

Theological Education & Studies - TEAC

This area of the website is an initiative of TEAC (Theological Education for the Anglican Communion) a Working Party of the Anglican Primates.

TEAC was established at the meeting of the Anglican Primates in Gramado, Brazil in May 2003 and [regularly reports to the Primates' meetings](#). The Archbishop of Canterbury is closely associated with the work of TEAC, and has stressed the importance of its task.

TEAC is the successor to an earlier group set up by the Primates to work in the area of theological education..

TEAC has a Steering Group and five Target Groups (sub-groups). The Target Groups each focus on a particular area of ministry.

- Theological education for [laity](#)
- Theological education for [vocational deacons](#) and [licensed lay ministers](#)
- Theological education for [priests](#)
- Theological education for [bishops](#)
- Theological education on [The Anglican Way](#)

The Target Groups have worked both by email and via two residential meetings.

A timeline explaining the development of the work of TEAC is offered [here](#).

Each Target Group developed a [brief](#) for its work which was agreed at a meeting in November 2003.. For the names of members of the Steering Group and Target Groups (click here). The Chair of TEAC is Bishop Greg Venables and the Vice-Chair is Canon Robert Paterson.

TEAC's work has been structured around three questions which it has sought to answer:

- Why?
- What?
- How?

Why?

Why is theological education important?

Responses to this question are offered by the [statement](#) of the Primates establishing the work of TEAC and by the documents giving the overall [Aim](#) and the [Rationale](#) for its work that the group has itself produced.

In 2004 TEAC sent out a [questionnaire](#) on the 'Anglican Way' to Provinces and theological education institutions. The [report](#) on the findings of the questionnaire sets out some reasons why developing theological education in 'the Anglican Way' is important.

What?

What is the framework within which theological education needs to be developed, and what are the ideal outcomes of theological education?

Archbishop Rowan Williams gave a lecture in November 2004 '[What is theological education](#)'.

TEAC itself has produced a document called [Principles for Theological Education](#).

A major piece of work it has undertaken is the production of a series of [grids](#), each linked to a specific form of ministry or discipleship, giving the ideal outcomes at various stages of the educational process.

How?

How can we meet the needs and facilitate more effective theological education around the Anglican Communion?

The ongoing work of TEAC is a response to this question – both in terms of the material it has and is producing itself and by its commitment (e.g. this website) to highlight other available resources. TEAC also administers a scheme funded by the Compass Rose Society to provide [key books](#) for Anglican Studies to theological colleges in Africa, Asia and Latin America.

Contacts and resource people

The Director of Theological Studies for the Anglican Communion, Clare Amos, acts as the Secretary to TEAC. In March 2007 three TEAC Regional Associates were appointed to help develop the work of TEAC in their own regions.

They are:

Rt Revd Michael Fape based in Nigeria

Revd Joo Yup Lee, based in Korea

Revd Sally Sue Harnandez-Garcia based in Mexico

Theological Education - TEAC - Reports from ACC and Primates Meetings

The following statements /reports have been made about the work of TEAC by or to official bodies of the Anglican Communion:

May 2003 TEAC was established by [this resolution](#) which formed part of the communique issued at the Primates meeting in Gramado, Brazil.

February 2005 The Primates' Meeting in Dromantine, Northern Ireland referred to the [ongoing work](#) of TEAC.

June 2005 TEAC made a presentation to ACC 13, which met in Nottingham, England. The complete text of TEAC's presentation is found in *Living Communion*, the official report of ACC 13.

March 2006 TEAC made a [substantial report](#) to the Joint Standing Committee of the Primates' and ACC, when it met in London.

February 2007 The communique of the Primates Meeting in Dar-es-Salaam, Tanzania, mentioned [the continuing work](#) of TEAC.

Section from the communique issued at the Primates meeting in Gramado, Brazil 2003

Theological Education

It is our conviction that all Anglican Christians should be theologically alert and sensitive to the call of God. We should all be thoughtful and prayerful in reading and hearing the Holy Scriptures, both in the light of the past and with an awareness of present and future needs.

We discussed what basic standards of theological education should be provided for and expected from all members of the Church. All regions face major challenges in this area, particularly in the provision of resources in non-English speaking provinces, and we considered how these should be met.

We recognise that there is a distinctive Anglican approach to theological study. This is reflected not only in the way our worship and liturgical life express our belief, and in our attention to Scripture read in the light of tradition, but also in our respect for exploration and experiment.

Theological education in the Anglican Communion honours each local context and, at the same time, calls us together into communion and mutual accountability. Therefore, though we wish to develop common standards of theological education worldwide, we value the uniqueness of the work of the Holy Spirit in each place.

Supportive of the Archbishop of Canterbury and, with him, convinced of this need, we affirm and encourage the work of the Anglican Communion Task Group on Theological Education.

Section from The Primates' Meeting in Dromantine, Northern Ireland 2005

Two whole sessions of our meeting were devoted to the important work of the discernment of theological truth and the development and improvement of theological education through the sharing of resources across the Communion. The Archbishop of Canterbury has identified this as a priority concern during the period of his leadership. The work of TEAC (Theological Education for the Anglican Communion) which was established at our meeting in Kanuga in 2001 was reviewed, including the four separate Target Groups which are now engaged with the development of specific education and training programmes for bishops; for priests and transitional deacons; for vocational deacons, catechists and licensed lay readers; and for the laity. In all this particular attention is being paid to the distinctively Anglican component in theological education. This mandate is of concern because some theological education across the Communion needs to take more account of Anglican history, formularies or spirituality. The discernment and definition of the "Anglican Way" is being intentionally pursued by a dedicated Target Group. It is planned to hold a Consultation for theological educators later this year in Canterbury, and it is anticipated that this work will be a significant item of consideration at the Lambeth Conference in 2008.

Theological Education for the Anglican Communion (TEAC) Report to the Joint Standing Committee of the Primates and ACC

March 2006

1. 'To equip the saints for the work of ministry' (*Ephesians 4.12*)

It is appropriate to begin by referring to a phrase from the biblical passage, Ephesians 4.11-16 which TEAC has taken as its key biblical charter. This report to the JSC will seek to respond, as far as we are able to at the present time, to three key questions about theological education, that process of equipping the saints. These questions are 'Why', 'What' and 'How'. They are questions which TEAC has been using to structure its work. Therefore this report will set out the parameters within which TEAC is functioning and the key starting points for our work – effectively the 'Why' question (a). It will then share some goals and outcomes we have identified as being intrinsic to the task – the 'What' question (b). It will acknowledge that there are currently a number of issues and problems which prevent or hinder the establishment of these outcomes (c). Finally it will give some examples of ways forward, specific suggestions and proposals that we have already identified, which we believe will help to achieve the vision that undergirded the setting up of TEAC – the 'How' question (d). In some cases these proposals are ideas which we need to bring to the attention of other bodies for their approval and implementation. However there are also a number of suggestions which we feel it is within our remit as a working party to introduce and develop, and we will briefly indicate how we hope to take these forward.

We would stress that our report is very much work in progress. We have very recently held a major meeting of the entire working party in Kempton Park, South Africa, 14-21 January 2006. We are still absorbing and reflecting upon the stimulating and creative ideas that emerged out of that meeting, as also the process of the meeting itself. It was, on the whole, a very positive and significant time together, particularly given the current stresses and tensions in the life of our Communion. This report to JSC is first and foremost intended as a reflection on the present and future of theological education within the Anglican Communion, rather than a narrative report about the work of TEAC itself. Yet the conviction of those involved with the work of TEAC is that, as far as possible, we should aim to model within our practice and engagement as a Working Party something of the vision for theological education we are seeking to encapsulate in our task. Inevitably our process is imperfect, but it is still a vision worth holding on to. Therefore at points this report will draw particular attention to the experience of the Working Party during its approximately two and a half years of life.

2. 'It is our conviction that all Anglican Christians should be theologically alert and sensitive to the call of God.' (*Meeting of Anglican Primates, May 2003*)

These are the words that introduced the paragraph with which TEAC was commissioned by the Anglican Primates at their meeting in Grimado, Brazil, May 2003.

The complete paragraph dealing with the work of TEAC is given as Appendix A to this report.

Since that date the timeline of TEAC's work has looked like this:

(Autumn 2002, provisional setting up of the Working Party with Bishop Greg Venables taking the role of Chair, and Canon Robert Paterson the role of Vice-Chair. Proposed structure of Steering Group and five 'Target Groups' devised. The five Target Groups focus on respectively: Bishops; Priests; deacons and Licensed Lay ministers; Laity; the Anglican Way)

- Summer/early autumn 2003, establishment of the Working Party, with invitation to serve primarily drawn from suggestions made by the Primates at the meeting in Brazil. Appointment of Clare Amos to serve as Secretary to the group.
- November 2003. Meeting of TEAC Steering Group, Target Group Convenors and members of the Anglican Way Target Group. Archbishop Rowan participated in this meeting. Target Group briefs were drawn up.
- June 2004. Meeting of entire TEAC membership at Trinity College, Bristol, England.
- July 2005. Meeting of Steering Group and Target Group Convenors at Ripon College, Cuddesdon, England.
- January 2006. Meeting of entire TEAC membership at Kempton Park, Johannesburg, South Africa.

In between these residential meetings the members of TEAC have sought to work together – largely in their Target Groups – by means of email. We have discovered that this way of operating works best when Target Groups have been given particular, defined and focused tasks to achieve within a limited space of time.

During this period TEAC has made a number of ongoing reports to bodies of the Anglican Communion.

- March 2004, report to Joint Standing Committee. Target group briefs shared.
- February 2005, report to Primates meeting. Rationale and report on a widely-distributed questionnaire shared.
- June 2005, major report to ACC 13, in which Archbishop Rowan participated. Particular attention drawn to the relationship between theological education and mission.

We envisage making a further and very substantial report to the Primates meeting to be held in 2007, feeding insights from the work of TEAC into the Lambeth Conference in 2008, and concluding out work in its current form by the time of ACC 14 in 2009.

Our present report to the Joint Standing Committee will seek to build on these earlier reports, and so will not repeat all the points made previously.

