

# Theological Institutions, the Future of the African Church: The Case of the Anglican Church of Kenya

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## Abstract

This paper analyses the future of the Church in Africa. The African Church is currently experiencing a tremendous numerical growth with many Africans becoming Christians everyday. But what is its future? Is the numerical growth an indication that the African Church has a bright future? Should we be happy that the African Church is a rapidly growing Church? To answer these questions the paper uses the Anglican Church of Kenya (ACK) which is the largest protestant denomination in Kenya, growing at the rate of 6.7% per annum. While there may be other indicators to the future of the Church in Africa, the paper argues that theological institutions where the church leaders are prepared or the system of theological education largely determines the route the Church takes. As theological colleges go so the churches go. The paper therefore assesses the viability of the ACK Provincial theological colleges in terms of enrollment, financial resources, physical facilities, teaching and non-teaching staff, and the curriculum. It concludes that the ACK Provincial theological colleges are not viable and therefore questions their ability to prepare effective church leaders for the rapidly changing African Church and society. Unless the current African church leadership wakes up to address this issue urgently, the future of the Church in Africa remains uncertain albeit high church growth.

**Key words:** Theological Institutions, The African Church, Anglican Church of Kenya

## 1. Introduction

One undeniable fact is the fact that the Church in Africa is numerically a growing Church. The ecclesiastical tentacles seem to be developing towards Africa South of Sahara. Jurgens Hendriks (2009:1) points out that the one success story in Africa especially after the colonial expansion is the growth of the Christian Church. The Christian world's centre of gravity is currently shifting southwards to Africa, Asia and Latin America. In 1982, David Barrett had predicted that by the beginning of the twenty-first century, there would be more than 351 million Christians in Africa, implying that African Christians will have grown from 9% to over 48%. Today around 25000 to 30000 Christians are added to the Church daily in Africa, which is an estimate of 10 million a year (Waugh 1993). There are more than 380 Million Christians in Africa today (Hartley 2011) which constitutes over 46.5% of the Africa's population (Catholic World News= CWN 2012). Africans now represent 20% of the world's Christian population and current trends suggest that within a decade Africa will outstrip Europe and America to become the continent with the world's largest Christian population (CWN 2012). Several scholars including Mbiti (1971), Barrett (1982), Jenkins (2002), Sanney (2003), Hendriks (2007) attest to the fact that the Church in Africa is experiencing a tremendous numerical growth.

The question we however need to ask ourselves is 'In spite of this rapid growth, does the African Church have a future?' 'Should we be happy that the Church in Africa is experiencing a tremendous numerical growth with many Africans becoming Christians every day?' Our thesis is that the success of any organization is largely determined by its personnel. While assessing the general situation of the Church in Africa in 1950s, Roland Oliver (1952: x) was astonished that the Church which was growing at a rapid rate had failed to allure even a handful of the elite Africans into its leadership. Although at the initial decades of colonialism in East Africa the elite Africans became either chiefs or church leaders, with the development of secondary education and the widening of secular opportunities, the churches began to be out-spaced in the competition for the best educated people. The situation even became more serious with the beginnings of higher education whereby most of the best educated Africans opted for secular jobs. The African Church only attracted those with low academic standards, a situation that led Oliver (1952: 291-2) conclude that 'a Church led by peasant priests risks disintegrating at the centre while expanding at the circumference'. In other words the Church was gaining roots in Africa, attracting many members, but what would be its future if it failed to attract elite Africans into its leadership? Was it not at risk of crumbling at the core?

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In 1970s John Mbiti made a similar observation. With the African Church experiencing a tremendous numerical growth, yet not developing its leadership, Mbiti (1991: 177) lamented that ‘The Church in East Africa and Africa as a whole has come into existence and has grown evangelically and not theologically’. To Mbiti, this evangelical growth also concerned numerical strength. The Church in Africa had grown extensively in terms of sponsored schools, colleges, health centers and other physical facilities, but sadly the very church that produced majority of the then African leaders and thinkers had, itself, hardly any theologians or academically qualified church leaders. The African pastor remained the least educated person in the society as opposed to the early centuries of Christianity in Africa when the church leader was the most educated person in the society. Can such a Church be proud that it is a fast growing Church? This is an area worth of reflection.

J.N.K. Mugambi feels that the African Church has a real problem. While the secular post-independence elite in various positions in Africa needs clergy who can communicate effectively, this has not been so. Whilst the success of the Church depends entirely on the availability of well-trained leaders, churches in Africa, particularly the non-Catholic denominations lack adequately trained personnel to cope with the rapidly changing African Church and society (1989). He sees the problem as being more aggravated by the system of theological training itself, where there is lack of sufficient resources, lack of indigenized conceptual tools, problems of analysis and synthesis, irrelevancy of training itself, and uncontextualised curriculum which continue to negatively affect the development of church leaders in Africa (: 1-4).

If the future of any organization is determined by its ability to develop its leaders ( Nkonge 2012), then the future of the Church is largely determined by its system of theological education or its theological institutions ( Nkonge 2008: 74). Theological education remains the backbone of the Church from the time immemorial (Nkonge 2008:74). This is because it determines the route which the Church takes. A. Chilver clarifies this by arguing that the future of the Church is largely determined by its theological colleges. He denotes that ‘As the theological colleges go, so the churches go’ (1999:129). He goes on to say that ‘If theological colleges veer to the left with many doubts about the authority of the scripture, the Church in time will be so much affected . . .’ (1999: 130). Therefore, if we have to assess the future of any Church we have to look at its theological institutions. It is in these institutions where the leaders and thinkers of the church are prepared and so they can tell us a lot on the route the Church is going take.

