

Equipping for Mission

CAPA-CTEAC consultation on resourcing theological education in Africa

14 July 2024 to 17 July 2024
St Julian's Retreat and Conference Centre, Limuru, Kenya



Summary

A consultation to set in motion the process of Provinces and colleges developing contextually appropriate resources for training ordained and lay leaders in key areas of mission requested by the Lambeth Calls and ACC resolutions. **Key outputs below pp.9-11.**

Circulated to participants, CAPA staff, CTEAC commissioners, Anglican Communion Office Management Team, St Augustine's Foundation Trustees, TEC Global Partnerships

Report compiled by Stephen Spencer 31 July 2024

Features

- This was a collaborative consultation, with a cross-section of theological college principals and some bishops with responsibility for theological education, to contribute to the implementation of some of the Lambeth Conference Calls and ACC resolutions.¹
- In particular, the consultation set in motion the process of provinces and colleges developing contextually appropriate resources for training ordained and lay leaders in some key areas of mission. These resources are focusing on **intentional discipleship, safe church and safeguarding, science and faith, the journey from slavery to freedom, and reconciliation**.²
- The use of such resources will give concrete expression to the Five Marks of Mission and will help Anglican churches around the world prepare their ordained and lay leadership to confidently face the challenges and opportunities of our times.
- The consultation represented an important stage in the journey that began with the publication of the Lambeth Calls and is leading to their concrete implementation at grass roots level across the Communion in years to come.
- Similar consultations are planned in East Asia and the Pacific, South Asia, the Americas and Europe.
- The consultation was hosted by CAPA (Council of Anglican Provinces in Africa), in partnership with CTEAC (Commission on Theological Education in the Anglican Communion) especially on the design and consultative process.
- It was funded by an Innovation grant from St Augustine's Foundation, another smaller grant from TEC's Global Partnerships department, and with self-funded attendance by Rev Canon Peniel Rajkumar of USPG and Rev Daniel Karanja of TEC's Global Partnerships. The consultation provided a valuable opportunity for these agencies to align their support of theological education in the African region of the Communion.

Participants

Delegates from the African provinces, nominated by their Primates through CAPA:

Rt Revd Alinafe Kalembe, Diocese of Southern Malawi (previously principal of Leonard Kamuzu Academy, Lake Malawi Anglican University), Church of the Provinces of Central Africa; Revd Edward Kombe, Principal of St Mark's Theological College, Dar es Salaam, Anglican Church of Tanzania;

Rt Revd Elsir Kuku, Diocese of Nubian Mountains, Episcopal Church of Sudan (previously principal of Malakal Theological College, Nubian Mountains);

Revd Dr Pascal Bigirimana, Vice Chancellor of Bujumbura Christian University, Anglican Church of Burundi;

Revd Antonio Nhaca, Principal of St Christopher's Seminary, Maputo, IAMA;

Very Revd Joseph Justice Bain-Doodu, Dean of St Nicholas' Theological Seminary, Cape Coast, Church of the Province of West Africa;

Rt Revd Jaona Ranarivelo, Bishop of Antanaviro and Theological Education lead for the Anglican Province of the Indian Ocean;

¹ The Lambeth Conference met in Canterbury in July 2022. The ACC (Anglican Consultative Council) met in Accra, Ghana, in February 2023.

² These will compliment previously published TEAC educational resources on Anglican identity ('Being Anglican'), Ecotheology and theological education in the context of migration - www.anglicancommunion.org/theology/theological-education/theological-education-resources.aspx

Revd Dr Percy Chinganga, Rector (Principal) of the College of the Transfiguration, Grahamstown, Anglican Church of Southern Africa;
Revd Samuel Maduma, Principal of Morogoro Bible College, Morogoro, Anglican Church of Tanzania;
Revd Dzikamayi Mundenda, Principal of National Theological College, Bishop Gaul, Harare, Church of the Province of Central Africa;
Revd Andrew Kibiti, Vice Principal of St Andrew's College of Theology and Development, Kirinyanga, Anglican Church of Kenya.

