The Need for Equipping Lay Church Leaders in the Anglican Church of Kenya for Mission and Ministry through Theological Education by Extension

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Abstract
The Church is called to be in mission and ministry. For a long time it was assumed that the mission and ministry of the Church are the preserve of only the ordained people or clergy, but from the twentieth century it has become clear that even the lay people contribute extensively to the mission and ministry of the Church. This is particularly so in the Anglican Church of Kenya (ACK) where the clergy are not enough, meaning that evangelization is mainly carried on by the Lay Church leaders. Therefore just as the clergy require to be equipped, Lay Church leaders also require to be equipped for mission and ministry. It was for this reason that the ACK started Theological Education by Extension (TEE) programme in 1970s to ensure that since it was not easy to train Lay Church leaders through residential training, they got their theological training where they were. While this was a good initiative, most ACK dioceses did not support the TEE programme leading to its collapse. Considering the vital role the Lay Church leaders play in the ACK, the ACK leadership has to wake up without further delay and revive the TEE programme.

Keywords: Mission and Ministry, Anglican Church of Kenya, Lay Church Leaders, Kenya

Introduction
The Anglican Church of Kenya (ACK) is comprised of three main pillars which are mainly referred to as “Houses”, namely, the ‘House of Bishops’, the ‘House of Clergy’ and the ‘House of Laity’ (ACK Constitution, 2002). In essence none of these houses is superior to the other, but practically this has not been so. It is assumed that Church leadership is mainly a preserve for the ordained people, that is, bishops and clergy. Lay people play a subordinate role, where they can only be vice-chairmen, treasurers or secretaries of Synods, Parish Councils or Church Councils. The ACK constitution has given the Bishops and Clergy excessive power over laity, an anomaly I think should now be corrected.

This is because as from the last century (20th century), it has become quite clear that lay people contribute to a larger extent to the matters of the Church. There can be no successful mission or ministry without the involvement of lay people. For example, Ndungu (2006) informs that the success of the twentieth century Christian Mission in Africa was mainly determined by lay people, mostly African evangelists. Also, quite a number of Western Christian missionaries were also un-ordained people who had either come to Africa as traders, explorers, administrators, teachers and evangelists, and as they continued with their
normal businesses, they spread the Gospel of Christ. In many places, they were the leaders of the newly started congregations. The ministry of the Laity in the Church can therefore not be over-emphasized.

In the research, ‘Leadership Training for Mission in the ACK’, Nkonge (2010), found that the ACK was a tremendously growing denomination, experiencing an annual growth rate of about 6.7 percent. Its 3,711, 890 members were served by only 1,555 clergy, translating to clergy per Christian’s ratio of 1:2,387. This means that on average one clergy spiritually caters for about 2,387 Christians in the ACK. Nkonge concludes that, ‘It is practically impossible for one pastor to effectively nurture this large number of Christians’ (p.63). Therefore, whilst the ACK is growing tremendously, the growth rate of its clergy remains negligible. So the question is, ‘Who causes this rapid growth in the ACK if there are no sufficient ordained church leaders involved in mission and ministry?’

The answer to this question is obvious. If the clergy are not enough then it means that lay church leaders do the work evangelization and managing the Church. Thus the importance of Lay leaders/lay ministers, Vice-chairmen, Secretaries, Treasurers and other Committee members in the Anglican congregations, in the situation of ‘few ordained clergy’ cannot be overemphasized. Sometimes, especially in the rural areas, it takes many months for a pastor to visit some congregations. For instance, some years ago, I was put in-charge of a parish with twelve congregations. This meant that it took me not less than three months to visit all these congregations. In most instances it was the lay church leaders (Lay leaders, vice-chairmen, treasurers and secretaries) who led and ministered in these congregations on my behalf.