So the question I am asking in this paper is ‘What is the future of the Church in Africa?’ ‘Does the Church in Africa have a future in spite of its rapid physical growth?’ In 2003, Professor Hendriks in his inaugural lecture, ‘The future of the church and the church of the future’ suggested theology as a major factor determining the future of the church and more so how the church of the future will be. To him ‘theology belongs to the church and grows from the seed of God’s revelation and the work of the Holy Spirit’ (Hendriks 2003). This means that there is no way in which the Church can ignore theologizing if she hopes to survive for long. The Church which is thinking of her future must also think of her theology. It is in line with this thinking that the researcher thinks that theological institutions where theological reflection starts to take place play a significant role in determining the future of the church. If we have to think of theology, then we need to start by looking at where theologians and church leaders are prepared. The system of theological education or the theological colleges can therefore tell us whether the Church in Africa has a future or not in spite of its rapid numerical growth. Mugambi (1995: 167) singles out evangelization as the main factor determining the future of the church and the church of the future in Africa. He feels that the Christian faith demands that its adherents are involved in missionary work, the work of evangelization. While this is true, we need effective evangelists to carry on task of evangelization. This again calls for the proper training of those involved in evangelization or mission work. What would be the future of the Church whose evangelists are not properly trained to carry on the work of evangelization? Theological institutions where evangelists are trained largely determine the future of the church. If evangelists or pastors are shallowly trained, their work will be shallow and this will greatly affect the Church.

To argue this case out, the researcher bases his study on the Anglican Church of Kenya (ACK), which is the largest protestant denomination in Kenya. In 2008, the ACK had a membership of about 3,711, 890 adherents and grew at a rate 6.7 % per annum (Nkonge 2008: 64). This means that currently there are about 4, 509, 256 Anglicans in Kenya assuming that it has maintained the same growth rate. Nkonge (2008:63) predicts that by the year 2030, 18% of Kenyans will be Anglicans if this trend continues. The ACK trains her leaders in the five Provincial theological colleges namely St. Philip’s Theological College, Maseno; St. Paul’s Theological College, Kapsabet; Bishop Hannington Theological College, Mombasa; St. Andrews College of Theology and Development, Kabare and Berea Theological College, Nakuru. They are called ‘Provincial Colleges’ because in 1999 they were officially ratified by the ACK Provincial Synod as the only theological colleges where the ACK

will train its clergy (Githiga Commission, 2000). Since then the ACK has relied on these colleges for the preparation of its leaders. The situation of these colleges will tell us the route the ACK is taking. If the colleges are weak then the ACK is weak and its future is uncertain, and if these colleges are viable then the ACK is strong and its future is promising. The viability of these colleges will help us ascertain the future of the ACK.

The ACK also trains her leaders at St. Paul's University, Limuru but it is only after they have gone through pastoral training in the Provincial colleges. In these colleges they graduate with Certificates or Diplomas in theology. Those who do well are recommended by their dioceses to go for further training at St. Paul's University. We are therefore going to focus on these provincial colleges which ideally all those intending to join the Church ministry as ordained church leaders must pass through.

## 2. Methodology

This study involved the assessment of the five ACK Provincial theological colleges namely St. Philip's Theological College, Maseno; St. Paul's Theological College, Kapsabet; Bishop Hannington Theological College, Mombasa; St. Andrews College of Theology and Development, Kabare and Berea Theological College, Nakuru where the ACK trains her leaders. With the assistance of the ACK Provincial office staff in Nairobi, the researcher in the months of September and October 2012, designed questionnaires to be filled by all the principals of the five ACK Provincial theological colleges. The main areas covered by the questionnaires included the history of the colleges, students' enrollment and their entry points, number and academic qualifications of the teaching staff/lecturers, number and qualifications of the non-teaching staff, financial situation of the colleges, the number of students sponsored by each ACK diocese or any other denomination, college's physical facilities, colleges' projects, and the curriculum.<sup>2</sup> The researcher posted these questionnaires to the principals and all of them were successfully filled and returned by 15 November, 2012. During the last two weeks of November 2012, the researcher visited all the five colleges to verify the information given by the principals and also have interviews with the principals, lecturers and students. In every college the researcher interviewed the principal, at least 3 lecturers totaling to 15 lecturers and 10 students totaling to 50 students. Random sampling was employed to select the respondents. The main areas of focus with the lecturers were their qualifications, their feeling on the terms and conditions of service and the curriculum. Interviews with students targeted the qualifications they had before joining the theological colleges, sponsors/fees payment and their feeling on the curriculum. The principals were to give the general information of their colleges. To gain more light on the theological training in the ACK, 7 ACK bishops (especially those in charge of the dioceses where these colleges are located), 19 clergy and 38 lay church leaders were interviewed by the researcher between the months of September and December 2012. To get these respondents easily the author attended the ACK church leaders meeting held at Nakuru between 17 and 19 October 2012. As an insider and also one directly involved in training in the ACK, the author also relied on participant observation.<sup>3</sup>

