



2018 - 2022

**STRATEGIC
PLAN**

"For tomorrow belongs to the people who prepare for it today"

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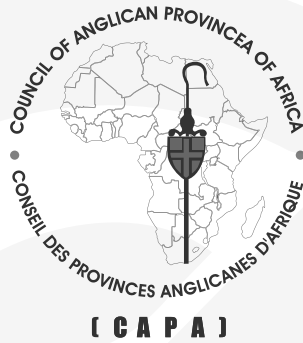
Kilimani, Komo Lane off Wood Avenue
P. O. B0x 10329 - 00100, Nairobi, KENYA

Tel: +254 20 263 2640

Tel/Fax: +254 20 269 2327

Email: info@capa-hq.org

Website: www.capa-hq.org



2018 - 2022 STRATEGIC PLAN

"securing our future: unlocking our potential" (jer 29: 11)



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ABBREVIATIONS



PREFACE



ACKNOWLEDGEMENTS



EXECUTIVE SUMMARY

SECTION 1: INTRODUCTION

The Council of Anglican Provinces in Africa/Conseil Des Provinces Anglicanes D'Af-rique (CAPA) is an instrument of the Anglican Communion in Africa, which provides the space and opportunity for synergy within and through the Church in order to af-firm and celebrate the witness of Christian life. Inspired by the Holy Spirit and common values of faith, CAPA proclaims and acts on spiritual, socio-political and economic transformation on behalf of and in concert with its constituency. CAPA is compelled to do so as part of its inescapable call and responsibility as a Church, to translate God's vision of fullness of life to all people and to fulfil that promise to the men, women, youth and children.

To facilitate that transformation, the CAPA family has developed this framework to structure the process of seeking God and learning from martyrs and individuals who made outstanding sacrifices to transform society, and for use by Churches to engage effectively with centres of power. This framework shall be operationalized to reach out to individuals, communities and groups through CAPA's over 40 million dedicated Church members in different communities in Africa. CAPA also intends to marshal all the initiatives of the church and re-articulate her prophetic mandate in the midst of all the contradictions facing Africa and the world. The frame-work will create a movement of people driven by hope and seeking to change the status quo in line with the new vision for Africa as articulated by the AU and affirmed in Isaiah 65:17:

“For behold, I create new heavens and a new earth: and the former shall not be remem-bered, nor come into mind.”

The mobilizing and organizing vision of CAPA is grounded in Doctrine and the Holy Scripture, as contained in all things necessary to salvation; the Nicene and Apostle's creeds as sufficient statements of Christian faith, and baptismal and Holy Communion sacraments and the Historic episcopate as locally adopted.

The Churches can only credibly engage any centre of power after some thorough self-reflection and repentance, as a direct means of modelling the change they desire. In addition, the Church shall ascertain its in-house capacity for effective engagement, and professional ability to do so sustainably before undertaking any form of transformation.

The beneficiaries of CAPA are identified on the basis of neediness, not on the basis

of the faith they profess, proclaim or adhere to. Thus CAPA as a service agency of the Anglican Provinces in Africa aims to practically manifest Christian faith in action, while supporting initiatives that promoting the ideals of the Gospel in particular contexts.

BRIDGING THE PAST WITH THE FUTURE

The 2nd All Africa Bishop's Conference held in Entebbe, Uganda in August 2010 set CAPA on an unprecedented path. It brought together over 400 bishops across Africa, provided space for deep reflection and gave tangible proposals for the Anglican Church in Africa. These proposals were shaped into a Strategic Plan under the theme 'Securing our Future: Unlocking our potential'

The driving force behind that plan was the restless among the Anglican Church leadership of Africa regarding the vicious circle of poor governance, conflicts, war, diseases, and plunder of natural resources that engulfed the continent on the one hand, and the enormous potentials in the Continent that remain untapped for the purposes development, on the other; a paradox coupled with the inescapable call of God for the Church to live as the instrument of transformation and hope in the world. That is what gave birth to resilience and momentum to the Anglican Church under the auspices of CAPA to embark on the strategic journey of contributing to the transformation of Africa into a continent of Hope.

Over the past five years CAPA has built internal capacity of the strategic leaders and different organs, namely the Archbishops, Bishops, Provincial Teams including Provincial Secretaries, Development Directors, Women's Ministry Coordinators and Youth & Children's ministry workers. It developed materials for envisioning of Congregations in mapping their resources and popularising the Church & Community Mobilisation Process and Advocacy initiatives focusing on the MDGs and the reshaping of the new Development Agenda i.e. the Sustainable Development Goals (SDGs), and accompanied initiatives in different countries in processes for improving interfaith relations, electoral processes and Peace Building.

In response, the Provinces have undertaken various initiatives towards tackling the four focal areas outlined in the Strategy 2010-2015, namely peace and nation building, enhancing compassionate and accountable leadership, working for the renewal and just society and improving on the management of their resources.

While there is evidence of improved capacity within the organs of the Provinces and at Diocesan levels, intentional discipleship of the lay Christians to become effective

transforming agents of the Gospel in their various callings and vocations is still lacking. Consequently, there is little evidence that Gospel values are beginning to bear on the daily work of the centres of influence that are populated by Christians, hence the un-abating levels of corruption, perpetual political tensions and violence in society.

The critical challenge facing the Anglican Church in Africa is mobilizing Christians to encounter the redeeming love of God in Christ in a way that will transform them to be truly the light and salt wherever they are.

The Church has a strategic position in society. Whilst this position creates various opportunities for positive influence, the tendency has been for the church to redirect this influence towards personal, ethnic denominational projects instead of being advocates for the common good.

The new strategy is intended to address some of these challenges, so that the church members live out the plea in 2 Timothy 4:2 to:



“Preach the message, be ready whether it is convenient or not, reprove, rebuke, exhort with patience and instruction...” as well as St Paul’s exhortation in Romans 12 : 2, “Don’t conform to the pattern of this world , but be transformed by the renewing of your mind, so that you may prove what is the good , well-pleasing , and perfect will of God.”

LOOKING INTO THE FUTURE

The theme of this strategy is “Releasing Potential: Realizing Possibilities”. It is inspired by Matthew 17:20 where, by challenging His disciples, Jesus points to faith as an incredible resource for engaging with obstacles, creating channels for new possibilities and alternatives that surpass existing expectations. This strategy takes cognizance of the existing gifts to the Church namely Faith and Scripture as well as the capacities within the Church, and the need to use them to unlock situations for the better. It presupposes that, if the Anglican Church in Africa re-examines her self-understanding and intentionally redirects her resources towards fulfilling God’s mission, then it will cause spiritual, socio-economic and political transformation.

The strategy is anchored on the understanding that the Church-the People of God, are central to the realization of God's purposes in the world, and as His instrument, have the responsibility of presenting Christ to the world through their lives and actions in ways that portray Christ as the only viable option.

This strategy also recognizes influence as the most effective means of Christian witness. As Kenneth Blanchard rightly notes, the key to impactful leadership today is influence not authority. Jesus, in using the imageries of Salt and Light to explain the anticipated impact of Christians on their environment, had in mind that every believer would influence their context in ways that restore Gospel values and guide others to opt for His ways in their day to day endeavours. This strategy invites the Church to be intentional in her discipleship, in line with the Lusaka Anglican Consultative Council Resolution.

This calls for the mapping of centres of influence in society including the family institution, as key nurturing spaces; youth as the custodians of the future; children as seeds of the future; business as the key to social impact investments; women as the mothers of the nation; governments as custodians of law and order as well as national/local resources; sports as the bridge across social status; co-operative groups as wheels for national cohesion and sustain-able development; cultural institutions as custodians of identity and life enhancing values and Regional Hubs (AU, SADC, EAC, ECOWAS) as centres for nurturing regional integration.

This challenges the church to open up and engage with these centres of influence, with the transforming message of Christ, and enable individual Christians to embrace discipleship as a way of life where Christians yield to the inspiration and revelation of God, and experience God's love in their lives. This will build up into an overflow of witness of God's presence. This is what will enable the Anglican Church to transform Africa into a continent of hope where communities experience abundant life. (John. 10:10)

For the Church to acquire this quality of discipleship and impact, it needs to enable individual Christians and Congregations to live a life driven by the purpose of following Christ and His teaching, where Christ becomes the content of their deliberate discipleship and disciple-making, and ministries at the congregational level (reading of God's word, preaching, worship etc.) that must act as resources for empowering members, and Parishes to become 'fuelling' stations for congregants and not merely 'restaurants'.

It must create an unbroken chain of disciple-making driven by the Triune God and Spirit of the Father, activated by Jesus Christ who indwells believers. It must become a Church that addresses the false dichotomy between the ordained and the Laity; one that shall discover and actualize the model of the Priesthood of all believers (1 Peter 2:5), and release people to live and work in God's presence using their gifts and talents in worship and service of the Triune God in their diversity.