These delegates represented participation by nine African provinces: Burundi, Central Africa, Indian Ocean, Kenya, Southern Africa, Sudan, Tanzania, West Africa, IAMA.

Agency representatives

Revd Dr Daniel Karanja, Africa Partnership Officer, The Episcopal Church
Revd Canon Dr Peniel Rajkumar, Director of Mission and Global Theologian, USPG

Keynote Speaker and Adviser

Professor Esther Mombo, Professor of Theology, St Paul' University, Limuru, Kenya

CAPA staff

The Venerable Kofi deGraft Johnson, General Secretary, CAPA
Revd Fedis Nyagah Mwail, Programmes Officer, CAPA
Ms Mercy Murage, Finance Officer, CAPA

ACO staff

Revd Canon Dr Stephen Spencer, Adviser for Theological Education and Link Director for CTEAC, Anglican Communion Office
Ms Janet Miles, Director of Public Engagement, Anglican Communion Office, London (final day)
Rt Revd Anthony Poggo, Secretary General of the Anglican Communion, Anglican Communion Office, London (final day)

Consultation Engagements

Day 1

Introduction and Keynote Address

After a session of getting to know each other on the first evening, and an insightful bible study of the parable of the Sower led by Bishop Alinafe Kalembe, Canon Spencer opened proceedings with an outline of the background to the consultation, describing the setting up of CTEAC as a commission owned by the churches of the Communion and run by them for them, through its nominated commissioners; then of the Lambeth Conference of 2022 and its Calls with their specific requests to CTEAC, and the meeting of the ACC in Ghana in 2023; and finally CTEAC's five globally based working groups that have started to produce resources on the five themes coming out of these meetings. The spotlight was now on this consultation to produce contextually appropriate versions for Africa.

Professor Esther Mombo gave the keynote address setting out key guidelines for the consultation. As expected, she was quietly and insistently challenging, asking whether Anglican churches are guilty of the accusation from the Gen Z protests in Kenya, that on the injustices of the government 'the silence of the Church is too loud'. Churches must resist injustice, gender

discrimination and violence. The discovery of a mass grave in a rubbish dump in Nairobi with a large number of female bodies was a shocking reminder of the need to end femicide.

Theological education needs to put such lived experiences at its centre as it engages with scripture, history, doctrine and practical theology. Prof Mombo called on preachers not be trapped in lectionary provisions but speak to what people are facing. Furthermore, the gender imbalance in theological education (reflected in this consultation) urgently needs redressing.

Thematic Focus 1 – Intentional Discipleship

The first main discussion session was on resourcing Intentional Discipleship. Participants considered their understanding of intentional discipleship and how their institutions currently engage with it, also the materials that they have and need and, most importantly, how they will respond to the Lambeth Call to give learning about discipleship a central place in their programmes, so that all God's people may learn these things. They were introduced to a specially commissioned video from CTEAC's Intentional Discipleship working group, of conversations with students from South Africa, Ireland and Hong Kong exploring the topic from a variety of angles.³

In their feedback the groups agreed that in Africa there is the need to emphasize discipleship as deepening of faith more than of bringing people back to church (as in the West). They described how they would

- start with discussions at staff meetings;
- consulting with the bishops and dioceses they serve;
- re-organising their programmes and policies, creating a balance between academic study and practical learning;
- with (for some) an emphasis on living out the baptismal covenant, which affects the whole of life. Participants noted that every aspect of theological education is affected by this emphasis (ie. within every subject students are to ask how it affects their own discipleship);
- For many, the study of mission (missiology) would incorporate a focus on discipleship as the way in which mission expresses itself in the life of the individual Christian;
- For others there would be the placing of students in community work to give them an experience of discipleship as 'going out' (Matthew 28.16-20) rather than on discipleship as 'bringing into' the church;
- In all this there needs to be careful attention to language, translation *into* and *from* mother tongues, and conceptualisation – it is crucial to get concepts right for different contexts;
- Curriculum review would ensure these changes were made and feedback would be sent to the dioceses.

