### **For Central Africa (position vacant):**

### **Member-at-large:**

*Dr Esther Mombo, Academic Dean, St Paul's United Theological College, PO Private Bag, Limuru, Kenya. E-mail: <academicdean@stpaulslimuru.ac.ke>*

### **Liaison with North American and British partners:**

*The Revd Dr Leon P. Spencer, Liaison Director, ANITEPAM Partnership, Dean, School of Ministry, Diocese of North Carolina, 1901 West Market Street, Greensboro, NC 27403, USA. E-mail: lspencer@triad.rr.com*

## Prayers for the Revd Seth Ndayirukiye and his family

The Revd Seth Ndayirukiye, member of ANITEPAM's Governing Council for Francophone Africa, writes from Matana, Burundi, that his wife Yvette's illness continues from last year, and he asks for our prayers, for her and their baby. You may send your own messages to him at the e-mail above.

## THEOLOGICAL EDUCATION AND THE MISSION OF THE CHURCH

*The African Network of Institutions of Theological Education Preparing Anglicans for Ministry (ANITEPAM) is very determined to play its role in strengthening the ministry of theological education and the mission of the church in Africa.*

*ANITEPAM therefore believes that once in a while, church leaders, theologians and theological educators should be brought together in order to reflect, share experiences and re-examine our shared vision for the future of the ministry.*

*It is with this in mind that ANITEPAM has begun conversation with the Most Revd Ian Earnest, Archbishop of the Indian Ocean and the new chairperson for the Council of Anglican Provinces in Africa (CAPA), to sponsor a conference of primates and theological educators during the last week of April 2009.*

*The theme of the conference will be 'Theological Education and the Mission of the Church.' This theme is in line with the goals and objectives of ANITEPAM and of concern to our bishops throughout Africa. The meeting is very important in that delegates will reflect on the work in theological education and the impact it has had on the African continent and the world at large.*

*The conference has come at the right time especially now that we have so many challenges facing theological education and the mission of the church. We will speak more of our plans in coming months.*

*The Revd Martin Mgeni  
Corresponding Secretary*

## ***Books on African Christianity available for your library!***

**A**NITEPAM 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. If you are interested, here is what you need to do:

- Examine your library holdings to see if you have the titles below. If you do, please do not request a second copy.
- If you are missing any of these titles, inform the Revd Martin Mgeni, ANITEPAM's Corresponding Secretary, of your interest at [secretaryanitepam@Malawi.net](mailto:secretaryanitepam@Malawi.net).
- 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.
- 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.
- 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.
- 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.

The available books on African church history include

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).

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## ***Theological Book Network provides co-operative access for libraries***

**T**he Theological Book Network provides quality academic books and journals to the libraries of seminaries and colleges in Africa and elsewhere in the Global South. This is an excellent opportunity for our theological institutions. It is 'co-operative' in the sense that a host institution in a country or region arranges for a network of institutions to share the books. The host institution clears a container through customs and arranges for 'a fair and equitable distribution of books to local institutions.' For details, see [www.theologicalbooknetwork.org](http://www.theologicalbooknetwork.org) on the internet.

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### ***New CAPA general secretary to focus on governance***

**T**he Revd Grace Kaiso, the new general secretary of the Council of Anglican Provinces in Africa, told *Ecumenical News International* in September that he wants churches to play a greater role in promoting good governance on the continent. *The Anglican Communion News Service* released the *ENI* article.

'We will empower the churches' leadership so as to engage governments and politicians because the changes around society today are quite intense,' he said his September 3 installation in Nairobi.

'We are going to focus on governance. We are going to organize retreats for political leaders. We think our past pastoral work to them has not been effective.... For example, when conflicts emerge governments do not know how to respond. They respond in a military manner,' he explained.

The theologian and Anglican priest also said CAPA seeks to 'improve on information sharing, deepen the fellowship among the provinces, and strengthen our collaboration.' The Revd Kaiso previously served as executive secretary of the Uganda Joint Christian Council.

### ***South African Bishop David Beetge dies***

**T**he Rt. Revd David Beetge, Bishop of the Highveld in South Africa, died this past September, aged 59. At his death he was Dean of the Church of the Province of Southern Africa. He also chaired the Board for Theological Education and Reflection.

