

The University of Daystar

Socio-Economic Factors Influencing Low Enrolment for Pastoral Training at Neema
Lutheran College - Matongo

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In accordance with Daystar University policies, this thesis is accepted in partial fulfillment of the requirements for the Degree of Master of Theology

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Table of Contents

Acknowledgements.....	iv
Tables.....	ix
Figures.....	xi
Abstract.....	xii
Dedication.....	xiii
Abbreviations and Acronyms.....	xiv
CHAPTER 1. Introduction and background information.....	1
Introduction.....	1
Validity of the office of ministry.....	2
Theoretical framework.....	4
Pastoral training at Neema Lutheran College.....	6
Statement of the problem.....	8
The purpose of the study.....	8
Research questions.....	9
The significance of the study.....	9
Assumptions.....	10
Scope.....	10
Limitations.....	10
Delimitations.....	11
Definition of Terms.....	11
Summary.....	12
CHAPTER 2. Literature Review.....	14
Introduction.....	14
Necessity for education.....	14
Need for Theological training.....	15
Economic factors.....	17
Sponsorship of Theological education.....	18
Social factors.....	20
Family conditions of prospective candidates for theological training.....	20
Respect for pastoral vocation.....	21
Training and Training Institutions.....	23
Role of seminary in pastoral formation.....	25
Pastoral ministry done from a Lutheran perspective.....	26
Curriculum Development.....	27
Qualities of an effective curriculum.....	28
The association of church and theological college.....	30
Theological education: other challenges.....	31
Progressive education on Theology: Role of church administrators.....	35
Summary.....	38
CHAPTER 3. Research Design and Methodology.....	39
Introduction.....	39
Research Design.....	39
Population and Target population (accessible population).....	41
Sampling technique and Sample size.....	42
Methods of Data Collection.....	45
Data collection Procedure.....	46
Validity and Reliability.....	46
Data analysis and Discussion.....	47

Ethical considerations.....	48
Summary.....	49
CHAPTER 4. Data Analysis and Interpretation of Findings.....	51
Introduction	51
Distribution of youth in the church	51
Information about NLC	52
Mode of advertisement	53
Enrolment for pastoral course at NLC.....	53
Enrolment for pastoral course at NLC.....	54
Factors influencing enrolment for pastoral programme at NLC	55
Youth suggested recommendations to improve enrolment.	56
Quality of the Programme	57
Recommendations for improving the programme.....	58
Socio-economic factors influencing low enrolment for pastoral programme	58
Socio-economic factors influencing low enrolment for pastoral programme (rated in terms of preference).....	60
CHAPTER 5. Discussions Recommendations and Conclusion	62
Introduction	62
Bibliography	65
Appendices.....	68
Appendix A: Letter of Introduction.....	68
Appendix B: Instruments.....	69
Appendix C: For Parish workers; Pastors, Deaconesses and Evangelists	71
Appendix D: For youth.....	74
Appendix E: Statistics showing the development of the church nationally	77

Tables

Table 1.1. Data on enrolment from the registrar's office.....	8
Table 3.1. Sample size comprising of Christians from sampled parishes	43
Table 4.1. Distribution of youth in the church.....	50
Table 4.2. Information about NLC.....	51
Table 4.3. Mode of advertisement.....	52
Table 4.4. Enrolment for pastoral course at NLC.....	53
Table 4.5. Enrolment for pastoral course at NLC.....	53
Table 4.6. Factors influencing enrolment for pastoral programme at NLC.....	54
Table 4.7. Youth suggested recommendations to improve enrolment.....	55
Table 4.8. Quality of the programme.....	56
Table 2.9. Suggested recommendations for improving the programme.....	57
Table 4.10. Socio-economic factors influencing low enrolment for pastoral programme	58
Table 4.11. Socio-economic factors influencing low enrolment for pastoral programme (rated in terms of preference).....	59

Figures

Figure 2.1. A conceptual framework for the relationship between socio-economic factors and enrolment.....36

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Abstract

The study sought to examine the socio-economic factors influencing enrolment. Upon analysing and interpreting data, the research outcomes were as follows: Organization's politics and academic programme's structure were perceived to indirectly influence enrolment for the pastoral programme at Neema Lutheran College. Respondents who had gone through the system thought that it was essential for the college to seriously rework its curriculum. They suggested that the college introduce more relevant courses that would meet the needs of society.