It must of necessity enable Individual members and Congregations to appreciate disciple-making lifestyle, proclaim the Good news of the Kingdom; teaching, baptizing and nurturing new believers, and responding to human need by loving service, including transforming unjust structures of society, challenging violence of every kind and pursuing peace and reconciliation while striving to safeguard the integrity of creation by sustaining and renewing the life of the earth.

A BRIEF SCAN OF THE CONTINENT: THE PARADOX THAT IS AFRICA

A Continent endowed with resources amidst suffering: The continent has approximately 12% of the world's oil reserves, 40% of the gold while tanzanite is



found only in Africa. It has vast arable land and water; forest cover, unique flora and fauna; wild life and aqua/marine-life.

A Continent with some of the fastest growing economies yet has huge inequalities: Africa is home to some of the fastest growing economies in the world and is projected to generate, in net present terms, more than US\$600 billion government revenue over the next 20 years.


The continent however, suffers from economic inequities with most Sub-Saharan countries registering minimum growth and some stagnating at levels that Archbishop Ntshoturi characterizes as “Ectopic” economies. Consequently, the continent has the highest number of people living below poverty, a deforested-degraded environment, and is food insecure with the highest number of children that are undernourished and stunted. The region is predisposed to the direct impact of climate change and global warming. Africa has the fastest growing and youngest population globally, but also the highest population of unemployed and unemployable youth.

A continent that has self-governing states exhibiting poor leadership

African countries are all self-governing. African leaders boast of political independence and economic development having been in charge of determining the socio-economic growth and human development paths as part of nation building. Human Development since the 90’s is measured using various instruments like the UNDP Index, and recently, the AU-Africa Peer Review Mechanism (APRM). Yet despite being ‘popular’ and assenting to the APRM, only a few countries have consistently carried out this self-assessment.

These “Popular” leaders have not guaranteed development and good governance. On the whole, these leaders have failed to provide basic health care, education and infrastructure, and provide mechanisms for a fair distribution of goods, services to all people. They have not made much progress in promoting science, innovation, and investment in new technologies; biosciences, agriculture, and clean energy. They have not adequately addressed climate change effects and invested in the human development of its 1 billion mostly youthful populations. The continent is reeling under alarming levels of corruption as the leadership abandon common good priorities for self-interest.

A young continent with the most diverse population but suffering from apathy: Africa’s political independence is young and yet it is sharply contradicted by



symptoms characteristic of old-failed democracies such as recycled leadership, failed political institutions and judiciary that is not accountable to citizen generating a general feeling of apathy. In many countries, citizens have lost trust in the electoral processes and the national electoral bodies; they mistrust elections that are increasingly democratic only in schedule but not in substance because they are rigged often in favour of the incumbent amidst outcries of coercion, voter bribery and violence. Some leaders rule through impunity and constitutional manipulation, fomenting long standing civil conflicts in countries, robbing generations of mostly youthful off leadership positions and hope for basic human rights including the right to choose and enjoy peace.

The capacity of the democratic model to deliver good and accountable governance in the continents designed today is being questioned. Carolyne Stephenson argues that, to be a sustainable force for peace-building, it is imperative to incorporate more than just the Western appendages of democracy. "Voting systems and free market development and increasing the GNP per capita are not likely to bring stable peace."



SIGNS OF HOPE

Is all lost?

CAPA feels that there are encouraging glimmers of hope!

The church has a long history of engagement with centers of influence that engagement dates back to the struggle for independence from colonial rule to the struggle against Apartheid in South Africa, and more recently towards self-rule of South Sudan among others. The church has been active in the society over the centuries of its existence in Africa even as it continued to provide

socio-economic services wherever it was planted. The following features have the potential to move the Church's influence to the next level in its bid to contribute to countering the challenges of Africa's paradoxes:

- i) **UMOJA:** is a participatory development process that has been practiced as Church and Community Mobilization Process (CCMP). It is an open ended, Biblical based and is conducted within a parish/congregation setting with the aim of triggering the church's potential towards a self-discovery journey. Umoja model encourages the church to appreciate her context and re-positioning herself as a change agent in the community thus helping in tackling poverty at its roots, mending broken relationships with God, neighbors and with the environment. Umoja has been tested in all the CAPA Provinces and has proved a viable process that lifts the church from extreme spiritual and physical poverty to a growing thriving church reaching out to its neighbors with the holistic gospel thus becoming a centre of positive influence in the community

- ii) **Explosion of ICT:** Every aspect of human livelihood has been influenced by ICT development. Mobile phones have fast-tracked mobilization and information sharing. Information is now readily and easily available which has enhanced connectivity, communication, market information, banking and security. The church has no limit to the influence it can exert on the various segments of society through its witness.
- iii) **A tradition of Prophetic Witness:** Many lessons can be learned from those who have gone on before including those martyred for their prophetic witness.

CAPA recognizes the outstanding sacrifices made by the Late Archbishop Janani Luwum, Archbishop Desmond Tutu and the Late Bishop Henry Okullu of Kenya among others. These church leaders stood up for truth, justice and godly leadership at a time when doing so put their very lives in danger. Using their outstanding sacrifices, CAPA will encourage and nurture forums for deep analysis and understanding of political ideology, systems and structures of governance and the evolution of a brand of Nation building that works for Africa while honouring God and a Church that commits to accompany the governments using its resources, capital and moral responsibility to restore sobriety against misrule, political manipulation and all forms of impunity.

- iv) **CAPA Commissions:** The work of CAPA will be executed through the channels of the 4 Commissions i.e. **Church life, Intra and Interfaith Relations, Peace and Nation Building, Economic Empowerment and Environmental Stewardship & Food Security**

The members of the Commissions are drawn from CAPA member Provinces. They come with expertise and commitment vital for the realization of CAPA's vision and mission in the Provinces. These Commissioners are a guaranteed presence to ensure follow up and feedback. Part of the work of the Commissions shall be to ensure that before "pointing out the speck" in others' eyes, Churches shall first check if they have "logs" in their eyes. For the Church to engage effectively with centres of influence, it needs to fully understand political leadership and governance as mirrored by its own.

The Anglican Church in Africa has had various opportunities to establish the

resources it has within itself. Drawing from the previous strategic period which focused on “Unlocking our potential to secure our future”, the Church now needs to move from over -describing and over-analysing its challenges to utilizing its potential to pursue all the possibilities that God has in store for the continent by effectively engaging the centres of influence.

The bases of the Church’s engagement with the centres of influence include but are not limited to:

- ❖ Over 40 million dedicated Church members in different communities in the continent.
- ❖ Convening, staying mobilizing power.
- ❖ Professionals with diverse skills, experiences and expertise in their congregations.
- ❖ Operational Structures from the national to grass root level.
- ❖ Spiritual resources
- ❖ Community Trust in faith institutions
- ❖ Linkages and Networks (Regional, Global and Interfaith)
- ❖ Voluntary commitment of congregations as a calling to use their skills and time for the mission of the church.



“It’s simply a question of challenging our professionals in the area of discipleship. How can they use the gifts that God has given them as resources for mission.... In the area of natural resources, the Africa churches are endowed with untapped abundance of resources, social and moral capital to deliver development especially in the most remote parts of the continent. These provide an opportunity to complement the work of State actors and civil society in education, health, agriculture, rural water supply and infrastructural projects.”



What can the Church do with this inherent potential?

The Church can only engage centres of influence by optimizing its investment in **building healthy churches**. A healthy church is one where the Holy Spirit is known to anoint and prepare Clergy for ministry, and they in turn dedicate time to prayer, motivated by a sense of mission and purpose. The Clergy should be known to

teach with authority, and yet lead with humility because they are servant leaders who, like Jesus, wash the feet of their flock. John 13:1-17.

Maximizing Potential involves giving priority to:

- i) Train Clergy to mobilize congregations and design clear processes of discipleship alongside making public social responsibilities part of mission in action for on-going groups/fellowships that are self-monitoring as a means to reinforce each ones gifts, skills and talents.
- ii) Design Theological training for various ministries and investing in proper stewardship of resources as a healthy practice for ensuring sustainable financial resources.
- iii) Build Pension schemes in each of the Provinces for the workers.
- iv) Build on its staying power by establishing concrete actions that address societal needs and governance challenges
- v) Use its spiritual resources to inculcate ethical and moral values that will build a community that is accountable, responsible and caring, and free from any form of violence, especially gender based violence
- vi) Use its linkages to build partnerships in investment, service delivery, advocacy and modelling success.
- vii) Use community trust to institute dialogue to resolve political issues, pre-empt and resolve conflicts, develop alternatives for governance and leadership, dress economic gaps and unemployment especially for youth, discuss how to manage natural resources including land, the environment and climate issues

SECTION 3: REALIZING POSSIBILITIES

From a season of awakening the Church in Africa to *'Unlock our Potential to Secure our Future'* based on the previous strategic period, CAPA now turns its focus to activating this 'unlocked' potential to achieve Continental aspirations through the engagement of centres of influence.