The Most Revd Thabo Makgoba, Archbishop of Cape Town, declared Bishop David to be 'an outstanding and exemplary leader of our church, a man of deep spirituality and prayer, and we give God thanks for his life and witness.' He continued: 'He also served the worldwide Anglican Communion with great distinction as co-chairman of the International Anglican/Roman Catholic Commission on Unity and Mission.'

Bishop Beetge received his theological education at St Paul's Theological College in Grahamstown, his Bachelor's and Honour's Degrees in Theology through the University of South Africa, and a Master's Degree in Theology from the University of Natal.

Priested in 1981, Bishop David was consecrated Bishop of the Diocese of South Eastern Transvaal (later renamed the Diocese of the Highveld) in 1990.

## Theological reflection

# *A Journey to Emmaus* *Luke 24:13-25*

by The Revd Canon Benjamin Musoke-Lubega

On the African continent, it is rare for people to eat alone—meals are communal activities. A meal is perhaps the most important and most ancient symbol of friendship, love, and unity. Food and drink taken in common are signs that life is shared. Drink is often served from a common bowl or cup, which is passed from one to another. When a stranger or visitor is invited to a meal, it is the beginning of a lifetime journey with that person. Eating a meal together is the most basic way of sharing common life—it restores what has been lost and gives strength for what lies ahead.

On the day of the Resurrection, two of Jesus' followers unknowingly invited him to stay with them and eat, after a long walk from Jerusalem to a village known as Emmaus. We are told it was sixty stadia, or about seven miles from Jerusalem. Luke does not tell us why they were going to Emmaus. I wonder if they were running away from the crisis of the Crucifixion or giving up the mission of redeeming Israel from foreign domination.

The two followers had been discussing the events surrounding the birth, Crucifixion, and Resurrection of Jesus Christ, as they walked, when a stranger joined them on the road and asked 'What are you discussing with each other while you walk along?' The two reacted the same way we would, in response to a seemingly obvious question—with disbelief. The stranger was patient with them as they narrated the events of the past few days. As they continued toward Emmaus, Jesus began to explain to them the many things in Scripture that spoke of him.

As they approached the village and the day began to draw to a close, Jesus walked ahead as if he was going on. They invited him to stay with them. It had been a long journey, and they were very hungry. The stranger agreed and during dinner, the man took bread, blessed it, broke it and gave it to them. Then suddenly, they recognized who this man really was and he vanished from their sight. That same hour they got up and returned to Jerusalem; and found the eleven disciples and their companions gathered together. They shared the good news of the resurrected Christ.

The two men had traveled for some time with Jesus, talking with him and listening to him. It underscores the importance of the meal that, after all that time, they only recognized Jesus when they broke bread with him. Their meal is resonant with echoes of the Last Supper and the Eucharist. Our own participation is invited in this meal of reconciliation, humility, and the transforming love of God. Like those two tired and bewildered men on the Emmaus road, we come together to be refreshed for the next phase of our journey. How often are we also surprised by the strength we take away from our communal life together? The meals we share, from Eucharist to Sunday breakfasts and church dinners, are a call to be engaged in God's mission for the world, just as the men on the Emmaus road realized they were called to return to the disciples and share what they had seen and heard from Jesus himself.

*The Revd Canon Benjamin K. Musoke-Lubega is Programme Officer for Anglican Partnerships for the Trinity Grants Program. This article originally appeared in Trinity News: The Mission Edition, the magazine of Trinity Wall Street (vol. 55, no. 2). Read more articles from Trinity News at [www.trinitywallstreet.org](http://www.trinitywallstreet.org). Used by permission.*

## Global Anglican Future Conference meets in Jerusalem

A month prior to Lambeth, 1,148 participants from 29 countries met in Jerusalem for a Global Anglican Future Conference (GAFCON). The June gathering drew Anglican bishops and leaders unhappy with developments in the Anglican Communion, notably over issues of human sexuality that arose especially through actions by North American Anglicans, which highlighted for many a sense that the Communion was moving away from the centrality of biblical teaching.