3. 'Because all Anglican Christians need some kind of theological education' (*from 'Aims of TEAC', November 2003*)

This section sets out the parameters and starting points for the work of TEAC (pt (a) in the initial paragraph of this report) and it seeks to respond to the question 'Why?' The 'Why' question operates at two different levels. The primary question is 'Why is it necessary for a body such as TEAC to be set up?' Inevitably however this leads into a wider 'Why' question which is a presupposition for the first. 'Why is it that (Anglican) Christians need theological education?' The task allotted to TEAC requires us to focus on the first question, yet the second inevitably and rightly insists on invading it, for unless we are prepared to reflect on the wider challenge of the need for theology and theological literacy among Christians the results of TEAC's work may not 'catch fire' in a world in which theology is too often perceived as either irrelevant – or dangerous. Archbishop Rowan's own comments, given at a lecture in Birmingham in November 2004, perhaps provide an appropriate answer to that wider 'Why':

'A theologically educated person is someone who is reading the world in the context of the narratives that have brought God alive, savingly and transformingly. That means that a theologically educated person reads the Bible as a record of the changes impressed upon the human world by the living God. A theologically educated person encounters Christian doctrine as the struggle for words large enough and resourceful enough not to be completely misleading about the mystery, the scale of the living God. The theologically educated person is the person who reads the history of Christian communities as an invitation to read the Bible in company and to find education and discipleship in that process.' (Rowan Williams, CEFACS lecture, 3 November 2004)

As regards the first 'Why' – 'Why is TEAC necessary?', during the first 18 months of its life TEAC devoted considerable attention to this question. Out of that reflection came a document entitled 'Rationale for the work of TEAC'. This was originally presented to the Primates at their meeting in Dromantine in February 2005. It has since been slightly amended and in its more recent form it is attached to this report as Appendix B. Although inevitably particular points could be quibbled over or further discussed, we feel that taken as a whole this Rationale provides a good and clear justification of the need for improvement in theological education within the Anglican Communion and we present it to the JSC as what we consider a now completed part of our work.

One of the presuppositions with which TEAC is operating is that theological education is not the sole preserve of clergy or professionals. It is also the right and duty of lay people.

Those whose religious, political and economic circumstances have led them to place a profound value on theological education because of their hunger for it in a time of 'famine' are very well aware of the need for 'all' to be included. TEAC was inspired and moved by listening, during its meeting in South Africa, to Dr Oliver Duku, Principal of Bishop Allison Theological College of the Episcopal Church of Sudan (in exile in Uganda). It is no accident that a Church, like that of Sudan, which has suffered such privation should choose to make the following such a strong commitment about theological education for all.

'We affirm that all Christians are called to "learn Christ" and that theological education is one way of describing the obligation that discipleship imposes on every member of the Body. The Church should aim to provide opportunities for all its members to study the wisdom and truth of Christ in relation to their own culture, vocation, interest and capacity. Provision of

theological education should therefore be multi-layered and address the needs of the whole people of God.’ (Report of the theological education review group, Episcopal Church of Sudan)’

These sentiments expressed by the Church in Sudan were echoed by TEAC’s Vice-Chair Canon Robert Paterson in his final homily to the TEAC meeting in South Africa:

‘If we are convinced that improved theological education will change the Anglican Communion – indeed, change the world – for the better, it will not happen simply by improvements in the education of ministers. Only when the people of God, ‘the salt of the earth’, also are helped to be more articulate in God-talk will we begin to notice the change we long for.’

So it is vital to include theological education for laity within TEAC’s remit, although the situation with which the Laity Target Group is having to deal is inevitably less structured and more open-ended than the remit assigned to some of the other Groups. We have increasingly grown to realize that the specific targets with which each group is dealing cannot be considered in isolation from each other, as the theological education of each constituency affects and is affected by the theological education (or lack of it) among other groups. In particular we have become increasingly aware of the key role and influence Bishops have in ensuring adequate theological education for those others for whom they bear spiritual and pastoral responsibility, and believe that part of our role must be to challenge them, by providing tools for them to become more effective educators of others.

The briefs of the different Working Groups were shared with JSC in March 2004 and appeared in the documentation issued by that meeting. Therefore with one exception (see comment below in section 4) they are not appended to this report (though the Secretary of TEAC will be happy to provide copies to anyone who does not have access to them). However it is worth reiterating the aims of TEAC, which appeared in the preamble of the briefs document:

‘TEAC has been charged with the following aims:

- *to deliver a well-focused challenge to be a Communion of Christians who read the Bible together in the fullest awareness of who, when and where we are;*
- *to strengthen the sense of why we are Anglicans and what sort of Church we want to be;*
- *to make clear suggestions as to how theological education can be delivered with appropriate professionalism and ecumenical alertness;*
- *to create a culture of teaching and learning in the faith community;*

because all Anglican Christians need some kind of theological education.’

These aims, which have provided key parameters and starting points for TEAC’s work, both relate to the question ‘Why’ – but implicitly lead us towards the question ‘What’, and it is to this that our report now turns.

4. ‘The Church is a tree with its roots in the future and its branches in the present’ (John Zizoulas)

To adapt Kasemann’s famous dictum, if ‘apocalyptic is the mother of Christian theology’ then ‘eschatology needs to be the mentor of Christian theological education’. By eschatology here is meant a vision of a transformed future in which the reign which

Jesus proclaimed and embodied is fulfilled. Such an approach to theological education restores mission to its very heart. In turn it leads us to ask the question 'What' – 'What is the kind the ministry /discipleship that such a vision requires.' (pt (b) in the initial paragraph of the report)

TEAC has sought to take seriously the relationship between mission and theological education. One of the most remarked upon features of our presentation to ACC 13 was a section in which we drew links between theological education and the 'Marks of Mission' of the Anglican Communion. This has provoked a considerable amount of interest and discussion since June 2005, partly because, for the purpose of the exercise, we extended the five long standing Marks of Mission by a further two 'Marks' (in fact drawing upon hints made by the 1994-1999 Mission Commission). Whatever one's final conclusions about the possible inclusion of these other two – the interest that has been generated, resulting in some lively email discussions, suggests at the very least that one of TEAC's longer term roles may be to help stir up constructive theological discussion within the Communion.

A particular benefit of our choosing South Africa as the location for our recent consultation was that we were meeting in a country where such a transformational understanding of education – including but not restricted to theological education – has become the basic premise upon which all educational institutes are now required to operate. We learned more about this from two presentations made at the meeting, one by Revd Mike McCoy, Corresponding Secretary to ANITEPAM and Chaplain to the meeting, the other by Revd James Massey, Principal, and Ms Megan Norgate, Administrator, of the TEE Centre based in Johannesburg. All are South Africans. This transformational nature of education is undergirded by using a framework of 'Outcomes Based Education' (= OBE).

In his presentation on this Revd Mike McCoy said:

'Theological educators in the region (ie Southern Africa) have had to grapple hard with this fundamental shift. For a century or more, we and our predecessors have mostly offered content-based courses built on the inherited Western model of cognitive (knowledge-centred) education.

This model asked: What must students know and understand in order to gain this qualification? The required knowledge was delivered through lectures and written texts; it was assessed through assignments and exams; and it was validated with a degree, diploma or other qualification. In theory (and too often in practice), a learner could complete a theology diploma or degree, and satisfy the requirements for ordination, with little or no direct personal experience of ministry and mission, and few demonstrable skills in Christian leadership. That the system has in fact produced many outstanding pastors and theologians is a cause for much thankfulness; but it has often happened despite the formal educational

process, rather than because of it. I am reminded of Mark Twain's definition of education as that which you must acquire without interference from your schooling.

The challenge that OBE poses is quite different. The question that now has to be answered is: What competence does the learner need to gain in order to be able to fulfil this or that task / job / vocation? The required competence is gained through an integrated process of learning that addresses the head (knowledge), hands (skill), and heart (values); it is formally assessed through a range of tools that include written work, practical projects, field research, workshops, and the like; and it is validated when the learner is able to demonstrate her/his capacity to carry out the required tasks, using all the intellectual, practical, and attitudinal resources that have been acquired.'

It is certainly true that members of TEAC did have some questions and hesitations about this approach. Perhaps the key one is that it seems to leave little space for that exciting sense of open ended enquiry which some of us regard as a significant part of the theological educational enterprise. However the approach did provide a clear justification for the process that TEAC itself had been engaged in over the preceding few months, and which it took forward during our time in South Africa. This was the setting out in grid format of the 'competencies' which each of the Target Groups considered were normative for the ministry which was the particular focus of their Group. The grids are set out as Appendix C to this report. There are seven of them.

- Relating to the training of bishops
- Relating to the training of priests and transitional deacons
- Relating to the training of vocational deacons
- Relating to the training of licensed lay ministers
- Relating to the development of mature discipleship among the laity
- Relating to the relationship of the Anglican Way to the different ministries
- Relating to how provision for the Anglican Way may be facilitated in various forms of theological education provision.

In most cases these are self-explanatory – and also largely complete. (At the time of writing the Bishops, Priests, Deacons and Licensed Lay Ministers, and Laity Target Groups have been asked to take one final look at the grid(s) for which they are responsible and suggest any final amendments within the next month.) We regard these grids as setting out the essential shape of our answer to the 'What' question – although there may be ways in which we will seek to fill out in more detail some of the specific issues and competencies raised.

The exception is the grids which relate to the Anglican Way group. As regards the Anglican Way Grid Part One we consider that this grid is now largely 'redundant' as, during our meeting in South Africa the other Target Groups ensured that the suggestions offered in Anglican Way Grid Part One were fed into their own Grids. As regards Anglican Way Part Two, this is still very much 'work in progress'. The Anglican Way Group is intending to revise it considerably in the next couple of months. However we offer it as part of this report for the sake of completeness.

Part of the process of revision *may* involve taking into account the definition of the Anglican Way which is given in the Anglican Way brief (see Appendix D). Although this was originally written to form part of the working brief of the group it has received considerable interest and attention from a wider audience. It formed a background document for the questionnaire distributed to Primate/theological education institutions in early spring 2004, and on the basis of the responses to that questionnaire it was slightly revised at the TEAC meeting in Bristol, June 2004. It could well be said to constitute a specific aspect of TEAC's answer to the question 'What'.