CAPA believes that effectively engaging with these centres of influence will

create changes that will translate into the development the Church desires to see happening in the continent, starting at the family and going all the way to the regional bodies. CAPA envisages a church that has the capacity to exert its influence on several centres of influence in order to achieve progress, dignity and holistic prosperity for Africa's people.

These Centres are:

- i) The Family institution given its nurturing role
- ii) Youth groups as the custodians of the future given their numbers and energy.
- iii) Children as seeds of the future
- iv) Women as the mothers of the nation.
- v) Faith Institutions given their transformative role
- vi) Institution of learning given their moulding and equipping role.
- vii) Institutions of healing given their contribution to wellbeing .
- viii) Cultural Institutions as custodians of identity and life enhancing values
- ix) Sport clubs given the role they play in building bridges across differences.
- x) Musicians and Artisans in their role of calling forth creativity in society.
- xi) Business as chambers of commerce and shapers of social impact investments
- xii) Co-operative groups as wheels for building national cohesion; equitable and sustainable development.
- xiii) The media as the shapers of public opinion
- xiv) The various arms of Governments given their role of ensuring law and order as well as the management of national resources and Regional Hubs (AU, SADC, ECOWAS, EAC, Arab League) as centres nurturing integration

CAPA envisages in positive changes, first in the churches as changed change agents, and then in the immediate communities, in the nations, regions and in the continent.

Whatever positive development takes place in the family will translate into concrete gains in the community, nation and the continent. What therefore remains is for CAPA to harness its constituency to become effective in engaging these centres of influence.

SECTION 4: METHODOLOGY

Implementation shall be through CAPA's people-led approach that allows people to prioritize their needs and determine the best time frame for implementing solutions to meet these needs, within a Healthy church. Using their expertise, CAPA Commissioners shall be instrumental in focusing energy of the Provinces to engage effectively, and resourcing national and regional engagements.

Parishes shall engage their immediate communities to achieve the change they desire, like in the Umoja process that has ignited joint action and community engagement in the congregation/parish and then spreads to the community around it. The strength of the parishes will create opportunities Dioceses and Provinces mobilise and build on and to engage at the national and regional level, particularly in matters of national interest.

CAPA draws all people into a fellowship of persons with complementary rather than competing gifts, experiences, skills and interests activated to meet the needs of individuals, communities and the nation. CAPA plays a catalytic role and towards that has established four Commissions composed of 13 members each that have been drawn from all Provinces of Africa. They have expertise and at-tested experience in thematic focus areas each has been designated to.

The Commissions are:

1. Church life and Intra, Interfaith Relations
2. Peace and Nation Building
3. Economic Empowerment
4. Environmental Stewardship and Food Security

THE FOCUS AREAS OF THE CAPA COMMISSIONS CHURCH LIFE, INTRA AND INTERFAITHRELATIONS COMMISSION

“The world is my country, all mankind is my brethren and to do good is my religion”
Thomas Paine

Mandate of the Commission: To awaken the Church to her role in holistic transformation of communities; providing theological anchoring for the church; mobilizing other faith institutions to use Holy Scriptures as a re-source for peaceful coexistence in multi-faith communities. The Commissions shall also build the internal capacity of the Church through strengthening Theological Education, developing relevant resource materials and capacity building programs and orientation sessions for the members of the different organs of the church to become effective channels for Christian witness.

This Commission operates under the basic assumption that the churches will under-take a process of review and capacity enhancement using the “Healthy Church” as a yardstick/tool

A Healthy Church is founded on sound Biblical doctrine and Scripture and it:

- a) Organizes corporate prayer that is intentional and a priority and is often evangelically intentional;
- b) Creates innovative ways of helping members to read the Bible regularly;
- c) Puts priority and focus on the nationhood and nation building that ensures accountable governance, socio-economic development and security.
- d) Has a missional community presence in form of community service, care for its membership;
- e) Engages actively and visibly in public action and advocacy campaigns that are critical for creating platforms for public witness and collective accountability and communion.

Empowering Congregations

The greatest and most sustainable form of empowerment any church can invest in is its membership. Every member of a congregation has specialized qualifications and a broad range of knowledge, expertise, experiences and skills that can be harnessed.

Parishes need to undergo skills mapping and grouped members of the congregation according to profession/skill, use that categorization to develop action plans to empower the congregations and communities around them. Because of the strategic positioning of Parishes and availability of specialized

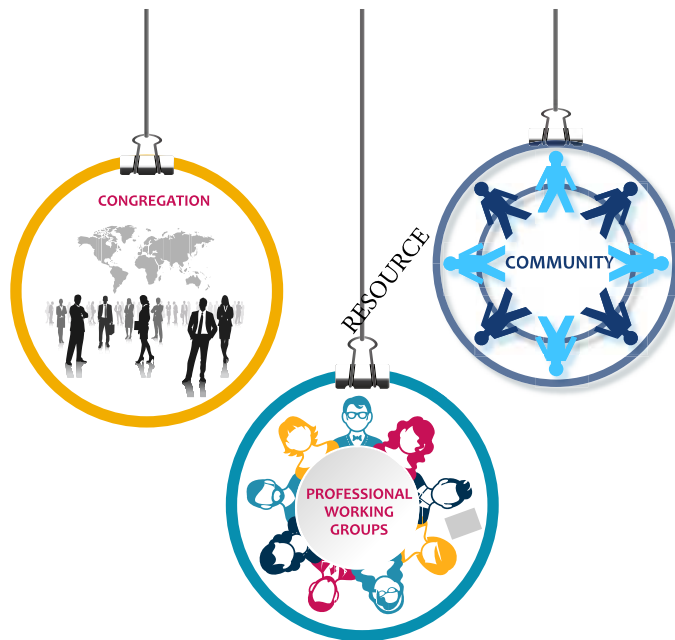
skills in congregations, the Church is best placed to package, respond to and address emerging issues in the communities using in-house capacity.

The Anglican Church has presence in many nations and a good number of communities in the continent. It is trusted because of its staying capacity, accessibility to community members, and convening power. At any level of engagement, the Church leaders need to build on that and lead in identifying, from within its congregations, people with relevant skills, expertise and experience in the area/ topic or issues for engagement, and level of engaging with centres of influence at any given time.

The Churches also own hospitals, schools and universities, farms, financial institutions, enterprises and property to list a few. CAPA has already developed a resource-mapping tool for Churches. Training shall follow the resource mapping, where necessary, to unleash the full potential of congregations expertise. However, the outstanding financial and sustainability challenges can be addressed by unlocking the economic potential within the church by developing its current investments and resources.

The greatest resource the Church must never ignore is women. Women are a stand-alone group especially as an entry point for transformation because of the pivotal role they play in nurturing humanity; holding and sustaining families and household livelihoods together even as enhanced by the Mothers Union and Christian Women's Guilds. As reiterated by UN research the benefit of women's empowerment and gender equality for societies everywhere: for instance, if women played an identical role to men in labour markets, as much as USD 28 trillion could be added to global annual GDP by 2025.

“When women are at the peace tables, their participation increases the probability of a peace agreement lasting at least two years by 20 per cent, and 35 per cent over 15 years.”



National Development Plans and Strategies

It is an established fact that most governments have limited presence in rural communities. Consequently, social services and information is far from the rural communities. In such cases, members of the congregation often have such knowledge, skills and information in the Parishes, the Diocese and Parishes. These technical persons can be deployed to the Parishes to educate communities on a given issues.

These specialized members of the congregation can also be put on a roster to volunteer their time to advice for example the farmers on Agriculture/livestock; women on family planning and reproductive health, and child care; adolescents on entrepreneurship and investment; human sexuality; groups of corporative, savings and loans systems; to list a few.

The Church is the most strategic place for demonstrating how covenanting though agreements with global centres of power on issues of national concern can be done, how these instruments can be operationalized and analysed to establish their implication in national development.

The Church as a centre can also avail abridged, user-friendly information and

updates on national development agendas that national governments have signed on to such as Sustainable Development Goals (SDGs). The congregations need to go beyond being aware of the SDGs to building their capacity to hold the local government accountable for their realization.

The global linkages are especially essential as they provide vehicles and platforms for advocating against national issues especially in authoritarian and dictatorial governments and those that steal public funds and bank or invest it abroad.

Whereas governments change and NGOs close after addressing whatever they focus on, the vision of the Church transcends the short tenures and mandates of such institutions because it is built on a divine calling.