Leading participants of GAFCON included Archbishops Peter Akinola of Nigeria, Benjamin Nzimbi of Kenya, and Donald Mtetemela of Tanzania.

The conference opened with an address by Archbishop Akinola, who urged the 'preservation of an undiluted faith.' He also emphasised that GAFCON is not going to break away from the Anglican Communion. 'We have no other place to go, nor is it our intention to start another church.'

GAFCON released a statement at the end, arguing that GAFCON's initiative emerged because of a 'false gospel' from within the Communion, and launching GAFCON as a 'fellowship of confessing Anglicans. GAFCON proposed forming a Council from among attending primates.

The statement indicated that 'while acknowledging the

nature of Canterbury as an historic see, we do not accept that Anglican identity is determined necessarily through recognition by the Archbishop of Canterbury.' This drew a response from Archbishop Rowan Williams, who wrote that 'a "Primates' Council" which consists only of a self-selected group from among the Primates of the Communion will not pass the test of legitimacy for all in the Communion. And any claim to be free to operate across provincial boundaries is fraught with difficulties, both theological and practical.'

The 'Jerusalem Declaration,' appended to the statement, is named as the doctrinal basis for a new Fellowship of Confessing Anglicans (FOCA). It cites the Bible as containing 'all things necessary for salvation,' and as authoritative for Anglicans today, the first four ecumenical councils, the three

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### LAMBETH (Continued from page 1)

Anglican identity, by deepening our awareness of how we are responsible to and for each other; and second, that we grow in energy and in enthusiasm for our task of leading the work of mission in our church.'

Conference days were devoted to various themes, from evangelism to interfaith collaboration, and from social justice to environmental stewardship. Bishops gathered each day into *indaba* groups—defined in a closing reflection report as 'an African ideal of purposeful discussion on the common concerns of our shared life'—for more intimate sharing and reflection. There were no resolutions and no closing communiqué. Instead, 'listeners' at each *indaba* joined together as a 'reflections group' that released a 44-page closing summary document, a self-described 'narrative' of the conference.

Included in the group responsible for the document were African bishops James Ochiel, Bishop of Southern Nyanza, Kenya; Ezekiel Kondo, Bishop of Khartoum, Sudan; David Njovu, Bishop of Lusaka; Peter Lee, Bishop of Christ the King, and Jo Seoka, Bishop of Pretoria, South Africa; and Roger Cung Po Chuen,

Bishop of Antsiranana, Madagascar, and former member of ANITEPAM's Governing Council.

Tensions in the Communion, especially arising over human sexuality issues, led to critical comments both about Lambeth and about the way forward.

Shortly before Lambeth, for example, Archbishop Peter Akinola of Nigeria told a press conference in Lagos that 'those of us who will abide with the Word of God, come rain, come fire, are those who are in GAFCON. [See article above.] Those who say it does not matter are the ones who are attending Lambeth.... What is the use of the Lambeth Conference for a three weeks' jamboree which will sweep these issues under the carpet?'

Bishop Sebastian Bakare of Harare, in a pastoral letter after Lambeth, suggested that 'Lambeth discussed this issue in a very responsible manner by emphasising the importance of the family bond in the Communion whereby members of one family do not have to agree on all issues but still remain a family.'

Others saw it differently. During Lambeth, for example, some African bishops and archbishops joined with others in issuing a statement saying that they 'stand in solidarity with all

the faithful Bishops, Clergy and Laity in the United States and Canada and elsewhere who are suffering recrimination and hostility perpetrated upon them by their dioceses and/or national churches which have not unequivocally complied with the specific Windsor proposals required of them in full.'

Signatories to the statement included African bishops Ian Ernest (Indian Ocean), Bernard Ntahoturi (Burundi), Dirokpa Balufuga Fidèle (Congo), Valentino Mokiwa (Tanzania), Daniel Deng Bul Yak (Sudan), and Justice Ofei Akrofi (West Africa). They suggested that the Communion 'is at the probable brink of collapse.'