5. 'To be a theologian is to be exposed to the vision of heaven and to the tragedies of mankind.' (Michael Ramsey 'Looking into the Future')

Inevitably one of the days which made most impact on members of TEAC while meeting in South Africa, was that in which the group visited a number of HIV/AIDS projects coordinated either by the Anglican Diocese, or by Roman Catholic sisters who worked closely with Anglicans in this area. Our visits illustrated, in a way that was all too direct and graphic, the gaps, actual or potential, between our ideal answers to the 'What' question which we had identified in our grids and the reality which churches faced on the ground. As TEAC member Dr Esther Mombo reflected at the end of that day in a moving Bible study on our core text of Ephesians 4, it is difficult to talk with integrity about building up the church 'with maturity, to the measure of the full stature of Christ' when the poverty of many of the children we had encountered that day and their exposure to the HIV/AIDS virus meant that many would not grow physically strong and were unlikely to reach maturity or adulthood.

Dr Oliver Duku's address to the group about the situation that the Church in Sudan needed to confront, particularly in relation to theological education, also reinforced this sense of a gap between 'ideal' and 'reality'. As the initial paragraph of our report suggested we 'acknowledge that there are currently a number of issues and problems which prevent or hinder the establishment of [the] outcomes (c).'

Yet at the same time we could see that the very problems we were having to confront could provide possibilities which enabled the churches to engage in more authentic theological education, certainly if we took seriously the insight, which many claim as traditionally Anglican, of the need to take seriously the incarnation in doing our theology and theological education. Michael Ramsey's definition of what it means to be a theologian (see heading of this section) seems to suggest that 'exposure' to a problematic reality is a *sine qua non* for authentic theology.

That was well expressed by Sister Sheila Flynn, the Coordinator of one of the HIV/AIDS projects we visited:

'AIDS challenges us to do theology that is rooted in human dignity, because it reveals how we deal with each other,' she said. "Theology is 'God-talk" - so our theology must be rooted in the reality of people's lives.'

Back at the Centre at the close of a reflection session on the day's visits, TEAC member Bishop Simon Chiwanga commented:

'What we did today was an example of good theological education: we engaged and dealt with real issues in a situation, and then reflected on it together.'

During a couple of sessions the Target Groups individually and corporately identified a range of common syndromes which often presented problems for the development of effective theological education throughout the Anglican Communion. These included:

- The uneven distribution of resources of many kinds (eg personnel, finance, IT, books etc)
- A particular focus of our conversations was the issue of lack of appropriate resources in languages other than English (especially French)
- Variable standards, both in pre-theological and theological education
- Weak doctrines of God, Church and Scripture
- Perceived threats eg fundamentalism / 'new generation' churches; issues surrounding 'Islam v the West'
- The inadequacy in some Provinces of selection processes and discernment for training and licensing/ordination for public ministers.
- The need for clarity regarding the role of the bishop and the qualities required for episcopal selection.
- A dominant focus on priesthood because of the need for people to preside at the Eucharist. The corollary is a lack of interest in resourcing lay discipleship and other public ministries.
- The fact that in many countries to be an Anglican/Episcopalian is perceived as an 'un-cool choice.'
- Disenchantment with, and distraction from theological study, leading to a depressed appetite for theology – sometimes caused by the demands of public ministry.

Obviously the solutions to these problems are not always easy to discover and implement. Yet there is a sense that the work that TEAC has already done may in some cases help to provide part of the solution. For example the 'Bishops Grid' devised by TEAC provides quite a detailed mirror of the qualities and competencies required in episcopal ministry. If this were to be treated as a checklist by those involved in episcopal selection in our different Provinces it would undoubtedly have an impact.

Of course we are only too aware that the current tensions within the Anglican Communion themselves can militate against working together in theological education. Yet at our consultation in South Africa we were conscious that our 34 members present represented most of the Provinces of the Communion, and that no member had chosen to withdraw from the meeting. We believe that potentially one of the tasks of theological education may well be to enable us to work together despite our differences, and that part of the role of TEAC is to help model this. TEAC member Archbishop Orlando da Oliveira of Brazil commented:

'We want to share resources regionally and around the Communion. The process we have started here may help us with all the difficult issues that divide us. TEAC is showing us that it is possible to live together, work together, and do theological education together.'

His comments were reinforced by TEAC's Chair, Bishop Greg Venables of the Southern Cone:

'The real issue is how we do theological education as Anglicans, and act in a united way. How do I walk with an Anglican who does things differently? How do we stay in communion? That's an issue for theological education.'

6. 'Grant that we may desire you with our whole heart, and so desiring may seek you, and seeking may find you' (after Anselm of Canterbury)

During the meeting in South Africa we believe that we moved gradually from the 'What' question, into the beginnings of our response to 'How' (pt (d) in the initial paragraph of this report). In this section we sketch out some of these suggestions as a series of bullet points, conscious that developing, adding to, and implementing these will provide the thrust of TEAC's agenda over the next two-three years. There are a variety of issues raised here – some are specific suggestions relating to theological education, others are comments about ways that these – and potentially other – proposals may be implemented. We are conscious that we still need to set these out within a readily accessible structure, comparable to the grid format with which we have sought to answer our 'What' question. We have begun to work on such a structure, and would anticipate that by the time TEAC provides a further draft report (which it intends to do for the meeting of the Lambeth Design Group in April 2006) we would have made further progress on this. The quotation from Anselm (above) is a reminder that our quest – whether to live the Christian life, or to improve theological education, is a process. 'Desire' by itself is not enough. It needs to lead into 'seeking' and 'finding'.

As a preamble to our response to the question 'How' we offer a short document 'Principles of Theological Education' (Appendix E), developed initially at TEAC's meeting in Ripon College, Cuddesdon, and assented to by the whole membership of TEAC when we gathered in South Africa. The Principles document effectively spans the gamut of Why/What/How questions. We believe that if, as we suggest in the introductory commendation to the Archbishop of Canterbury and Primate's 'that Bishops be invited and encouraged to assent individually to these Principles', they will provide an undergirding for a number of our more specific proposals and solutions.

Among the particular suggestions which have emerged from the work of TEAC so far are:

- Wide publication and discussion of the ministry grids we have worked on, with further work on the Anglican Way grids
- Publication of an interim report on TEAC's work by mid 2006, in such a form that it invites collaboration, further expansion, and shared ownership of the process
- Correspondence and consultation with theological education institutions about our work – and in particular the grids and the development of the Anglican Way
- Discussion with the Lambeth Design Group and the St Augustine's seminars about possible TEAC input into the Lambeth Conference.

- Sharing of good practice and dissemination of information about training courses for bishops
- Publication of a handbook to be given to newly consecrated bishops
- Exploration of possible regular training process for newly elected Primates
- Production of a CD/DVD on the Anglican Way
- Possible detailed consultation on the Anglican Way – taking account of, as a starting-point, the Anglican Way brief
- Establishment of a database of Anglican theologians
- Further development of the Anglican Way booklist (already on TEAC's website) and the implementation on an initiative to ensure that copies of these books are available in all theological educational institutions training people for Anglican ordained ministry
- Discussion with potential colleges / distance learning institutes about Diploma/MA courses in Anglican studies. Some coordination and information sharing about the projects and courses which already exist.
- Establishment of a 'Grove Booklets' style series of short books on the Anglican Way
- Acting in a consultancy role in relation to a number of publications being planned on Anglican concerns
- The setting up on the TEAC section of the Anglican Communion website of a 'gateway' to theological /theological education resources, as well as offering a number of resources of our own
- Theological Education/TEAC listserve or discussion group on the internet
- The use of Anglican Episcopal World to provide resources (at several levels) of theological education material
- Collaborative work with both GAP (= Global Anglicanism Project) and CUAC (= Colleges and Universities of the Anglican Communion) to develop further resources of various kinds
- Fostering and supporting the ongoing development of regional Anglican theological education networks
- Nomination of theological education officers in all Provinces, one of whose tasks it would be to network throughout the Communion on this issue.
- Setting up, as 'heir' to TEAC, a permanent Anglican Communion Theological Education Commission
- Evaluation process of level of resources, and quality of theological education and needs for each Province.
- Further discussion as to whether there should be a common/core curriculum for ordination training
- A module for diaconate training in TEE courses (eg TEE in South Africa)
- Publication (using the handbook for Melanesian catechists as a basis) of a resource book for training of catechists etc.
- Development of a policy for linguistic translation
- Further work on a variety of concerns relating to power and/or gender
- Prayer letter from Chair of TEAC to Anglican Primates (by the summer)

Linked to this list is the issue of how these suggestions will be implemented. Some will be the direct responsibility of TEAC's Steering Group, others will be worked on by one or more of TEAC's Target Groups, acting as a resource group. Some will be suggestions

to feed to other bodies to implement eg the Lambeth Design Group, GAP etc. Some are for the Primates meeting or ACC 14 to discuss and possibly take forward. However the recent establishment of a post of Director of Theological Studies at the Anglican Communion Office can be viewed both as one of the firstfruits of the work of TEAC, and as a means by which others of these 'How' suggestions will be implemented.

7. 'Did not our hearts burn within us while he was talking to us on the way' (Luke 24.32)

In our introductory section we spoke of our hope that our work as TEAC might model in some way our vision of theological education. If that is so, it seems appropriate to end this report by at least a brief theological reflection.

What are the biblical paradigms for theological education? One biblical episode that seems to act as a model for theological education is the encounter of Jesus with the woman at the well of Samaria.