## 3. Towards Provincialisation of the ACK Theological Colleges

The term 'provincialisation' comes from the word 'Province' A province in the Anglican Church is a federation of many dioceses which are autonomous with their own bishops but at the same time are under the leadership of the Archbishop who heads it (Province) (Nkonge 2008:160). 'Provincialisation' was adopted in the Anglican Church of Kenya to mean the process of creating "regional theological colleges" later referred to as the "ACK Provincial Theological Colleges". Until 1960s, St. Paul's United Theological College, Limuru (now St. Paul's University) was the only theological college in Kenya entrusted with the work of training church leaders (clergy) in the ACK (Githiga 2012). After Kenya's attainment of independence in 1963, the various dioceses of the Church of the Province of Kenya (now ACK) could no longer rely on St. Paul's United Theological College to provide them with clergy/pastors as the Church was growing very fast and the clergy produced were too few to match this rapid growth (Gitari 2012). The result of this was that many CPK (ACK) dioceses started their own Bible Colleges (Nkonge 2008:160). By 1985 there were nine Bible colleges in the ACK namely St. Philip's, Maseno, Coast Bible College, MacGregor Bible Institute, St. Andrews Institute, St. Paul's, Kapsabet, Trinity College, Berea Bible Institute, Bishop Kariuki Bible Institute, and St. John's Bible Institute, Kosike (Nkonge 2008:160). Therefore as dioceses increased, theological colleges increased, such that each diocese had its own theological college. This raised a lot of concern from the development partners such as the Partners in Mission

<sup>2</sup> Samples of these questionnaires can be got by writing to the author using the contacts shown at the beginning of this paper. They are also available in the office of the ACK Provincial Secretary in Nairobi. I sincerely thank Miss Alice Murage the Personal Assistant to the ACK Provincial Secretary for facilitating this process.

<sup>3</sup> The author is a member of the Executive at St. Andrew's College, Kabare.

Committee (PMC). The PMC complained that it was becoming difficult to support the many Bible Schools in the ACK and so recommended these colleges be reduced to few 'Regional Theological Colleges' rather than the small Diocesan theological colleges which every diocese had (PMC 1986). This committee (PMC) stated that it was not in a position to support the many small theological colleges which were formed by the respective Anglican dioceses in Kenya (Githiga 2012).

In 1988, the Provincial Board of Theological Education (PBTE) formed Bishop Nzimbi Commission to look into the matter (Gitari 2012). The 'Nzimbi Commission' was to visit every college and meet with the committees running these colleges, assess the viability of these theological colleges, discuss the implications of the move towards regionalization particularly those related to ownership, finance, identity and management and recommend three or four theological colleges to be made "Regional Colleges" (PBTE 1988). It is this commission that recommended the reduction of the nine ACK theological colleges to five provincial theological colleges which the ACK uses to train its leaders today (Nzimbi Commission 1991).

#### **4. Background of the Five ACK Provincial Theological Colleges**

As we have seen above, the 'provincialization' process left the ACK with the five Provincial Theological Colleges which are up to today used to train church leaders in the entire ACK. These are discussed below.

##### **4.1 St. Philip's Theological College, Maseno**

It was started in 1948 by the Church Missionary Society (CMS) as a centre for the training of African evangelists who could assist the Missionaries in the evangelization of Nyanza and Western Kenya. In 1960, Ordination training for "Assistant Clergy" was started at St. Philip's. These "Assistant Clergy" were basically trained to assist the clergy trained at St. Paul's United Theological College, Limuru. Their role was more pastoral than administrative. It was only the clergy trained at St. Paul's, United Theological College who were allowed to become vicars of the parishes. The "Assistant clergy" trained at St. Philip's, Maseno became Curates (assistants) (Nkonge 2008:180). Later, there was a big challenge in that the number of pastorates or parishes rose so rapidly that this scheme of training "Assistant Clergy" never worked. The number of clergy graduating from St. Paul's United Theological College was not enough to serve the rapidly growing congregations and parishes in Maseno region. This led to the term "Assistant" being dropped slowly by slowly and the clergy who were graduating from St. Philip's commenced to assume leadership roles of parishes as vicars. Eventually, the clergy trained at St. Philip's started to be recognized as fully trained and as such were allowed to head parishes just as their colleagues from St. Paul's, Limuru (Carey 1976:5).

Currently, St. Philip's Theological College is located in the Diocese of Maseno North and mainly serves the Dioceses of Maseno North, Maseno South, Maseno West, Nambale, Butere, Bungoma and Bondo.

##### **4.2 St. Paul's Theological College, Kapsabet**

This College is located in the Diocese of Eldoret and mainly serves the Dioceses of Eldoret, Mumias, Katakwa, Southern Nyanza and Kitale. It was started in 1963 as a Lay Training Centre and also as a centre for offering refresher courses to clergy. Later, ordination courses started to be offered as a way of meeting the rising demands of ordained church workers. The Church in Rift valley was growing very fast yet St. Paul's United Theological College, Limuru produced very few clergy posing a challenge in that, one clergy had to serve a very wide area thus ineffective (Nkonge 2008: 183).

