

DECOLONIAL THEOLOGICAL EDUCATION *for DISCIPLESHIP*



The poster is divided into two main vertical sections. The left section has a background of three horizontal bands: orange at the top, red in the middle, and orange at the bottom. It features four illustrations: a toucan on the orange band, two slices of banana below it, a jaguar on the red band, and a macaw on the bottom orange band. The right section has a solid brown background. At the top is a gold sunburst logo with a cross in the center. Below it, the text 'Consulta Global - Brasília, Brasil' and '22 a 24 de Julho, 2025' is written in white. Further down, the text 'Commission for Theological Education in The Anglican Communion' is written in white, followed by its Spanish translation 'Comisión para la Educación Teológica en la Comunión Anglicana' and its Portuguese translation 'Comissão para Educação Teológica na Comunhão Anglicana'. At the bottom of the poster is a row of logos: EDS, a circular logo with a globe, the Anglican Communion logo with the text 'IN OVER 110 COUNTRIES', a small gold sunburst logo, the logo for the Igreja Episcopal Anglicana do Brasil, and the USPAG logo with the text 'PARTNERS IN GLOBAL MISSION'.

Consulta Global -
Brasília, Brasil
22 a 24 de Julho, 2025

Commission for
Theological Education
in The Anglican
Communion

Comisión para la
Educación
Teológica en la
Comunión Anglicana

Comissão para
Educação
Teológica na
Comunhão Anglicana

EDS

ANGLICAN
COMMUNION
IN OVER 110 COUNTRIES

Igreja
Episcopal
Anglicana do
Brasil

USPAG⁺ PARTNERS IN
GLOBAL MISSION

***A workshop to develop Theological Education Resources
for the Americas and Caribbean***

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Participants



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The Reverend Dr Bianca Daébs - Igreja Episcopal Anglicana do Brasil

The Reverend Esdras Gismao de Holanda Peixoto - Igreja Episcopal Anglicana do Brasil

The Very Reverend Belina Elizabeth Caranza Lopez - Anglican Church of Mexico, St Andrew's Seminary

The Reverend Eduardo Chinchilla Guevara - Iglesia Anglicana de la Región de America Central, Diocese of Costa Rico

The Reverend Canon Dr John Antony Guillen - The Episcopal Church, Diocese of Los Angeles

Dr Pui Lan Kwok - The Episcopal Divinity School, Boston

The Right Reverend Dr. Lynne Elizabeth McNaughton - The Anglican Church of Canada, Diocese of Kootenay

Dr Gabriele Greggersen Brezke - Igreja Episcopal Anglicana do Brasil, National Theological Education Board

The Reverend Neli Miranda Lopez - Iglesia Anglicana de la Región de America Central, Diocese of Guatemala

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The Reverend Dr Christopher Craig Brittain – Dean of Trinity College, University of Toronto, Anglican Church of Canada

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The Right Reverend Dr Humberto Maiztegui - Igreja Episcopal Anglicana do Brasil, Diocese of Meridional

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The Very Reverend Msc. Arthur Cavalcanti - Igreja Episcopal Anglicana do Brasil

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The Very Reverend Lydia Bucklin – President and Dean, The Episcopal Divinity School, Michigan

The Right Reverend Magda Guedes Pereira - Igreja Episcopal Anglicana do Brasil, CETALC (Latin American Commission for Theological Education)

The Reverend Lucia Dal Pont –Igreja Episcopal Anglicana do Brasil, Centre for Anglican Studies

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Staff

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This report has been compiled and edited by Nadia Sanchez and Stephen Spencer

Day 1 – Tuesday 22nd July – ‘SEE’

Morning Prayer and Opening of the Workshop

Morning Prayer was lead in Portuguese by Bishop Magda Pereira, followed by the opening of the workshop by the chair of CTEAC, Bishop Victor R. Atta-Baffoe:



Beloved in Christ, Grace and peace to you in the name of the Triune God. It is with deep joy and sincere gratitude that I welcome each one of you to this important gathering of the Commission for Theological Education in the Anglican Communion (CTEAC). We are gathered here from across Anglican family in the Provinces of the Americans and Caribbean, from different cultures and contexts, united by a shared calling: to strengthen theological education across our Communion. This Commission is not only a body of scholars and Church leaders, but a fellowship committed to equipping the Church with spiritual wisdom, and faithful leadership for discipleship. Theological education lies at the heart of our identity as Anglicans. It shapes our clergy and lay leaders, informs our witness, and grounds our communities in Scripture, tradition, and reason. In a world marked by rapid change, increasing complexity, and spiritual hunger, our task has never been more urgent. As we begin this workshop, let us embrace it as a sacred space for listening, reflection, collaboration, and prayer. May our discussions be rooted in grace and truth and our hearts attuned to the needs of the global Church.

On behalf of the Commission for Theological Education in the Anglican Communion, the organizing team and on my own behalf, I thank you for your acceptance to come, your dedication to the course of theology and theological education, and your presence. May this time together renew our shared vision, deepen our fellowship, and strengthen our commitment. Welcome, and may God bless our work together. THANK YOU.

Bible study on Jesus' pedagogy: teaching disciples *on the road* (Luke 9.51 – 19.28)

Dr Paulo Ueti led the Bible study, beginning with the code of conduct which was circulated prior to the consultation, and spoke on housekeeping and consent for photography. Delegates were split into three groups according to their preferred language (whether Portuguese, Spanish or English), to discuss Luke 15 in the context of Luke's travel narrative of chapters 9 to 19. Paulo commented that this context shows how Luke defines discipleship as a journey:

it is flexible, and it challenges legal and cultural norms. It also challenges imperial and colonial theologies on how to be disciple in a multicultural and oppressive society and dominant religions (both Imperial Religion and Normative Judaism at the time) – the images of God and discipleship make us think about current models, mindset and behaviours, as well as our church and theological education structures. We tend to read these parables as being about what is lost but they can also be read as being about *being found*, which is much more positive ie. if you lose yourself, you will be found. So as preachers we need to leave the pulpits and go onto the roads to be found by God. As theologians we must start from the context, by listening actively the environment, the people, the signs of times.

