

**SERVING GOD IN AN AGE OF UNCERTAINTY: TRAINING CHURCH  
MINISTERS FOR THE GREAT LAKES REGION**

**A PAPER READ AT THE JOINT CONFERENCE OF ACADEMIC SOCIETIES  
IN THE FIELDS OF RELIGION AND THEOLOGY HELD AT THE  
UNIVERSITY OF STELLENBOSCH FROM JUNE 22-26, 2009**

**Prof. Christopher Byaruhanga  
Uganda Christian University  
cbyaruhanga@ucu.ac.ug**

**Abstract:**

*The most important role of a church minister in the Great Lakes region (hereafter “the Region”) is to preach the gospel and serve those who are most vulnerable and needy in society. Secondly, he/she is to create communities founded on the Christian principles of freedom, justice and peace. For quite long Christian communities in the Region have continued to degenerate into a scene of uncertainty that has become a legacy that reproduces itself in subsequent generations as the conditions that nurtured it in the previous generations are allowed to continue. One of the critical issues facing the church in the Region is the relevance of theological education and ministerial formation programs to this kind of situation. Since the introduction of Christianity in the Region, Christian communities have remained heavily dependent on their church ministers for the vision and inspiration in both their private and public life. While this trend is to continue for a while, people involved in formulating theological education and ministerial formation programs have to bear in mind the changes that are taking place in the Region. In this paper the author argues that theological education and ministerial formation process should help church ministers in the Region to re-discover their proper place in public life by moving into the centers of power and decision-making.*

**Key words: theological education, ministerial formation, church, mission field, residential institutions.**

**Introduction**

I am profoundly grateful for the privilege extended to me to address this Joint Conference of Academic Societies in the Fields of Religion and Theology on the theme: **Ecumenical and Missiological Perspectives on Theological Education and Ministerial Formation: A Journey of Hope in Africa**. In the light of this general theme, it is my honor and joy to present a paper on a topic that greatly affects our being as Christians and

theological educators in the present day Great Lakes region namely, **Serving God in an Age of Uncertainty: Training Church Ministers for the Great Lakes region.**<sup>1</sup>

Ladies and gentlemen, let me begin this presentation by making three preliminary comments:

i. To attempt to talk about training church ministers for the Great Lakes region is indeed an enormous task because apart from being huge, the Region is by no means a homogeneous one. It is a place of numerous people belonging to different ethnic, social and economic groups. Even the natural landscape sometimes provides relatively influential cultural, social and political boundaries.

ii. This presentation assumes the training of church ministers to embrace two related aspects namely, theological education and ministerial formation. These two aspects in the training of church ministers prepare men and women for the task of enabling and building Christian communities that are capable of becoming living witnesses of the life giving power of the gospel in the Region.<sup>2</sup>

iii. The people involved in training church ministers have to bear in mind the fact that the Region of yesterday is neither the Region of today nor that of tomorrow. Why? Because there are various factors that are now forcing theological institutions in the Region to revolutionize their structures, curricula and focus.

#### **The state of the church in the Great Lakes region**

Although the Region is mostly composed of peasant farmers and small factories, it is rapidly becoming socially and intellectually complex. The theological institutions therefore, have a responsibility not only to the students in training but also to society in general. The theological institutions have to take notice of the demands of the time and respond appropriately.

---

<sup>1</sup>The term Great Lakes region is used in a narrow sense for the area lying between northern Lake Tanganyika, western Lake Victoria and lakes Kivu, Edward and Albert. This comprises Burundi, Rwanda, Democratic Republic of Congo, Uganda, Kenya and Tanzania.

<sup>2</sup> Training tends to enable people to gain skills for operating in a particular system.

Like any other part in Africa, statistics show that the Region is one of the places where the church is very active and where Christianity is growing very fast. This is not a new phenomenon. History tells us that in the Middle Ages the Portuguese and French missionaries planted the Christian church from the West coast to the East coast of Africa. Their efforts were frustrated by their method of evangelism. Today the church in the Region owes her greatest debt in terms of her origins and self-understanding to the eighteenth and nineteenth century Western Christian missionaries. These missionaries made reasonable and considerable impact on the Region. However, they made no pretensions about being anything else other than being Europeans or Americans. They understood mission to mean that Europe or North America was their home and the Region was the mission field. The type of church these missionaries had in mind and which they eventually introduced in the Region was the same as that they left at home.