Regarding socio economic factors that influenced enrolment, respondents generally indicated that all the listed factors influenced low enrolment for pastoral programme at Neema Lutheran College. Respondents were of the opinion that the church put up income generating projects to help supplement locally collected funds. These would assist enrolled students to pay school fees. Encouraging local Christians to fundraise towards this noble programme is of the essence. Respondents also indicated that there was need to teach youth and society on the importance of pastoral work. They also indicated that the church needed to organize and remunerate its workers well. The respondents also suggested that the college in liaison with the church send application forms and advertisements early enough to reach church members before admissions into the programme commences.

Dedication

dedicated to Neema Lutheran College's Principal Rev. Dr. Joseph Ochola Omolo.

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Abbreviations and Acronyms

ELCK:	<i>Evangelical Lutheran Church in Kenya</i>
LWF:	<i>Lutheran World Federation</i>
MLTC:	<i>Matongo Lutheran Theological College</i>
NLC:	<i>Neema Lutheran College</i>
SLM:	<i>Swedish Lutheran Mission</i>

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CHAPTER 1. Introduction and Background Information

Introduction

Missionaries who came to Africa to proclaim the Gospel realized that training Africans for ministerial work was important. The indigenous clergy who got pastoral training could move to regions where missionaries found hardships to penetrate and minister to the locals. They understood their fellow Africans well and for that reason, they could communicate and relate easily with them.

...the first African Seminarian in Portugal, coming from Senegal, is mentioned in 1447 (precisely) 400 years before the first modern African Seminary was started in Dakar. The first African priests trained in Portugal were sent to Sao Tome as early as 1490.¹

The number of African priests who went to train in Europe especially Portugal was not sufficient to operate in the vast African countries. When the protestant missionaries came to Africa, they discovered that it was not an easy task to take care of many African converts joining the new faith. There was need to train the local persons for ministerial work in order for them to proclaim the word of God, administer the Holy sacraments and offer other pastoral services like counseling, visiting and praying for the sick among other important duties.

Many protestant churches in Africa called pastors from among the church members who indicated gifts for this service and share devotion to the Lord. From the very beginning of the formation of the church, believers were encouraged to bring the message of salvation through faith in Jesus Christ to their fellowship. Native workers were asked to proclaim the Gospel even though they had only a limited formal education. The growth of the church has been effected through both spontaneous and structured efforts.²

¹ John Baur, *2000 years of Christianity in Africa: An African History 62-1992*(Nairobi:Paulines.Publication, 1994), 97.

² Peter Falk, *The Growth of the Church in Africa: Contemporary Evangelical Perspectives* (Michigan: Zondervan Publishing House, 1976), 440-441.

Those who were called by the church to train for ministry were required to have basic knowledge in formal education. In circumstances where some regions could not present persons with the above requirements and if there was a dire need of the pastors' services, Church administration organized for the ordination of persons who exhibited qualities and gifts of servant-hood to minister to the flock. Falk expresses that,

Although the policy of choosing church leaders from among the members has generally been entirely in harmony with this policy, Pastoral candidates were expected to manifest intellectual, social and spiritual qualifications as judged by western standards in order to qualify to serve as pastors. Consequently only a relatively few men have been ordained.....this new policy has further limited the call of pastors, because of this tendency, men who have secondary or university training tend to withdraw from Christian service. Churches looked for persons who had spiritual and natural leadership gifts.³

With these considerations, the Church was able to identify men who trained for Pastoral work. Pastoral work is key for the life, growth and development of the body of Christ- the Church.