However another biblical story which certainly provides insights into the process and goals of theological education is that of the encounter between Jesus and the two disciples on the road to Emmaus. In the vivid verses of Luke's retelling of the tale we run through the gamut of the 'Why', 'What' and 'How' questions of theological education. 'Why' did those disciples need theological education? Answer: Because of the enormous chasm between their inherited faith and their current existential situation. 'What' was the goal of their theological education? Answer: To equip them to be witnesses to and ministers of the resurrection. There is a real sense in which the story of the disciples on the road to Emmaus constitutes also the beginning of the story of Acts and the early church. 'How' was this education accomplished? The answer to this last question is multi-layered and pluriform, but those varied responses together build up towards a vision of theological education that is both truth-ful and holistic. 'Jesus took seriously their inherited faith and tradition and yet helped them to understand and interpret it in a new light'. 'He refused to compromise, and insisting on challenging them over inadequate and immediate answers to his questions'. 'He allowed himself to be welcomed as a stranger and to be offered practical hospitality and support.' 'He took the opportunity to place worship at the heart of their mutual encounter'. Perhaps above all that comment by the disciples themselves 'Did not our hearts burn within us while he was talking on the way' is also an important clue. Whatever mechanisms, processes, and projects TEAC suggests to improve theological education in the life of our Communion, they may seem arid if we do not also succeed in sharing and celebrating our 'burning' passion for theology. Fortunately we have an Archbishop of Canterbury who believes that too, and whose support for the work of TEAC, along with that of his fellow Primates, has helped to inspire us in this task. It is appropriate therefore to close this report on the work of TEAC with words of Archbishop Rowan which were offered as part of TEAC's presentation to ACC 13. 'The gospel overflows in theology... Theology is perhaps first and foremost a celebration – a celebration that helps us find a way, or a truth that leads us into a life.'

*Bishop Gregory Venables,
Chair of TEAC*

*Canon Robert Paterson,
Vice-Chair of TEAC*

*Mrs Clare Amos,
Secretary of TEAC, Director of Theological Studies, Anglican Communion*

14 February 2006

Section from the communique of the Primates Meeting in Dar-es-Salaam, Tanzania 2007

7. We also heard a report from Presiding Bishop Gregory Venables and Mrs Clare Amos on the work of the Primates' Working Party on Theological Education in the Anglican Communion. The group has focussed on developing "grids" which set out the appropriate educational and developmental targets which can be applied in the education of those in ministry in the life of the Church. We warmly commend the work which the group is doing, especially on the work which reminds us that the role of the bishop is to enable the theological education of the clergy and laity of the diocese. We also welcome the scheme that the group has developed for the distribution of basic theological texts to our theological colleges across the world, the preparations for the Anglican Way Consultation in Singapore in May this year, and the appointment of three Regional Associates to work with the group. The primates affirmed the work of the Group, and urged study and reception of its work in the life of the Communion.

THEOLOGICAL EDUCATION FOR THE ANGLICAN COMMUNION

WORKING BRIEFS AND PROCESS OF TARGET GROUPS

NOVEMBER 2003

Amended

JUNE 2004

Edited

FEBRUARY 2006

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1. INTRODUCTION

Theological Education for the Anglican Communion (TEAC) is a working group of the Anglican Communion which has been established by the Anglican Primates to make recommendations and practical proposals to strengthen theological education within the life of the Anglican Communion. Over the last couple of years theological education has been a key item on the agenda of the Primates meetings, and this has led to the formation of TEAC (emerging from an earlier working group). The Primates' commitment to the work of TEAC was expressed at their meeting in Brazil, May 2003 when they said:

'It is our conviction that all Anglican Christians should be theologically alert and sensitive to the call of God. We should all be thoughtful and prayerful in reading and hearing the Holy Scriptures, both in the light of the past and with an awareness of present and future needs. We discussed what basic standards of theological education should be provided for and expected from all members of the Church. All regions face major challenges in this area, particularly in the provision of resources in non-English speaking provinces, and we considered how these should be met. We recognise that there is a distinctive Anglican approach to theological study. This is reflected not only in the way our worship and liturgical life express our belief, and in our attention to Scripture read in the light of tradition, but also in our respect for exploration and experiment. Theological education in the Anglican Communion honours each local context and, at the same time, calls us together into communion and mutual accountability. Therefore, though we wish to develop common standards of theological education worldwide, we value the uniqueness of the work of the Holy Spirit in each place. Supportive of the Archbishop of Canterbury and, with him, convinced of this need, we affirm and encourage the work of the Anglican Communion Task Group on Theological Education.'
(*it is this group that has now been renamed as Theological Education for the Anglican Communion – TEAC*)

The membership of TEAC involves more than 30 representatives of different parts of the Anglican Communion. There is a Steering Group, which is directing the work of the five 'Target Groups' whose briefs are set out below. These briefs were drawn up at a meeting 10-14 November which involved the Steering Group and the Convenors of the Target Groups.

Clare Amos
Secretary

2. FOREWORD BY THE ARCHBISHOP OF CANTERBURY

I am convinced that we cannot be committed to the well-being of our common life and witness in the Anglican Communion without being committed to theological education and its appropriate delivery at all levels. It has become increasingly clear to me that theological education within the Anglican Communion is not as well resourced or rooted as it needs to be and that a communion-wide initiative such as this is urgently required. One of my main priorities at this stage of my ministry as Archbishop of Canterbury is the reinvigoration of theological education and I greatly welcome the decision we took as Primates to set up this working group. I shall be taking a keen interest in the progress of TEAC and offer my prayers and support to those who will be carrying out its work.

+ *Rowan Cantuar*
25 November 2003

3. AIM

“... to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. ... speaking the truth in love, we must grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love.”

Ephesians 4. 12-14, 16

The aim is:

- to deliver a well-focused challenge to be a Communion of Christians who read the Bible together in the fullest awareness of who, when and where we are;
 - to strengthen the sense of why we are Anglicans and what sort of Church we want to be;
 - to make clear suggestions as to how theological education can be delivered with appropriate professionalism and ecumenical alertness;
 - to create a culture of teaching and learning in the faith community;
- because all Anglican Christians need some kind of theological education.

Eternal God,
the light of the minds that know you,
the joy of the hearts that love you,
and the strength of the wills that serve you:
grant us so to know you that we may truly love you,
and so to love you that we may fully serve you,
whose service is perfect freedom
in Jesus Christ our Lord.
Amen.

From Augustine of Hippo

4. TARGET GROUP: BISHOPS

Questions to be explored by the Target Group:

1. Linked to Anglicanism and the nature of its episcopal ministry

What does it mean to be a bishop in the Anglican Communion today?

- a. Understanding the biblical call to servant leadership
- a. Understanding Anglican ecclesiology and relationships within the Anglican Communion
- a. Understanding of context - continental, provincial, local, diocesan, civic, ecumenical, historic, etc.
- a. The conflict of expectations and realities, for example the conflict between being a pastor and employer of the clergy
- a. Exercise of authority and prophetic role / power and service / accountability and partnership
- a. How should spouses be prepared?

What basic qualities, skills and competencies are required to be a bishop to enable them to exercise effectively the following aspects of their ministry?

- a. Role in mission
- a. Personal theological education
- a. Teaching and learning
- a. Formation for the exercise of effective leadership
- a. Discernment of vocation in others
- a. Pastoral care and strengthening unity
- a. Guarding a tradition and being the agent of change
- a. Collaboration in ministry
- a. The exercise of authority
- a. Dealing with the pressures of office

2. Linked specifically to theological education

What theological education and formation is required to equip people for

- a. initial
 - a. ongoing
- episcopal ministry?

When and how should training take place – pre-consecration and in-service ?

What programmes currently exist in the Communion for Episcopal theological education?

How should spouses of bishops be prepared and helped?

How can theological education enable the church to live the relationship between the ministry of the ordained and the ministry of the baptized?

5. TARGET GROUP: PRIESTS AND TRANSITIONAL DEACONS

Questions to be explored by the Target Group

1. Linked to Anglicanism and the nature of its priestly ministry:

How and where are we asking prior questions about the kind of priesthood the Church needs?
What questions are being asked about the nature of ministry in the contemporary world, and what kind of answers are beginning to emerge?

What leadership roles does the mission of the Church require of its priests and transitional deacons?

What basic qualities, skills and competencies are required for this leadership?

How can we encourage a ministry which is creative, disciplined and accountable?

2. Linked specifically to theological education

What theological education and formation is required to equip people for

- a. initial ordained ministry as deacons, and
- a. ongoing ministry as priests?

What varieties of Initial Ministerial education exist in the Anglican Communion: provincial, diocesan, ecumenical, TEE? What are the benefits and disadvantages of each?

What kind of theological education lays the best foundation for and support the continuing deepening of prayer and the spiritual life?

How can the teaching ministry of priests be strengthened through appropriate theological education?

How are priests trained for mission?

To what extent can training for ordained ministry be integrated with training for other public ministries?

How can theological education for ordained priestly ministry foster collaboration in ministry?

How can we ensure that Initial Ministerial Education is linked with lifelong Continuing Ministerial Education?

When in training by another denomination, how is the provision of an Anglican (or united church) dimension incorporated? ('The Anglican Way' Target Group is looking at the nature of the Anglican ethos.)

How should spouses of priests/transitional deacons be prepared and helped?

How can theological education enable the church to live the relationship between the ministry of the ordained and the ministry of the baptized?

6. TARGET GROUP: VOCATIONAL DEACONS, CATECHISTS AND LICENSED LAY MINISTERS

Questions to be explored by the Target Group:

1. Linked to Anglicanism and the nature of its understanding of diaconal ministry and the ministry of catechists and licensed lay leaders

In what ways is the biblical call to servanthood specifically focused in these ministries?

What do these ministries have in common?

What questions are being asked about the nature of ministry in the contemporary world which impinge upon these ministries?

How might these ministries be developed in a variety of geographical and ecclesiastical contexts?

What kinds of vocational / permanent deacons, catechists and licensed lay leaders do the churches need? How do we define these roles and responsibilities?

Distil the debate about the role(s) of deacons in the Communion.

What distinct contribution do the lay ministries have by virtue of their being lay?

2. Linked specifically to theological education

What theological education programmes currently exist in the Communion for these ministries?

At what level and place and in what mode may these ministers best be trained?

Consider the development of curricula and apprenticeships to enhance these ministries.

To what extent should training and education for these ministries include the involvement of those engaged in such ministries?

How can the teaching ministry of these ministers be strengthened through appropriate theological education?

To what extent are these ministers trained for mission?

How can theological education for these ministries foster collaboration in ministry?

How can we ensure that Initial Ministerial Education is linked with lifelong Continuing Ministerial Education?

When in training by another denomination, how is the provision of an Anglican (or united church) dimension incorporated? ('The Anglican Way' Target Group is looking at the nature of the Anglican ethos.)

How should spouses of deacons, catechists and lay leaders be prepared and helped?

How can theological education enable the church to live the relationship between the ministry of the ordained and the ministry of the baptized? How can theological education contribute to a better understanding of the relationships between these ministries and baptismal ministry?