In order to have many converts, the missionaries operated as rival factions and became divisive rather than people of unity. To them, the idea of community building as understood and practiced by the Africans was foreign. For instance, in the region converts to Christianity were taught to treat those converts outside their denomination as their enemies. Since then the Christian population in the region has divided into various religious rival groups struggling for positions of power and influence in society. It is argued that “many people have concluded that the nineteenth century missionary activities introduced a divided God on the African religious scene and created a divided church in Africa”(Byaruhanga June 2007: 127). At the moment, there are three major types of churches in the region and these are:

- a) The mainline churches. These are churches that have evolved directly from the outreach of eighteenth and nineteenth century Western missionaries. These churches still represent the collegial traditions of the churches in Europe and North America.
- b) The African Instituted Churches. These are churches begun by Africans primarily for Africans. that came out of the Bible in African languages. M. L. Daneel says “AICs have consistently asserted their own leadership autonomy and religio-cultural contextuality free from the immediate control of influence of Western-

- oriented church leaders” (Daneel, 2007: vii).
- c) The Pentecostal churches which at times prefer to call themselves as “Pentecostal Movement.”
  - d) An new type of church that is coming up as a result of a new wave of evangelization. The nature of this church is yet to be fully studied by theologians.

The coming of the Western missionaries to Africa coincided with the European countries' search for territories abroad. Modern historians believe that in many ways it was the missionaries that encouraged their respective countries to colonize Africa. The colonial rulers in turn did not hesitate to use the church to help them subdue and control the colonies. There was an assumption in some post-colonial thinking that the church in Africa would die once colonial powers were gone. This, of course, did not happen. On the contrary the growth of the church at least in the Region has been extraordinary by any standards. Taking Uganda as an example, Philip Jenkins in his book, “*The Next Christendom: The Coming of Global Christianity*” (Jenkins 2000: 91) puts the number of Christians at twenty-four million in 2025. He says:

In religious terms, Uganda represents one of the triumphs of the missionary movement, in a country where Christianity was newly planted in the mid-nineteenth century. Today, about 40 percent of the population is Protestant, 35 percent Catholic. ... If we assume no further expansion by means of conversion, then the Ugandan Christian population should grow from 17 million today, to 24 million in 2025, and to 43 million by mid-century.

Unlike the church in many parts of Africa today, the church in the West (at least the Anglican Church) is deemed to have lost power and influence in society it once had. Her Christian message is that there is no such thing as universal truth. The only truth that one might experience is to be found in what society decides works for her in the present day and time. The church in the West values an over-intellectualized theological training that results in a weakened influence in society. On the other hand, the church in the Region is one of the few institutions of civil society, which are not on the decline.

### **Theological education and ministerial formation during and after the missionary era**

Churches in the Region inherited a model of theological education and ministerial formation that was based on a series of traditions from the West. During the missionary era, the training of church ministers in the Region was connected to structures whose aim was the creation of an African ministry that had a European approach to the gospel. As the number of Christians and churches increased in the Region there was need to train church ministers on a regular basis. This was done in two ways. First, there was the training of missionary personnel that usually took place abroad and second, the training of African church ministers that was done in the Region.

As regards the training of the African church ministers, the dominant models were apprenticeship and residential institutions. People who served as domestic workers or interpreters at the mission centers were given skills in church management for a few weeks and later ordained or commissioned as church ministers. As the literacy level of Africans improved, the missionaries decided to open residential institutions. The residential institutions that were set up for the training of African church ministers followed the curriculum that was not only designed from abroad but also ignored the African cultural values. For instance, students in theological institutions were never introduced to the African heritage that missionaries termed alien and pagan. Joshua Sempebwa says: “An African who followed his/*her* people’s customs was condemned as heathen and anti-Christ” (Sempebwa: 186).

The residential institutions model during the missionary era had many advantages namely, it:

- i. Offered consistent supervision in formation of ministerial leadership.
- ii. Created a very good environment for academic excellence.
- iii. Encouraged personal and communal devotion life.
- iv. Helped practical work to be carried out in a consistent manner that in the end created progressive development.

Of recent it has been realized that the theological institutions' curricula in residential institutions model never responded appropriately to the many challenges the Region was facing although a very good job was done at that time.