This paper discusses the role of lay or un-ordained people in the ACK and the importance of equipping them for mission and ministry through Theological Education by Extension (TEE). This is vital because it is usually assumed that lay church leaders do not need any theological training or knowledge and if they do then it is minimal. This has led to Churches in Africa not supporting programmes that are aimed at equipping lay church leaders. For example, though TEE was begun with the aim of equipping lay church leaders in the ACK for mission and ministry, it has faced numerous challenges to the extent that it is currently in the verge of collapsing. In most of the ACK Dioceses, TEE has already died due to lack of support from the leadership. Due to this, one doubts the commitment of ACK’s leadership to evangelize if she cannot take care of the programmes that are meant to equip the evangelists, lay church leaders whom we have seen that do much of evangelization since the clergy are not enough.

**The Ministry of Laity in the Church Re-Discovered**

According to the ACK Constitution (2002), the term “Laity” means all persons who are members of the ACK and who are not members of the orders of Bishops, Priests and Deacons. In other words, it denotes the un-ordained members of the ACK. In this paper, the term ‘Lay church leaders’ is used to refer to all lay Christians. This is in reference to the phrase ‘Priesthood of all believers’, whereby, by the virtue of their calling all Christians are supposed to be church leaders. Apostle Paul informs the Christian believers that God has given them various spiritual gifts which are necessary for the edification of the entire Church. None of them is without a special spiritual gift to use for the benefit of the Church (1 Cor. 12:1-11), Rom 12:6-8& Eph 4:11-13). In Ephesians 4:12a, Paul elucidates that the purpose of the gifts is to “prepare God’s people for work of service”. Nkonge (2010) defines Ministry
as the service rendered to God and his people. This service is rendered by all Christians and therefore, all Christians as Disciples of Christ are church leaders regardless of whether they are ordained or not. According to Bosch (1998), Mission refers to Missio Dei (God’s mission). Nkonge (2011) explains this by arguing that mission is an activity whereby God calls his disciples and sends them as salt and light to add flavour and shine to the world. Thus if mission and ministry are for Disciples of Christ, then they are for all believers.

What is the role of laity in the ACK?

Two hundred and seventy (270) ACK Christian leaders including 15 Bishops, 99 Clergy and 156 Lay church leaders were asked by the author to identify what they perceived as the major roles played by the Lay people in the Church (ACK). Each respondent was required to list at least one role of lay Christians in the Church which he/she felt was the best among the many roles he/she could be having. The top ten roles of Lay people in the ACK according to the respondents were:

- The general support of the Church Ministry by giving money/quota – 34 respondents.
- Church development/helping the Church buildings – 33 respondents
- Leading Church Services – 31 respondents
- Participating in Church groups and activities eg. KAMA, M.U, KAYO, teaching Sunday school, church choirs, home groups etc – 27 respondents
- Preaching – 26 respondents
- Involvement in Church Boards and Committees – 25 respondents
- Evangelistic Missions and visitations – 24 respondents
- Facilitating prayer meetings and intercessions – 22 respondents
- Voluntary labour for the Church – 18 respondents
- Helping the needy in the Church and society – 18 respondents

The ten roles listed above were therefore perceived by the majority of ACK Christians as the major roles of lay people in the Church. From the above responses, it is clear that lay people play a very important role in the Church. They support the Church ministry and mission financially, initiate Church development projects, conduct corporate worship services in the Church, are involved in Church groups and activities, help in the management of Church affairs as main members of Church boards and committees, participate in Mission and evangelism through preaching, helping the needy (social action) and offering voluntary services to the Church. Their role is therefore indispensable. Christian mission and ministry entail all the activities of lay people listed above. Botha, Kritzinger and Maluleke (1994, p.21) see Christian mission and ministry as a wide and inclusive complex of activities aimed at the realization of the reign of God in history. Lay Church leaders are involved in this realization of the divine rule and their immense contributions to the Church affairs testify to this.