In the first centuries of the Christian era, Luke's message resonated in a context of oppression and marginalisation. The emphasis on mercy and inclusion offered hope to persecuted and marginalised communities. The early church faced the task of living out this message in a world that often ignored the marginalised. The call for justice and inclusion became an ethical imperative for Christians. The three parables follow a similar pattern: the loss, the search and the joy in recovery. This emphasises God's proactive nature (portrayed in a shepherd, a woman with a broom, and in the figure of a merciful father) in seeking (movement to outside their comfort zone) out those who/what are lost.

Setting the Scene

Canon Stephen Spencer, Director of Theology and Implementation at the Anglican Communion Office and Link Director for CTEAC, presented the reasons why this workshop was happening:

There are three reasons why we are here. The Anglican Communion's Decade of Intentional Discipleship, which started in 2016, will finish next year. What comes next? The job it set out to do needs to be continued. Its workshops and resources have been excellent (see [Intentional Discipleship Resource Hub](#)) but new approaches and resources are needed across the Provinces.

Secondly the bishops at the Lambeth Conference of 2022 issued a strong call for the growth of discipleship across the Anglican Communion. The Call began with the following summons:

A disciple is a learner in mind, body and spirit. In the Call that follows, the bishops assembled at the Lambeth Conference ask all Anglicans to learn and learn again the loving, liberating and life-giving way of Jesus Christ in every aspect of their lives and to follow him in this. The bishops are issuing this Call because 1 Peter calls all God's people to such disciplined and whole-of-life discipleship.

Thirdly, the Anglican Communion's Commission for Evangelism and Discipleship, whose members are nominated by Provinces, have decided to plan a new decade of 'Growth in discipleship with church planting', which will run from 2026 to 2036 and will be called Vision36. This is how they describe it –

It is a multiplication vision for every disciple and every church in the Anglican Communion. It is one in which everyone grows, and prayerfully helps someone else to grow, as wholehearted disciples of Jesus based on scripture, and in which every church has planted one or more new congregations, or has itself been revived, over ten years.

The next meeting of the Anglican Consultative Council in Belfast in 2026 is being asked to approve Vision36, and it will then be promoted across the Anglican Communion.

So the question is how can seminaries and church training programmes prepare and train everyone for all this? What frameworks, content and encouragements can educators and trainers offer the people of our churches? CTEAC has arranged or helped to arrange a series of regional consultations and workshops to help do this. The first was in Bangalore at United Theological College for South Asia and South East Asia in May 2023. The papers from this are about to be published in India and online.¹ The second, organised in partnership with CAPA, was in Limuru, Kenya, for African provinces in July 2024. The Asia Seminary Deans Network sponsored a similar gathering for Oceania at St John's College Auckland in March 2025, followed by another organised by the Asia Theological Accompaniment Programme, in partnership with USPG, at St Andrew's Seminary in the Philippines. And now we come to this one, for the Americas and Caribbean, here in the Diocese of Brasilia (with thanks to Bishop Mauricio Andrade), organised by CTEAC with sponsorship from St Augustine's Foundation, Canterbury, TEC's Global Partnerships and the Episcopal Divinity School. Thank you to all these bodies for their generous support. It is unusual for a workshop to include all of the Americas as well as the Caribbean. It is a unique gathering and a wonderful opportunity to learn from each other about 'Decolonial Theological Education for Discipleship'. Over the next three days we will follow the simple learning methodology of 'See, Judge, Act'. We begin to looking and SEEING.

¹ *New Wine for New Wine Skins: Theological Education in South and Southeast Asia after the Covid-19 Pandemic*, edited by Muthuraj Swamy, Stephen Spencer and A. Israel David, Delhi: ISPCK 2025.

Introducing each other

In this session everyone had the opportunity to introduce themselves and share where they had come from and who they were representing. Many said that by the end of the consultation they hoped to deepen relationships across the region and learn from different cultural, historical and contextual perspectives, to contribute to the Communion's global work in theological education and to strengthen the shaping of discipleship, forming leaders and equipping the church to bear fruitful witness in the world.

Keynote address: Dr Kwok Pui Lan

Dr Kwok opened with a question to the audience on why do we ask our students to learn about decolonization and theology and what is the link between colonialism and the Anglican and Episcopal tradition? She then gave a short history of her local church in Hong Kong and its postcolonial architecture and on her three books on postcolonial Anglicanism, the first published in 2001

Dr Kwok described how indigenous theology had existed before the colonialism of the British Empire had become dominant. This needed to be recovered. Bishop Humberto shared his thought that we should also look at slavery which shapes the changes of demographics of Anglicanism. Dr Kwok agreed and emphasized that we should be intentional in doing more research and study.



Dr Kwok also discussed intentional discipleship, emphasising how the Anglican Consultative council meeting in Zambia in 2016 had launched a decade of intentional discipleship. This meeting encouraged churches to equip the people of God to witness to Christ's reconciling love and to live intentionally according to the Five Marks of Mission. She also recalled the three periods of Anglican mission (mission as being 'over there', then as 'mutual responsibility and partnership in mission', and now as 'from

everywhere to everywhere’) and how all this will contribute to Vision 36, mentioned above, a new decade of growth of discipleship with church planting from 2026 to 2036.

The third section of the address focused on decolonization, looking at personal, interpersonal, structural and institutional and cultural aspects, and on decolonizing the mind, the importance of unlearning, of learning with new lenses and learning within our own language.