Due to the good job done at that time, the church in the Region is not on the decline. In terms of Christian population, there is a visible numerical growth of church membership. The church ministers are dealing with a vibrant and a well informed modern church congregation. The different theological institutions are realizing that they must train enough church ministers to pastor these churches. Although the church in the Region has realized this need, the kind of theological education and ministerial formation strategy espoused especially by the mainline churches is based on an inherited pattern from the missionary era that produces a pastor for yesterday's congregation and not for today's congregation. While it is very important to have as many trained church ministers as possible so as to pastor the growing number of churches in the Region, it is also important to remember that the quality of the present and the future church in the Region depends on:

- a. Who is trained and by whom.
- b. What is taught and how it is taught and for what purpose.

Today, Christian churches and Christian groups in the Region train their church ministers in a variety of ways. However, what is common to most of them is that the training of their church ministers takes place in some form of theological institution. The common ones are:

1. Unaccredited Bible Schools. In most cases these are in-house Bible Schools where short-term programs are conducted by an experienced pastor(s). The quality of such schools is usually too low to be accredited by a credible institution. There are many of these unaccredited Bible Schools in the Region.
2. Theological colleges/seminaries. These usually have reasonable infrastructure and well qualified staff. They are both for theological education and ministerial formation. In most cases these are residential institutions. Some of them are denominational while others are ecumenical. In the 1960s, when most of the

churches in the Region became independent, there was an effort to create ecumenical institutions. But most of these institutions have returned to denominationalism. What one sees in the Region today are not only various church traditions going about their business of training church ministers separately but also competing with one another. Tharcisse Gatwa says, “these divisions that were exported by Europeans to Africa, a past into which Africans should no longer identify with, are being perpetrated today” (Gatwa: July 2003: 204).

In a Region which is characterized by divisions on so many fronts, the church has to act as a home for unity. This means that church institutions in the Region need to explore the possibility of having a method in which they can have less theological education and ministerial formation programs run denominationally and have more of those programs run ecumenically. This is because training church ministers for the Region is an act of communion rather than one of competition. No church in the Region can afford to train her ministers in isolation. I agree with Lucy K. Kithome and Kiranga Gatimu who say that “it is no longer prudent to venture alone. There is, need for denominations to collaborate and pool resources together in giving theological education” (Kithome and Gatimu: January 2001). Professors and lecturers in Theological colleges/seminaries are therefore being challenged to take a non-confessional approach in the training of church ministers.

It has been argued that theological education and ministerial formation in residence if done very well enhances spiritual development in the context of community life which is a vital component of congregational life. Students for church ministry are trained in an environment that nurtures fellowship. In the normal circumstances, residential education is believed to be balanced with ministry in the local communities during the field-placement period. Secondly, churches and the residential institutions take a careful selection of candidates for ministry, followed by a number of years of training, to produce a church minister.

Has the residential-only model sufficiently covered the present needs of the grassroots-level mission and ministry in the Region? The answer is no. The residential model is inappropriate in the present situation for the following reasons:

- a. There are no clear means of interaction with the context in which the church ministers in training will serve when they come out of the theological college/seminary. In the last analysis, this model removes students in training from their real environment.
  - b. The residential institutions have become very expensive to maintain as Ogbu U. Kalu says “indeed, when Protestants decided on founding seminaries the tendency was to mobilize their resources and eschew denominational competition” (Kalu: April 2005: 270). The question is how are these institutions going to survive financially in an economically depressed times when the pressures of globalization are widening the gap between the rich and the poor institutions?<sup>3</sup> The way forward is perhaps theological education and ministerial formation by extension. One of the reasons for this method of theological education and ministerial formation is that “it is more economical than the traditional form of theological education and ministerial formation in the sense that it does not need many lecturers, large teaching spaces and large libraries” (Byaruhanga: June 2007: 131).
3. Private Christian universities. In the recent past a new phenomenon has emerged in the Region namely, the growth of private Christian universities. The church has seen its involvement in university education as the way of regaining its voice in the fundamental area of national life. Most of the Christian universities in the Region have either the Faculty of Theology/School of Divinity and Theology, or the Department of Religious Studies. The church in the Region has realized that

---

<sup>3</sup>Unfortunately, the church with her training institutions in the Region finds herself for the most part among the poor.

the best way of maintaining a Christian identity in an academic context is having a Faculty of Theology/School of Divinity and Theology or the Department of Religious Studies. For such universities, the symbol of a Christian university is the Faculty of Theology/ School of Divinity and Theology or the Department of Religious Studies. Apart from being integrated to the life of the university, in some cases these theological faculties/schools or departments function as seminaries. The goal of these universities is to train indigenous church leadership with a Christian touch.