Grundy (1996, p.13), attests that not since Reformation times have been such a widespread belief that the ministries of Lay people in the Church should have such importance. Clark (1996, p. 67) points out that the 1950s and 1960s re-discovered the laity. Suddenly through

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the vigorous advocacy of the World Council of Churches (WCC), the laity, the people of God were news. Too often what was perceived as “God’s frozen people” became “God’s lively people”. The result of this was the mushrooming of laity centres, appearance of lay training boards and a new reformation emerged whereby the lay people were now viewed as important parts of the body of Christ, the *ekklesia* (Church).

There was a positive understanding of the ministry of laity in the Church and there was certainly a major change of attitude in the parishes and the entire society (Grundy 1996, p. 13). By 1960s, important theological reconstruction of the Ministries and Priesthood of the laity in the Church were underway. For instance, Bishop John Robinson embraced the phrase “The Herald of New Reformation” whereby he described the Christian laity as absolutely important (Robinson 1963). Lay ministry is a vocation just like ordained ministry is. According to Clark (1996, pp.68-69), God calls Lay people first to be in partnership with Him. Such a calling is not so much to doing as to being. He says that,

> God calls you and me, through an I-thou relationship with him, and through the exchange of life which goes with that, to realize the gift of our human possibilities. Lay vocation means that we are engaged with God, in the task of becoming the person he intended us to be.

Much ‘Lay ministry’ in the ACK has been understood in terms of Lay people taking an active role in the life of the Church. The ministry of the laity in the ACK has been re-discovered whereby, we have now in the ACK many Lay people (both men and women) participating in various Church activities as we have seen from the responses of the ACK Christians above. We are now in a period which we may rightly refer to as that of “Escaping Clericalism”. There is the rise of professionals in the ACK which has led to more emphasis on the skills of Clergy or even Bishops set against the part played by lay people in the Church. We have many Lay Christians with skills in administration, leadership, financial management, public relations, communications, law, and many others. This is in contrast to the present ACK clergy, most of whom lack these skills. Therefore, the ministry of lay people is becoming a new force to reckon with in the ACK, if she has to effectively face the challenges of the twenty-first century.

In 1960s, as the Church in Kenya moved from Mission to a more autonomous African Church (Nthamburi, 1991), there was a lot of emphasis on parochialism, denominationalism and clericalism (Clark 1996, p. 67). The new African Church leaders struggled to maintain the Colonial Church hierarchy and power. The place of laity in the Church did not feature so well. The ACK leadership is now realizing that very little in the Church can be done without the involvement of lay Church leaders. The re-discovery of lay ministry in the ACK for the sake of the success of the Church as well as the society is now of paramount concern for the entire Anglican fraternity in Kenya as well as in the general Kenyan Church. The involvement of lay people in mission and ministry is a development that must be taken seriously.

**Training of Lay Church Leaders in the ACK through Theological Education by Extension (TEE)**

Lay church leaders are professionals in their own areas of specialization whom God has called to serve Him and His people, the *ekklesia* (Church) in various capacities. Through formal training in the village polytechnics, tertiary institutions, colleges and Universities they
have numerous skills which they use to earn their living. Properly utilized, these skills are also very important in Christian mission activities. Even those with no formal training in either Colleges or Universities are professionals in their own right because some of them are successful business people, farmers, pastoralists and many others, hence equally important. We have already found that Lay people are indispensable members of the Church whose cardinal roles are inevitable. The question which we are asking is whether these Lay church leaders need any theological training on top of the skills which they have.

The 156 Lay church leaders interviewed\(^2\) were asked whether they considered basic theological training as a necessary prerequisite for the Christian ministry and mission, and whether they would take such an opportunity if granted. They were required to respond by saying either ‘Yes’ or ‘No’. 129 (82.7%) of the respondents considered theological training as a vital tool in their ministry and would be happy to study theology if given an opportunity. Out of the 129 Lay church leaders who supported the idea of the theological training of Lay church leaders, 16 (10.2%) said that they had already done some theological training through TEE and that found it useful in their ministry. 24 (15.3%) said that it was not necessary for Lay church leaders to have any theological background, with 8 (5%) arguing that theology destroys peoples’ spirituality. Interestingly, two of them argued that the spirituality of modern clergy is too low because of the theological training.\(^3\) 3(2%) of the respondents said that they had no idea.