##### **4.3 Bishop Hannington Theological College, Mombasa**

It is situated in the Diocese of Mombasa and mainly serves the Dioceses of Mombasa, Taita Taveta, Kajiado, Kitui and Machakos (PBTE 1993). Until 1990, this College was known as Coast Bible College and it was located at Changamwe. In 1990, it was moved to Buxton estate near Buxton High School (Kago 2012). The Coast Bible College (now Bishop Hannington Theological College) was started in the early post-independence era (1960s) as a centre for training evangelists to serve in the Coast region. It did not, however do well as it kept on being closed down due to various challenges such as lack of finances and teaching staff (Nkonge 2008: 184). For instance, in 1972, the College was closed down only to be re-opened in 1976 with an ordination course in English. When it was re-located from Changamwe to Buxton in 1990, the Coast Bible College's name was changed to Bishop Hannington in honour of James Hannington who was the first Bishop of the Diocese of Eastern Equatorial Africa ( Nkonge 2008: 184).

#### 4.4 St. Andrews College of Theology and Development, Kabare

This college was started by Archbishop David Gitari (the then bishop of Mount Kenya East Diocese and the former Archbishop of ACK) in 1977 (Gitari 2012). It is currently located in the Diocese of Kirinyaga and mainly serves the Dioceses of Kirinyaga, Embu, Meru, Mbeere, Mount Kenya South, Thika, Mount Kenya West, Mount Kenya Central and Nairobi (Githiga 2012). When the Diocese of Mount Kenya (initially Fort Hall) was subdivided into the Dioceses of Mount Kenya South and Mount Kenya East in 1975, Bishop Obadiah Kariuki continued to be the bishop of the former, while Rev. David Gitari was elected bishop of the later. The training college of the two Dioceses remained Macgregor Bible College, Weithaga in Murang'a which was in Mt. Kenya South Diocese.

Bishop Kariuki retired in 1976 and Rev. Sospeter Magua was elected as the Bishop of Mt. Kenya South Diocese. Both Bishops Magua and Gitari continued to send their students to Macgregor Bible College but this did not last for long before there was a conflict between the two. Bishop Gitari cites the main source of their conflict as their different philosophies or ideologies concerning the training of church leaders. Bishop Magua believed in the training of "old experienced people" for only six months after which he could ordain them. Bishop Gitari was against this idea and advocated for a system where young people particularly, those with good education backgrounds could be trained for three years before they were ordained. The two bishops could not agree and this led Bishop Gitari to start his own college, St. Andrews in 1976 (Gitari 2012). St. Andrews is the largest provincial college.

#### 4.5) Berea Theological College, Nakuru

This College is located in the Diocese of Nakuru and mainly serves the Dioceses of Nakuru, Nyahururu and Kericho. The history of Berea Theological College goes back to the early 1960s when the newly formed Diocese of Nakuru started training evangelists focusing on mission to the farmers (PBTE 1985, June). The first Bishop of Nakuru Diocese, Neville Langford Smith was concerned that the number of clergy being ordained after training at St. Paul's United Theological College could not meet the needs of a rapidly expanding Church as each priest had up to 25 congregations to care for (Thornton 2007:131).

The need for leadership training in the Church was therefore constantly in Smith's mind and he appealed to the Mission Societies to facilitate clergy training (Thornton 2007:132). This was a time just before independence (1960) and Bishop Smith's plans of initiating the training of clergy was timely as the Kenyan Church was in its last stages of attaining autonomy. This saw the birth of Berea Theological College which is today the second largest provincial college after St. Andrews. The college started in 1961 at the diocesan office in Nakuru as a training centre for the evangelists and in 1984 it was upgraded to train the clergy and relocated to Berea (PBTE 1985).

### 5. The Current Situation of the ACK Provincial Theological Colleges

#### 5.1 Data from the Colleges (Year 2012).

This section analyses the data received from the five colleges. The data was mainly got from the questionnaires designed to be filled by the colleges' principals. The data was later verified by the researcher when he visited the colleges in November 2012. Tables C1 to C6 contain the information that the researcher was able to obtain from each Provincial College.

a) Table C1 below gives the analysis of all the physical facilities in each college. The researcher took keen interest on the size of the college land, enrollment, the offices, staff houses, the library and its content, and the capacity that each college would accommodate judged mainly by the number and size of the dormitories, classrooms, dining halls and chapels. The projects in each college were also considered.



Table C1: Physical facilities in the ACK Provincial Theological Colleges (2012)

	<b>Kapsabet</b>	<b>Maseno</b>	<b>Kabare</b>	<b>Hannington</b>	<b>Berea</b>	<b>Totals</b>
Land (acres)	7	8	15 * promised 40 acres for expansion by Meru diocese	5	12 * 250 promise for expansion by Nakuru diocese	47 * promise=290
Staff Houses	5	5	13	4	11	38
Total Offices	3	7	17	2	5	34
Classrooms	3	5	8	3	3	22
Dormitories & Capacity	3 60	4 55	4 128	1 25	2 72	14 340
Chapel & Capacity	1 30	1 50	1 200	Local church	1 100	4 380
Library (Vol.)	3500	4000	15000	6000	4500	33000
Dining Hall (capacity)	20	30	100	20	150	320
Enrolment	48	16	96	38	74	272
Any other project in the college (specified)	farm 4 cattle 1 Van -St Paul's BD class (13 students)	27 sheep 15 bee hives 1 Bookshop Computer Facilities 1 Van	- Farm -Cattle rearing Secretarial College -Computer class -1 Bus -St. Paul's BD class (51 students) -Clinic	-Poultry keeping -College farm 1 Van	- Farm 1 Van	

b) Table C2 below shows the number of students each college has and the dioceses they come from

Table C2: Students from each Diocese studying in the ACK Provincial Theological Colleges