The advantage with this new development is that a university environment can stimulate critical thinking on theological issues as well as stimulate interdisciplinary methods of research and analysis on non-theological issues easier than in the denominational or non-denominational theological colleges/seminaries. However, Christian universities as an avenue for theological education and ministerial formation are being challenged to define themselves or justify their place in the church.

### **What does it mean to train church ministers for the Region**

While it is true that the quality of the church in any given region depends on the way the church ministers are trained, with the numerical growth of churches in the Region, some Christians who feel called by God to be church ministers cannot wait for many years of training before they begin to pastor a church. Confident of a spiritual experience and a divine call, some Christians start their own ministries without any formal training. Some of these untrained church ministers have prospered in their ministry while the majority of them have become a nuisance to the church in the Region. This kind of call to church ministry has coincided with some theologians in the Region asking tough questions concerning the need for theological institutions, the church's ethos, and the curricula followed in the theological institutions while preparing men and women for church ministry.

Concerning the need for theological institutions in the Region, my view that is shared by many other theologians in the Region is that, good theological institutions will help the church in the Region:

- i. To counter the brain-drain problem which will in the long run save church money from being invested in men and women who are unable to serve their people. Some of the bright students from Africa who go abroad to study do not return or if they return they are resented by the old colleagues in the ministry. Part of the Day Star University Mission Statement ([www.daystarus.org](http://www.daystarus.org) accessed on May 29, 2009) says:

By educating committed leaders in an African context to address the needs and issues of the continent, Day Star is an important solution to Africa brain-drain...Day Star provides some of the finest Christian education available in East Africa.
- ii. Again it is cheaper to study in the Region. Daystar University's Mission Statement ( [www.daystarus.org](http://www.daystarus.org) accessed on May 29, 2009) says "At Daystar, five African students can be educated for the cost of sending one student overseas."
- iii. It will also help in developing contextual theology. Theology programs in the West are not necessarily designed to cater for the needs of the Region and therefore are not, from the African point of view, contextual. It is true many students from the Region go to Europe and North America to pursue their basic theological education, but what they study raises serious questions pertaining to contextual appropriateness. The Region needs programs, to use Richard L. Starcher's (Starcher 2004: 295) words, that are "(a) contextually useful (b) demonstrably achievable and (c) intentionally credible." To encourage the development of contextual theology, it makes much sense to study in the Region and go to the West for either specialized ministries study or to pursue graduate studies.

Concerning the ethos of the church in the Region, the question is how much should a theological institution view itself as an independent academic institution and how much should it view itself as part of the church and to what extent is it a preparation for church

ministry? Some institutions appear to be adopting uncritically Western models of education and others are simply facilitating transplanted Western programs to thrive in a new context. The Western model still imitates protestant scholasticism that dichotomizes theological studies and practical application on the basis of disciplinary organization. There has been a concern in the Region for theological institutions to come up with theological education and ministerial formation programs that suit the ever rapidly changing circumstances of the area, if the church is to survive in this part of Africa. The argument that is always advanced is that the institutions that are involved in training church ministers in the Region usually do not conduct their programs in a way that is meaningful and intelligible to the members within their academic and professional culture.

Traditional theological institutions in the Region are well known for their strong loyalty to the form of training of church ministers as received from the Western missionaries. This loyalty has resulted in the form of training of church ministers that is foreign and incomprehensible to the students. For instance, a lot of time is spent on analyzing theological issues rather than putting into practice what is learnt in the lecture-rooms. In my opinion theories on theological matters are only good as far as they are turned into applied theology.

Lastly, the question of content is connected to the qualities and the competences students are supposed to acquire while in training. The question is what qualities and competences are needed in a student training for church ministry today? Are the needs of the Region different from those of other regions in Africa? In what way can the needs be addressed in the various theological institutions in the Region? What does theological education and ministerial formation program basically consists of and how can its main pedagogical fields be better integrated and more life related? Is there some truth in what scholars such as Gatwa (July 2003: 193) have said that “classic disciplines and methodology in teaching of theology are no longer relevant vis-à-vis today’s complexity of problems?”