To grasp a better understanding of decolonial theology education for discipleship, Dr Kwok presented an approach based on four D’s, with key questions, as follows:

1. **Disperse** – how to de-clericalise theological education and open it up to the whole people of God?
2. **Disrupt** – how to move away from imposed curriculum and to *form, equip* and *inspire* disciples for mission in our local contexts?
3. **Develop** – how to develop theology and pedagogy for our context that allows different people to learn in different ways?
4. **Deepen** – how to deepen the spiritual life of our people through embodied approaches, especially how to *empower women* for discipleship and mission?

Dr Kwok concluded her session by emphasizing the need to empower women and be locally rooted and globally connected. To broaden our spirituality and mission work we must not forget the need to embody our spirituality, in ways that Pentecostals show.

Discussion in language groups

Following Q&A the group went into their assigned groups to discuss the four Ds in their local context. Group sharing was presented on day 3.

Evening Prayer in Portuguese

followed by a beautiful evening of music, food and drinks hosted by Bishop Mauricio at the Anglican Cathedral



Day 2 – Wednesday 23rd July – ‘JUDGE’

Morning Prayer

The morning prayer was led in Spanish by The Right Reverend Walter Toro.

Bible study on reading the Bible canonically



Dr Paulo Ueti asked everyone to notice how the Bible was compiled under the influence of empires (the canonical process), and this needs to be acknowledged. The Bible has many different narratives and expresses different voices and contexts, which sometimes are in conflict, striking discordant notes, with disputes going on between texts. It is a library shaped also by the experience of the elites of Jewish society being in exile in Babylon. For example, in Genesis 1.26 human beings are placed ‘in dominion’ over the animals and nature was to be consumed. It is an image of a singular human collective with privilege. Nature is presented not as a source but just a resource for humanity! This comes from the privileged elite in exile (Ezekiel shows that God has moved to Babylon to be with the elites). The order of things is very monarchic with man ‘to take’, to consume, to extract.

Genesis 2, on the other hand, is probably from those who remained in Judah, Palestine. Here God doesn’t create through speaking. Rather, it comes from hard work with hands, by working with nature as an artisan. The narrative sees the environment and people as relatives, made from the same elements. See v.15, the commandment from God when God put the humans into the garden ‘to till it and keep it’, to cultivate.

The text itself proved not the most important part of the memories! The important thing was who controlled the narrative, shaped it through translations and exposition? Training about all this is crucial, in order to see the architecture of the canon and why books are ordered in a certain way. For example, Ephesians 5:21-31 is about husbands’ behaviour and mindset much more than about wives’ – see verses 25-33 compared to 22-24 on wives. We need training about how to be anti-colonial as well as anti-racist.

In John 2 it is Mary who performs the ministry of a bishop (oversight and leadership) and who works together with the deacons. Knowledge is already *in the room* and it is by working as a collective that they come up with a solution. There is not one person in charge, as in a monarchy or imperial power where the ruler rules alone. Rather, the gospel is about one who cares, jeopardises his life for us, listens... The narrative needs to be expounded intentionally from this perspective.

Guidelines for the day

In this session Stephen introduced the next steps, which are about ‘judging’ in the sense of reflecting on and deciding what needs to be done in everyone’s own province and local context. The application of the four ‘D’s’ (see above) was offered as an appropriate methodology for this. Day three will focus on ‘acting’ ie. action planning and practice.

Working groups then met in order to do this and develop postcolonial theological education for discipleship. This was followed by initial reporting back from each group on their discussions. Final feedback was provided on the final day (see below).

Marketplace presentations

The first presentation was led by Dean Lydia Bucklin of the **Episcopal Divinity School**, sharing on EDS’ strategies which are about collaboration and strategy, culture and relationship, education, formation and public theology. Educational webinars will take place bi-monthly on the intersection of theology and justice eg. on the Anglican church and Palestine. There are also 6-week courses, non-accredited and online. EDS have launched their new podcast series ‘Voices from the Anglican Communion’ hosted Dr Kwok Pui Lan, bringing together Anglican leaders from across the globe to explore issues in theology, leadership, justice and mission in today’s church. Each episode features conversations that challenge colonial legacies and uplifts contextual, prophetic witness in the Anglican tradition. EDS’ main challenge is the selection of students for their courses because there are a high volume of applications. To address this matter, EDS is currently building a library for those who are not selected onto the courses, so that they can have access to resources for their own study and discussion. Dean Lydia also spoke about an upcoming in-person gathering, ‘Living Postcolonial Anglicanism’, which will take place in November. She concluded by emphasizing the importance of working in partnership to make greater impact.

The second presentation was on Commission for Theological Education for Latin America and the Caribbean – **CETALC** - presented by Rev Belina Carranza, President of CETALC, and by Bishop Magda. The members of CETALC come from each church - the Episcopal Church (TEC), Anglican Church in Mexico (IAM), Anglican Church of Central America (IARCA), Province IX of the Episcopal Church and Anglican Church of Brazil. CETALC offers funds for theological education in Latin America and the Caribbean including educational programs such as provincial and dioceses, and scholarship on post-academic and investigation and production in theology seminaries. They have strict criteria so that the students are aware of the requirements and the expectations.

The third presentation was led by Nadia Sanchez of **USPG** (United Society Partners in the Gospel) in which she shared the values, mission and strategies of USPG, and spoke about upcoming events at USPG such as the ELA programme in Kenya and the Human Trafficking and Modern Slavery Conference in India in November 2024.

The fourth presentation was led by Revd Neli Miranda and Revd Natalie Blake on the **International Pentecostal Anglican Commission** (IPAC). This commission started in 2022, where The Anglicans reached out to the Pentecostal of the Americas for intertwined on Christian mission in the Americas. IPAC focuses on dialogues on the connection between mission and service. Revd Neli states that Christian mission and service is fundamental to its identity and practices.