7. TARGET GROUP: LAITY

Note: The focus of this Target Group relates to the need for a more theologically educated laity, without leading to specific lay ministry training or ordination.

Questions and issues to be explored by the Target Group:

1. Linked to Anglicanism and the nature of its understanding of the role and theological needs of the laity

How can we better understand and fulfil the priesthood of all believers?

2. Linked specifically to theological education

Identify common methodologies and patterns of lay theological education in the Communion.

What creative possibilities for local training are there for laity in the various Churches of the Communion?

How can the sharing of stories, experience and practice be better facilitated?

How can theological education better equip the laity for effective discipleship?

Consider appropriate means of following-up initiation training with ongoing theological education.

What can be done to encourage and enable lifelong Christian learning?

How can theological education help members of the laity develop an appreciation of the Anglican Communion worldwide?

How can small groups, cell churches, bible study groups etc. be employed as tools for theological education.

What models and methods of theological education for laity would better facilitate team-working and collaboration?

How can theological education enable the church to live the relationship between the ministry of the ordained and the ministry of the baptized?

8. TARGET GROUP: THE ANGLICAN WAY

Questions and issues to be explored by the Target Group:

1. Linked to Anglicanism as a whole

Understanding and describing our unique ethos and contribution to the wider Church; defining the Anglican Way:

- a. The Anglican Way, though rooted in its history and historical formularies, nevertheless is not fixed but continues to be shaped by its multiform cultural settings. The Anglican Way is a particular expression of the Christian Way (Acts 9:2).
- b. Understanding and describing a distinctive theological method incorporating, for example, 'contemplative pragmatism', 'inhabiting doctrine', doing theology by preaching, liturgy, hymnody, artistic creativity, etc.
- c. Scripture, tradition and reason: Reading the Bible together, corporately and individually, with a keen and critical sense of the past, a vigorous engagement with the present context, and with patient hope for the future.
- d. Awareness and critical assessment of other defining characteristics commonly associated with Anglican identity – for example, spirituality nurtured by Word and Sacrament, Lambeth Quadrilateral, Book of Common Prayer, distinctive polity, comprehensiveness, unity in diversity, *Via media*, bridge between denominations, balance of freedom and order, balance of pastoral, mission and prophetic, exercise of ministry, etc
- e. The polity of the Anglican Way includes the threefold order of bishop, priest and deacon, intended to be united collegially with the laity in synod; and the interaction of provincial, diocesan and parish structures, governed by constitutions and canons.
- f. An approach to mission which is holistic, incarnational and transformational and which shapes the engagement of the church with the world in each context.
- g. Acknowledgement of provisionality, incompleteness and vulnerability as potential strengths.
- h. The four formal instruments of unity (Archbishop of Canterbury, Lambeth Conferences, the Anglican Consultative Council, the Primates' meeting) offer cohesion to global Anglicanism, limit the centralisation of authority, rely on bonds of affection for effective functioning but are put under strain in situations of acute disagreement. Other emerging instruments of unity include Anglican networks, commissions and taskforces.
- i. Awareness of Anglicanism's past and present failures, and its susceptibility to particular kinds of abuse (for example, aspects of colonial heritage, excessive association with power and privilege, hierarchical authoritarianism, clericalism at the expense of the ministry of women and laity, its identification with Englishness, etc).
- j. The Anglican Way encompasses communion (*koinonia*) with the united churches and other churches in full communion with the See of Canterbury. These relationships enrich our understanding and experience of *koinonia*.
- k. The Anglican Way is deeply committed to building ecumenical relationships and strives to define itself through statements made in ecumenical dialogue.

- l. The Anglican Way as interplay between witness to the Lordship of Jesus Christ; yearning for and working towards mutual respect, peace and just relations with other faith communities; and a prophetic critique of religious and political ideologies.

2. Linked specifically to theological education

How to provide the general components of the Anglican Way in denominational and ecumenical education and formation:

- a. Identify and assess existing resources on the Anglican Way, including printed resources, courses and research programmes, audio-visuals, web resources, individuals, study centres, translations, etc.
- b. Analysis of current level of teaching on the Anglican Way across the Communion.
- c. Assess the relative merits of different modes of communication of the Anglican Way, especially for each of the four Target Groups and for theological educators.
- d. Identification of new resources needed.
- e. Recommendations on delivery of existing and new resources.

9. RESOURCES

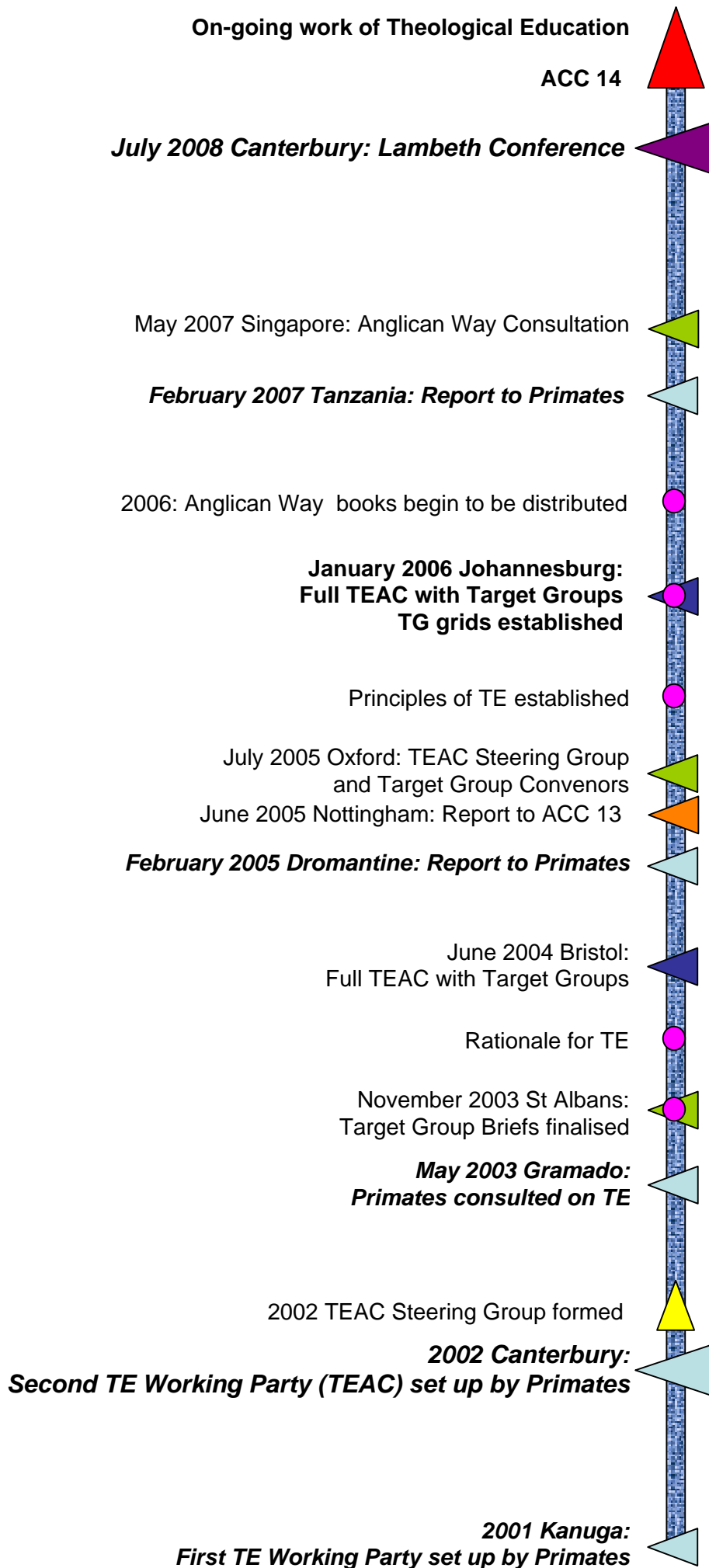
Initially, a 'Resources Target Group' was envisaged which would have been activated at a later stage in the process. It is worth recording how its brief was originally conceived by TEAC.

1. It will ask the question 'What resources have the Target Groups identified?'
2. It will then seek to collate and evaluate the resources identified.
3. It will correlate modes of theological education and appropriate resources.
4. It will ask whether we have the right resources for the different ways we need to be engaging in theological education for the varied Target Groups.
5. It will make recommendations for the integration of provision, including possibly suggesting and/or developing new resources:
 - Communion-wide – including funding issues
 - In a variety of languages – this is very important
 - With new models of learning
 - Across the Target Groups
 - Regionally
 - Provincially
 - At diocesan level
 - Ecumenically – including material useful for other denominations
 - By 'Barefoot theologians' – those willing to give time and experience - perhaps towards retirement - to "wander around encouraging people to read the Bible together" (+RDW)
 - Through T.E.E.
 - Residentially
 - By I.C.T., Anglican Communion Web Portal, network neighbourhoods and CD ROMs.

Christ our Teacher,
 you alone are the way, the truth and the life:
 so lead the Theological Education group in its
 work,
 building trust and understanding,
 that, in sharing our stories, vision and resources,
 all your people may grow in faith
 and your whole Church built up in love,
 in the power of the Holy Spirit
 and to the glory of the Father.
 Amen.

Colleen O'Reilly

TEAC Time-line



Theological Education - TEAC - Rationale

The Anglican Primates' Working Party on Theological Education 'Theological Education for the Anglican Communion' (TEAC)

The mission of God has been committed to the servant people of God in Christ. It is the privilege and duty of Christian leaders to provide for the equipping of the Church for this task. Central to equipping Christians for God's mission is education in the Holy Scriptures, in the teaching of the Church and in practical application of that education.

In the face of the countless tragedies facing the world today, the Christian commitment to God and his purposes for humanity is vital to being a reflective disciple. Theology is not simply an exercise for academics but the attempt by all Christian people to make sense of all God has given and revealed to us, in other people, in the world, in our place and time, in the Bible and, supremely, in our Lord Jesus Christ. It is the attempt to make connections between our daily life and the Christian experience of God, faith and life in the Spirit. It is the attempt to understand why trust in the Creator, Redeemer and Sanctifier makes a difference, and, in that knowledge, to be willing and eager to share God's love with others.