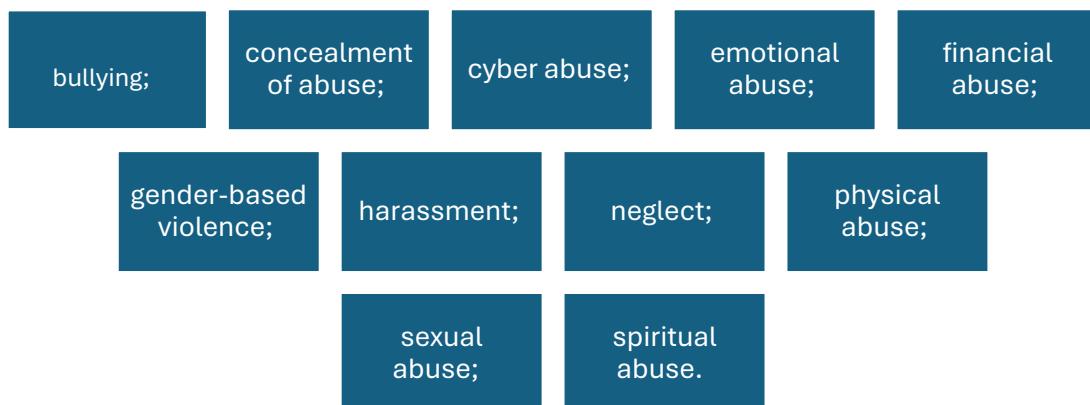
CAPA noted this need and would respond through their support of contextualisation processes in theological education in Africa.

³ www.anglicancommunion.org/community/commissions/commission-for-theological-education-in-the-anglican-communion/learning-resources-commissioned-by-cteac/intentional-discipleship.aspx

There are accompanying notes here www.anglicancommunion.org/media/519280/CTEAC_Webinar-on-Discipleship.pdf

Thematic Focus 2 - Safe Church and Safeguarding

On resourcing Safe Church, Prof Mombo facilitated an open and insightful discussion by the group as a whole. The discussion began by considering the types of abuse listed by Garth Blake in his article on safe church:⁴



Participants wanted to add 'cultural abuse' in which a culture lifts certain 'big leaders' above criticism and reproach, leading to the normalisation of abuse and its denial. There was agreement that action planning for theological education on this theme should emphasize

- the need for policies and regulation, accountability, awareness that abuse is abuse, transparent processes and pastoral approaches. Some provinces and institutions are further down this road than others;
- that the topic could be covered in many places within the curriculum rather than siloed in one section of Practical Theology. It can be considered in Biblical studies, Hermeneutics, Doctrine, Ethics, Christian Education, as well as Practical and Pastoral Theology;
- that when it comes to preaching, the lectionary can be restrictive and some preachers need liberating from its prescriptions;
- the stance of a bishop can be very influential with regards to safe church policy and safeguarding in a diocese, helping it to take root or not;
- that provincial and diocesan constitutions will usually provide a foundation for safe church policies;
- that policies can be borrowed and adapted from other churches and institutions, with excellent guides on the Anglican Communion website⁵, and with the WCC website also having useful resources⁶;
- that assignments in various courses/modules should include consideration of safeguarding issues in different contexts;
- churches and institutions should begin by critiquing their own life before criticising others.

⁴ Garth Blake, 'Enhancing the Safety of All Persons within the Anglican Communion: Initiatives of the Instruments of Communion', *Journal of Anglican Studies*, 19/2 (2021), 134–150, here at 148. With thanks to Fergus King for drawing attention to this list.

⁵ <https://www.anglicancommunion.org/community/commissions/the-anglican-communion-safe-church-commission.aspx>

⁶ www.oikoumene.org/resources/documents/wcc-child-safeguarding-policy

In conclusion, Ven Kofi deGraft Johnson noted that creating safe churches was not about normalising the abnormal but rather stepping forward before society turns on the churches and condemns them if they do not (as in parts of the West). He was emphatic on the need to adopt policies and procedures that made the church and her ministries safe and assured adequate safeguarding of her members. Canon Stephen Spencer added that the Safe Church and Safeguarding theme was not a side show to the main business of mission but rather at the heart of the gospel which is all about being safe in salvation, because to be saved, after all, is to be safe. It is therefore central to mission, especially the 3rd Mark, 'To respond to human need by loving service'.