There are theologians, especially from the West who have convinced some of the theological institutions in the Region to believe that theology in Africa is in a state of disarray. They warn that African church ministers will be regarded as second-class church workers if they are going to have less study of Western theological thoughts coming from people like Karl Barth and Paul Tillich. For fear of their graduates being regarded as second-class church ministers, professors and lecturers in these institutions spend a lot of time analyzing the theological thoughts of people like Karl Barth and Paul Tillich as contemporary theologians whose theology applies to the African situation. Such professors and lecturers in the Region seem to be waiting for permission from the West in order to include the African theological thought in their curriculum. I believe that theological disciplines as we have them today became bodies of knowledge dealing with some aspects of theological reality in the West through the interaction of faith and culture of the time.

Can we, in our theological education and ministerial formation programs look at the life and teaching of people like Kwesi Dickson and Kwame Bediako who were not only university professors but also successful church ministers? My suggestion is that in theological education and ministerial formation, more emphasis should be put on understanding the process of interaction of faith and the African culture of the present time when formulating the content of the academic theological disciplines. This is because “the sensitivity of the human problem-dimension of the disciplines that constitute the curriculum and therefore the content of theological education and ministerial formation is partly to be located in the interaction between faith and culture (Byaruhanga 2000: 91).

Due to the problem of staffing in some of the theological institutions in the Region, professors and lecturers of theology from the West have taken advantage of this desire. They have at times designed programs in theological education and ministerial formation and sent them to these institutions. Those professors and lecturers from the West who are sponsored to lecture in the theological institutions in the Region, appear in the lecture-rooms with pre-packaged courses that are delivered to the African students without

careful attention to contextual issues the students grapple with in their everyday life. And yet, the perception of the church and its mission within a certain cultural setting, defines its strategy of theological education and ministerial formation.

Of recent, there has been the question of what African context means. There are people who argue that the Region's context is neither African nor Western. The reason given by people who argue in this way is that in most of the theological institutions, one finds the 19<sup>th</sup> century Western-style curriculum. Today, more than before, Africans in the Region are proud of their heritage as God given and many of them are urging the church to come up with a model of theological education and ministerial formation that gives recognition to the central position of Christ in one's life and at the same time expresses a genuine African Christian faith. If it is true that the gospel of Jesus Christ is the answer to the various contextual problems in the Region, then church ministers in training need to be given skills that can help them create their own theological language when responding to the needs of their parishioners.

Although the Region is largely rural and there is the harshness of life among the Christians, yet there are positive and negatives changes that are taking place in this part of Africa that church ministers in training need to be aware of. On a positive note there is:

- i. Knowledge explosion that is sweeping the Region.
- ii. The Region is beginning to embrace modernity.

On the negative note the Region:

- a. Continues to carry the burden of denominational battles emanating from the West whose scars will take long to heal.
- b. Needs to learn how to function efficiently and how to stimulate economic growth.
- c. Needs to prepare a leadership that is rooted in Christian values. The problem of the Region is lack of leaders that have moral authority to deal realistically with the problem of ethnicity, tribalism, denominationalism and border line differences.
- d. Is challenged by religious pluralism that has led to relativism that moves away from the search for an absolute truth to creating realities that suit some ones'

interests. This in turn questions the finality of Jesus Christ. The theological institutions are faced with the question how the theological education and ministerial formation programs can help students to think of the uniqueness of Christianity as a religion.

Unfortunately, theological education and ministerial formation curricula do not address some of the issues mentioned above. Even the lecturers and professors of theology find themselves far behind what is happening in the Region. Not surprising then the church ministers in the Region have been ineffective in persuading their congregations to be, for instance, actively involved in conflict management. Is it helpful, therefore for these theological institutions to continue producing graduates who do not meet the needs of the people? Is the manner in which church ministers are trained defining the ministry and mission of the church or is it the ministry and mission of the church that is defining the way how church ministers should be trained? There is a growing consensus among theologians that theological education and ministerial formation oriented to the preparation of church ministers for their ministerial functions has lost its theological focus. I am of the view that the church in the Region should not only grow in terms of numbers but also in terms of influence and credibility among the people.

### **The way forward**

If the theological institutions are to help the church not only to grow in terms of numbers but also in terms of influence and credibility among the people there are several questions to think through and some of them are:

- a) How can we further strengthen our faculty, library and archive collection in our respective theological institutions?
- b) Whom do we train at what level and for what purpose?
- c) What will attract students to join our theological institutions instead of choosing to study at renowned theological institutions in the West?
- d) What to teach and how to teach it?