In many places, existing, new and renewed ventures in theological education are bearing fruit, and these examples, together with the principles on which they are based, deserve to be made more widely known.

However, there are identifiable but not insurmountable difficulties facing the Anglican Communion in the area of theological education. The degree to which each may or may not be a problem varies from place to place. The difficulties may simply be defined as ...

- a general lack of theological literacy - a challenge to spiritual life and mission in increasingly secular societies and a serious hindrance to Christians in telling the gospel story and making connections between faith and life;
- inadequate engagement with contemporary thinking, culture and society - a challenge of selecting and preparing a new generation to share Christ in a world of apparently competing faiths, secularism and post-modernism;
- some confusion about the particular callings of those involved in the Church's public ministry - a challenge in particular of practising *diakonia* in a range of ministries;
- inadequately or inappropriately trained priests - a challenge of relating theological and biblical understandings to practical situations in preaching, pastoral care, evangelism and ethics, and of refreshing theology and practice;
- inappropriate practice of the particular ministry of a bishop in changing contexts - a challenge of understanding the functions of apostle-missioner, teacher, encourager, team-leader, manager, pastor, disciplinarian, public figure, example and colleague; and
- a weak or selective commitment to Christians (even of Anglicans) of other traditions and perspectives - a challenge of appreciating the positive ethos of

Anglicanism and what it can contribute to and learn from others in the Christian way.

Revised 18.02.2005

Theological Education - TEAC - Questionnaire

In order to enhance, strengthen and develop the teaching of Anglicanism in Anglican and ecumenical theological colleges across the Anglican Communion, the Anglican Way Group of the TEAC working party has developed the following questionnaire.

The questionnaire is for Anglican Primates, Bishops and personnel related to Theological Colleges, Courses and Institutions.

We ask you to answer the questionnaire bearing in mind the [Anglican Way Group Brief](#). The Brief explains the purpose and mandate of the Anglican Way Group and sketches in a very compressed way some elements and themes of Anglicanism the Group considered important and which may or may not be being taught across the Communion.

The purpose of your answering the questionnaire is to help the Communion develop and distribute resources and programmes that will strengthen the particularly Anglican component of theological education across the Communion.

As far as possible, we would ask you to respond in your official capacity on behalf of your church, institution or network.

**THEOLOGICAL EDUCATION
for THE ANGLICAN COMMUNION
(TEAC)**

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The questionnaire is for Anglican Primates, Bishops and personnel related to Theological Colleges, Courses and Institutions.

We ask you to answer the questionnaire bearing in mind the Anglican Way Group Brief. (You will find the Anglican Way brief at the end of the general briefs on the TEAC website: www.anglicancommunion.org/teac)

The Brief explains the purpose and mandate of the Anglican Way Group and sketches in a very compressed way some elements and themes of Anglicanism the Group considered important and which may or may not be being taught across the Communion.

The purpose of your answering the questionnaire is to help the Communion develop and distribute resources and programmes that will strengthen the particularly Anglican component of theological education across the Communion.

As far as possible, we would ask you to respond in your official capacity on behalf of your church, institution or network.

To submit this Word document version of the questionnaire please send it as an email attachment to: teac@anglicancommunion.org.

Or send it by regular post to:

Clare Amos
TEAC
Anglican Communion Office
St Andrews House
16 Tavistock Crescent
London W11 1AP UK

First Name *

Last Name *

Province *

Position *

E-mail *

Phone No

Postal Address

Each of your responses to the questions below may be up to a maximum of 100 words. If you wish to send additional remarks, you may prepare and upload and include a separate word processing file from your computer at the end of this online form. Or send a separate email at any time to Clare Amos, TEAC coordinator, at: teac@anglicancommunion.org.

Question 1

- A.** What do you believe are the characteristics of Anglicanism which are particularly relevant today and are especially important in your local/Provincial context? Please bear in mind the themes listed in the Anglican Way Brief (Part 1, sections a-g), but also feel free to suggest others. Please list in order of priority:

- 1.
- 2.
- 3.
- 4.

- B.** Which Anglican 'themes' are particularly important in the global context?

- 1.
- 2.
- 3.
- 4.

- C.** In your opinion, what are the ignored aspects of Anglicanism that need to be better taught and developed in your context (local or global)? Please list in descending order of priority.

- 1.
- 2.
- 3.
- 4.

Question 2

- A.** What are the existing resources on Anglicanism (programmes, curricula, institutions, libraries, people, written and audiovisual resources, -etc.) available in your Diocese, Province and/or institution?

Please list the resources available to you and say how good or otherwise you think the resource is:

- 1.
- 2.
- 3.
- 4.

Question 3

What kinds of resources on Anglicanism (for example, CD-ROM course, Web-based course, correspondence course, local course or resources listed in Question 2 above), presently not available, would be helpful to you in your context? Please list in order of priority and comment:

- 1.
- 2.
- 3.
- 4.

Question 4

Today much Anglican theological education takes place in an ecumenical context - for example, fully ecumenical seminaries, consortia of theological colleges, Anglican students enrolled in seminaries of other denominations, etc. These programmes are often very good and Anglicans benefit greatly from this ecumenical theological education. United Church theological training also usually takes place ecumenically. However one concern is whether Anglican and United Church students being trained in these contexts are receiving adequate Anglican formation and/or background. Please answer this question only if some or all of your students are being trained in ecumenical contexts.

- A.** Describe the ecumenical context(s) in which Anglican students are being trained in your Province, Diocese and/or institution.

- 1.
- 2.
- 3.

4.

- B.** Do you believe that your students are receiving good Anglican formation and background within this ecumenical training? Please answer for each of the institutions or programmes you have listed in Part A of this question:

1.

2.

3.

4.

- C.** What particular Anglican resources would be helpful to train Anglicans studying in ecumenical theological colleges?

Question 5

- A.** Do you believe that there are particular Anglican approaches to mission studies or inter faith issues/concerns?

- B.** What Anglican resources would be helpful for the teaching of such subjects?

Question 6

Do you have any further comments on strengthening the teaching of 'the Anglican Way' in your context and around the Anglican Communion?



Yes, I would like to subscribe to TEAC email announcements.

Report on Anglican Way Questionnaire

Approximately 350 copies of the questionnaire were distributed on behalf of the Anglican Way Target Group of TEAC in 2004. The questionnaire was sent to Primates, Provincial Secretaries, members of TEAC, mission agencies theological colleges and other theological training centres/institutions around the Communion. There were approximately 60 responses – and additionally there were a few submissions which while not a direct response to the questionnaire provided useful information. The results came from 21 Provinces of the Anglican Communion, although England was disproportionately represented with about a third of the responses (although some of these came from international organisations such as mission agencies which happened to be based in England). The questionnaire has been made available in French and Spanish – though this has elicited little extra response.

The Coordinator of TEAC has already (in June 2004) provided a provisional detailed breakdown of results as they were at that time (since then a few other submissions have come in). This report does not seek to be so detailed, but offers some key highlights which appeared particularly significant in the questionnaire.

1. In response to the question ‘What are the characteristics of Anglicanism which were particularly relevant today and especially important in the respondent’s local context’ the following were some of the answers. (*Note: the respondents had been asked to look at and consider the characteristics of the Anglican Way as it was then stated in the group’s brief - but also invited to ‘write in’ suggestions of their own*)

Liturgy and worship were seen as particularly important and another often stated plus point of the Anglican Way was ‘diversity in unity’. Scripture, tradition and reason were also affirmed as being at the heart of Anglican life, doctrine and worship. To give a flavour of the range of answers the following are quoted from the responses.

- ‘We have a sense of tradition which liberates rather than imprisons us, and reminds us that faith is expressed through mystery and paradox.’
- ‘Experience is important, alongside scripture, tradition and reason’
- ‘Scripture is more important than tradition and reason’
- ‘Critical exegetical study is an important characteristic of the Anglican Way’
- ‘We are “a thinking church”.’
- ‘Anglicans are concerned to engage thoughtfully with what Christian tradition means for the present time’
- ‘We have a critical sense of the past and vigorous engagement with the present context, in other words a contextual theology’
- ‘It is important that we have a scholarly and well informed understanding of current social, intellectual, philosophical and scientific debates’
- ‘We are a Communion of people covering a broad theological spectrum – modelled on the Trinity’.
- ‘An ability to engage with (and support those who engage) in public theology’
- ‘The incarnational and sacramental theology of Anglicanism is important – we have a responsibility to live the gospel towards our neighbour and towards creation’

- 'A concern for the whole people of God reflected in healthy synodical government and in faith applied to social issues, to interchurch and to outreach'.
- 'Anglican Christianity is identified by the opportunity it offers for a church of the people to emerge in each context, aspiring to be a church of the community'
- 'We offer a way of doing holistic mission, a Via Missia'
- 'We are not sufficiently aware of other parts of the Communion'
- 'There is a potential of the Anglican Communion to initiate a new kind of fellowship reaching back towards the western world'
- 'The mission focus of African Anglicanism is significant: it is an inherited commitment from its founding agencies'
- 'The vibrancy which has been inculturated into African spirituality is significant and it is important to bring that vibrancy into our traditions'
- 'We need to discover a distinctive Anglican homiletic'

2. A question was asked about the global characteristics of Anglicanism. Not surprisingly answers to this showed a considerable degree of overlap with the first question. The importance of the 'Instruments of Unity' and particularly the office of the Archbishop of Canterbury was a thread that ran through responses. The 'sharing of a common based liturgy to create a sense of global belonging' was specifically mentioned, and the possibility the Communion offered for a 'Christlike critique of global culture.' Another key positive of the Anglican Communion was its potential for building bridges of understanding and seeking reconciliation across cultures and continents. The phrase a 'collegiality between worlds' was particularly striking. The 'mistrust of clericalism' and the need for a system of balances and checks between bishops, clergy and people and the importance of the synodical structure was also affirmed. Several responses also referred to the commitment of the Anglican Church to helping the spiritual development of children in the church, and the potential for Anglicans to build bridges to other faith communities. One response argued that the notion of 'Anglicanism' should be resisted and that 'Anglican Christianity is identified by the opportunity it offers for a church of the people to emerge in each context, usually bounded by national boundaries.'