As a result, Churches need to be transformed into centres of knowledge especially for the many illiterate or even be literate populations but have limited access to information and education. Globalization and technological advances widens that gap further disadvantaging communities without electrification and affordable IT infrastructure. The gap between Global development frameworks and the national ones can only be reduced if communities take ownership of driving such development agendas. Such is the case aimed at with the Sustainable Development Goals (SDGs)

The SDGs have been well received as a bold agenda and generally understood as one development framework among many, that requires mobilizing a huge amount of resources. It is helpful in shaping countries and communities into agents of transformation, albeit must be government-led but open to civil society participation and built to reach the desired acceptable levels of human development.

Viewed that way, the SDGs becomes a calling for the churches to effectively participate in because it has a lot to do with the church's way of living out the five-marks of mission that obliges Anglican to offer theological and pastoral contribution to governmental and social partners as well as to those who walk in ecumenical unity and in dialogue with, whatever their faith, to fulfil the SDGs in the local contexts and throughout the whole of the Anglican communion through:

a.) Ecumenical relations

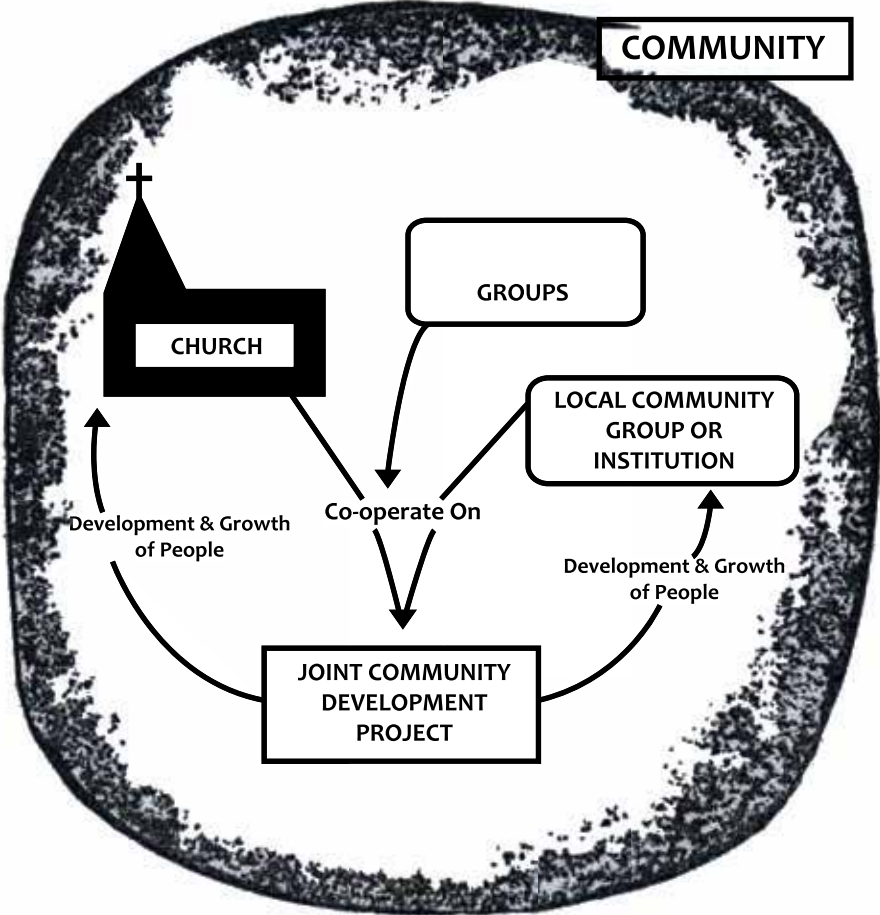
b.) Interfaith relations

The value of collaboration at Ecumenical and Interfaith level:

CAPA and like-minded Ecumenical and Interfaith institutions have a long history of collaboration and joint action including, most recently, at the continental level during the formulation of a response to the SDGs. Likewise, CAPA will seek to work with the both the Ecumenical family and in Interfaith platforms in areas where there are shared operating values leading to a vision for community, nation or region. CAPA Provinces and Secretariat will thus seek to be involved at these two levels in joint initiatives and activities.

⋈.....⋈
“Even if a unity in faith is not possible, a unity of love is”
Hans Urs von Balthasar
⋈.....⋈

THE CHURCH AND COMMUNITY DEVELOPMENT



ACTION	RESULTS	ROLE OF CAPA COMMISSIONS		ROLE of CAPA SECRETARIAT	
			CENTRE OF INFLUENCE		CENTRE OF INFLUENCE
Building a Vibrant and Healthy Church Equipped to Fulfil its Transforming Role in Society	a) A Vibrant Healthy Church	i. Encourage development and use of Bible Study Materials	<i>Family, Youth, Children, Women and Cultural Institutions,</i>	I. Facilitate development of tools for Assessing the Health of a Church	<i>Faith Institutions</i>
		ii. Mapping existing resources	<i>Family, Youth, Women and Children</i>	ii. Accompanying Theological Institutions in Reflections and Relevant Curricular	<i>Faith Institutions</i>
		iii. A Focus on Nationhood and Nation Building	<i>Children, Women, Faith Institutions, Cultural Institutions, Musicians/Artisans, Business, Cooperative Groups and Government Arms</i>	iii. Profiling Model Churches in each Sub-region for Inspiration	<i>Faith Institutions</i>
		iv. Clergy that mobilize congregations for public social responsibilities and community service	<i>Family, Youth, Children, Women, Faith Institution, Cultural Institutions, Sports Groups, Musicians/Artisans, Business, Cooperative Groups, Government Arms</i>	iv. Facilitating development of tools for resource mapping of Professional skills in Congregations	<i>Family, Youth, Women, Faith Institutions</i>
		v. Theological training in investment and stewardship of resources	<i>Family, Youth, Children, Women, Faith Institution</i>		
		vi. Pension Scheme	<i>Faith Institutions</i>		

		vii. Spaces for lay Professionals to use their skills in Mission	<i>Family, Youth, Children, Women, Faith Institution, Sports groups, Musicians/Artisans, Cooperative Groups</i>		
b) A Church Fulfilling its Transformative role in society		i. Develop healthy working relationships with other Churches	<i>Family, Youth, Children, Women, Faith Institution, Sport groups, Musicians/Artisans, Cooperative Groups</i>	i. Facilitate joint development of Annual Action Plan for the Commission	<i>Faith Institutions</i>
		ii. Holistic transformation of communities	<i>Family, Youth, Children, Women, Faith Institution, Cultural Institution, Musicians/Artisans, Business, Cooperative Groups, Government Arms</i>	ii. Create an enabling environment between commissioners and provincial technical teams	<i>Faith Institutions</i>
		iii. Providing theological anchoring for church to play its role	<i>Family, Youth, Children, Women, Faith Institution</i>	iii. Update relevant CAPA organs	<i>Faith Institutions</i>
		iv. Mobilising other faiths institutions to use their holy scripture as a resource for peaceful coexistence in a multi-faith community	<i>Family, Youth, Children, Women, Faith Institution, Cultural Institution, Sport groups, Musicians/Artisans, Business, Regional Hubs</i>	iv. Follow up on Agreed Actions to be implemented by Provinces including grant support to the Secretariat	<i>Faith Institution, Government Arm, Regional Hub</i>
		v. Building the internal capacity of the church through strengthening Theological Education	<i>Family, Youth, Children, Women, Faith Institution</i>	v. Promoting strategic partnerships	<i>Faith Institutions</i>
		vi. Developing relevant resource material and capacity building	<i>Family, Youth, Children, Women, Faith Institution, Business, Cooperative Groups</i>	vi. Facilitate development of performance matrix for Church educational and medical institutions	<i>Faith Institutions</i>
			<i>Faith Institution</i>	vii. Facilitate development of advocacy	