In Southern Africa, the Most Revd Thabo Makgoba reported that at its recent synod, bishops considered the implications of Lambeth Conference and GAFCON. 'We agreed to continue working for the unity of the worldwide Anglican Communion,' they declared, 'through the current instruments of communion and dialogue, including the proposed Anglican Covenant, the Windsor Continuation Group and a possible Pastoral Forum.'

*Adapted from news releases and articles by the Anglican Communion News Service, the Church of Nigeria and Episcopal Egypt websites, the Church Times, and the Episcopal News Service.*

## ***Bishop of Harare sends pastoral letter, receives human rights award***

In early October the Rt. Revd Sebastian Bakare released a pastoral letter to the Diocese of Harare. At the end of the month, he received a human rights prize from the Swedish Living History Forum. Here is an excerpt from the pastoral letter:

*Dear Sisters and Brothers*

*I am still under shock as I write this Pastoral letter. A young mother and her son about 10 years old appeared at the doorstep of our flat recently asking for food. After more than 40 years as a priest I know the difference between a professional street beggar and a hungry person genuinely asking for food. She was no street beggar at all. Going by her appearance she had not seen water to bathe for a long time. This young mother represents many others in our community today in Zimbabwe.*

*As you all know, most people have been without running water in their homes for months, let alone, electricity, and there are no affordable food items in the shops. Cholera, a waterborne disease, has claimed several lives in Chitungwiza. Children are being sent home from schools because teachers like all workers are underpaid. One does not have to speak about unemployment any more, because the majority of our work force is at home as they cannot afford bus fare to work. Housebreaking and other criminal activities have increased. In short we have been messed up by a few men and women who have ravaged our economy through corruption and patronage. As voters we have done our best but our participation in the elections has been fruitless. Good governance, justice and peace remain a pipe dream for is all in Zimbabwe. Selfish leadership has no room for the neighbour. Such kind of leadership should be reminded of the words of Job:*

*'Naked I came from my mother's womb and naked I will depart'.*

*In a situation like this the following prayer may be of help to you:*

*Jesus Christ  
when scorn and shame besiege us  
and hope is veiled in grief,  
hold us in your wounded hands  
and make your face shine on us again,  
for you are our Lord and God. Amen.*

### **Human rights award**

In late October Bishop Bakare was named winner of a Swedish human rights prize for 'having given voice to the fight against oppression' and for promoting 'freedom of speech and of opinion in a difficult political situation.' He was due to accept the 2008 Per Anger prize at a ceremony in Stockholm on November 10, said Johan Perwe of the government agency Living History Forum.

### **Church leaders repent**

Meanwhile in early November, church leaders in Zimbabwe said they need to repent for failing to help the oppressed

## ***Congolese Anglicans stranded by rebel attacks***

Recent rebel activity in the Democratic Republic of the Congo caused the Rt. Revd Henri Iningoma, Bishop of Katanga and former member of ANITEPAM's Governing Council, and 50 delegates of the Province de L'Eglise Anglicane du Congo to be stranded in Boga following their September 30-October 5 diocesan synod.

Fears of a fresh wave of violence were well founded, for tens of thousands of people in the eastern region of the Congo have since fled, 'running for their dear lives in various directions,' Frederick Ngadjole, liaison officer for the province, said. Archbishop Fidèle Dirokpa called for a day of prayer for peace in the Congo on Sunday 23 November.

The civil war and ethnic strife in the Congo has claimed four million lives since 1994 and is widely recognized as the bloodiest conflict since World War II.

Bishops and other church leaders met in Nairobi to discuss peace and security in the Great Lakes region later in October. Organized by the All Africa Conference of Churches (AACC), the meeting's aim was to propose solutions for sustainable peace in the region, and for church leaders and the AACC to chart a common way forward.

The leaders heard from grassroots voices on situations in Rwanda, Burundi and the DRC, who noted 'widespread human rights abuses; deeply entrenched genocide mentality; armed groups and militia; psychosocial disorder by people who witness atrocities; returnees problems of land and resources scarcity and sharing difficulties; and the spiral of violence.' The meeting applauded various peace initiatives and declarations by churches and non-church organizations.

Anglican leaders attending the meeting included Archbishop Bernard Ntahoturi, primate of the Anglican Church of Burundi; Bishop Pie Ntukamazina of Bujumbura, Burundi; and Bishop Onesphore Rwaje of Byumba, Rwanda.