Thus majority of the lay Church leaders (83%) consider theological training as an important tool in their ecclesiastical ministry and mission. Most of the lay church leaders felt that they also needed some theological training just as their ordained counterparts. According to Johnson and Clark (2000, p. 57), leadership training for mission and ministry is needed for both laity and clergy, and such training needs to be relevant to the lives of the people currently in extraordinary situations such as diseases, poverty, war, famine and many others. The report of the Second Mission Issues and Strategy Advisory Group (MISAG II)\(^4\) states that,

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\text{The effectiveness in mission depends upon the whole people of God being adequately equipped and trained for the task whatever their sphere of involvement. Theological training is therefore of fundamental importance for this process of equipping people of God for their mission and ministry in the world (MISAG II 1993).}
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The whole people of God in this context include both laity and clergy. Theological training for these two groups of church leaders is important in that it equips the people of God for mission and ministry, enables them to become mature in Christ through spiritual and ministerial formation, and helps to develop willingness to listen and observe so that they may come to an intelligent understanding of the signs of God in their lives, in the community, in the context in which they live and in the world (Johnson & Clark 2000, p.57). It is only through training of leaders that the Church can be transformed for mission (Nkonge, 2010). The central role of the Laity in evangelism needs to be affirmed in the whole Church.

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\(^3\) I have in some of my earlier articles discussed the curriculum used in the theological colleges and it may be the cause of this problem. For example, see Nkonge, D (2013) Theological Education in Kenya and the Future of the Church. *Journal of Adult Theological Education*, Vol.1, No. 2, 147-161.

\(^4\) This is the group that advises the Anglican Communion on mission issues.
including ACK. There is need not merely to give tasks to lay people, but rather, to empower them by truly delegating authority and encouraging them to get on with the job in their homes, places of work and daily lives (cf. Johnson and Clark 2000, p. 122). We must however ensure that the lay people handle the authority delegated to them responsibly, which means that we must train them to be responsible church leaders.

In the article ‘Theological Education in Kenya and the Future of the Church: An Anglican Case Study’, Nkonge (2013), argues that, the ACK is experiencing a tremendous growth, yet the Provincial Theological Colleges are unable to cope with training the large numbers of leaders needed by the ACK to serve the fast-growing Kenyan society today. This has led to situation in which an Anglican congregation is a collection of many teaching and preaching points where Lay church leaders, mainly evangelists and lay leaders who are poorly trained theologically or even not trained at all do the teaching and preaching of the Gospel. Within a short time, these teaching and preaching points become new, strong congregations with their own complexities, making it hard for the poorly-trained evangelists and Lay leaders to lead them. The challenge in the ACK is that the rate of such congregational growth is not proportionate to the rate at which the Dioceses get new qualified clergy. Such congregations face so many pastoral and administrative problems as the theologically un-trained evangelists and Lay leaders cannot effectively handle them. Some ACK Bishops have sometimes decided to ordain such leaders so that they can administer sacraments to the Christians. This has not solved the problem at all. It is important to know that ordination does not add any skill to the ordinants. Skills are attained through training and this is why it is absolutely important for the Church to train her leaders, whether clergy or laity so that the running of various parishes, congregations and even church institutions can be entrusted to qualified personnel. The Church cannot claim to be self-propagating if those involved in mission and ministry are not properly equipped. This is the challenge that faces the ACK whereby, it has many people (evangelists and lay leaders) engaged in mission and ministry through training, the ACK can learn from Mwalimu Julius Nyerere, the former President of Tanzania who says that,

*The importance of education . . . for every individual cannot be over emphasized. We are poor and backward and too many of us just accept our present conditions as the ‘will of God’ and imagine that we can do nothing about them . . . . A mother does not ‘give’ walking or talking to her child. Walking and talking are not things which she ‘has’ and of which she gives a portion to the child. Rather the mother helps the child to develop its own potential ability to walk and talk (1973).*