<p>Human Resource Mapping</p>		<p>programs</p> <p>vii. Holding orientation sessions for members of different organs of the Church to become effective channels for Christian witness</p> <p>viii. Forming Working groups to operationalize thematic concerns</p>	<p><i>Family, Youth, Children, Women, Faith Institution, Business, Cooperative Groups, Sport Groups</i></p> <p><i>Family, Youth, Children, Women, Faith Institution</i></p>	<p>guidelines for engaging with Centres of Influence</p>	
<p>Being Effective and Productive</p>		<p>i. Taking stock of the existing groups: Mothers Union, Youth Groups, Men's ministries etc.</p> <p>i. Training in Investment, Assets and Property Development</p> <p>ii. Develop an Inventory of Provincial Investments</p>	<p><i>Family, Youth, Children, Women, Faith Institution, Business, Cooperative Groups</i></p> <p><i>Faith Institutions</i></p>	<p>Facilitate performance Assessments of Church Educational Institutions, Employable Skills and Knowledge Transfer for Sustainable Livelihood</p> <p>i. Facilitate development of a Guide for Church Investments</p> <p>ii. Facilitation of Mapping of Successful Investments to be Popularized in the Region</p> <p>iii. Facilitate Exposure Visits/learnings between Provinces</p>	<p><i>Faith Institution, Youth, Women, Family, Cooperative Groups, Business</i></p> <p><i>Faith Institutions and Business</i></p> <p><i>Faith Institutions</i></p> <p><i>Faith Institutions and Business</i></p>
<p>The National Developme</p>			<p><i>Family, Youth, Children, Women, Faith Institutions and Government Arms</i></p>	<p>i. Convening a</p>	<p><i>Faith Institutions, Government Arms and Religious Hubs</i></p>

nt Plans (NDPs)		i. Training in NDPs	<i>Family, Youth, Children, Women, Faith Institutions and Government Arms</i>	Regional SDG consultation	<i>Faith Institutions, Government Arms and Religious Hubs</i>
The Global Development Goals		ii. Identifying advocacy/talking points, research areas and gaps in NDPs	<i>Family, Youth, Children, Women, Faith Institutions and Government Arms</i>	ii. Developing advocacy/talking points for SDGs	<i>Faith Institutions and Religious HUBs</i>
Grounding Advocacy on SDGs		iii. Popularising the SDGs and making them user-friendly	<i>Faith Institution, Government Arm, Regional Hub</i>	iii. Coordinating the SDGs advocacy	<i>Faith Institution, Government Arm, Regional Hub</i>
		iii. Set up 17 thematic Working groups for each SDG		Set up a SDG Monitoring and Advocacy function at the CAPA Secretariat	

I. PEACE AND NATION BUILDING COMMISSION

“If you choose not to dialogue with those in the opposition, then prepare to meet them in the streets” Ban Ki-moon

Mandate of the Commission: To contribute to meaningful engagement between Faith institutions with Governments, in policy development and creating an enabling environment for citizen participation in Governance issues, peaceful coexistence, national cohesion and regional cooperation, and strengthening CAPA’s engagement with the Regional hubs namely AU, EAC, SADC and ECOWAS.

The church in the region has a long history of struggles with modelling Peaceful relations even by promoting truth telling, reconciliation and forgiveness. The “Church we want” is one that recognises the distinctive gifts and ministries that it has, to include discernment. It is a Church that in addition to opening the eyes of God’s people and invites them to a critical understanding of how important it is to acknowledge past lessons and struggles and still create safe spaces for sustained

peace and security even as they participate in changing the world and creating hope in anticipation of the new reign of the Kingdom of God among the poor and excluded in our present society; people forced to migrate across perilous waters; displaced from land by extractive industries or foreign commercial farmers and land mines or landslides, floods or famine due to climate change.

The church aims at addressing apathy in a continent that has generally registered economic growth albeit inequitably consequently lagging behind the rest of the world particularly in poverty levels, job creation, and food security. All these insecurities have created a restlessness that has potential to turn violent if not well managed or addressed.

The growing culture of impunity and confrontation fomented by failure of government systems to deliver has created a culture of repression, intolerance and outright violence that is state sponsored especially by governments that refused to create space for dialogue.

The Church can use its versatile congregations to create platforms for dialogue since its members belong to different political and ethnic groupings that work beyond narrow party, ethnic, faith loyalty towards national solidarity. Only the Church has a membership that attracts and mobilizes people with different ethnic, political and economic identities.

a) Presence at the African Union (AU)

The African Union has articulated a transforming Agenda 2063, which work towards Continental Unity by strengthening the African Union and regional processes of integration namely: **EAC, SADC & ECOWAS**. The vision reflects a commitment for shared prosperity and wellbeing, for unity and integration for a continent of free citizens and expanded horizons, where the full potential of women and youth, boys and girls are realized and with freedom from fear disease and want. The key drivers of change are through the promotion of science, technology and innovations including in education, health and biosciences, agriculture, and clean energy.

With a deliberate effort to invest in human development, it is hoped that this vision will be realized through people's ownership and mobilization; accountable leadership and responsive institutions; capable and democratic developmental states and institutions and changed attitudes and mind sets to rekindle and strengthen Pan-

African values of self-reliance, solidarity, hard work and collective prosperity. At economic growth stands at 5% per year for more than a decade, which is higher than at any other period since the early 1970's.

This noble vision calls for a conscious and deliberate effort to nurture a transformative leadership, responsive institutions guided by active participation of citizens and with strong values and ethics that will drive this Agenda. It is for this reason that CAPA is seeking to mobilize its membership as well as other Faith communities to bring their infrastructure, values, influence and long experience of working with vulnerable communities to bear on the various processes that are likely to impact on the realization of Vision 2063. CAPA shall analyse and critically engage Key AU Instruments before developing benchmarks for advocacy and find appropriate areas to either align themselves with the AU vision 2063, or critically **engage the AU**.

ACTION	RESULTS	CAPA COMMISSIONS		CAPA SECRETARIAT	
			CENTRE OF INFLUENCE		CENTRE OF INFLUENCE
Inculcation of Value that respect the sanctity of life and put high premium on dialogue in resolving conflicts	a) Transforming the culture of violence on the continent to that of peace	i. Develop Bible Study Materials for dialogue, negotiations, forgiveness, tolerance and reconciliation	<i>Family, Youth, Children, Women, Faith Institutions, Cultural Institutions, Sports Groups, Musicians/Artisans, Business Cooperative Groups, Government Arms and Religious Hubs.</i>	Facilitate development of guidelines for National Dialogues	<i>Faith Institutions</i>
		ii. Launch of Provincial dialogues in: <input checked="" type="checkbox"/> Burundi <input checked="" type="checkbox"/> South Sudan <input checked="" type="checkbox"/> Uganda <input checked="" type="checkbox"/> Kenya	<i>Faith Institutions, Cultural Institutions, Sports Groups, Musicians/Artisans, Business Cooperative Groups, Government Arms and Religious Hubs.</i>	ii. Awareness creation on dialogue for national unity	<i>Faith Institutions, Cultural Institutions, Cooperative Groups, Government Arms and Religious Hubs.</i>
				ii. Sponsor, monitor and advocate for dialogue	

11. ECONOMIC EMPOWERMENT COMMISSION

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“Money is not the goal, money has no value. The value comes from the dreams
money helps to achieve”
Robert Kiyosaki
.....



Mandate of the Commission: To mobilize communities through the Parishes to map the resources in their midst and to harness them for their development; contribute to equipping communities with financial literacy skills such as budgeting, savings, and debt management; the use of bank services, and how training in financial negotiations, innovation and entrepreneurship. This Commission will popularize good practices in value addition to crops and advocate for affordable financial services, access to markets and infrastructure development.



a) Investment In Sustainability Of Assets And Property

Most Anglican Provinces, Diocese and Parishes have assets such as Guest Houses, Student Hostels, Hospitals/Clinics, Technical Institutions, Colleges and Universities, Land and Farms and property, Savings and Credit Cooperatives (SACCOS), however, most of them need to be profession-ally and profitably managed. There are also individual members and groups with income generating projects. Provinces are also replete with investment and business models, Pension Schemes and training modules. For example, Yei Diocese in South Sudan has A Guest House sitting on 38.11 hectares of land located along a transit highway. Later the same investment was expanded to include other investment on the land, which would raise salaries for clergy. In Zambia, the old Bishop's house is being leased to a school.

“Ukristo Na Ufanisi wa Waanglikana” is a Bank that is owned by Anglicans. 4 Elders started the Bank. Each share was set at 500 Kenyan Shillings limited to 500 shares per person. They now earn dividends and are charged only 1% interest per month on loans. The Bank gave birth to a new building that houses several business that have rented space. The rent collected is about 2 million Kenyan Shillings per month.

There is an investment climate in the region but for any church to invest meaningfully and take advantage of this climate, it must be matched by technical skills that must be used to protect the Church from being exploited by shrewd foreign investors and financial institutions.