Diocese	Kapsabet	Maseno	Kabare	Hannington	Berea	Total
All Saints	-	-	1	-	-	1
Bondo	-	1	-	-	-	1
Bungoma	2	-	-	-	-	2
Butere	-	-	-	-	-	-
Eldoret	38	-	-	-	-	38
Embu	-	-	11	-	-	11
Kajiado	-	-	1	-	-	1
Katakwa	-	2	-	-	-	2
Kirinyaga	-	-	31	5	7	43
Kitale	4	-	-	-	2	6
Kitui	-	-	-	1	1	2
Machakos	-	-	3	-	2	5
Maseno North	1	6	-	-	-	7
Maseno South	1	-	-	-	2	3
Maseno W	1	-	-	-	-	1
Mbeere	-	-	9	-	-	9
Meru	-	-	1	-	-	1
Mombasa	-	-	-	17	-	17
Mt.Kenya C	-	-	11	-	-	11
Mt.Kenya S	-	-	3	-	5	8
Mt.Ken ya W	-	-	2	-	-	2
Mumias	-	4	-	-	-	4
Nairobi	-	-	8	-	-	8
Nakuru	1	-	-	-	34	35
Nambale	-	3	-	-	-	3
Nyahururu	-	-	1	-	18	19
S Nyanza	-	-	-	-	-	-
Taita Taveta	-	-	-	15	-	15
Thika	-	-	12	-	1	13
Kericho	-	-	-	-	2	2
Marsabit	-	-	2	-	-	2
<b>TOTAL</b>	<b>48</b>	<b>16</b>	<b>96</b>	<b>38</b>	<b>74</b>	<b>272</b>

c) Table C3 shows the total number of students in each year, i.e. Year I, Year 2 and Year 3, including the total males and females undertaking theological training in the ACK Provincial Colleges

Table C3: Total number of students in years 1, 2 and 3 including males and females

	Year 1	Year 2	Year 3	Males	Females	Total
St. Paul's Kapsabet	12	15	21	42	6	48
St. Philip's Maseno	4	7	5	13	3	16
St. Andrew's Kabare	29	34	33	68	28	96
Bishop Hannington Mombasa	11	13	14	31	7	38
Berea Nakuru	21	26	27	59	15	74
<b>TOTAL</b>	<b>77</b>	<b>95</b>	<b>100</b>	<b>213</b>	<b>59</b>	<b>272</b>

d) Table C4 below analyses the staff establishment in the ACK Provincial Theological Colleges. It establishes the number of teaching staff in the Provincial Colleges and their academic qualifications

Table C4 – Teaching Staff and their Academic Qualifications

	<b>Kapsabet</b>	<b>Maseno</b>	<b>Kabare</b>	<b>Hannington</b>	<b>Berea</b>	<b>Total</b>
<b><u>FULL- TIME</u></b>						
BD/BTh/BA	2	1	0	1	1	5
MA/MTh/ST	2	2	6	3	4	17
D.min	0	0	1	0	0	1
PhD/DTh	0	0	0	0	0	0
<b>Total full-time</b>	<b>4</b>	<b>3</b>	<b>7</b>	<b>4</b>	<b>5</b>	<b>23</b>
<b><u>PART- TIME</u></b>						
BD/BTh/BA	2	1	0	2	1	6
MA/MTh/STM	0	0	1	0	2	3
D.min	0	1	0	0	0	1
PhD/DTh	0	1	0	1	0	2
<b>Total part-time</b>	<b>2</b>	<b>3</b>	<b>1</b>	<b>3</b>	<b>3</b>	<b>12</b>
<b>(Part-time and Full-time)</b>	<b>6</b>	<b>6</b>	<b>8</b>	<b>7</b>	<b>8</b>	<b>35</b>

e) Table C5 below analyses the number of support staff, both skilled and non-skilled currently working in the ACK Provincial Theological Colleges

Table C5 – Support Staff in the ACK Provincial Theological Colleges

<b>Designation</b>	<b>Kapsabet</b>	<b>Maseno</b>	<b>Kabare</b>	<b>Hannington</b>	<b>Berea</b>	<b>Total</b>
Accountants	1	0	1	1	0	3
Cashiers/Clerks/ Bursars	0	1	1	0	1	3
Secretaries	1	1	2	2	2	8
Copy typists	0	0	0	0	0	0
Cateresses	1	0	1	1	0	3
Matrons/College nurses	0	0	2	0	0	2
Librarians	1	2	2	1	1	7
Cooks	3	2	5	2	4	16
Grounds men/ women	3	6	3	1	2	15
Drivers	0	0	1	0	1	2
Watchmen/women	2	5	2	1	2	12
Others	1 cleaner	2 Cleaners 1 bookshop keeper	1 Ass. Librarian 1 Lab technician 3Shamba workers	1 Poultry keeper	-	9
<b>TOTAL</b>	<b>12</b>	<b>20</b>	<b>25</b>	<b>10</b>	<b>13</b>	<b>80</b>

f) Table C6 below is a simplified data of the total income and expenditure of the ACK Provincial Theological Colleges in the year 2012.