Validity of the office of ministry

There exists sufficient evidence from the Bible that reveal the validity of the office of ministry in the early church. The Bible shows that Jesus after ascending to heaven sent the Holy Spirit as He promised to his disciples. This advent of the Holy Spirit added a new dimension to human life. However, in addition to the gift of the Holy Spirit (acts 2:38) to every believer, Christ also gave gifted men and women to his flock. "...and He gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph.4:11).⁴ Their efficacy first depends on the

³Ibid., 441.

⁴James, Lee Beall, and Marjorie Barber, *Your Pastor, Your Shepherd*, (Plainfield, New Jersey: Lagos International, 1977), 5.

infallible word of God and secondly those who manage them. Persons entrusted with the responsibility to administer the church programmes must exhibit a high degree of competence and skill. Enough church workers are requisite for effective performance of Programmes designed for the faithful.

New and challenging educational ministries, as well as established programs lead the Church toward enlarged Gospel witness.⁵ Well-prepared and dedicated workers of Christ Jesus ought to administer programmes offered by any church. Effective administration of the same provides opportunities that honour the Lord's command, provides mission outreach, and builds the Church of Christ and leadership making sure that the church's tradition is preserved.

Call to ministry

Those called and installed to this office must meet certain conditions for effective execution of the divine task. These requisites include; the inward self-examination regarding the call, consulting with fellow Christians about their perceptions related to the candidate's potential, capability and gift that makes one be suitable for minister. Persons who did examine their inward call and accepted the outcome of other Christians concerning their call would join ministry upon receiving confirmation from the Church. Experience shows that those who had made premature or timid commitment to holy office lived to regret in their lives for taking such delicate decisions lightly.

From the early beginnings of Christianity to the present day, church leaders have grappled to develop a criterion to guide in identifying persons suitable for ministry. Thomas writes,

⁵Donald J. Trouton, *Church Educational Ministries: Programs which Fulfill Church Objectives* (Wheaton Illinois 60187: Evangelical Teacher Training Association, 1980), 5.

By tradition, the candidate should have reached canonical age, which for presbyters was fixed by the council of Neo-Caesarea in 314 as thirty years. Later reduced in the Roman tradition to twenty five and in some traditions to twenty requiring educational experience ... Inward sense of calling ... have personal gifts for ministry ... Should be in good health ... have the capacity to preach and teach Christian doctrine in good conscience, accountable to scripture and tradition.⁶

One of the reasons why the church leaders had to put this criterion in place was to protect the Christian community from teachers of heresy. Teachers not called to work under the guidance of the divine word. The church believed that God called qualified persons to serve in that capacity.

The prevailing assumption is that God would not call a person into ministry who was not fit for it. Who by health, physical abilities, psychological soundness or capacity for communication could not possibly carry out effectively the proper duties of the office.⁷

The candidate for pastoral office was required to exhibit a high degree of intellectual capability. This would assist them do ministry effectively. Such workers were required to maintain a balance between administration and teaching in the church.

Theoretical framework

The theoretical framework for this study was derived from the human capital theory articulated by Gary. S. Becker in 1962. He explains that students spend much resource in higher education with intentions to gain economically. Students, sensitivity on economic benefits received in work-related status influence enrolment for any academic programme.⁸ This theory seeks to explain that investment in

⁶Thomas, 1983, quotes NPNF 2nd, vol 14 page 84; Councils of Ephesus 431, and Trullo 692 NPNF 2nd vol 14 page 218 ff; 374 fpage 21-22

⁷Oden, *Pastoral Theology*, 22.

⁸Becker, S. G,ary, *The Journal of Political Economy*, volume 70, issue 5, part2 : Investment in Human Beings (Oct., 1962), 9-49

education is fundamentally motivated by economic opportunities that come with it. The theory does not provide a comprehensive justification to confirm why all people make the most of their resource for education. Lierop gives a different perspective concerning religious Education- a type of education.