Day 2

Thematic Focus 3 - Science and Faith

The showing of the film of the Science and Faith Limuru consultation in 2023, on how science and faith can work together in the service of mission, created an inspiring introduction to this topic.⁷

There was agreement on the fundamental need to work on how to translate the word 'science' into mother tongues. After discussion in small groups the following points were tabled for use in Action Planning:

- Science and faith already work together in traditional communities, when science is understood in its original sense as an organised knowledge system (*Scientia* in Latin). This is seen in traditional healing practices such as through the use of medicinal herbs combined with belief that they are true and will work;
- bridges need to be built between Christian faith and science eg, through shared appreciation of the natural world in their distinctive kinds of way;
- science can be included within Biblical studies eg. on exploring *which* questions the creation narratives in Genesis are addressing and *which* questions cosmology addresses;
- within Christian Ethics, on how Christian morals can provide a necessary moral compass for science;
- in Practical Theology, on how science can work with prayer and traditional medicines to bring about healing;
- in the study of traditional religion – on how traditional healing and some kinds of exorcism compliment modern medicine and psychology linked to counselling;
- on how there are many resources available on all of these topics, from traditional practices through to modern clinical practices [see links below in the Appendix];
- on how the teaching of ecotheology could include the planting and cultivation of medicinal herbs in theological college gardens to experience where traditional healing gets its tools;
- on how preaching should include reflection on the complimentary place of traditional and modern scientific knowledge systems;

⁷ <https://www.anglicannews.org/news/2023/08/bishops-and-scientists-meet-to-develop-the-anglican-communion-science-commission.aspx>

Also https://youtu.be/IQlw7P_AqPA?si=qFpXOLous6epUotv

- on how Anglicans who are scientists can be invited to talk to theological students about how they see science and faith working together, through special seminars or webinars which lay people can be invited to attend.

In the middle of the consultation the participants visited the campus of St Paul's University, Limuru, an impressive example of a theological college having grown into a nationally recognised university which also supports theological education across the Province.

Thematic Focus 4 – From Slavery to Freedom

Daniel Karanja presented an informative set of slides on different kinds of slavery and how they are present in diverse ways in different contexts in Africa. He also presented how the Bible provides insights and perspectives that fight slavery and lead God's people to freedom. But how key terms and concepts are translated into local languages and cultures is again crucial. Also, there is the need to discriminate between what is genuinely Biblical and what is not. It is important for CAPA to support provinces in ways of doing contextualisation properly.

After discussion in small groups the following points were tabled for use in action planning:

- Slavery can exist in many different ways and theological education needs to encourage seeing and naming it for what it is;
- Many subjects in the curriculum can consider and provide space for discourse on the theme, from Biblical studies and doctrine through to study of traditional religion and Practical Theology.
- Those who have experience of slavery or have worked with its victims (such as people who are trafficked) should be invited to speak about their lived experience with students;
- Seminars on modern forms of slavery (including the enslavement of domestic workers) should be arranged;
- Advocacy for the rights of the victims of slavery should be undertaken especially with politicians;
- Advocacy to prevent human trafficking should be covered in theological education;
- Special seasons in the church year can be organised (such as a week of slavery education), for congregations to talk about issues of slavery and journeys to freedom, using various biblical texts (like the story of Joseph and the exodus from Egypt to the Promised Land);
- Congregants can move from being spectators to being spec-actors - becoming part of the story in society and making changes within it.⁸

⁸ The Anglican Alliance website has many insights and resources on all of this anglicanalliance.org/development/human-trafficking-and-modern-slavery/

Day 3

Thematic Focus 5 - Reconciliation

The session began with a reading of Dean Gloria Mapangdol's account of reconciliation between two communities about to go to war over access to scarce water supplies.⁹ This set the scene for the groups to define what is reconciliation: for some it was breaking emotional barriers between people, or healing relationships and finding inner peace, or resolving misunderstanding between people and communities, or any action (formal or informal) to heal and cement a broken relationship, or acknowledging existing differences through truth telling, or accepting, accommodating or compromise. In the African context dialogue was all important, talking around a table or under a tree, supported by elders and people with a good reputation in society and leading to actions or activities at festivals or other events that aim at building bridges, healing broken relations and reconciling factions or groups that have been in conflict with each other.