This in our context means that the ACK should strive to help her leaders develop their own potential ability to be able to manage the Church. It is not the will of God that the Church should be led by poorly theologically-trained leaders. It is in response to these challenges that the ACK started the programme of Theological Education by Extension (TEE) in 1970s so as to equip her Lay church leaders for Church service and mission (Githiga 2016)
Theological Education by Extension (TEE)

Faced with the challenge of the situation whereby the ACK was unable to produce sufficient and qualified clergy to meet the needs of the rapidly growing Church, partly due to the inadequacy of the ACK Provincial Theological Colleges to do so, the ACK adopted a new model of training known as TEE as one way of addressing this problem (Githiga 2016, Nkonge 2010). As the word ‘extension’ implies, this is a type of theological training which ‘extends’, ‘adapts’ and ‘expands’ training opportunities to a great number of Church people without taking them away from where they live, work and serve as church leaders (Batlle 1983, p.3). TEE is therefore an answer to key or mature Church men and women, mainly lay people who are serving with serious and disinterested motives in their churches, but who are not as effective as they might have been because they have not been able to join residential theological colleges for three, five or more years to prepare themselves for a more meaningful ministry and mission (Batlle 1983). With TEE, a much greater number of people and a wider variety of church leaders are reached because theological training is made more accessible (Nkonge, 2010).

TEE is a form of adult education and takes into consideration the situation and needs of the students, always remembering that adults are people who have a good deal of first-hand experience and ideas to share. It offers training by means of Seminars, Workshops and Correspondences courses (Batlle, 1983, p.4). According to Horgath, Gatimu and Barrett (1983), ideally, TEE is self-supporting and has no massive costs for care of students and of buildings and maintenance. In addition, teachers are usually on part-time and so there is much smaller budget requirement overall. Traveling costs are high for tutors, but still the expense of training by this method is still far less per student than the residential method. The upkeep of graduates trained through this method (TEE) is not such a problem as most of them are already working in other places. Graduates of the residential college system whose aim is mainly Ordination Ministry are open to discouragement and frustration as they often do not receive the salary they deserve after training (Nkonge 2010). The aims of TEE in the ACK are described as:

- To provide basic theological training for Christian lay leaders who are able to benefit from this educational level. It aims to help them apply the teaching of the Bible to their own lives, to the ministry in the congregations where they serve and to their ministry in the world (Anderson 1984)
- To provide ‘in-service’ upgrading training to Ordained Christian Ministers whose pastoral and professional training has not been at this level (Anderson 1984)
- To provide practical experience of ‘learning at a distance’ for those who may themselves be involved later with organizing and leading lay leadership by extension programmes in their own churches and congregations (Waqo 2002).

Therefore, in the ACK, TEE is mainly geared towards equipping lay church leaders for Christian ministry and mission. It is mainly in two levels namely the Basic (parish) level and the Certificate level (Christian Certificate in Religious Studies). Both levels target lay Church leadership in the ACK, however, any clergy who might not have attained these levels may also benefit (Nkonge, 2010).
Origin of TEE
Theological education by extension (TEE) is a recent development having been started in 1963 in Guatemala (Central America) and Chile. In both Guatemala and Chile many Church people were perturbed by the fact that the traditional Seminaries and Bible colleges were not serving a large group of mature local Church leaders (Batlle, 1983, p. 23). Many mature church leaders in the Presbyterian Church of Guatemala wanted to have some theological knowledge, yet this was not possible as the conditions were so unfavorable to them, for example work, and caring for families (Waqo, 2002).

The existing family seminary structure limited attendance to a very small number of young people without experience. These students were taken away from their contexts (jobs, families, churches etc) and were molded to suit a city and middle-class Church. After graduation, most of the students were called by poor countryside congregations to serve them and in most cases these urban oriented graduates felt deeply frustrated in their new situations (Battle 1983). On the other hand, the majority of the church leaders were experiencing frustrations also but for different reasons. They felt the need for better training but because of personal commitments and problems for example, families, jobs, and little education, they were unable to leave their families and go to a Seminary or Bible College in the capital (Batlle, 1983).