Table C6 – Estimated Income and Expenditure in ACK Provincial Theological Colleges in the year 2012

	<b>ESTIMATE INCOME (KSH)</b>	<b>ESTIMATE EXPENDITURE (KSH)</b>	<b>SURPLUS (KSH)</b>	<b>DEFICIT (KSH)</b>
St. Paul's Kapsabet	4,455,210	4,441,724	13,486	0
St. Philip's, Maseno	2,905,000	3,102,000	0	197000
St. Andrew's, Kabare	15,604,215	15,496,907	107,308	0
Bp. Hannington	3,226, 875	3,378,100	0	151,225
Berea, Nakuru	6,945,153	7,802,198	0	857,045
<b>TOTAL</b>	<b>33,136,453</b>	<b>34,220,929</b>	<b>120,794</b>	<b>1,205,270</b>

## 5.2 Data Analyses and Observations

This section contains the main observations and deductions made from tables C1 to C6. The following observations can be made from Tables C1 to C6.

i) There is poor utilization of resources in the ACK Provincial Theological Colleges and the physical facilities are not sufficient for adequately preparing church leaders for a rapidly growing Church like the ACK. For instance table C1 shows that there are only 47 acres of land scattered all over the country which is a very small piece of land for 5 institutions. The promised 290 acres at Meru and Nakuru still remain under their respective dioceses and the colleges can not claim their ownership. On to top of this they are unutilized. There are 38 staff houses (C1) to cater for 103 members of staff, that is 23 full-time lecturers (C4) and 80 non-teaching staff (C5), implying that 65 staff members have to live in rented houses. The offices to cater for the 115 members of staff are only 34, indicating that most of the members of staff have no offices. Some Colleges have only one dormitory, others have very small libraries, chapels, dining halls and very few classrooms. For instance, Bishop Hannington with its 38 students has only one dormitory with a capacity of 25 students, not withstanding the fact that 7 are females while 31 are males (see C1& C3). The projects being undertaken by the ACK Provincial Theological Colleges are too few and poorly managed to sustain the running of a college as Table C1 shows. For instance, the researcher asked the principals the amount of money they had received from the projects in the year 2012. The responses were as follows:

- a) From the farm St. Paul's had received Ksh. 3, 200
- b) St. Philip's has sold honey worth Ksh. 1,500
- c) From all its projects St. Andrews had Ksh. 23, 700 (including Ksh. 4000 from the farm)
- e) Bishop Hannington got nothing as the farm did not produce anything.
- f) Berea got Ksh. 5,500 from the farm

These figures clearly show that the projects are not forthcoming and are poorly managed if this is what they provided to the colleges in the whole year. This implies in the year 2012, the total amount of money received from the projects was Ksh. 33, 900. This was 0.099% of the colleges' total expenditure, a clear indication that the projects cannot sustain the running of the colleges.

The question we need to ask ourselves is that with this kind of situation, can the ACK adherents be proud that they belong to a rapidly growing denomination? Can such colleges with very limited physical facilities and poor utilization of resources produce quality church leaders to lead the rapidly growing African Church in this century? If the facilities are not enough and even the limited resources available are not fully utilized, then it means that the leaders produced by the Theological Colleges are not properly equipped for the Church ministry and mission and this greatly affects the future of the Church.

ii) The biggest challenge facing ACK Provincial theological colleges is that of enrollment (see Tables C1, C2 & C3). A Church with a membership of about 4,509, 256 Christians has only 272 students in its theological colleges. This is 0.006% of the total ACK population. Some dioceses such as Butere and Southern Nyanza have no single student the provincial theological colleges and many others have only 1 or 2 students (see Table C2). If the students in the colleges are the future leaders of the Church, what is the future of such a Church? One wonders why these theological colleges are not attracting students. Why is it that young Kenyans are not interested in joining the church ministry? With this low number of students, these colleges will never be financially self-sustaining. For instance, if the students paid their all their fees (which is not possible because the principals cited failure of the students and dioceses to pay their fees as one of the challenges facing these

colleges)<sup>4</sup> the amount of money they would contribute is Ksh. 28,016,000 which is far much below the expenditure of the year (Each student pays Ksh.103, 000 per year). This means that even if all the students paid their fees the colleges would still need Ksh. 6, 204, 929 to meet their yearly expenditure. The colleges are therefore not self-reliant and as such we doubt their survival in future. This greatly affects the future of the Church which relies on them for the provision of leaders.

The other issue concerns the fact the colleges are not producing enough leaders for the rapidly growing ACK. How can a Church with about 4,509, 256 members have only 272 students in its theological colleges? For instance Table C3 shows that in the year 2012, the students who graduated from the colleges were only 100 (i.e. those in year 3). That was the number required to add to the current 1,936 clergy serving in the ACK (tabulated from the ACK Church Workers Directory 2012). Assuming that all the graduates from the colleges were ordained the ACK would have 2036 clergy serving a population of 4,059, 269 adherents. This translates to clergy per Christians' ratio of about 1:2215. This means that one clergy would pasture about 2215. What does this mean for a rapidly growing Church? It is practically impossible for one clergy to effectively meet the spiritual needs of such a large number of Christians, yet the number graduating from the colleges is not enough? This of course raises another problem which the author tries to address in another paper (see Nkonge, 2012 'Developing Church Leaders in Africa for Reliable Leadership', p. 10. Can increasing the number of clergy solve the problem?). The situation is aggravated by the fact that as table C3 shows, the number of students in the theological colleges is decreasing. Thus year 3 has 100, year 2 has 95 and year 1 has 77 students. This tends to indicate that if this trend continues, there will be a time when there will be no students in the theological colleges. What does this mean for a rapidly growing Church? It means that there will be a time when the Church will not have people joining the ministry. This might mean the end of the African Church. For instance, St. Philip's, Maseno which mainly serves seven dioceses (see section 4.1) has only 16 students. In the year 2012, St. Philips produced only 5 graduates to serve in the 7 dioceses (Table C3). What does this mean for a rapidly growing Church? It is a growing Church without enough shepherds and so its future remains uncertain.