In drawing up an action plan for including the theme more intentionally in theological education the following points were offered:

- Study stories of reconciliation from the Bible;
- Consider reconciliation within Pastoral Theology, Counselling, Ecumenical and Interfaith relations, Church and Society, African traditional religion;
- Use the insights of national reconciliation initiatives, such as the Peace and Reconciliation project in South Africa, or resources from the Kofi Annan Peace and Reconciliation Centre in Ghana;
- World Council of Churches have helpful documents available on their website, such as 'Education for Peace' and 'Interreligious Solidarity'¹⁰;
- Students should be encouraged to share and discuss different ways of bringing about reconciliation in their contexts and in their ministry experience;
- Specific training in reconciliation practices is widely available and worth receiving;
- Peace Councils at national, regional and local levels should be supported;
- It is easier and better to deal with disputes in their early stages rather than let resentment fester;
- Make the most of certain calendar dates, such as national days of unity, or freedom day, or reconciliation days;
- Incorporate the teaching and practice of *Indaba*, the African listening process, within the curriculum;
- Incorporate the practice of dialogues between those of different backgrounds and points of view within practical theology sessions to enable students to learn the relevant skills ;
- Help students to join mediation teams in different areas of society;
- Study examples of reparation and consider how this would work in the student's own context;
- Draw on the wisdom of elders as well as academic writings.

⁹ www.anglicancommunion.org/media/519435/Gloria's-Story.pdf Other stories of reconciliation are available here www.anglicancommunion.org/community/commissions/commission-for-theological-education-in-the-anglican-communion/learning-resources-commissioned-by-cteac/reconciliation.aspx

¹⁰ www.oikoumene.org/resources/documents/serving-a-wounded-world-in-interreligious-solidarity-a-christian-call-to-reflection-and-action-during-covid-19-and-beyond

Action Planning Outputs

Participants then produced their own action plans under the following headings:

1. *How* are you going to implement education around the themes?
2. *What* are your first two or three steps of action?
3. *Who* is going to take these steps?
4. *What* is the *timeline*.

Every participant reported on their action plan to Bishop Anthony Poggo, Secretary General of the Anglican Communion and the CAPA staff. CAPA will request updates from each participant in six months, to monitor and encourage progress.

a. **Burundi** - Revd Dr Pascal Bigirimana

How? With the theology programmes - through new courses and through special seminars and webinars on the mission themes. Also project assignments will be set on them. Also students will be placed in church community projects where the themes are being implemented.

Steps? First by reporting to the Primate who will call the House of Bishops to discuss and decide on implementation. Also by reporting to the board of Bujumbura Christian University, then to its General Assembly in order to obtain permission for changes from the Ministry of Higher Education

Who? Dr Bigirimana will inform the Primate and the Board. The Primate will call the House of Bishops. The bishops and the Board will then decide on implementation.

Timeline Report to Primate in August; to Board in September; House of Bishops in September; implementation from January 2025.

b. **Central Africa** - Rt Revd Alinafe Kalemba, Diocese of Southern Malawi and Revd Dzikamayi Mundenda, Principal of National Theological College (Bishop Gaul College), Harare:

How? The different contexts of the 5 theological education institutions will inform how these themes are implemented, whether through courses, workshops, special projects. *Steps?* First by reporting to the Archbishop and the House of Bishops to discuss and decide on implementation. They will set the tone. Then envisioning and discussion with principals of the five institutions, who will engage their staffs in the process. Women need to be included in all this, from September after final resolutions allowing their ordination in the Province.