The Presbyterian Seminary of Guatemala addressed this problem by starting a TEE programme in 1963. This led to an increase of theological students from six (6) to two hundred (200). The TEE alternative was for once meeting the needs of an expanding Presbyterian Church in Guatemala (Battle 1983). In Chile, in 1963 the Chilean Church leaders began thinking about the needs of the Church in consultation with several representatives of national churches and foreign mission boards. The result was the founding of the Theological Evangelical Community of Chile (CTE) in 1964, which offered a traditional programme of theological training in Santiago. Later, the need arose to reach larger groups of church leaders who were not being served by that method of theological training. CTE came up with an answer to this new need by organizing the department of Theological Education by Extension (TEE) in 1974 (Batlle, 1983). In both Chile and Guatemala, the TEE model spread very fast not only to meet a numerical need, but also as an alternative method of theological training to what has been provided in traditional schools of theology. Through TEE, many church leaders, including pastors and lay church leaders were able to acquire theological training without leaving their homes, church and cultural context, in the time best suited to them and at their own pace (Waqo, 2002).

TEE in the ACK
The main aim of starting TEE in the ACK was to equip lay church leaders for ministry and mission. In section 2, we have found out that lay people play a vital role in Christian ministry and mission and their immense contribution to Church affairs cannot be taken lightly. Canon Keith Anderson is the pioneer of TEE in the ACK. From 1974 he was involved in establishment of TEE programmes at certificate level in Kenya (Githiga, 2016). TEE at certificate level was using the syllabus of the Certificate in Religious Studies of the University of Nairobi and though it was mainly geared towards equipping of lay church leaders for ministry and mission, it also helped a lot in upgrading the ACK clergy and school chaplains with lower levels of theological training (Nkonge, 2010).
In the ACK, TEE was first started in the Diocese of Nakuru in 1975 by Bishop Neville Langford Smith who was the first Bishop of Nakuru Diocese which was formed in 1961 (Nkonge, 2010). The need for leadership training for mission and ministry in the African Church was constantly on Bishop Neville’s mind and he appealed to the Mission Societies for missionaries to facilitate lay training (Thornton, 2007). This culminated to the commencement of the TEE programmes in the Diocese of Nakuru in 1975. The programme mainly targeted lay church leaders. Nakuru Diocese then became the birth place of TEE in ACK (Kago, 2016).

Though Trinity College, Nairobi, was started in 1963 as a centre for post-ordination training and in 1977 was used for an Ordination Course for graduates of the University of Nairobi who were to be ordained so as to serve as chaplains in schools while continuing with their professional careers as teachers (Carey, 1976), in 1980 it was proposed to become the centre for TEE in the ACK (Nkonge, 2010). By 1982, four Dioceses of the ACK (then Church of the Province of Kenya [CPK]) were running TEE programmes in both Certificate and Parish levels. These were the Dioceses of Mount Kenya East, Maseno South, Nakuru and Nairobi (PBTE, 1982).

In 1985, TEE had become stronger in the ACK [then CPK] having been started in seven (7) out of the ten (10) Dioceses in Kenya. These were Dioceses of Mombasa, Maseno North, Mount Kenya East, Nairobi, Nakuru, Mount Kenya Central and Maseno South (PBTE, 1985). Towards the end of that year (1985), Eldoret Diocese also started TEE programmes at both Certificate and Parish levels. Basic theological Training through TEE was made compulsory for all licensed lay leaders in most of the dioceses (Githiga, 2016). On 11th June 1986, the Provincial Board of Theological Education (PBTE) under the chair of Bishop David Gitari of Mount Kenya East Diocese held a special meeting in Nairobi in which the importance of lay training was emphasized. The meeting resolved that all Anglican licensed lay leaders and evangelists serving in parishes within the Province had to undergo some theological training through TEE. Letters were written to all the bishops asking them to ensure that the licensed lay leaders serving in their dioceses adhered to this recommendation (PBTE, 1986).