ACTION	RESULTS	CAPA COMMISSIONS		CAPA SECRETARIAT	
			CENTRE OF INFLUENCE		CENTRE OF INFLUENCE
Contribute to the Economic transformation of families and Church/Institutions	a) Increased family incomes shared between men and women	i. Equip parishes and communities with financial literacy skills such as budgeting, savings, and debt management: how to use Banking Services, financial negotiation, innovation and entrepreneurship	<i>Families, Women, Youth, Faith Institutions, Business Cooperative Groups</i>	i. Facilitate development of Annual Action Plan	<i>Faith Institutions</i>
		ii. Popularise good practice in value addition in Agriculture	<i>Families, Youth, Women, Faith Institutions, Cultural Institutions, Business, Cooperative Groups</i>	ii. Representing and creating an enabling environment	<i>Faith Institutions</i>
		iii. Advocate for affordable financial services, access to markets and infrastructure development	<i>Faith Institutions, Business, Cooperative Groups, Government Arms.</i>	iii. Report to the steering committee twice a year	<i>Faith Institutions</i>
				iv. Follow up on agreed actions to be implemented by Provinces including grant support to the Secretariat	<i>Faith Institutions</i>
		infrastructure development			
	b) Increased and sustainable income for Parishes/Diocese and Provinces	i. Map resources in their midst and harness them for their development	<i>Family, Youth, Women, Faith Institutions, Business Cooperative Groups</i>	i. Promoting Strategic Partnerships	<i>Faith Institutions, Business, Cooperative Groups</i>
ii. Promote UMOJA		<i>Faith Institutions</i>	ii. Popularise resource mapping tool	<i>Faith Institutions</i>	
iii. Investment Round Tables and Partnerships		<i>Faith Institutions, Business, Cooperative Groups, Government Arms</i>	iii. Train UMOJA Facilitators	<i>Faith Institutions</i>	
iv. Organise training in entrepreneurship and asset management		<i>Faith Institutions, Women, Youth, Business, Cooperative Groups, Government Arms</i>	iv. Facilitate exchange visits for learning on successful church investment	<i>Women, Youth Faith Institutions, Cooperative Groups, Business</i>	
	c) Sustainability for CAPA	i. Support CAPA sustainability initiatives	<i>Faith Institutions, Business, Cooperative Groups</i>	i. Operationalise Africa Reaching out to Africa Initiatives	<i>Faith Institutions, Business, Cooperative Groups, Women, Youth</i>
				ii. Explore property investment	<i>Faith Institutions, Business, Cooperative Groups</i>

12. FOOD SECURITY AND ENVIRONMENTAL STEWARDSHIP

}.....{
“Innovations that are guided by smallholder farmers, adopted to local circumstances and sustainable for the economy and environment will be necessary to ensure food security in the future”
Bill Gates

Mandate of the Commission: To contribute to interventions that seek to address the African food security situation, and advocate for enabling policies in the areas of budgetary allocation to agriculture, modernization of agriculture, promotion of farming technologies and practices such as Farming God’s Way, Hydroponics etc. that address environmental degradation and mitigate effects of climate change.

a) Investing in Agriculture

Africa is rich in minerals, oil and natural gas, fresh water, fish, forests, and wild game and birds, flora and fauna. Two thirds of Africans dependent on farming for their livelihoods, so boosting Africa’s agriculture can create economic opportunities, reduce malnutrition and poverty, and generate faster and fairer growth. To achieve that, African farmers need more investment, better access to financial services such as loans, and quality inputs such as seeds and fertilizers.¹

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“You can just imagine the jobs that can be created if we went that route,” Mr. Annan said, referring to the entire value chain from field to final consumer, including farmers, suppliers, transporters, processors, and a myriad of other operators. “Unfortunately, the neglect of these sectors has allowed inequality on our continent to accelerate,” he said. “Malnutrition is a political failure. And as the saying goes, people who live in democracy and under democratic rule do not starve,”
}.....{

In spite of being the most important and main economic activity in Africa compared to other sectors, Agriculture has persistently not performed to expectations partly because women and youth, who play a crucial resource in agriculture and the rural economy as farmers, labourers and entrepreneurs, face more severe constraints

in access to productive resources such as land, farm inputs, market and credit facilities. Moreover much of the land in Sub-Saharan Africa is still owned by farmers under customary tenure system. This limits women and youth's access, control and ownership of land despite having many female-headed households. This limits their engagement in agriculture.²

With all the above constraints coupled with droughts and floods and inability to match productivity/production with nutrition and food demands, Africa remains perpetually a food insecure region. 1 person in 4 people is undernourished and 3.1 children in Africa die from undernourishment; 1 out of 6 are underweight; 1 in 4 is stunted. 33 million attend school hungry. Africa has 13 of the countries with highest number of people living on less than 1.90 US dollars a day.

Churches have large chunks of land that can be used as demonstration spaces for improved farming methods; Aqua and Livestock farming and agro-processing, afforestation and management of eco-systems. Churches can promote farming without soil or Hydroponics for people who have limited to no access to land.

b) Investing In Health & Nutrition

Economic performance is closely linked to good health. Agro-productivity and pro-duction can be undermined by ill health because people are able to undertake all socio-economic activities. That's how come 5% of full-income growth in low-and-middle-income countries from 2000 to 2011 resulted from improved health overall.³ Studies have also demonstrated that investing in life (especially women, children and adolescents) guarantees a whole range of returns. An investment in Early Childhood programs of 7-105 guarantees better outcomes in education, health, sociability, economic productivity and reduced crime.⁴ A child born to a mother who can read is 50 per cent more likely to survive..

❧.....❧

“World population continues to grow too rapidly in the poor countries and especially in Africa and this is a threat on many fronts. First, to ending extreme poverty itself in these places with rapid population growth. They are under tremendous ecological stress, eco-nomic stress, financial stress, and social stress. Africa’s population is on a path the UN es-timates to quadruple this century... Africa’s average fertility rate is above 5.2 children”⁵

❧.....❧

A healthy and gainfully productive community is often more likely to generate wealth. That is further enhanced by Early Childhood Development and good nutrition and hygiene, including safe drinking water and clean air and environment for all.

That shall be boosted by a call for an additional US \$ 5 per person per year to avert 5 million deaths; 147 child deaths; 32 million stillbirths in 74 countries by 2035. Investing in health and wealth therefore guarantees economic sustainability and dignity of life for all. This also resonates with African values and ensures the sanctity of life, blessings of motherhood and family life as understood by the Anglican Church in Africa.

ACTION	RESULTS	CAPA COMMISSIONS		CAPA SECRETARIAT	
			CENTRE OF INFLUENCE		CENTRE OF INFLUENCE
Contribute to food security	a) Enhanced food security at family	i. Advocate for enabling policies in the budgetary allocation to agriculture and its	<i>Government arms ,Faith Institutions ,Women, religious hubs ,Youth, Faith</i>	i. Facilitate development of Annual Action Plan for Commission	<i>Faith Institutions</i>

	level	modernization ii. Promote farming technologies and practices such as Farming God's Hydroponic, way that address environmental degradation and mitigate the effects of climate change iii, Build capacity for disaster risk reduction	<i>Families, Youth, Children, Women, Faith Institutions, Cultural Institutions, Business, Cooperative Groups</i> <i>Family, Youth, Children, Women, Faith Institutions, Business, Cooperative Groups, Government Arms, Religious Hubs, Cultural Institution</i>	ii. Representing and creating an enabling environment for implementation iii. Report to the steering committee twice a year iv, Follow up on agreed actions to be implemented by Provinces including grant support to the Secretariat v)Promote strategic partnerships vi) Advocate on governments investment in Agriculture	<i>Faith Institutions</i> <i>Faith Institutions</i> <i>Faith Institutions</i> <i>Faith Institution</i> <i>Faith Institutions, Government Arms Religious Hubs</i>
Contribute to nutrition and health	b) Churches involved in community health and wellbeing	i). Advocating for additional national budget line for health aligned global call ii Promote breast feeding iii.) child spacing and immunization	<i>Faith Institutions, Government Arms Religious Hubs</i> <i>Family, Youth, Children, Faith Institutions, Business, Cooperative Groups, Government Arms</i> <i>Family, Youth, Children, Faith Institutions, Business, Cooperative Groups, Government Arms</i>	i. Build Strategic Partnerships with UNCEF, Compassion international, World Vision on early childhood development ii) Sharing training materials on early child development	<i>Faith Institutions, Government Arms, Religious hubs</i> <i>Faith Institutions Women, Youth, Cooperative Groups, Religious Hubs</i>
	c) Sustainability for CAPA	i.) Support CAPA sustainability initiatives	<i>Faith Institutions, Business, Cooperative Groups</i>	i. Operationalise Africa Reaching out to Africa Initiatives	<i>Faith Institutions, Business, Cooperative Groups, Women, Youth</i> <i>Faith Institutions,</i>

				ii. Explore property investment	<i>Business, Cooperative Groups</i>
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SECTION 5: COORDINATION

THE CAPA SECRETARIAT

The Secretariat is critical in the realization of the objectives of this framework, so it shall focus on strengthening the capacities of Provinces to use their resources to enhance their ability to become effective instruments for modeling, advocating and realizing the five-marks of Mission, including nurturing cohesive and thriving Communities and turning Africa into a Continent of Hope.