This was followed by ICAOTD - **International Commission for Anglican and Orthodox Theological Dialogue** - presented by Bishop Humberto Maiztegui, a member of the commission. He presented a map of all members of the ICAOTD globally and described its recent meetings.

Dr Joanildo Burity gave a short presentation on IASCUFO - **International Anglican Standing Commission on Unity, Faith and Order** – a body which coordinates and supports ecumenical dialogues between the Anglican Communion and other international communions. Dr Burity spoke especially about the Nairobi Cairo Proposals for revising the structures and decision-making in the Anglican Communion to help address our differences. These proposals are due to be presented to the next meeting of the ACC (Anglican Consultative Council) in Belfast in June 2026.

The last presentation was led by Revd Lucia Dal Pont on the **Centre for Anglican Studies** (CEA). This offers online courses on Anglican theology for all dioceses. It is a theological training institution linked to the Episcopal Anglican Church of Brazil (IEAB), created in 1997 to coordinate and support the Church's formative processes. The CEA seeks to be a hub for contextualised Anglican theological formation, serving clergy, laity and students, promoting critical reflection and fidelity to the Anglican tradition in dialogue with Brazilian social realities. The main areas of action are continuing (lifelong) formation; structured academic–curricular formation (such as the Immersion in Anglicanism course, delivered by distance learning and organised into two modules over two years); plus, communication and the publication of resources. Current courses and learning pathways also include short (open) courses on the Bible, the place of women in emerging theologies, environmental and climate justice (e.g. the “Roots of the Future” course connected to the COP30 theme); reading the Bible from an Anglican perspective; continuing development for lecturers/tutors. Specific examples also include ‘Initiatives in contextual Latin American philosophy’. Channels and digital presence include the institutional website (institutional information, news, pre-enrolment), a YouTube channel (introductions to courses and formative materials), and a social media page for dissemination and community interaction. All of this is done at national level and regional and diocesan levels. Each Diocese has its own Centre for Anglican Studies and develops training locally.

Day 3 – Thursday 24th July – ‘ACT’

Morning Prayer

The morning prayer was lead in English by Canon Stephen Spencer with singing led by Bishop Humberto.



Bible study on Jesus’ pedagogy: the discourses in Matthew’s gospel

Dr. Ueti started the bible study by asking the audience to share their thoughts on how they found the last two days of the consultation. Below is a summary of delegates’ responses -

- Deepening fellowship and learning of other languages and church cultures;
- Encountering different cultures as part of discipleship;
- Learning about best practices in theological education in other parts of the Americas;
- Hearing about the link between colonialism and Anglicanism;
- Gaining greater understanding of colonialism in different parts of the Americas.

Groups then discussed Matthew 18.15-20, a passage on how to deal with those who sin. Paulo pointed out that this passage was addressed to the leadership of the church:

People often use Matthew 18:15–20 like a step-by-step checklist to kick someone out once they can say “We tried everything.” But if you read it inside the flow of Matthew 18 and remember the situation of the church in the late first century, it’s actually pushing a totally different agenda: it’s about winning people back and protecting the vulnerable. The steps—talking one-on-one, then bring a couple more to talk, then

involve the whole church, and finally relate to the person “like a Gentile or tax collector”—aren’t a ladder to expulsion; they’re a widening circle of care and responsibility. The echoes of the Old Testament rule about “two or three witnesses,” the Greek words about “gaining” a brother and “binding/loosing,” plus the stories wrapped around it (the lost sheep before; unlimited forgiveness after), all rule out the idea of a final, cold cutoff. The authority Jesus gives isn’t a free pass to police people; it’s shared, accountable, prayer-drenched discernment that serves mercy. So the passage sketches a style of leadership built on humility, guarding the “little ones,” patient pursuit, and keeping a missional heart even when relationships are strained. It also calls out the ways we misuse the text today and points us toward healthier, restorative practices in how we lead.

Reframing Matthew 18:15-20 under the heading "Leave No One Behind" (LNOB) means reading it not as a roadmap for expulsion but as an architecture of progressive relational rescue that protects the vulnerable while insisting on responsible recovery and reintegration. The whole of chapter 18 supports this axis: Jesus centres the child (valuing of the little ones), denounces the scandal that causes them to stumble (priority protection) and tells the parable of the lost sheep (mobilisation of resources for those most at risk). In this framework, the steps "go and show the fault in private; take one or two; tell the church; treat as gentile and publican" draws concentric circles of care, not definitive disciplinary steps.

As background Paulo described the shift that took place from the earliest books in the New Testament, where leadership is exercised collectively in community, to later books where a hierarchy has developed and the image of the church as a body becomes an image of a body with a separate head. Later Jesus would be painted as Pantocrator (Ruler of the world). Also, women became invisible in the later books and traditions of the church:

In this passage notice the presence of the earlier approach. Notice especially that sinners are to be treated as Jesus treated tax collectors and sinners ie. as friends and honoured guests! Also ‘to bind’ is to bring someone in! The whole chapter is about *communicating not excommunicating!*

Developing an Action Plan for each Province

This session turned to ‘Act’ and to developing an action plan in everyone’s respective provinces. Stephen encouraged the delegates to be ambitious in embracing this opportunity for in-depth dialogues and learning, and to report back to their provinces, standing committee, bishops and/or synods. It is an opportunity to think about how to become decolonial theological educators for discipleship in our churches and think how to move forward with the suggestions and plans shared in the group discussion.

Provincial Action Plans

IARCA - Iglesia Anglicana de la Región Central de América / Anglican Church of the Central Region of America

Rev. Eduardo Chinchilla (Diocese of Costa Rica) and Rev. Neli Miranda (Diocese of Guatemala). collaboratively shared their reflection and action plan on this theme and how to create an impact on seminaries and Synod and women parishioners.