On 24th May, 1996 the PBTE held a meeting at All Saints Cathedral, Nairobi. In this meeting, the board resolved for the first time to hire a full-time Provincial TEE Coordinator and establish and equip a Provincial TEE office. The Provincial TEE Coordinator would manage TEE in the entire ACK and assist the dioceses that did not have TEE programmes to commence them. The Diocese of Nairobi was asked to release Trinity College officially to be used by the PBTE as a centre for TEE in the ACK. The office of the Provincial TEE Coordinator was to be at Trinity College (PBTE 1996). From then, Trinity College officially became the centre for TEE in ACK and Deaconess Margaret Thornton, a Church Missionary Society (CMS) missionary was appointed as the first full-time Provincial TEE Coordinator (Githiga, 2016).

The biggest challenge which the TEE programme in ACK faced was that of lack of sufficient finances to run it. The dioceses did not support the programme fully and most of the TEE students could not pay their fees adequately (Githiga, 2016). The TEE programmes in the ACK therefore, mainly relied on donor funds especially from the Episcopal Church of the USA (ECUSA) for survival. When the ACK withdrew her partnership with ECUSA following the consecration of Canon Robinson, a practicing homosexual as the Bishop of
New Hampshire in USA, the TEE programmes in the ACK were greatly affected (Nkonge 2010). Most of the ACK Dioceses relied on ECUSA to fund their TEE programmes and therefore, when ECUSA could no longer support them financially, the TEE programmes closed down.

The TEE programme in the ACK was funded up to 95% by ECUSA. Thus after the homosexuality problem in the Anglican Communion, TEE in many ACK dioceses died (Nkonge, 2010). The ACK’s withdrawal of partnership from ECUSA therefore affected the training of Lay church leaders in the ACK through TEE. Most of the dioceses could not adequately support the TEE programmes and so, the number of TEE students in the ACK dropped drastically (Githiga, 2016). This is the problem which occurs to a Church that fails to realize the importance of being self-supporting. A begging Church cannot last for long especially if it disagrees with the ideologies and philosophies of the financing Church however bad they may be. This is exactly what happened with the ACK. It relied so much on the American Church for the financing of its TEE programmes, and when they disagreed on the issue of same sex marriages the ACK’s TEE programmes collapsed.

Apart from the low enrollment of TEE students, Trinity College which was the centre of TEE in the ACK was also closed down. The Provincial TEE Coordinator, Deaconess Margaret Thornton who was a missionary and could possibly have been relied on to solicit some donor funds to support TEE programmes in the ACK had retired on 31st October 2002, and was succeeded by Rev. Simon Oriedo (Githiga, 2016). The biggest challenge was how to run the TEE programmes in the entire ACK without funds. There were some staff members to pay salaries on top of the TEE training materials that had to be purchased. Even the Trinity Church, New York which had been funding the TEE administrative costs and staff salaries withdrew its support, yet the ACK leadership did not show much commitment to the TEE programmes (Githiga, 2016).