iii) The other observable fact from the data is that the ACK Provincial theological colleges are economically unviable. This is due to the low enrollment and poor planning. For instance, Table 6 shows that some colleges such as Berea, St. Philips and Bishop Hannington are operating with debts. Apart from low enrollment one can attribute this to poor planning. For example, St. Philip's which has only 16 students has employed a total of 26 workers including 6 lecturers and 20 support staff (see Tables C4 & C5). This college ran at a deficit of Ksh. 197,000 in 2012. How can workers be more than students? Bishop Hannington with 38 students has employed 17 workers, hence workers constitute half of the students. This is not economically viable as the number of students cannot support the workers unless they are paying a lot of money. This may explain why this college is running at a deficit. Overall, the colleges ran at a deficit of 1.2 Million shillings which indicates that possibly the workers were not paid (see Table C6). What is the future of these colleges? If they have no future does the Church which relies on them for the provision of leaders have a future?

iv) The other issue concerns the lecturers teaching in the ACK Provincial theological colleges. Table C4 shows that there are 35 lecturers (full time & part-time) currently teaching in these colleges. This is a good number as the ratio of lecturers per students is about 1: 8. What worries is however their academic qualifications. For instance there is a visible lack of lecturers with PhDs teaching in the ACK colleges. There is no single full-time lecturer with a PhD in these colleges. There are 2 part-time lecturers with PhDs which imply that they are working somewhere else on full-time and as such the ACK colleges cannot wholly rely on them. The minimum academic requirement for a teaching staff in the ACK Provincial theological colleges is a Masters degree (see PBTE 1981:6). It is however surprising to note that 11 lecturers (5 full-time and 6 part-time) in these colleges have their first degrees. This is about 31% of the total lecturers. Lecturers play an important role in the preparation of church leaders. The quality of lecturers largely determines the kind of products the Church gets from the theological colleges. If the lecturers are half-baked, their products are half-baked. What kind of leaders does the ACK expect to get from its theological colleges if there is no single full-time lecturer with a PhD degree and 31% of the lecturers have their first theological degrees?

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<sup>4</sup> When the researcher asked the Principals to identify the main challenges they face as they run the ACK Provincial theological colleges, all of them cited financial constraints as the main challenge brought about by the fact that the students and the sponsoring dioceses do not pay their fees on time.

Canon Moses Njoroge the Vicar General of Kirinyaga Diocese and the principal of St. Andrew's, Kabare observes that whenever he visits various parishes the Christians usually complain that some of the clergy are unable to handle their parishes mainly evidenced by poor administration, poor public relations, inability to handle conflicts and poor interpersonal relations (2005:1). Before we blame these clergy it is vital to look at the kind of training they receive from the theological colleges. Njoroge (2005:4) feels that the curriculum used to prepare the church leaders in the theological colleges is to blame for their poor performance in the field, but we also need to look at the quality of the lecturers who train them. If the lecturers are theologically unsound, their students will also be theologically unsound. What kind of church leaders do we expect to get from the colleges if 31% of those preparing them have only one theological degree? Nkonge (2008: 205) elucidates that 'In a situation where the Church lacks well-qualified personnel involved in leadership training, the mission of that Church is affected'. This may explain why the ACK fraternity should not be happy that the ACK is a tremendously growing denomination because of the pitiable situation in the theological colleges. The Church can only claim to have a future if she is able to produce leaders who are well-equipped to effectively meet the challenges of the twenty-first century. This is only possible if those preparing church leaders (lecturers in the theological colleges) are themselves well-equipped.

v) All the 87 (100%) respondents interviewed by the researcher observed that women form the majority in their churches. If this observation is true, then it means majority of the Church members in the ACK are women (This is true of the entire Church in Africa).<sup>5</sup> This tends to indicate that women are the future of the Church in Africa. Table C3 shows that there 59 (21.7) women undergoing theological training in the ACK Provincial theological colleges. The situation is even worse in some colleges such as St. Paul's Kapsabet, where women are only 6 (12.5%). The questions we may ask ourselves are: 'If women are the majority in the Church how comes that there are very few women undergoing ministerial training?' 'Does it mean that women are not given equal Church leadership opportunities with men?' Susan Wambui complains that although women in Kirinyaga Diocese form 2/3 of church membership, women are discouraged by the diocesan leadership from joining the church ministry. The few ordained women are not given senior leadership positions such as Archdeacons in the diocese (2012:33). If women who are the majority in the Church are not recognized in the church leadership, then there is a problem with our system and this may affect the Church in due time. If men are in the pulpit while women are retreating in the pew as Hendriks et. al (2012) bewail, what do we expect of the future of such a Church?

## 6. The Curriculum of the ACK Provincial Theological Colleges

The researcher also assessed the type of the curriculum used to prepare church leaders in the ACK colleges. Is it designed in such a way that it prepares relevant leaders for the current rapidly changing African Church and society? Students in the ACK theological colleges take a three-year St. Paul's University diploma course and the specific subjects they do are shown below.