All the above questions and more others are crucial in theological education and ministerial formation process. May I suggest that professors and lecturers in these

institutions come up with programs in which students will engage in research not only on issues that are relevant to the Region but also in research that demonstrates scholarship and originality of academic thought. This approach to theological education and ministerial formation is likely to result in a meaningful program of study that focuses on intellectual resourcefulness, sensitivity to human problems, appropriate skills, exemplary spirituality and commitment to serving society.

In their method of transmitting knowledge, many professors and lecturers in theological institutions in the Region have been criticized for using the theoretical application rather than the adaptation method. It has been argued that the theoretical method tends to hinder the promotion of the students' ability to think critically and creatively. The issue here is not competency, important as it is, but relevancy. For too long, theological education and ministerial formation programs in the Region have concentrated on creating specialized kind of church ministers. Specialized church ministers are usually far removed from their congregations. The Region, complex as it is, demands a new perspective to theological education and ministerial formation that will produce theological thinkers rather than mere ritual performers.

This is the time when theological institutions in the Region should adopt a realistic and radical approach to theological education and ministerial formation. The realistic and radical approach to theological education and ministerial formation requires an agenda that takes the pulpit very seriously as the arena for transformation rather than merely a stage for performance by the church ministers. In order to be transformational, the theological education and ministerial formation programs have to be accountable to people without ever compromising standards of excellence and quality. The theological institutions should produce church ministers who are specialists as well as practitioners. This idea is supported by Ashish Chrispal (Chrispal 2006: 35) who says:

Theological education must not create individuals who are conformists, but individuals who are committed to change – transformation – firstly in their own lives by Biblical values, and subsequently in the world around them. There is a challenge for personal accountability both in spiritual as well as personal life.

Therefore one of the major aims of theological institutions in the Region should be to develop the attitude of the students in training so that they may see church ministry not in a narrow perspective but rather in its wider perspective. The wider perspective is where the church minister plays the role of a facilitator in the acquisition of relational and leadership skills needed in influencing the lives of those who are at the cutting-edge of the gospel and the world.

### **Conclusion**

In order to have theological competence rather than mere ministerial competence, the content and methodology of theological education and ministerial formation programs must be integral to each other. By doing this, theological institutions will be moving toward the adaptation of an academic as well as a highly practical model of training church ministers. This approach is likely to help the next generation in the Region find the gospel of Jesus Christ both relevant and life transforming.

Is the future of theological education and ministerial formation program in the Region bleak? The answer is no. However, theological education and ministerial formation process has to interpret correctly the signs of the times and produce church ministers who can relate the gospel to the Region's present and past realities.

If what I have suggested in this paper is honored by the theological institutions, it will be a demonstration that the church in the Region has matured in its theological understanding and has reached a stage of being ready to "drink from its own well."

### **Bibliography**

1. Banks, R. 1999. *Reenvisioning Theological Education: Exploring a Missional Alternative to Current Models*. Grand Rapids: Wm. EerdmansPublishing Co.
2. Byaruhanga, C. 2007. Ecumenically Structured Theological Education by Extension: A Quest for Quality Theological Education in Eastern Africa. *Bangalore Theological Forum*. 39(1), June: 127.
3. Byaruhanga, C. 2000. Critical Issues Facing Theological Education in Uganda. *Africa Theological Journal*. 23(2): 91.
4. Chrispal, A (2006). Prospects and Retrospect of theological Education in the Twenty-First Century. *International Congregational Journal*. 6(1): 35.
5. Daneel, M. L (2007). *All Things Hold Together: Holistic Theologies at the Grassroots*. Pretoria: Unisa Press.
6. Gatwa, T (2003). Theological Education in Africa: What Prospects for Sharing Knowledge. *Exchange* 32(3), July: 204.

7. Jenkins, Philip (2000). *The Next Christendom: The Coming of Global Christianity*. Oxford: Oxford University Press.
8. Kalu, U. Ogbu (2005). Elijah's Mantle: Ministerial Formation in Contemporary African Christianity. *International Review of Mission* 94(373), April:270.
9. Kithome, K. L and Gatimu, K (2001). The Niche Market in Distance Education at Tertiary Level and their Impact on Theological Education by Extension (TEE): Towards the 21<sup>st</sup> Century. *Africa Challenge: All Africa Journal of Theology* 1, Januray 13.
10. Sempebwa, J (1983). *African Traditional Moral Norms and their Implications for Christianity: A Case Study of Ganda Ethics*. Netherlands: The Steyl Press.
11. Starcher, L. R (2004). A Non-Western Doctoral Program in Theology for Africans in Africa. *Christian Higher Education* 3: 295.