To solve this problem, the ACK Synod meeting at All Saints Cathedral, Nairobi, on 1st July 2005, resolved that Carlile College, Nairobi, becomes the new Provincial TEE Centre to spearhead the TEE programmes in the ACK. The Provincial TEE office was to be moved from Trinity College to Carlile College (ACK Synod, 2005). This took place immediately and Rev. Simon Oriedo, the Provincial TEE Coordinator and the entire TEE staff moved to Carlile College (Nkonge, 2010). The Synod members asked the management of Carlile College to ensure that a special TEE curriculum was designed for the training of Lay church leaders in the ACK (ACK Synod, 2005). Critically, this meant that TEE was no longer an issue of the Province, but of Carlile College. The management of the TEE programmes was to be carried on wholly by Carlile College without much intervention of the Provincial Office. This in practice meant that the ACK did not run any TEE programme. Even the so called Provincial TEE Coordinator and other TEE staff were all under Carlile College which paid them. When Oriedo resigned in 2008 to join the Baptist Church, Dr. Julius Gathogo was appointed as the ACK provincial TEE director. He only worked for five months and also resigned to join Kenyatta University (Gathogo, 2014). Then Rev. Winfred Munene was appointed as the TEE director but she also resigned and went back to teach at St. Andrew’s Kabare. After this no other TEE director was hired. The Archbishop asked Mr. Wilberforce Wangalwa, the ACK Provincial Education Secretary to take care of TEE. The fact that all TEE provincial directors have resigned shows that TEE in the ACK has a problem. The truth is that TEE in the ACK died with the issue of “same sex marriages” scandal in the Anglican
Communion and to claim that there is a Provincial TEE programme being run by the ACK is tantamount to refusing to face the reality as it is. This point was rightly observed by the former chairperson of the PBTE, Bishop Dr. Gideon Githiga, in his address to the Provincial Synod meeting at All saints Cathedral Church, Nairobi in June 2012. Githiga (2012) observed that the value of TEE in the ACK has been lost in the structures of Carlile College and urgent measures need to be taken to revive it.

**Way Forward**

- The ACK dioceses should prioritize TEE programme. The main objective for the Anglican Church of Kenya to establish the TEE programme was to address the problem of lack of enough trained clergy for the pastoral ministry. The ACK sort to train the Lay Leaders who were able to, some extent, offer spiritual oversight in the churches, in the absence of a clergy. The TEE programme, therefore, became the alternative model of training due to its beneficial characteristics of; being cost effective, flexibility and the self-instruction materials. At the end of their training, the church members of their respective churches were to be in a position to benefit from the Lay Leaders’ professional training through the TEE programme (Oriedo, 2010). The ACK must not overlook this initial vision as she plans her programmes. All Christians should be encouraged to support the TEE programme financially.

- Detach the ACK Provincial TEE programme from Carlile College. Carlile College is already facing management challenges and so it is unwise to entrust it with such an important Church programme. Bishop Githiga proposes that the ACK Provincial TEE Council works closely with St. Paul’s University and Provincial Colleges Council to develop relevant materials for use by the ACK to develop Lay church leaders through TEE (Githiga 2012). In other words, Githiga is suggesting that the management of the Provincial TEE programmes should not be left entirely to Carlile College. He recommends that the TEE programmes be run by the ACK leadership in conjunction with the Provincial Theological Colleges and St. Paul’s University.

**Conclusion**

The inability of the ACK dioceses to support the TEE programmes in spite of their usefulness in equipping lay church leaders for mission and ministry shows there is a problem that calls for an urgent attention by the ACK leadership. The ministry of the Laity in the Church is equally important as that of ordained persons and therefore cannot be taken lightly if the Church hopes to counter the challenges of the twenty-century. Lay people play an immense role in the Church and therefore need to be equipped for the ministry and mission which the Lord has called and sent them into through proper theological training. The Church in Kenya, particularly the ACK, has grown extraordinarily fast and the few ‘half-baked’ clergy/pastors cannot be fully relied on for mission and ministry. In such a situation, the ministry of Laity is therefore inevitable and Lay people should be allowed to take an active role in the life and mission of the Church. New ways have to be devised to ensure that the lay people are enriched to grow as responsible church leaders. The ACK has responded to this challenge through TEE. As we have found out TEE in the ACK was mainly started to equip Lay church leaders with some theological knowledge. Whilst this was a good initiative, TEE has been abandoned by the ACK leadership leading to its abrupt collapse. There is need for the ACK which has claimed her commitment to equip her leaders for mission and ministry through training (ACK Strategic Plan, 2008) to wake up and address this problem without delay. If
the ACK has to succeed in achieving her goals she has to reconsider her stand on empowering Lay church leaders who are the backbone of the Church as they do most of evangelization in the absence of clergy.

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