The chief purpose of religious education is to bring the individual into direct contact with Jesus Christ and the influence of the Gospel, in such a manner that it will transform the life of the individual into Christian living that is manifested in Christian character and conduct.⁹

Religious Education provides learners with knowledge and skills. It also transforms their attitudes and makes them to respond to issues affecting them and others in society. This confirms that education is not for economic benefit only; there are other pertinent reasons why people invest in education.

The human capital theory is relevant for the study for the reason that education pays. Remuneration is an economic factor; therefore, workers paid poorly get demotivated. People who invest in education expect to gain economically. Educated persons in society secure lucrative jobs. If someone realizes that the type of educational programme he intends to pursue will not give good returns in future, there are possibilities of not investing in it thus affecting enrollment for that particular programme. It is against this background that this study sought to examine socio-economic factors influencing enrolment for pastoral training at NLC.

Pastoral training at Neema Lutheran College.

The Evangelical Lutheran Church in Kenya as it is known today started to operate in Kenya in 1948. The church had to establish a Bible college for the reason that there was need to have trained clergy to minister to the people who were being converted to

⁹ Peter van Lierop, *Christian Education: Principles and Practice*, (Nairobi CCEA, 1982), 19.

the faith. In 1957, the first Bible College was opened up at Matongo- Kisii. The institution was upgraded and started to train pastors for the Church. Rev.Otete was very influential in the early efforts to transform Matongo Bible School into a full scale Theological College, which happened in 1978 when Matongo Lutheran Theological College came into existence.¹⁰ Some of the Christians who demonstrated the desire to join training for ministry, did not have the minimum academic qualifications to enable them pursue theological studies. Training for pastoral work required that one possessed a certificate or certificates in academics attained through receiving formal education. It was mandatory for the candidate to know how to read and write.

The position as at that time was that many children did not have these qualifications because parents preferred using them in doing traditional family works to attending schools for studies. They did not see the value of taking their children to school. Those who finished standard eight and wanted to train for ministry in the Church stood a good chance of securing an opportunity in theological colleges. Due to the required qualifications and transportation expenses, very few people secured opportunities for training. When Kenyan students studied at Makumira, LCK was in general permitted only to send one or two candidates- but ELCK wanted to train more pastors.¹¹

When MLTC started to offer a certificate in pastoral education in 1978, the number of those who enrolled for the course was not big as compared to that of the years that followed. The first class had eight students.¹² In the following intakes, the number started to increase. There was a dire need for more pastors because of the

¹⁰ Rune Imberg, *A door opened by the Lord: The History of The Evangelical Lutheran Church in Kenya*. (Nairobi:Acme Press Kenya Limited, 2008), 147.

¹¹Imberg, *A door opened*, 147.

¹² The number of students who joined MLTC and graduated in 1982 after completing their Studies with a general certificate in theology see the "*Habari Njema*" newsletter 1/1982 pg 8.

many parishes, congregations, and church educational programmes that were established. Today, the Evangelical Lutheran church in Kenya trains most of her church workers at Neema Lutheran College.

Pastors, who want to be affective in their work, have to identify things that deter the progress of the Gospel. Such individuals provide opinions about the kind of programmes they consider most significant in ministry. They are, also well placed to provide general information related to pastoral training. ELCK and her leadership that have constantly provided the college with students since its inception can also provide information regarding enrolment. It is therefore essential to involve persons who have considerable knowledge on the subject of study to help unearth the underlying causes of the problem at stake.

The evangelical Lutheran church has made an incredible investment in the establishment of Neema Lutheran College (formally Matongo Lutheran Theological College and Matongo Lutheran Teachers' Training College) with a view to providing opportunities for qualified and interested Kenyan and non-Kenyan citizens to receive knowledge and skills to be able to serve humanity in different capacities. The Church is growing numerically and subsequently more parishes are being established¹³. There is therefore need for the church to continue training more people for pastoral work. Low student enrolment for any academic programme negatively affects an institution and any related organizations' operation in-terms of service delivery and continuity. Ordinarily, the number of ministers, and the level of their training, is critical to the growth of the church. In this respect, minimizing factors that adversely affect enrolment for pastoral programme is a worthwhile undertaking.