Who? Bishop Kalemba to inform Archbishop and House of Bishops. Revd Mundenda to engage other principals in the process. Principals will work on implementation with their staffs. Clergy and lay leaders of guilds to be included in the implementation.

Timeline Reporting and discussion over the next three months; implementation in the new academic year beginning August 2025.

c. **Indian Ocean** - Rt Revd Jaona Ranarivelo, Bishop of Antanaviro and Theological Education lead for the Province:

How? The different contexts of the different islands do not make implementation easy. Need to be clear about which level to address: in Madagascar grass roots level is needed. Lay leaders need training. A big challenge is how to translate the themes into the Malagasy language.

Steps? First by reporting to the Archbishop and the House of Bishops, firstly internal and then provincial House; then mobilise the Theological Education commission in the Province, to think about methodology. Then engage those responsible for training lay

leaders. Engage the wider church through synods and other groups and meetings, and ecumenically.

Who? Bishop Ranarivelo to mobilise these bodies and people and create some new space for discussion. But lack human resource.

Timeline This is difficult to plan but using zoom will help to move things forward. This will be a long term activity.

d. **Kenya** - Revd Andrew Kibiti, Vice Principal of St Andrew's College of Theology and Development, Kirinyanga:

How? The themes will be woven throughout the programmes and the college will develop new modules on the themes to give them more weight. Some have already been included eg. workshop on science and faith facilitated by Bishop Galgalo, and there is a module on reconciliation, forgiveness and healing.

Steps? First by reporting to the Principal of St Andrew's College, then discuss with staff colleagues including through assessing where we are, and take proposals to the college board.

Who? Revd Kibiti, the Principal, staff team, board, and reporting to St Paul's University, Limuru, who accredit the programme.

Timeline Reporting, discussion and planning over the next few months for implementation from January 2025.

e. **Southern Africa** - Revd Dr Percy Chinganga, Rector (Principal) of the College of the Transfiguration (COT), Grahamstown:

How? This province covers five countries with great diversity. There will need to be a huge emphasis on reconciliation and safe church. With safe church structures already in place, and Hope Africa focussing on social development - there are resources available for this.

Steps? First by reporting to the academic staff at the college and determining what is already in place. Then update the Dean of the Province and the Provincial Lead Bishop for Theological Education. Then engage other relevant structures such as the guilds, the Youth and Hope Africa.

Who? The academic staff at COT, the Provincial Dean and Provincial Lead Bishop for Theological Education, lay leaders, agencies.

Timeline Reporting, discussion and planning over the next four or five months for implementation in the 2025 academic year.

f. **Sudan** - Rt Revd Elsir Kuku, Diocese of Nuba Mountains

How? The province has two TEIs but one of these (Shokai Theological College in Omdurman) has been destroyed with its staff in exile in Egypt – leaving Malakal Theological College in the Nuba Mountains. This will focus on its curriculum and courses and look for ways of incorporating the science and faith theme, and the slavery to freedom theme, guided by the college's constitution and rules. The reconciliation theme is already part of the curriculum.

Steps? First by reporting to the Archbishop, Bishops, Principal and other key leaders, then to the college staff to implement.

Who? Bishop Kuku, the Principal, the staff of the college.

Timeline From now until December.

g. **Tanzania** - Revd Edward Kombe, Principal of St Mark's Theological College, Dar es Salaam; Revd Samuel Maduma, Principal of Morogoro Bible College, Morogoro:

Tanzania has three traditions (High, Low and Pentecostal) served by 20+ theological and Bible colleges. Some unity comes through all of them using the same Provincial curriculum at Certificate and Diploma level, supported by a Provincial co-ordinator.

How? Report back to Provincial Secretary and the Archbishop and share the themes with principals of the colleges, who will share and discuss with college staff teams, seeing what resources are in place and what is needed.

Steps? First by reporting to the Archbishop, Bishops, Principal and other key leaders, then to the college staffs to implement. There will be particular focus on the slavery to freedom theme in relation to human trafficking from Africa, and science and faith.