General Objective

To develop a critical and reflective analysis of the concepts of colonialism, decolonialism, and anti-colonialism and their implications for theological education and discipleship in IARCA, with the aim of transforming pedagogical and pastoral practices towards a contextual, liberating, and decolonial approach.

Specific Objectives

1. Analyse the conceptual foundations of colonialism, decolonialism and anti-colonialism with church leaders and decision-makers in the province, in order to equip them to make strategic decisions that promote practices of decolonisation of church structures and programmes.
Activity: Workshop entitled "Colonialism, Decolonialism and Anti-colonialism: An Approach from the Bible and our History".
Date: April 2026, during the provincial synod in San Salvador, El Salvador.
2. Critically evaluate the impact of colonialism on the theological education curriculum, in collaboration with the deans and professors of theology in the province, in order to identify its manifestations and co-design alternative curriculum proposals that are biblically faithful, contextually relevant, and theologically liberating.
Activity: Virtual seminar-workshop for teachers, with diagnostic sessions and working groups for proposals.
Date: Second semester of 2026.
3. Open an initial space for reflection with the women parishioners of IARCA on the legacies of colonialism, so that they can recognise its influence on their daily lives and faith experiences, laying the foundations for future community dialogue.
Activity: Virtual seminar entitled "Our History, Our Faith: Recognising Our Roots Together".
Date: First semester of 2027

In conclusion, IARCA aims to explore the themes of colonialism, decolonialism and anti-colonialism within its theological education and discipleship. Through targeted workshops and virtual seminars, it will engage church leadership, theology educators, and women church members to reflect on how these concepts influence faith, teaching, and participation in church life.

The Anglican Church of CANADA

The group (The Ven Rosalyn Elm, Bishop Lynne McNaughton and Rev Dr Christopher Brittain) captured key insights from a recent seminar focused on decolonising theological education and leadership, with a particular emphasis on Indigenous women's formation and mentorship within the Anglican Communion. Their discussion highlighted emerging strategies, existing challenges, and collective aspirations across global Anglican contexts. They reflected on the roles of decolonial, postcolonial and anti-colonial approaches in theological education, to identify mentoring gaps and leadership barriers for indigenous women and to develop strategic actions to amplify underrepresented voices in the church and promote cross-regional solidarity among Anglican provinces engaged in this work.

The key themes from all this are as follows:

1. National-Level Strategic Action

- Participants recognised three distinct jurisdictional contexts within which this work must take place (House of Bishops, Network of Schools, Indigenous network - plus Council of General Synod)
- A joint report will be drafted and shared through national Anglican newspapers and internal newsletters.
- A series of online national events is proposed, beginning in Spring 2026 with a panel discussion, followed by follow-up sessions.
- These initiatives will involve Anglican theology schools, education centres, the House of Bishops, and ministry networks.

2. Mentorship and Indigenous Women's Leadership

- A key concern raised was the lack of culturally informed mentorship for Indigenous women in ministry and theological education.
- There is a need to support these women in finding their voice and developing leadership identities within decolonised and affirming spaces.
- The proposed mentorship programme will invite participants to share their stories and journeys, fostering healing and leadership development.

3. Reflections from the Canadian Context

- Canada's National Indigenous Anglican Church is navigating its path toward self-determination through initiatives like the *Covenant of Life*.
- Historic tensions with the wider Anglican Church are being addressed through dialogue and redefined relationships.
- Recent progress includes the appointment of multiple Indigenous bishops and renewed confidence in Indigenous leadership.

4. Moving from Trauma to Strength

- The vision is to move beyond trauma-based narratives and build a leadership model grounded in resilience, cultural wisdom, and theological depth.
- Leadership is characterised by perseverance, mutual accountability, and a deep commitment to collective well-being.

5. A Global and Intersectional Women's Movement

- The seminar recognised this work as part of a broader global feminist movement spanning Africa, the Caribbean, Latin America, and Indigenous communities.
- It seeks to include women who have been historically marginalised in both secular and ecclesial contexts.

Lastly, the discussion highlighted action planning which is to design and implement a mentorship programme for indigenous women in theological and ecclesial leadership, strengthening alliance across provinces to support shared learning and contextual action and ongoing commitment to shifting theological education, from a colonizing model to a one that is contextual, inclusive and transformative.

TEC – The Episcopal Church

Canon Chuck Robertson, Dr Kwok Pui Lan and Dean Lysia Bucklin (with support from Bishop Victor Atta-Baffoe) developed an action plan with the following aims:

The first aim is to understand the current state of theological education in The Episcopal Church and undertake research planning to study how people are being trained and formed in theological education. Researchers will report on that to the House of Bishops in Spring of 2026 so that is actionable.

The second aim is to connect the bishops as leaders in the church with providers of theological education. Hearing from others that there is a disconnection between the bishops and theological educators means that more effort should be put into liaising and reaching out to specific bishops who are coordinating in this area.

Their third aim is to create culture change among theological educators towards one that is anti-colonial, through educators themselves. This can be through the AAR/SBL, specifically through groups of academics across America gathering together to have an organisational meeting and plan to host a conference for the eligible educators. This could be in a church near the conference and take place just prior to it.

Their fourth aim is to invest in scholars themselves to write and create scholarship that expands understanding of Anglicanism and to look for a professor on Anglicanism and theology in decolonial theological education including providing the theological education and resources in Spanish to the many people in the churches speak Spanish and do not have access to theological education resources. The group will reach out to the *Anglican Theological Review* to devote an entire issue to this conference, in which they can provide articles and writings in their own language. Here are the action points to take all this forward:

Action:

1. Research funded by EDS and Trinity Wall Street with TEC
2. Spring 2026 House of Bishops meeting with leaders invited
3. Reach out to Bishop Carlye Hughes and Bill Franklin and reach out to chairs of standing commission.