¹³For data on the development of the church see appendix E

Statement of the problem

In spite of the phenomenal increases in enrolments at NLC for pastoral programme since its inauguration in 1978, it is apparent that beginning 2005, there has been a continuous recognized trend of low enrolment for pastoral programme at NLC and that low enrolment has continued to increase with the years.

Table 1.1. Data on enrolment for different years

Year	1978	1986	1993	1995	2001	2009	2010	2013	2015
enrolment	08	10	22	23	12	9	12	6	4

Source: The College registrar's office, 2016.

From a high enrolment of about 22 students in 1993 for pastoral training, Neema Lutheran College is today struggling to reach 5 student enrolment digit. In view of this discrepancy, it is important to find out why there exists persistent trend of low enrolment for pastoral programme at Neema Lutheran College with a view to providing effective policy interventions to prevent further declines in enrolment.

The purpose of the study

The purpose of the study was to examine the socio-economic factors influencing low enrolment for pastoral programme at Neema Lutheran College.

Research questions

The study was guided by the following questions:

1. What are the socio-economic factors influencing low enrolment for Pastoral programme at Neema Lutheran College?

2. How do socio-economic factors influence low enrolment for Pastoral programme at Neema Lutheran College?
3. What appropriate mechanisms does the Church need to institute to minimize possible socio-economic factors influencing low enrolment for pastoral programme at Neema Lutheran College?

Significance of the study

Understanding the socio-economic factors that affect enrolment is essential for instituting workable strategies for stabilizing and increasing enrolment at NLC. This study would serve as a valuable resource for the college-NLC, the Church-ELCK, theological Students, and Pastors working in the Lord's vineyard, other institutions and persons interested with research work on the subject of study. The researcher hoped that the findings of the work would provide new ways of looking at Pastoral training as an important institution of the church.

Any information given regarding the subject of study would help shed more light on how best pastoral training could be conducted in the Church. Consequently, programmes offered by the same could be manned efficiently enhancing their performance. Developing policies for admissions into the programme and strategizing on ways of promoting the performance of church ministries was requisite for its future feasibility.

Assumptions

1. The study assumed that Neema Lutheran College and the church ELCK had put in place mechanisms to help overcome socio-economic factors influencing low enrolment.
2. The study assumed that respondents would work in partnership with him and present salient information that would aid in the completion of the research.
3. The study also assumed that, the instruments for data collection would reach the sampled population.

Scope

Neema Lutheran College trains different persons for different disciplines. The college offers Primary Teachers' certificate, Early Child Development, Diakonia Course among other programs. The research dealt with one programme-pastoral programme, which was affected negatively in terms of enrolment.

The church has other institutions offering special ordination programme for those desiring to be pastors. However, the research was conducted within the Evangelical Lutheran Church in Kenya and more distinctively Neema Lutheran College -Matongo.

Limitations

This was the researcher's first attempt to conduct research work on the subject of study. Doing research in an area for the first time may create snags especially if the resources with relevant information on the subject are not readily available.

Information used was classified therefore assessing it would be not easy.

Delimitations

The researcher assured respondents of confidentiality of any information provided. The researcher assured respondents that he did not intend to make any economic gain from the research exercise. They were encouraged to present relatable information that facilitated in the completion of the research. The college administrators also willingly availed data that was used in the research work

Definition of Terms

Enrolment: Enrolment refers to become or make somebody a member or group, a student in a course, to register.¹⁴ In this study, enrolment was used to denote the number of persons registering for the pastoral programme at Neema Lutheran College.

Pastor: The title pastor, the person to hold pastoral office reflects the functions of Jesus Christ as shepherd of the flock. A pastor in the Evangelical Lutheran Church in Kenya is a person who has been ordained in the evangelistic ministry...¹⁵ Men called by the Church to carry out pastoral ministry in ELCK.