To do that, the Secretariat shall :

- i) Coordinate and Catalyze Provinces through the 4 Commissions
- i) Equip the provinces/churches with the tools and materials for effective en-gagement
- ii) Ensure accompaniment
- iii) Host forums for reflections and learning
- iv) Forge strategic partnerships at sub-regional, regional and global in ter-govern-mental and development bodies that play direct role in determining or defining policies, instruments, protocol that govern socio-economic parameters for countries within their areas such as East African legislative Assembly (EALA); SADC, COMESA, IGAD, AU to list a few. CAPA shall also make available a calen-dar, summits, conferences and High Level meetings for each of bodies
- v) Develop A Sustainability Plan.
- vi) Operationalize the Africa reach out to Africa Initiative.
- vii) Explore Property investments
- viii) Resource the Framework with staff to accompany its operationalization

SECTION 6: RESOURCING THE FRAMEWORK

The church in Africa has latent potential that does not require donor funding to activate: the highly qualified and skilled members of their congregations. This

is a big resource that is readily mobilized, easily organized, and often works dedicatedly as their way of offering unpaid service. This can jump-start the process of unleashing Africa's potential. According to Hillary Benn, "Religions have a high coefficient of commitment. They motivate action through emphasis on compassion and service; unity and interconnectedness; justice and reconciliation." When he visits communities around the world he is always struck by the extent to which it is faith that inspires people to do something to help their fellow human beings. Religious organisations can mobilise large numbers of highly motivated volunteers, who see volunteering as part of their calling (ver Beek 2000).

Resource mapping crates a basis that informs its development. CAPA has a tool for resource mapping. The other re-source is the Bible, which calls the church the watchmen for society with a calling to sound warning to leaders that are like shepherds that feed themselves instead of feeding the flock: Ezekiel 34:2-4

CAPA aims to use its accumulated experience in working in concert with both local, regional and international development partners such as Anglican Alliance/ Anglican Development NGOs, Church and Diocesan Links, UN Agencies and Foundations continues to strengthen the Anglican Church in Africa to:

1. Utilize the in-house resource they have optimally thereby minimising donor dependence.
2. Actively engaged in influencing political decisions and governance.
3. Have a common sense of conviction and engagement as a movement at the local and national level
4. Have visibility and credible presence at the national level; act as a catalyst in nation building actively engaging in influencing the creation of viable and relevant political systems; be known to support the impoverished, disenfranchised, marginalized and oppressed and discriminated against.
5. Advocate for all human and women's rights, and freedoms.
6. Be active in the sub-regional, regional and international intergovernmental and civil society hubs

SECTION 7: MONITORING & EVALUATION

Monitoring:

CAPA will undertake continuous monitoring of the strategic plan's implementation. Information shall be collected and collated based on availability and utilisation of resources, effectiveness of programme design in the realization of outcomes, assessment of efficiency in the delivery of outputs, assessments of availability and use of resources as well as timely execution of planned activities.

On-going monitoring shall entail collection of information on the operating context and documents in the form of reports for further sharing with supporting partners. Field visits will be undertaken by CAPA secretariat to monitor progress of implementation. Budgets shall be used as monitoring tools during the 2016-2020 plan periods. Staff meetings shall be held and minutes shared with management for monitoring progress.

Evaluation:

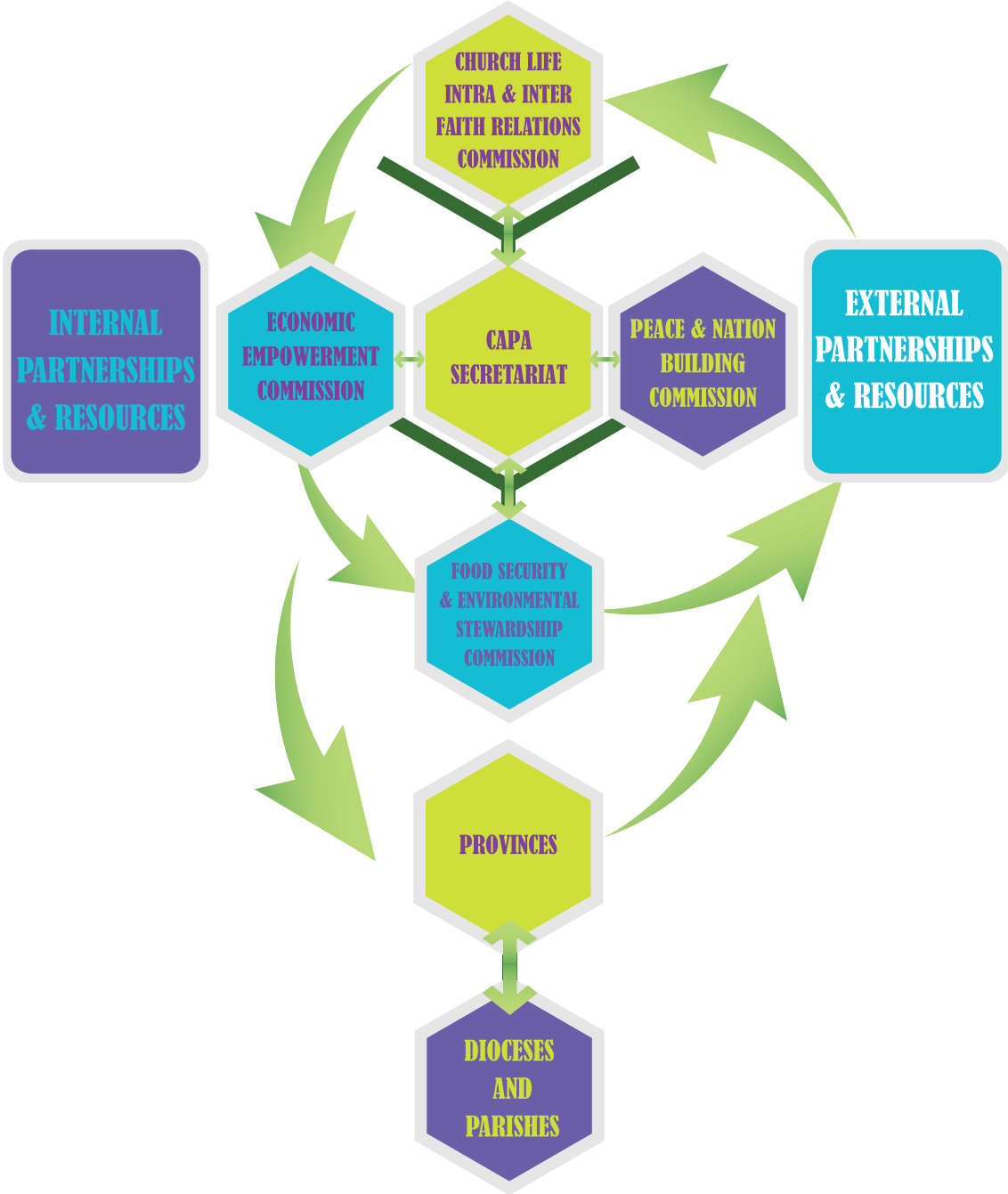
The main purpose of evaluation shall be to promote learning, assure accountability to key stakeholders and inform future plans. CAPA will hold midterm evaluation, appraisals and reviews.

SECTION 8: CAPA STRUCTURES

CAPA Organizational Structure

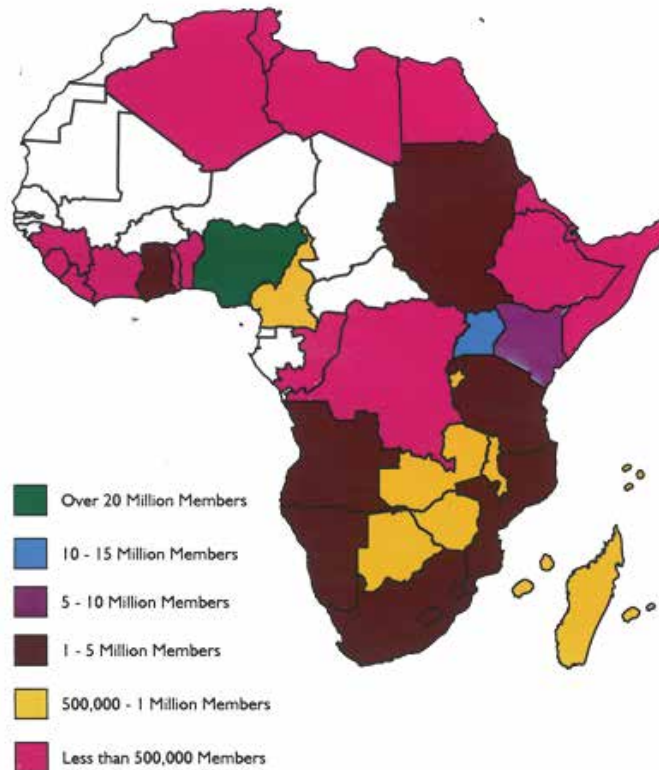


CAPA Operational Structure



ANGLICAN POPULATION IN CAPA PROVINCES

Anglican Population in CAPA Provinces
(App. 45 Million)