3. Respondents were asked to reflect on what aspects of Anglicanism were ignored in their context and/or which needed to be better developed. People were asked to respond to this particularly in the context of thinking about theological education. There was an element of overlap with answers to previous questions. Two issues which emerged quite strongly were the need for positive understanding of Anglican's potential for 'diversity in unity' and also the need for Anglicans to better appreciate their ecumenical role. Again to give a flavour of other answers the following quotes from the responses are offered:

- 'The need to encourage people to value the Prayer Book and its liturgy as a way of forming us - not necessarily or only the BCP, but the importance of a printed liturgy agreed by the church'
- 'We need a sound biblical theology'
- 'We need a lively sense of history'
- 'There needs to be a critical approach in biblical and historical scholarship'

- 'In my context there is very little theological engagement with contemporary society – this is a major lack'
- 'We need to be aware that unity and mutual affection is more important than doctrinal uniformity'
- 'Anglican theological education needs to have a greater awareness of philosophical and sociological concepts underpinning it'
- 'We need a renewed sense of liturgical excellence, including liturgical preaching'
- 'Theology is a tool for the laity as well as the clergy'
- 'We need to ensure /recover the importance of theological reflection in synod discussions'
- 'We need training in conflict resolution'
- 'We need more awareness of the influence of women in theology and spirituality, and we need to be more aware of the need for language that is properly inclusive'
- 'There needs to be a rethinking of institutional structures to enable a mission shaped church'
- 'It is important that the concept of servant ministry for bishops and clergy is expressed in deed – not simply talk'
- 'The way that Anglicanism is rooted in community needs to be taken seriously, as this has implications for diversity within unity'
- 'We need to ensure that children and teenagers feel that they belong in the Anglican Church'
- 'It is important to recover the centrality of preaching – with a focus on the Anglican approach to preaching'
- 'Is there a distinctive Anglican theological method we should be seeking to articulate?'
- 'The incompleteness and provisionality of Anglicanism needed to be better taught'
- 'We need theological education to make people more literate in the languages and stories of those of other faiths'
- 'There needs to be a greater exploration of the dynamics of innovation and the value of tradition in our rapidly changing society'
- 'We need to find ways to talk about the scriptures that do not polarise and separate'
- 'It is important to explore how worship can be indigenised in a way which still maintains the pillars of Anglicanism'
- 'There needs to be understanding of the post colonial paradigm shift'
- 'It is important for those in the UK to become more aware of the global context of Anglicanism'

4. Respondents were asked about resources about Anglicanism/the Anglican Communion, firstly what was already available to them – and secondly what other resources would be useful. Answers to the first question included Anglican World (thought there was the feeling that it could be improved), Adrian Chatfield's book 'Something in Common', the built heritage and cultural expression of the Church of England, CEFACS, ANITEPAM and the ANITEPAM bulletin, the exchange of students

and scholars with other parts of the Anglican Communion. A number of respondents thought that there were quite good resources already available but that the basic problem was that the average Anglican had little knowledge of them.

As regards the question of what needed to be made available – comments included more culturally or linguistically appropriate resources eg for First Nations people in Canada or for Spanish or French speakers. There was the feeling that either a CD Rom, or a web based course – or both – might be helpful. Correspondence courses or audio-visual courses were also mentioned. Development of a web gateway or a CD Rom to be a directory eg of ‘all things Anglican’. Many of the respondents were aware that basic courses for laity on biblical interpretation, faith and culture already existed in various parts of the Communion – but they needed to be better publicised and shared (as appropriate) across the Communion. There needed to be more training for liturgical leaders (not necessarily clergy). There was a lack felt of materials linked to the nurture – and to the protection – of children. The comment was made that it would be good to have something like CEFACS available in other parts of the Communion. It was also noted that it would be helpful to have a study centre(s) operating in Spanish and French. One respondent mentioned that low cost visits to other parts of the Anglican Communion would be helpful to assist people to experience the breadth of the Communion.

5. There was a particular question about training done ecumenically. Here the different context in England (where the Church of England is perceived as the dominant religious tradition) as opposed to the rest of the Communion was clearly a key issue. In England Anglicans are often/normally the majority group in such ecumenical settings, whereas in other parts of the world Anglicans might often be a minority group in a seminary. Comments was made about the need for attention to Anglican patterns, and how ecumenical training can be a challenge when it comes to the area of experiencing worship and training in the leading of it. It was noted by one respondent from the United Kingdom that because officially ecumenical institutions are in reality heavily Anglican – this can lead among Church of England ordinands to an unbalanced view of the comparative world position of Anglicanism. The same respondent also noted that it was therefore important for ordinands to spend some time outside the UK – visiting another Anglican Province – to get a sense of balance and perspective.

6. The questionnaire asked whether there was a specific Anglican approach to mission and inter faith studies. About half the respondents answered the questions and of those who did a clear view was ‘Yes there is’. It was felt that what we had to offer in this area was a history of being able to talk to one another, the acceptance of diversity and comprehensiveness and a willingness to be aware of local context for mission and dialogue.

Clare Amos, *Coordinator TEAC, 6 February 2005.*

TEAC - Principles

TEAC commends the following Principles for Theological Education to the Archbishop of Canterbury, the Primates of the Anglican Communion and, through them, all serving Anglican Bishops. TEAC does so in the firm belief that these are sound principles which can be applied to every part of the Communion and requests that Bishops be invited and encouraged to assent individually to these Principles.

The Principles are based on the Aims of TEAC as defined in November 2003 following consultation with the Primates in Brazil, May 2003.

Principles for Theological Education

Within our common life and worship

- we will encourage a culture of teaching and learning across the Anglican Communion to support the life of all the baptized;
- we will strengthen awareness of Anglican identity and promote an understanding of the Anglican way;
- we will be a communion of Word and Sacrament, Christians who read and study the Bible together; and
- we will strive to deliver theological education with professionalism and ecumenical awareness appropriate to context.

July 2005

Theological Education - TEAC - Anglican Way An essential reading list

Part 1 of this book list was put together in 2004 on behalf of TEAC (Theological Education for the Anglican Communion) by Dr John Corrie, then Development Officer of CEFACS, the Centre for Anglican Communion Studies. Dr Corrie consulted with the other members of TEAC in choosing these key texts. The books are intended as a provisional list of about 30 books which the members of TEAC feel that, if possible, all Anglican theological education institutions where teaching and learning takes place in the English language, should contain as part of their library.

Part 2 of this booklist has been added by Clare Amos, TEAC's Secretary, and consists of key texts for Anglican Studies which have been published since 2004, or books which have been drawn to our attention as important texts offering different perspectives.

We would welcome additional suggestions from around the Anglican Communion of other books which people would particularly recommend, and will be continuing to revise this list from time to time. We would also welcome information about books on Anglicanism in languages other than English.

Part 1

*** Anglican Communion, *The Official Report of the Lambeth Conference, 1998* (Morehouse, 1999)**

An essential resource for resolutions, plenary presentations (including an important lecture by Rowan Williams on 'Making Moral Decisions') and discussion on all the major issues affecting the Communion

Avis, P, *The Anglican Understanding of the Church* (SPCK, 2000)

An excellent introduction. Chap 7: 'The Shape of Anglican Ecclesiology', is a particularly good summary. His preference is for a 'Communion-through-baptism' model of understanding the essential nature of the Church. There is a useful, up-to-date bibliography

Avis, P, *Anglicanism and the Christian Church* (T and T Clark, 2002)

A detailed and scholarly historical discussion from the 16C onwards, although it is not intended as a comprehensive history, but focuses on the development of the Anglican doctrine of the Church.

Chap 1 'In search of Anglican Identity', is very good on what constitutes Anglican identity. Not for the faint-hearted, but made very readable in this completely revised and up-dated edition

*** Bradshaw, T, *The Olive Branch: An Evangelical Anglican Doctrine of the Church* (Paternoster, 1992)**

A comprehensive discussion of what it means to be Anglican from an evangelical perspective

*** Bunting, I, *Celebrating the Anglican Way* (Hodder and Stoughton, 1996)**

Chap 3: 'Anglican Belief', by Bruce Kaye, is a succinct summary of some core Anglican beliefs

Chap 5: 'Anglican Origins and Ethos' by Elizabeth Culling, is a good introduction at a basic level

Chap 6: 'The Anglican Way of Worship' by M.Vasey is a useful summary of what makes Anglican worship distinct

Chap 7: 'Word and Sacrament' by P.Seddon summarises Anglican sacramental theology

Chap 9: 'Praying our way through life' by G.Piggott draws out the breadth and diversity of Anglican spirituality in a straightforward style

*** Craston, C (ed), *By Word and Deed: Sharing the Good News through Mission* (Church House Publishing, 1992)**

Exploring the components, contexts and priorities of mission and their relationship to the centrality of evangelism in the light of the Decade of Evangelism. Some good articles from a good cross-section of the Communion

Chatfield, A, *Something in Common* (Nottingham, St John's Extension Studies, 2001, revised edition 2007)

A introduction to the principles and practices of worldwide Anglicanism set out in modular form as very useful course material at a basic level. Ideal for a foundation course in Anglicanism. It is the revised and updated edition which is supplied as part of the book grant.

Douglas, I T and Kwok Pui-Lan, (eds), *Beyond Colonial Anglicanism* (Church Publishing Inc, New York, 2001)

A wide-ranging set of essays on the issues that have to be rethought if Anglicanism is to relate meaningfully to the new reality of the 21st Century Anglican Communion where the majority are 'majority world' Christians. Covers issues such as: structures and power, cultural hegemony, feminist readings of violence, ecology, sexuality, urbanisation, baptism, leadership, worship. Chap 14: 'Culture, Spirit, and Worship' by Jaci Maraschin is a challenging Brazilian view of how worship needs to be contextualised

Evans G R and Wright J R, *The Anglican Tradition: A Handbook of Sources* (SPCK, Fortress, 1991)

Anglican documents and extracts throughout history - brief and fascinating insights

Gitari, G, *Anglican Liturgical Inculturation in Africa* (Grove Books, 1994)

Built around the Kanamai Statement (1993), which set out principles and guidelines for liturgical renewal in Africa, it briefly explores the indigenisation of liturgy

Hannaford, R(ed), *The Future of Anglicanism* (Gracewing, 1996)

A set of scholarly essays on the themes of faith, authority, order, ecclesiology, Christology, orthodoxy

Chap 3: 'Order and the Episcopate', is a rather diffuse discussion rooted in the Early Church's development of bishops and pointing to some contemporary application to

how decisions are made.