Church: Church literally means a building used for public Christian worship.¹⁶ For the purpose of this study, the researcher adopted the definition of the word church as outlined in the Augsburg confession, properly speaking the church is the assembly of saints and true believers.¹⁷

Church in Lutheran circles is used to imply all faithful members of the Evangelical Lutheran Church in Kenya.

¹⁴A. S Horby, *Oxford Advanced Learners Dictionary 5th ed.* (Oxford: Oxford University Press, 2000), 384.

¹⁵The Constitution of the Evangelical Lutheran Church in Kenya, Nairobi: 2006, 5.

¹⁶Rune, 2000, 197.

¹⁷Leif, Crane, *The Augsburg Confession: A Commentary* (Minneapolis: Augsburg Publishing House, 1987), 99.

Evangelical Lutheran Church in Kenya- ELCK is a Christian society operating in Kenya. The church ...exists to proclaim the gospel of Jesus Christ through the proper administration of the sacraments, providing the confessional Lutheran teachings and caring for the well-being of the whole person.¹⁸

Programmes/ Activities: The two words used interchangeably in this study denote Church planned ministries offered to Christians with an aim of nourishing them spiritually and physically so that they grow to attain Christian maturity. Examples of Christian ministries offered in the church include; youth ministry, ministry of the word, ministry of sacraments, children's ministry among others. These ministries in most cases are placed under the management of trained pastors who are usually assisted by appointed or elected qualified personnel.

Summary

The Christian church exists for a reason. Training workers is indispensable for the effectiveness of any local church. Fresh and demanding educational ministries, as well as developed programs, guide the church in her venture toward enlarged gospel proclamation. The Evangelical Lutheran Church in Kenya has to train her workers for ministerial responsibilities. Impressively, she has been conducting this since 1950s. In the present day, NLC trains workers for the church- ELCK and sister Churches in Africa. In the subsequent Chapter, information pertaining to pastoral training was discussed with a view to shedding more light on the subject as had developed through centuries in Christendo

¹⁸ The Constitution of the Evangelical Lutheran Church in Kenya, Nairobi: 2006, 7.

CHAPTER 2. Literature Review

Introduction

This chapter provides a review of the related literature. It helps shade more light on the subject of research related to what others have articulated on the same. The literature review is substantive in nature. Therefore, it deals with pertinent issues like; socio- economic factors influencing enrolment, curriculum development in theological colleges, the relationship between church and theological colleges, Challenges ministers face in training and after training and the duty of the church leadership in creating a favourable environment for smooth running of church related programmes among others.

Many scholars have presented various factors that influence enrollment for programmes in various academic institutions. These include; educational, economic, political, cultural and social among others. In this section, the researcher intended to exclusively explore how socio-economic factors influence enrolment for pastoral programme. These included; home related factors, Parental income/level of education. Local/ church community and parents' perception on pastoral training, factors that influence enrolment for pastoral studies.

Necessity for education

The Christian church exists for a purpose; proclamation of the Gospel message to all nations. Well-prepared and dedicated disciples of our Lord Jesus are necessary for the efficient management of the Lord's great commission and any other Church developed programmes. Church education is essential to the effectiveness of the local

church. New and challenging educational ministries, as well as established programs, lead the church toward enlarged gospel witness.¹⁹

It is the church's obligation to train workers to manage the educational programs appropriately. Trainees require discipline of behaviour, mind and character. Therefore, the church must continue to train persons and by doing so, she is responding positively to the Lord's command as written in Matthew 28:19-20. Our Lord Jesus taught people publicly and privately setting a good example the church needed to emulate. Before and after His ascension to heaven, His disciples indeed did continue proclaiming the God News to all people teaching and baptizing them.