S/No	OPERATIONAL COUNTRIES
Burundi	Burundi
Central Africa	Botswana, Zambia, Malawi, Zimbabwe
DR Congo	DR Congo
Diocese of Egypt	Algeria, Djibouti, Egypt, Eritrea, Ethiopia, Libya, Somalia, Tunisia
Indian Ocean	Madagascar, Seychelles, Mauritius
Kenya	Kenya
Nigeria	Nigeria
Rwanda	Rwanda
Southern Africa	Angola, Lesotho, Swaziland, Mozambique, Namibia, South Africa & the Island of St. Helena
Sudan	South Sudan, Sudan,
Tanzania	Tanzania, Zanzibar
Uganda	Uganda
West Africa	Ghana, Guinea, Cameroon, Liberia, Sierra-Leone and Togo

	PROVINCE	OPERATIONAL COUNTRIES
1.	BURUNDI	BURUNDI
2.	CENTRAL AFRICA	BOTSWANA, ZAMBIA, MALAWI, ZIMBA BWE
3.	CONGO	DR CONGO, CONGO
4.	DIOCESES OF EGYPT	ALGERIA, DJIBOUTI, EGYPT, ERITREA, ETHIOPIA, LIBYA, SOMALIA, TUNISIA
5.	INDIAN OCEAN	MADAGASCAR, SEYCHELLES, MAURITIUS
6.	KENYA	KENYA
7.	NIGERIA	NIGERIA
8.	RWANDA	RWANDA
9.	SOUTHERN AFRICA	ANGOLA, LESOTHO, SWAZILAND, MOZAMBIQUE, NAMIBIA, SOUTH AFRICA, ST. HELENA ISLAND
10.	SUDAN	SOUTH SUDAN, SUDAN
11.	TANZANIA	TANZANIA
12.	UGANDA	UGANDA
13.	WEST AFRICA	GHANA, GUINEA, CAMEROON, LIBERIA, SIERRA LEONE, TOGO

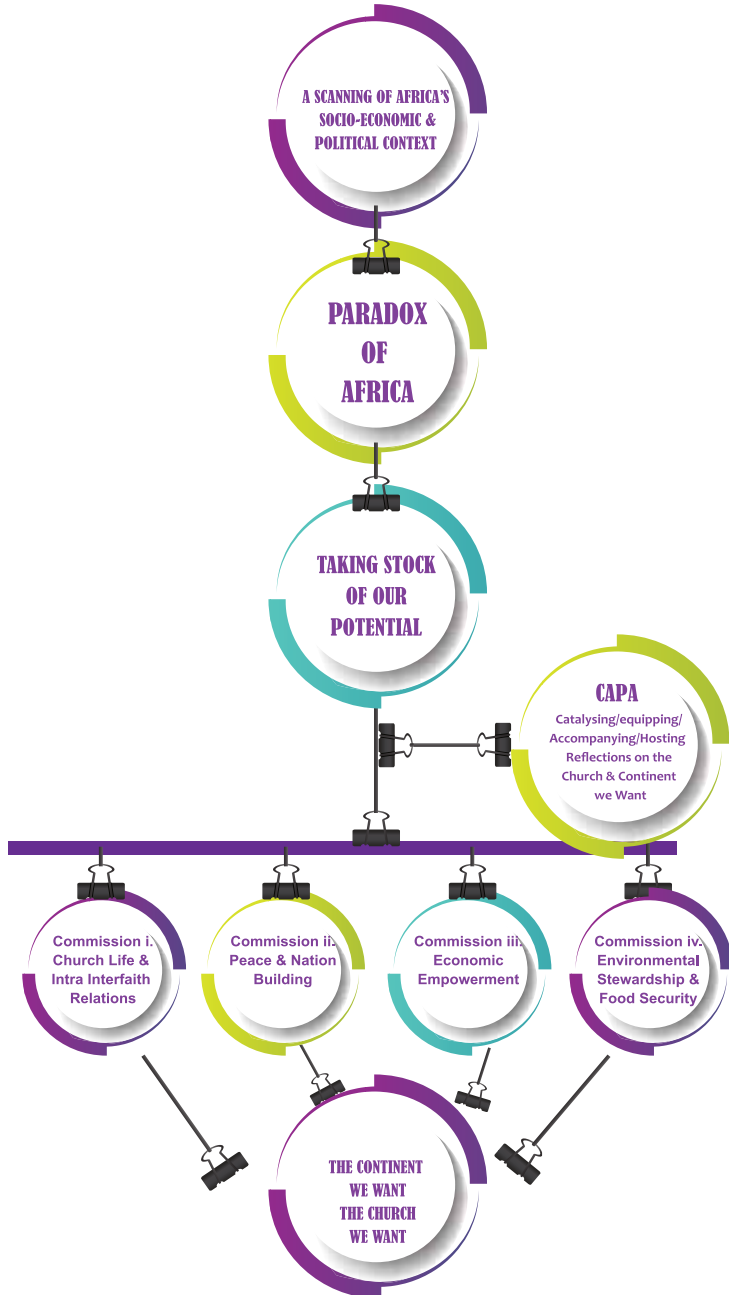
“Change will not come if we wait for some other person, or if we wait for some other time. We are the ones we’ve been waiting for. We are the change that we seek”

Barack Obama

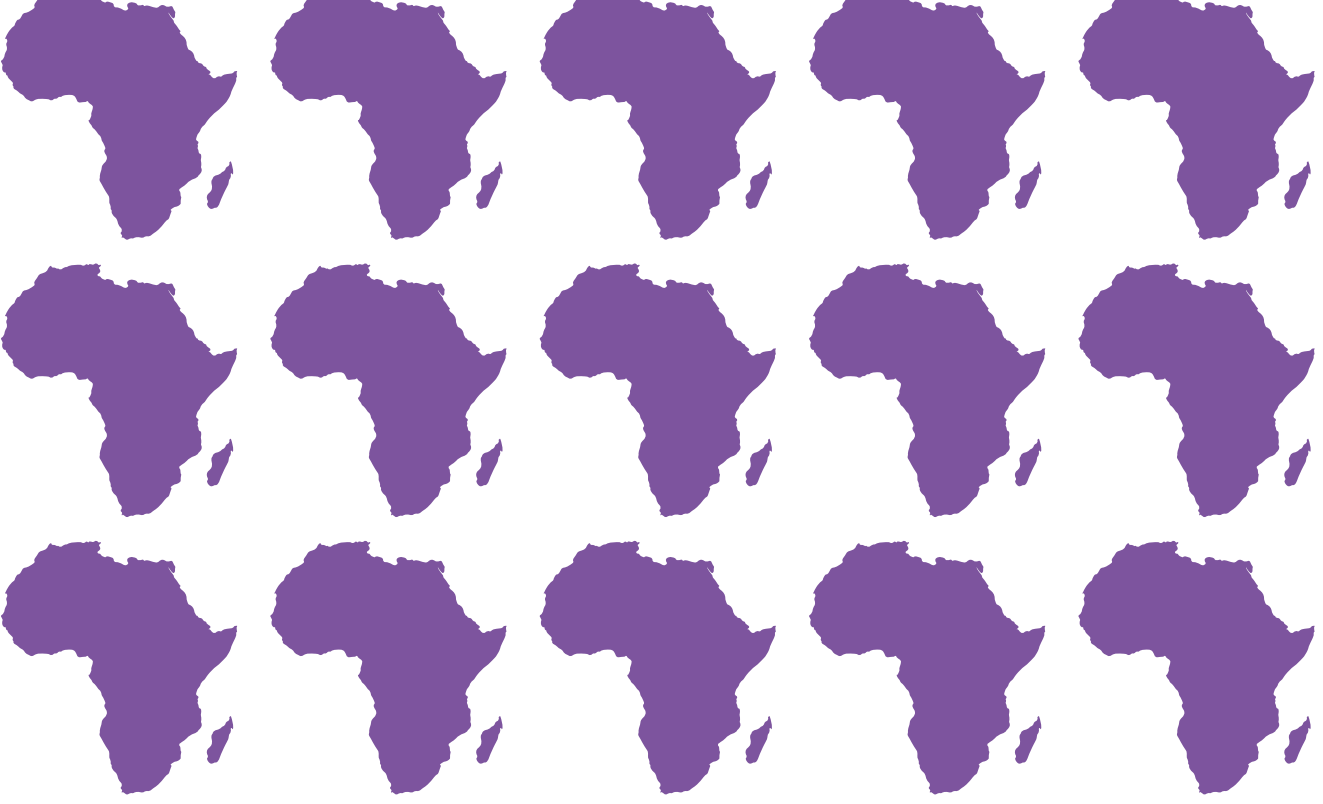
“Have I not commanded you? Be strong and courageous. So not be frightened and do not be dismayed, for the Lord your God is with you wherever you go”

Joshua 1:9

Diagrammatic Conceptualization of CAPA







(C A P A)

Council of Anglican Provinces of Africa (CAPA)

Kiliani, Komo Lane off Wood Avenue
P. O. Box 10329 - 00100, Nairobi, Kenya

Tel: +254 20 263 2640

Tel/Fax: +254 20 269 2327

Email: info@capa-hq.org

Website: www.capa-hq.org