The Anglican presence in the Congo, formerly known as Zaire, 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 Boa-Zaire. The new Province was inaugurated in 1992 and changed its name in 1997.

*Adapted from the Anglican Communion News Service and from an article by Matthew Davies of the Episcopal News Service.*

people of their country. 'The church must genuinely repent to God and confess to the suffering people of Zimbabwe for not fulfilling the two greatest commandments: "Love the Lord thy God" and "Love thy neighbor,"' they said in a statement. The meeting of leaders of the Heads of Christian Denominations group included the Anglican Diocese of Harare.

*Adapted from reports by the Anglican Communion News Service and Ecumenical News International.*

## ***Some questions about the Anglican Covenant for discussion at our theological institutions***

*In the interest of deepening reflection among students at their institutions or programmes, principals, deans or tutors at Anglican African theological institutions might consider doing the following:*

1. *Read the St. Andrew's draft of an Anglican Covenant. It can be obtained and printed from the internet as a pdf file at [www.anglicancommunion.org/commission/covenant/docs/st\\_andrews\\_documents\\_2008.pdf](http://www.anglicancommunion.org/commission/covenant/docs/st_andrews_documents_2008.pdf) or as a website page at [www.anglicancommunion.org/commission/covenant/st\\_andrews/draft\\_text.cfm](http://www.anglicancommunion.org/commission/covenant/st_andrews/draft_text.cfm)*
2. *Read A Lambeth Commentary. It can also be printed from the internet as a pdf file at [www.anglicancommunion.org/commission/covenant/docs/a\\_lambeth\\_commentary.pdf](http://www.anglicancommunion.org/commission/covenant/docs/a_lambeth_commentary.pdf)*
3. *Look at the 'fourteen central questions regarding the nature and character of the Covenant,' and choose those that you think are priorities for your students to reflect upon. These questions were culled from the responses bishops at the Lambeth Conference gave when the covenant was before them for discussion. Then, simply listen to your students, and provide them the guidance appropriate for theological enquiry.*

### **ANGLICAN COVENANT**

*(Continued from page 1)*

St. Andrew's Draft—the second draft of the Anglican covenant that was released in February 2008.

'It is very important that [the bishops'] views are made available to the communion as the provinces assess the St. Andrew's Draft,' said West Indies Archbishop Drexel Gomez, chairman of the Design Group, in an interview with the Anglican Communion News Service.

While there was a 'surprisingly high degree of satisfaction' among the bishops with the current draft, Gomez acknowledged some concerns that arose at Lambeth with the part that 'tries to express the interdependence that Anglican churches share around the globe.'

Gomez noted that the bishops raised questions 'about the place of the Anglican Consultative Council, and there were a lot of questions

about the role of the Primates' Meeting in Anglican polity.' He said such matters would 'have to be the object of careful reflection' in the period leading up to the 14th meeting of the Anglican Consultative Council (ACC), the main policy-making body of the Anglican Communion.

The primates will discuss the covenant when it meets February 1-5, 2009 in Alexandria, Egypt, and the Covenant Design Group will meet in March 2009 to develop a new draft and prepare a report to the ACC for its May 2009 meeting in Jamaica.

Gomez said he anticipates it would take three to five years for the provinces to sign up once a final draft was ratified by the ACC. 'There is a strong feeling in some parts of the Communion that the covenant, setting out our mutual responsibilities as a family of churches, needs to be in place as quickly as possible—although there are other voices which still believe

we have a way to go before we arrive at a mature text,' he said. 'The responses of the provinces will give us a clearer idea of what might be possible.'

At Lambeth, bishops said there were passionate disagreements about aspects of the draft covenant. They clashed over proposals that would require churches to stop entering other provinces to minister to conservatives, blessing same-sex unions and consecrating partnered gay persons to the episcopate.

Several bishops said the most contentious area of the St. Andrew's Draft of the covenant is an appendix that suggests a procedure for churches that breach the covenant.

Prior to the Lambeth Conference, GAFCON called the new draft 'both seriously limited and severely flawed.' It is, they said, 'theologically incoherent and its proposals unworkable.'