4. Host a conference for theological educators to reflect on decolonizing theological education, similar to this gathering, introducing this body of knowledge. Work with Episcopal and Episcopal adjacent theological educators to meet prior to AAR/SBL 2026 in Denver Nov 19-20.
5. Invest in scholars to write and create scholarship that expands understanding of Anglicanism, fostering a community of scholars creating scholarship for the next generation. Different modalities and support will be important, examples such as sabbaticals, financial support for publishing, writing retreats, etc.
6. Research and seek funding: how do we fund scholarly work? What are the granting organizations? Start small. Reach out to ATR to devote an issue to this conference. Articles in both English and Spanish. Printed copies in own language and online edition in translation. Also “Studies in Episcopal and Anglican History” and the opportunity for dissertations to be published through Peter Lang Publishing, of which Chuck is an editor and seeking scholars to work with.
7. Create opportunities with partners to develop and empower women leaders in theological education with skills training and intentional leadership development. Partnership with other provinces outside of TEC, such as Dioceses of Ghana to host women mentoring women.

In conclusion, TEC seeks to promote and create opportunities with partners to develop and empower theological education with the skills and training for intentional leadership development.

SOUTH AMERICA and MEXICO

The Right Reverend Walter Toro, The Anglican Church of South America, Diocese of Bolivia
 Obispo Electo Victor Condori Chipana, Provincia de Sud America, Iglesia Anglicana del Perú
 The Very Reverend Belina Elizabeth Caranza Lopez, Anglican Church of Mexico, St Andrew’s Seminary

The group shared their objectives for the province to start raising awareness of the need to reflect on the social, economic, cultural and ecclesial realities of each diocese within the province. The specific outcomes and actions are listed below. It will be important to identify the needs of each diocesan context at an ecclesial level and its relationship with the People of God. Then to understand the historical background that has led to the current situation in each diocese. There will need to be a program of workshops, talks, and conferences to begin preparing for structural changes tailored to each diocesan reality (innovation in processes, learning, and theological reflection-action).

All this will be achieved by informing diocesan leaders, seminaries and Christian educators of the plan and to involve them in all dialogues, to assess local resources within each diocese, form a leadership group trained in developing new ways of being a church and doing theology based on local realities, valuing and incorporating each community’s cultural wisdom to promote individual and collective revaluation and foster new relationship.

These initiatives will seek to promote decolonial theological education in Peru, Bolivia and Mexico by engaging dioceses in contextual reflection and action. They also emphasise the importance of historical awareness, structural change, local leadership development and cultural wisdom supported by workshops and measurable impact indicators.

General Objective

- To raise awareness of the need to reflect on the social, economic, cultural and ecclesial reality of each of the dioceses that make up the Province.

Specific Objectives (Actions)

- Identify the needs of each diocesan context at the ecclesial level and their relationship with the People of God.
- Learn about the historical past that gave rise to the current situation in each diocese.
- Implement a programme of workshops, talks and conferences with the aim of beginning to prepare for the structural change that will give rise to actions specific to each diocesan reality (innovation in processes, learning and theological reflection-action).

How to achieve these

- Communicate what you want to do to diocesan leaders, seminaries and Christian educators and involve them in the task.
- Identify the human, social, economic and local resources available to each diocese.
- Form a group of leaders who will be trained in building new ways of being church and doing theology from the reality on the ground, so that they in turn can multiply the impact in their localities.
- Recognise the cultural wisdom of each locality as part of an individual and collective revaluation that leads to new forms of relationships for the common good.
- Disseminate what is being done through different means (human, technological).

Evaluation and/or indicators:

- Reports on social and economic reality.
- Reports on leadership capacity.
- Reports on the number of workshops, practices, talks and conferences that are truly viable.
- Attendance rates, retention rates, resistance to change rates.

The Church in the Province of the WEST INDIES

The people of the Caribbean crafted a new hymn book in 2010. Much of it still incorporates the hymns of the Ancient and Modern hymn book. Our hymns reflect our inherited history, and our attempt to add some new material. However, in so many ways it does not reflect all the rhythms of our region, and we continue to sing the songs of the past without critical analysis. Like the rest of the world, we are impacted by global / political / economic issues, impacted by climate change, low vocations, declining congregation and the churches' role in enslavement that has never been addressed and how it impacts the local community joining the church.

Disrupt the current agenda

Suggestion to the House of Bishops – let us have open discussions about the healing that needs to occur in local communities through a Caribbean Slavery and Reconciliation Commission. We must also assess how this would lead to the liberation of the church. How would this impact liturgy? What have we retained, that we inherited, but which still enslaves us or maintains the burden of slavery and still causes the wider community to see the church as a continuation of the enslavement empire? What in the liturgy is still holding us that we need to let go of? What in the Canons, the governance of the church, that is still a reflection of the inherited structures? What at the local level with respect to attitudes do we need to unlearn? For example, in what ways have we persecuted widows and single mothers in the community? We know the impact of enslavement that has led to many women being unmarried mothers but yet we persecute them in our churches! In some cases, they are denied Holy Communion, they cannot serve, they must be ‘silent’. But as we think to disrupt, we cannot leave a vacuum. So to ‘develop’.