Implementation will depend on what we have capacity for.

Who? Provincial Secretary, Director of Education, Archbishop, Principals

Timeline House of Bishops meet on 26 July, followed by review of the curriculum until November 2024.

h. West Africa - Very Revd Joseph Justice Bain-Doodu, Dean of St Nicholas' Theological Seminary, Cape Coast:

How? Report back to the Primates and meet with faculty to discuss how to raise the profiles of the themes within the curriculum. Seminars can be organised with invited speakers to focus on the themes, open to church members. The themes also to be shared with Directors of Vocations and, through them, with the parishes. Also to build online links with other seminaries, for raising awareness of the themes.

Steps? First by reporting to the Primates; planning changes with faculty; seeking approval from Cape Coast University where necessary (for accreditation); sharing themes with Directors of Vocation.

Who? Dean, faculty, Directors of Vocation

Timeline Meet with bishops by end of September; then work on proposals and faculty members to work on their courses.

i. Angola and Mozambique - Revd Antonio Nhaca, Principal of St Christopher's Seminary, Maputo:

How? Translate materials from this consultation; submit proposal to Provincial leadership; plan lectures and seminars on intentional discipleship, safe church, science and faith, Slavery to Freedom; decide on outcomes – whether they should be new subjects or incorporated within the current programme.

Steps? Report to Provincial leadership; plan new lectures and seminars and decide on whether to incorporate them in the current programme.

Who? Principal, Provincial leadership; staff team.

Timeline Meet with Provincial leadership 7-12 October; plan changes to curriculum and outcomes 11-16 Nov; implement changes from February 2025.

Feedback from Prof Esther Mombo

It is encouraging to see how good structures are being put in place to take forward these changes, and good to see the enthusiasm in the room. You have heard the *need* and you know the *terrain*. It is disappointing that no province has nominated a woman to represent them at this meeting. Next time if the same happens additional female representatives need to be invited. A woman will look at the issues differently and complement what has been offered above. Be more accommodating and subvert the system to bring them in.

Take forward collaboration through CAPA organising online webinars on these themes. There should be more opportunities to foster collaboration between students and between faculty

across the continent. I commend you for the good work: *I see you, you see me*: 'We can be a seed of hope by collaborating, minimising that which divides and working on the things that unite us. Theological training is part of that. We can talk about themes that are not threatening. We can discuss our lived experience and we can bring that into our theological spaces in order to make an impact on our formation processes.'

Comments by Bishop Anthony Poggo

Bishop Poggo noted that context is important - respond to that. Implementation is crucial. But make sure you involve the bishops in the governance of institutions. The House of Bishops needs to be involved. In his commissioning prayer, he said:

May we be equipped as theological educators and church leaders across the Provinces of Africa. Keep us skilled in what we must do, knowledgeable in what we teach, wise in the leadership we provide and united in love.

Conclusion

Participants were asked how effective the consultation had been in helping them to develop new learning resources for their provinces. Scoring on the feedback sheets awarded an average of **8 out of 10**. This shows a high level of engagement as participants drew up plans to give concrete expression to the five mission themes in their churches and institutions across the Anglican provinces of Africa.

Appendix - links to other resources

Many of the themes discussed at the consultation are supported through the Lambeth Conference 'Add Your Voice To The Call' series. This has been running since the Lambeth Conference in 2022, to help churches explore each of the Lambeth Calls.

There are a number of resources on the Lambeth Conference website. They include Bible Studies, the Lambeth Call papers, recordings of webinar discussions about the themes and supporting articles from Anglicans around the world. Many of the key resources are also available in other languages. Go to the following links for resources (and use the language drop down to see other languages):

- Discipleship resources - [click here](#)
- Safe Church resources - [click here](#)
- Science and Faith resources - [click here](#)

To register for new information that will be featured in the series in the months ahead [visit this page here](#). The next in the series is Human Dignity.

Finally - additional resources and materials from CTEAC are being shared on the Anglican Communion Office website. [Visit this page](#).

News Media

For a news report on this consultation go to <https://bit.ly/469RqFJ>