Chap 4: 'Ecclesiology and Communion', is an extended discussion of the meaning of 'koinonia', its roots in the Trinity and Christology, and its implications for the current division on the ordination of women

Holeton, D R (ed) *Our Thanks and Praise: the Eucharist in Anglican Theology Today* (Anglican Book Centre, 1998)

Papers from the Fifth International Anglican Liturgical Conference on a wide range of theological issues including contextual liturgies

Jacob, W M, *The Making of the Anglican Church Worldwide* (SPCK, 1997)

A historical survey of how Anglicanism evolved into a worldwide communion beginning with the Reformation up to 1960. Focuses especially on episcopacy and unity

Johnson, E and Clark, J (eds) *Anglicans in Mission: A Transforming Journey* (SPCK, 2000)

Summarises the work of MISSIO, the Mission Commission of the Anglican Communion, and gives some good reflections on the dimensions of Anglican Mission, including the 'five marks of mission' (Chap 3), Evangelism (Chap 4), and Mission Structures (Chap 6)

McAdoo, H R, *Anglican Heritage: Theology and Spirituality* (Canterbury Press, 1991)

Chap 1: 'The Anglican Ethos', is a good introductory chapter which roots being Anglican in the traditions of the 17C

McGrath, A (ed), *Handbook of Anglican Theologians* (SPCK, 1998)

Every significant theologian in Anglican history reviewed. There is a good survey of the history of Anglicanism in Britain from Henry VIII to the present by Paul Avis, pp 3-28. Part I is a useful regional survey of Anglican Theology

McGrath, A, *The Renewal of Anglicanism* (SPCK, 1993)

This is McGrath's attempt to renew Anglican theological method by reconstructing the 'via media' between fundamentalism and liberalism with a 'postliberalism' that is rooted in orthodoxy

*** Okorochoa, C C (ed), *The Cutting Edge of Mission* (Anglican Communion Publications, 1996)**

A report at the mid-point of the Decade of Evangelism on what was happening around the world. There is a good essay by Dr George Carey on 'The Anglican Communion and Evangelism'

Percy, M, *The Salt of the Earth: Religious Resilience in a Secular Age* (London, New York, Sheffield Academic Press/Continuum, 2001)

A wide ranging exploration of Christian engagement with contemporary western culture by the new Principal of Ripon College, Cuddesdon, a leading Anglican academic and parish priest. Percy questions the secularisation paradigm and suggests that a discerning yet sympathetic, positive engagement with culture can generate a practical-prophetic ecclesiology that can help recover the role of the church as the 'salt of the earth'. Contains some insightful discussion on Anglicanism

Pobee, J S, *Invitation to be an African Anglican* (Accra, Asempa Publishers, 2000)

Examines all the basic foundations of Anglicanism from an African perspectives and challenges the Church there to indigenise the traditions so that its identity is authentically African

Rowell, G, Stevenson, K and Williams, R, *Love's Redeeming Work: The Anglican Quest for Holiness* (OUP, 2001) Centre, 1998)

A comprehensive compilation of writing from Latimer to the present on prayer, spirituality and holiness

Sachs, W L, *The Transformation of Anglicanism* (CUP, 1993)

A detailed and scholarly exploration of the process by which Anglicanism was transformed into a missionary church in diverse contexts. Not just a narrative history, but details how modernity and world mission have changed Anglicanism

*** Sykes, S, *Unashamed Anglicanism* (DLT, 1995)**

Part II is an extended and scholarly discussion of an Anglican doctrine of the Church [Chap 7, 'Foundations of an Anglican ecclesiology', is a good place to begin]

Sykes, S, Booty, J, and Knight, J (eds) *The Study of Anglicanism* (SPCK, Fortress, Rev Ed, 1998)

Part I: 'The History of Anglicanism', is comprehensive and detailed.

Part II: 'The Gospel in Anglicanism' by Louis Weil, tries to show what is distinctive and especially discusses the relationship between doctrine and liturgy.

Part III 'Authority and Method' is an in-depth discussion of the respective roles of Scripture, Tradition and Reason, taking a historical view of how these terms have been interpreted.

Part IV, Chap 6: 'Lex Orandi - Lex Credendi' by W T Stevenson is a discussion of the relationship between worship and doctrine, and especially the place of symbolism.

Part V, Chap 2, 'The Fundamentals of Christianity' by S W Sykes is a summary of what has constituted the 'fundamentals' of Anglican teaching through its history

Part V, Chap 4: 'Initiation' by D R Holeton takes a historical view of the development of baptism and confirmation to the present day

Part V, Chap 5: 'Holy Communion' by W R Crockett is a scholarly but carefully worded and clear discussion of how Eucharistic theology has developed as something neither Catholic nor Calvinist

Part VI, Chap 1: 'Anglican Spirituality' by A M Allchin describes helpfully how Anglican spirituality seeks to integrate faith and life through literature, poetry and music

Warren, R, *Being Human, Being Church* (Marshall Pickering, 1995)

The best Anglican ecclesiology in recent years, this book argues for a paradigm shift in our understanding of the Church from maintenance mode to mission. Comes out of a British context, but has wider application

Williams, Rowan, *Anglican Identities* (London, DLT, 2004)

Any basic set of books should include at least one by our Archbishop-theologian.

A stimulating set of essays based on leading Anglican theologians from William

Tyndale to John Robinson, and as always challenging to read and assimilate. Relevance

for today is sometimes hard to find, but the essays on Hooker are especially helpful in exploring what Archbishop Rowan calls a 'contemplative pragmatism' which engages positively with both revelation and reality to give us a 'sapiential theology' for today

Wingate, A et al (eds), *Anglicanism: A Global Communion* (London, Mowbray, 1998)

A wide-ranging set of essays written from a predominantly 'majority world' perspective bringing together voices from all over the world

Part 2

Bartlett, A, *A Passionate Balance: The Anglican Tradition* (DLT, 2007)

Excellent book on the distinctives of Anglican spirituality – with a title that invites thought and reflection. It is written in a lively style by a theological educator – and interprets Anglicanism in a way that bridges tradition and originality.

Buchanan, C *Historical Dictionary of Anglicanism* (Maryland, Toronto, Oxford, 2006)

Much more than a dictionary – more like an encyclopaedia, by one of the Church of England's best loved and marginally eccentric thinkers, a retired bishop who has also an enduring passion for theological education. A few inaccuracies do not mar the overall achievement and usefulness of the book.

Chapman, M: *Anglicanism: A Very Short Introduction* (Oxford, OUP, 2006)

A book in OUP's 'very short' series which deserves to be considered a magnum opus because of its succinct usefulness and comprehensiveness. It covers a great deal in a very brief compass, and is written with a helpful lightness of touch. Though written from the English perspective it does give attention to other strands in world Anglicanism.

Chapman, R, *Means of grace, hope of glory* (Canterbury Press, 2005)

An anthology of texts from the Anglican tradition, particularly chosen with spirituality in mind, but also illustrating doctrine and practice. The collection of texts is not as extensive as that found in *Love's Redeeming Work*, (see above), but the extracts selected tend to be (helpfully) longer.

France, R.T, and McGrath, A *Evangelical Anglicans: Their role and influence in the Church today* (SPCK, 1993)

A collection of essays on the influence of evangelicalism within the Anglican Church. Most of the essays come from writers within the evangelical tradition. The book aims to be open and honest about the weaknesses, as well as the strengths, of evangelicalism.

Giles, R, *How to be an Anglican* (Canterbury Press, 2003)

A basic introduction written in a down-to-earth and good-humoured fashion. Though it is also on the booklist for lay people – it may well be useful as an introduction for theological students as well. Chapters on: The Anglican Approach to Church/Sacraments/Doctrine/Scripture/Worship/Prayer/Moral Questions (among other) provide helpful starting points for discussions and further exploration.

Griffiss, J.E, *The Anglican Vision* (Cowley Publications, 1997)

The introductory volume to the 'New Church's Teaching Series' (see also the book by Titus Presler below) which produces an introduction to Anglican tradition origins, mission, theology and worship. It gives particular attention to the development of the Anglican/Episcopal tradition in the United States.

Hefling, C and Shattuck, C, *The Oxford Guide to the Book of Common Prayer: A Worldwide survey* (Oxford, OUP, 2006)

A monumental book and resource which witnesses both to the diversity of modern world Anglicanism, and also its roots and heritage in a particular tradition of 'Common Prayer'.

Kaye, B *Reinventing Anglicanism: A vision of confidence, community and engagement in Anglican Christianity* (Church Publishing, NY, 2003)

A global Anglican elder statesman offers a look at Anglican history, polity and tradition, with a particular focus on the Anglican Church in Australia.

Presler, T *Horizons of Mission* (Cowley Publications, 2001)

Written by one of the US Episcopal Church's foremost missiologists, drawing upon his experience also in Africa. Includes his '10 Marks of Mission for the 21st century'. It is part of 'the New Church's Teaching Series' – see also the book by James Griffiss (above).

Redfern, A *Being Anglican*, (DLT, 2000)

Part of the *Exploring Faith, Theology for Life* series. The series claims to be for 'people who want to take Christian theology seriously'. It is designed for study or distance learning; there is suggested further reading and frequent boxed exercises for individual distance learners or group use.

The text includes a lot of stories and historical snippets – 'snapshots of people and principles' – which make the book much easier to read than the rather dull design and layout leads you to expect! The book explores Anglicanism as an evolving tradition, rather than a static guardian of truth.

Ward, K, *A History of Global Anglicanism* (CUP, 2006)

Likely to become a 'classic' among historical studies of world Anglicanism. Written by an Englishman (though one who has spent many years in Africa), but it resolutely does not privilege the idea of Anglicanism as an 'expansion of English Christianity.'

Excellent on the story of Anglicanism in Africa (very much told from the perspective of indigenous Christians), but less comprehensive in relation to some other parts of the world.

Note also the webreferences to classic Anglican texts and writers such as Richard Hooker which can be found on this page (hotlink)