Develop - How to sing a New Song

- Music is integral in the life of the people of the Caribbean. We have different rhythms, reggae, calypso. So let us ‘Sing a New Song’ by developing new liberated liturgies that celebrate the whole church, that celebrate the spirit that is within us with the rhythm that vibrates through us. Let us have a collective effort involving representatives from all our Dioceses to write new mass settings, and move beyond our BCP
- Develop new courses in ethics that look at the inherited, received Anglican Theology that has guided the church so far and asks how can we transform these for our people.
- Develop new methodologies to critically study and relate the biblical text to church history and church governance – so that we can see how we have read them without question without realising that we are perpetuating a hegemony.
- Respond to changing vocations with training solutions that we already have. Nb. persons entering theological colleges are older and have specific needs that the traditional curriculum often does not address. Also dioceses have less money to pay for theological education. But the theological colleges – Codrington and UTCWI - already have a relationship with the University of the West Indies, which awards our degrees, and most courses are offered in-person and online. We are already able to do examinations from almost any island within the Caribbean because of our UWI relationship and have two programmes for study – The BA and Licentiate in Theology. The BA uses the traditional course content requirements while the Licentiate is a little more flexible eg. it can include a topical focus such as on pastoral care/ or practical theology which can be accomplished around the needs of the local Diocese. Therefore our Dioceses can decide what they need at the local level and determine if they wish their students to do the BA or the Licentiate. We can deepen the relationship between Codrington and UTCWI to share resources so that we are more efficient in the use of our limited resources. *Who?* The Diocesan Bishops, Local diocesan reps, Theological Education reps. *Timeline* - Six months. *Deliverables/ Outcomes* - a memorandum of understanding between the Province, UTCWI and Codrington College

Deepen

How do we move from music, to movement, to growth as a church?

We must look at the spirituality of the people, as people of African origin.

Yet we deny the movement of the spirit within our liturgies, and even in our bodies.

The Proposal – to develop new ways of being a church as we go forward.

Igreja Episcopal Anglicana do BRASIL

Facilitator and secretary: Dr Joanildo Burity, Igreja Episcopal Anglicana do Brasil and IASCUFO:

The group started with the acknowledgement of some previous steps toward a reflection on de-, post-, and anti-colonisation, specific strategic planning in the area of theological education, and ongoing steps toward implementation. It was decided that within one year, all suggested aims would involve reviewing, revising, and elaborating, but not so much reaching the point of full implementation, as some aims will require actions that cannot be achieved within this time frame. The topics do not follow any particular order, representing rather how our discussion unfolded and was recorded.

Aims

- Rethinking and revising existing theological education projects from the decolonial, post-colonial and anti-colonial perspectives.
- Assuming education as an integral part of our mission, as the former involves realising potentials e transformation of selves and practices, in line with the second Mark of Mission, which speaks to teaching and nurturing newcomers to faith.
- Rethinking IEAB's ecclesiology, taking as a starting point local experiences from dioceses and parishes.
- Identifying current diocesan projects and programmes
- Building a national curriculum for Christian education (that is, aimed at the whole church, not just those called to ordained ministry) based on a conception of the cultural curriculum (which includes non-traditional forms of education, such as art-based ones, but also applies to liturgy and spirituality)
- Revising the curriculum structure of the emerging College, to reflect the perspectives mentioned above.
- Planning and redefining the relational dynamic and roles of the College, the Centre for Anglican Studies, and the College's diocesan hubs.
- Providing the House of Bishops with formation and reflection on ecclesiological implications of adopting decolonial, post-colonial, and anti-colonial perspectives.

How to achieve then

- Integrating those perspectives to IEAB's National Theological Education Plan, and the second axis of the Church's current strategic planning.
- Including the group present at this Consultation as an advisory body during the revision procedures

- Using reports and resources from two previous consultations done at IEAB on the theme of decolonisation – Centre for Anglican Studies formation (2023), and the international consultation held in Recife in December 2024.
- Involving the House of Bishops in providing guidance and leadership on the ecclesiological implications of adopting de-, post-, and anti-colonial perspectives, as far as theology and church structures are concerned.
- Including the mentioned perspectives in the next Centre of Anglican Studies formations.
- Modelling the role of the diocesan hubs in providing local, community-level formation.
- Attributing to IEAB's National Board of Theological Education (Junet) the role of coordinating and overseeing the processes *that* each aim will involve, by assigning roles, setting up commissions, working groups, and providing counsel, in consultation with and collaboration from the House of Bishops.
- Setting a 12-month horizon for the elaboration of outputs for each aim, leading up to the next General Synod (November 2026), and the next Conference of Leaders (Confelider), whenever it happens.
- Setting a 4-year horizon for the full implementation of the new guidelines and structures for theological education throughout the Province, from November 2026.

From closing remarks by Dr Kwok

Remember the Chinese Proverb:

*Tell me something and I will forget it;
Show me and I will learn it;
Involve me and I will understand it.*

Closing Eucharist

The closing eucharist took place at the Catedral Anglicana da Ressurreicao, Diocese of Brasilia, followed by a tour of Brasilia and meal out.



Closing Sermon

Rt Revd Victor Atta-Baffoe, chair of CTEAC

Grace and peace to you in the name of our Lord Jesus Christ.

We have gathered these past days to reflect and dream around the theme of decolonizing theological education for discipleship. It has been a time of uncovering histories, confronting inherited assumptions, and discerning how to make theological formation more rooted, relevant, and faithful in our various contexts.

As we close this important workshop, we turn to the words of Jesus in Matthew 13:10-17, a passage that may seem puzzling at first - but one that speaks directly into the heart of our work.

What of the question of the Disciples: *Why do you speak to them in parable?* This is a profound question. The disciples, like many of us, are seeking clarity. Why does Jesus not just speak plainly? Why use images, metaphors, and stories that require interpretation?

Jesus responds not with an explanation of the parables, but with a spiritual truth: *Because the knowledge of the secrets of the Kingdom of heaven has been given to you, but not to them.* In other words. Jesus is saying that understanding the Kingdom is not simply an intellectual exercise - it is a gift of spiritual perception, of hearts attuned to God's movement.