### Year 1- Semester 1

1. Introduction to Philosophy (optional)
2. General Church History I
3. Psychology I
4. Introduction to NT I
5. Introduction to OT I
6. Introduction to Religions I

### Semester 2

1. General Church History II
2. Sociology I
3. Introduction to NT II
4. Introduction to OT II
5. Introduction to Religions II

### Year 2- Semester 1

1. OT texts I
2. NT texts I
3. Worship I
4. African Church History I
5. Systematic Theology I
6. HIV/AIDS I

### Semester 2

1. OT texts II
2. NT texts II
3. Homiletics I
4. African Church History II
5. Systematic Theology II
6. HIV/AIDS II

### Year 3 - Semester 1

### Semester 2

<sup>5</sup> A research needs to be done to authenticate this claim which by observation seems true. In the Anglican Diocese of Meru, a research conducted by the author in 2004 showed that out of 12,872 members, 8,613 (66.9%) were women.

- |                             |                              |
|-----------------------------|------------------------------|
| 1. NT themes I              | 1. NT themes II              |
| 2. OT themes I              | 2. OT themes II              |
| 3. Christian Education I    | 3. Christian Education II    |
| 4. Christian Ethics I       | 4. Christian Ethics II       |
| 5. African Theology I       | 5. African Theology II       |
| 6. Pastoral care I          | 6. Mission and Evangelism II |
| 7. Development I            |                              |
| 8. Mission and Evangelism I |                              |

#### 6.1 Observations from the Curriculum

A careful assessment of the curriculum used in the ACK Provincial Colleges tells a lot concerning the kind of church leaders we expect these colleges to produce for the rapidly growing ACK. How relevant is this curriculum to the current society faced with so many changes? Are the leaders trained in these colleges able to adequately handle the challenges of the twenty-first century? A careful observation of the nature of the curriculum used in the ACK Colleges, shows that this curriculum is more Western than African. It is designed using Western precepts and very little has been done to indigenize or contextualize it. The researcher scrutinized the course contents of all the courses taught at the Provincial colleges and apart from the African Theology course which has some regard to the African scholars all the other 36 subjects are designed using Western ideas and have nothing to show that they are meant to prepare African leaders for the African Church and society (see St. Paul's University Diploma in Theology Catalogue 2011). One wonders whether this kind of the curriculum is able to produce church leaders well-equipped to lead the rapidly growing and changing Kenyan/ African church and society today. With such an indigenized curriculum what is the future of the Church in Africa? If the leaders the theological colleges produce are irrelevant as they are not able to meet the needs of the rapidly-changing Kenyan Church and society, then the Church has no future. Galgalo (2004:27) advises that the current curriculum used to prepare leaders for the Church in Africa needs to be contextualized and explains contextualization as the application of the subject matter, be it doctrinal or otherwise in its correct context. Any subject matter, which is not demonstrated or applied to its correct context, remains a mere theory, and this in time greatly affects the Church. We cannot therefore be proud that our Church is growing and forget the curriculum which is used to prepare the leaders of this growing Church, as the growth is likely to be short-lived if it is not monitored by well-equipped leaders.

From the courses offered at the ACK Provincial Colleges above one can easily see that the curriculum fails to address the major issues affecting the Church and society today. It emphasizes so much on Biblical studies, Pastoral studies, and Historical studies, but fail to address the major issues affecting the African society today. Thus courses such Leadership and Administration, Human Resource Management, Financial Management, Conflict Resolution, Public Relations, Communication Skills, Information Technology and even Anglicanism are surprisingly missing. One wonders whether a Church led by leaders without these skills can survive for long. Njoroge (2005:11) feels that the ACK Provincial Colleges have been so loyal to the traditional theological curriculum received from the European and recently American missionaries and this loyalty has resulted in theological programmes which are foreign and incomprehensible to the African students who are meant to lead the African Church after graduation. If we are minding of the future of the Church in Africa, it is the high time we start focusing on a contextualized curriculum which is specifically designed to meet the needs of the African people.

Why spend a lot time burdening our students of with the thoughts of Western scholars rather than those of African thinkers who understand the African Church better and what the real needs of African people are? Interestingly, important courses like African Traditional Religion (ATR) which greatly influences the African life and thinking are missing in the curriculum. ATR is only taught under the World Religions and very shallowly. This puts the future of the Church in Africa at risk because Africans will never stop to think like Africans.

#### 7. Conclusion

The ACK is numerically a growing but its growth is thwarted by its feeble theological institutions. Chilver (1999:129) correctly denotes that the future of the Church is determined by its theological institutions. He says 'As theological colleges go, so the Churches go'. ACK Provincial theological colleges are economically unutilized, financially not self-sustaining, lack qualified teaching staff, have very limited physical facilities, have very low students enrollment, suffer from mismanagement of their resources, and the curriculum they use to prepare church leaders remains uncontextualised hence irrelevant. They are therefore un-viable. If these are the

colleges the ACK relies on for the provision of its leaders then there is a real problem. Unless the ACK's leadership wakes up and refocuses its attention on the theological colleges, then the ACK's future remains uncertain albeit its rapid growth. No Church should be happy that it is experiencing a tremendous physical growth whilst its theological institutions are disintegrating as this happiness won't last for long. This is a lesson for the entire Church in Africa South of Sahara which is without doubts growing at a very high rate.

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