*From news releases by the Anglican Communion News Service, the Episcopal News Service, and from various GAFCON documents.*

### **GAFCON** *(Continued from page 5)*

creeds, and the Thirty-Nine Articles. The Jerusalem Declaration adds that 'we reject the authority of those churches and leaders who have denied the orthodox faith in word or deed.'

As the participants gathered, a Theological Resource Team released a booklet, *The Way, the Truth and the Life: Theological Resources for a Pilgrimage to a Global Anglican Future* (available on-line at [www.gafcon.org/images/way-truth-life.pdf](http://www.gafcon.org/images/way-truth-life.pdf)). Archbishop of Bendel,

Nigeria, Nicholas Okoh, chaired the group. From Africa he was joined by six other Nigerian bishops; Bishop Joel Obetia, the Bishop of Madi and West Nile in Uganda; and Bishop Eliud Wabukala of Bungoma, Kenya. Dr. Emily Onyango, from St. Paul's University (formerly St. Paul's United Theological College) in Limuru, Kenya; Prof. Stephen Noll of Uganda Christian University; and Prof. Dapo Asaju of Lagos State University, also served from the continent.

*Article edited from news releases by Anglican Communion News Service, GAFCON, and the Church of Nigeria.*

## *News about African theological education*

### **BOTSWANA**

The Diocese of Botswana is exploring possibilities for the establishment of an Anglican House of Studies, addressing theological education for both ordinands and laity. Currently ordinands usually study in South Africa.

### **SOUTHERN AFRICA**

The Synod of Bishops of the Anglican Church of Southern Africa, meeting in Gauteng in September, 'affirmed the key role of theological education in building the church, endorsed a formal collaboration with the University of KwaZulu/Natal for theological training, and appointed a new director of the Anglican House of Studies in Pietermaritzburg, all in a bid to foster ecumenical theological education.'

### **THE SUDAN**

The dream to move Malek Bible School from Kakuma refugee camp back to Bor in the Sudan has now become a reality, writes the Revd Nathaniel Bol Nyok Kuol, the principal. Earlier this year school property was loaded into a ten ton lorry, some school furniture having to be left behind.

He's left with some challenges. 'Our books are stored in a building whose walls are not plastered and the floor is not cemented,' he writes. It is also urgent 'to re-establish the college as quickly as possible, because the plan is to start the training of pastors in January next year.'

Plans are underway to build student dormitories and staff houses using temporary building materials.

### **UGANDA**

Uganda Christian University (formerly Bishop Tucker Theological College) recently graduated 1185 students at the second part of their ninth graduation ceremony at Mukono. Of the 1185 graduates, 585 were women while 600 were men. There were 27 students with first class degrees

Archbishop Henry Luke Orombi, Chancellor of the University, told the graduates: 'This education of skills, knowledge and values is for you to keep for ever. Never allow yourself to be robbed of it, and do not waste it. Remember the words of Saint Paul to Timothy and keep them at heart: "But for your part, stand by the truth you have learned and are assured of. Remember from whom you learned them...and that; 'you may be efficient and equipped for good work of every kind.'" (2 Timothy 3: 15-17)

### **THEOLOGICAL EDUCATION FOR THE ANGLICAN COMMUNION**

In 2007 the Theological Education for the Anglican Communion (TEAC) initiative appointed regional associates to help develop the work of TEAC in their own regions. The Rt Revd Michael Fape, in Nigeria, is the associate for Africa. He can be reached by e-mail at [michaelfape@yahoo.co.uk](mailto:michaelfape@yahoo.co.uk).

TEAC has begun a 'signposts series' of booklets, and in July published the first two, one on *The Anglican Way: Signposts on a Common Journey*, and another on *An Anglican Understanding of Mission and Evangelism*. Enquire of Dr. Clare Amos, Director of Theological Studies, at [clare.amos@anglicancommunion.org](mailto:clare.amos@anglicancommunion.org).

**Send your news to ANITEPAM ([secretaryanitepam@malawi.net](mailto:secretaryanitepam@malawi.net)) for us to share with others around the continent!**

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