Seeing but not perceiving: Jesus then quotes the prophet Isaiah; *Though seeing, they do not see; though hearing, they do not hear or understand (Isaiah 6:9).* Dear friends, this is the

condition that colonial theology often produced - disciples who saw the world through foreign lenses, who heard the Gospel in foreign tongues, and who interpreted faith through foreign categories. Colonial theological education trained us to read scripture but not perceive its liberating power for our people. It taught us to speak doctrines but not understand the Spirit's voice in our own languages and struggles. And so Jesus' words confront us. *Are we seeing but not perceiving? Hearing but not understanding?*

Blessed Are Your Eyes: But then Jesus turns to his disciples with encouragement. *But blessed are your eyes because they see, and your ears because they hear.* This is the blessing we must claim today. Through this workshop, our eyes are being opened again - not just to critique colonial legacies, but to see our cultures, our stories, our languages, and our peoples as places where God is at work. This work of decolonizing theological education is not simply academic reform - it is an act of spiritual seeing. It is discipleship renewed. To see a community's pain and know it matters to God. To hear a grandmother's prayer in an indigenous tongue and recognize it as sacred. To discern Christ not only in Jerusalem, but in Cape Coast, Kingston, Brasilia, São Paulo, or Toronto. This is what it means to be blessed with eyes that see.

The Secrets of the Kingdom: Jesus speaks of the "Secrets of the Kingdom" - mysteries not found in textbooks or passed down through colonial frameworks. These secrets are revealed to those who walk closely with Jesus, who listen with humility, and who discern with context. The decolonized disciple is not one who abandons tradition, but who is rooted deeply in Christ and the community. They are like the scribe described later in Matthew 13:52, who brings out treasures "old and new".

So as we go from this place, we are sent not just with information, but with a calling: **To be the kind of disciples who see what others overlook, who hear the whispers of the Spirit in forgotten places, who form others in the image of Christ, not in the image of empire.** Go with eyes open. Beloved, we are in a moment of unveiling, a moment of theological reawakening, a time when the Spirit is saying again to the Church: *Come and See.*

As we end this workshop, may we go with eyes open and hearts stirred. May our classrooms become places of liberation. May our churches be schools of Christ's justice and compassion. And may our theology no longer silence our people but empower them to follow Jesus fully and faithfully in their own voice.

Blessed are your eyes because they see. May we never close them again. In the name of the Father, and of the Son, and of the Holy Spirit. **AMEN.**

Evaluations of the Workshop

There were 15 returned evaluations of the workshop. On a scale of 1 (low) to 6 (high) the workshop was awarded eight 6's (60%) and seven 5's (40%).

Some answers to the question 'What was helpful or relevant to your provincial context?'

- the aims and plans we traced at the last day
- The discussions that highlighted the need for critical review of my province's history, liturgy and governance structure to identify how the negative effects of colonialism continue to be perpetuated today
- Discussions of the interwoven nature of culture and church practices and teachings
- The Brazilian organizing of theological education...this is a good solution to Canada's dilemma of too many theological colleges with programs that aren't flexible enough to meet current demands of lay education.

Some of the other comments

- I thank the organisers for making the event fit for purpose - there was sufficient time for formal engagement - and true to the culture of the region, also sufficient time for engagement of the issues within a more relaxed environment. I appreciated the thoughtfulness that went into ensuring that our various needs were adequately met, that each person was treated with absolute respect and the fellowship that was fostered.
- I'm glad that the gathering left a lot of time for informal conversations with the participants. This allowed for a wide range of rich conversation.
- I learned to look more critically at the Biblical text, because so much of the colonial perspective has become the accepted interpretation and understanding.
- The excellent teaching of Kwok Pui-lan; process for decolonial work - Disperse, disrupt develop, deepen.
- The biblical work of Dr. Paulo Ueti was superb eg. examples of the colonial process of developing the biblical canon, plus examples of colonial agendas in the Exile, in Genesis. I found this very eye-opening! I learned very practical things from Brazil's way of organizing theological education.
- Fabulous location and organization, food, local arrangements, translations. Stephen Spencer's leadership was superb

Other feedback:

Lucia dal Pont

Dear sisters and brothers on the path of Theological Education! I am here to thank you for all the shared experiences, for the commitment to deconstructing colonialism in our institutions, which we have reaffirmed during these days, for the strengthening of friendships already established and the new ones built. I thank the organizing team of this event and the Anglican Communion Commission.

Anthony Guillen

Thank you to all of you. It was a wonderful experience. I loved the rich conversations and

hearing the smiles and, above all, the fact that we are going back to our communities with plans for the next future. And now I have more friends.

Eduardo Chinchilla

Many thanks to God and everyone for this experience.

It would be very important for us to share the progress of the planned actions later.

Gustavo Oliveira

Hello, dear friends.

It was a great joy to share this week of prayer and work with all of you.

I thank the CTEAC team for the grace of reconnecting and strengthening the bonds of friendship with so many companions I've already met along the journey of mission and theological education — and also for the joy of meeting new people who are helping build this story, bringing creativity and commitment to keep renewing hope in the face of the (new) challenges ahead. Congratulations to the entire organizing team, thank you for this extraordinary gathering, and a warm and fraternal hug to each and every one of you. May God inspire and bless our work, and may we — in God's time — see the fruits of the seeds we are planting.

Gabrielle Greggersen

To all folks I want to thank you for sharing your insights and experience. It was wonderful! God bless you all!

Belina Carranza

Thank you for such a rewarding experience! I carry in my heart new friends and a lot of work to be done that I know can be done if we do community. May the peace of God that surpasses all understanding guard your hearts and minds.

Cadu Carlos Eduardo Nascimento

I would like to express my gratitude for all the learning and conversations. Thank you!
Com afeto,