We acknowledge the fact that education is still our challenge, and Christian nurture is the responsibility of the entire church not just for those who hold actual classroom duties only. God's people need the Gospel message, which creates faith in Jesus Christ. The church has to utilize every opportunity through to present Jesus to the world. All believers have the responsibility to proclaim the Gospel to all people. However, the church must continue to train people for ministry. Trained ministers perform other extra tasks for instance safeguarding the purity of the Gospel and administering sacraments.

Need for Theological training

Pastoral formation in seminaries takes different dimensions. Academic formation is as critical as spiritual formation. When seminarians complete their studies, they are expected to utilize what they study in the field. Kadel writes

The response from participants has been overwhelming favourable and indicative that many pastors are learning new skills and discovering fresh insights concerning the education process. This adds credence to

¹⁹ _____ *Church Educational Ministries: Programs Which Fulfil Church Objectives* (Wheaton, Illinois 60187: ETTA, 1980),13

the assumption that earlier seminary training had been sketchy, uninspiring or inadequate for them.²⁰

Training with a purpose is paramount. What seminarians study in school has to be reproduced in various contexts and applied to help transform society. Adel provides substantial information regarding Seminaries' education. He also explains how such can be developed in the field, and continue to maintain its relevance.

Since education is ongoing growth, involving discovery, experience risk, creativity, emotion failure, question and personal interfacing, it is a long jump from being a proficient philosopher to becoming a guide and fellow pilgrim. Hence, it appears that seminarians must be as concerned with teaching and modelling skills of communicating, facilitating, interpersonal relating and interpreting as they are disseminating knowledge. The what and how need a courtship and eventual marriage in these formative years. The effectiveness of the pastor as a teacher can be initiated or regained through the particularities of experience and context and a period of reflection...²¹

Mugambi and Pelkmann provide a justification why they consider education is important for individuals and society. They further demonstrate in a more specific manner the significance of theological education to humanity but also mention some of the challenges implementers of education grapple with.

Education provides access to more qualified jobs, to social esteem and influential, not just in Africa but also in the international context. The contribution qualified church leaders can make, organizing and motivating their local communities is acknowledged by church development agencies, too. On the other hand, churches in Africa and their overseas partners face fundamental problems relating to the structures, concepts and contents of theological education, curricula degrees, career structure, advanced study, ecumenical networking and last but not least, funding are all causing headaches.²²

²⁰ Thomas E. Kadel, eds, *Growth in Ministry* (Philadelphia: Fortress Press 1980), 107-108

²¹ Ibid.

²² J.N.K. Mugambi and Frank Kuschner-Pelkmann, *Church-State Relations: A Challenge for African Christianity*, (Acton: Nairobi, 2004), 83.

Theological institutions wrestle with numerous challenges as they engage in the training business. Unresolved challenges be they academic, economic social or political for any institution of learning become a great impediment in the implementation of programmes.

Economic factors

Since the inception of Christianity in Africa, training of pastors has been entirely a church's responsibility. In view of the fact that various Christian denominations wanted to accentuate their unique Christian dogmas and maintain their identity, they have constantly trained their workers to observe their system of beliefs strictly and propagate the same to people. The churches established by missionaries did not find difficulties in sponsoring students for pastoral training during those early years. As churches started to grow numerically and spreading to new regions, there was need to train more workers. This meant that churches needed to set aside much funds for training more ministers.

On travelling through the continent of Africa, one cannot but observe that we have expensive theological seminaries and colleges built to separate theological education along denominational lines. Usually the running costs are higher than the income realized through local efforts, and are almost totally covered from overseas support...²³

Many African countries got their independence in 1960's the same time missionary initiated churches were transferring leadership responsibilities to African Christians. The young independent churches started to struggle with numerous challenges ranging from economic, social and political. Training more persons for pastoral work became expensive. The independent African governments were willing

²³Minutes of the meeting of the advisory committee on theological education in Africa. Younde Cameroon march 19 to 25 1983 LWF, pg 8

to provide funds to help children pursue studies in other programmes but not theology.

The continued grave economic situation in Africa represents a tremendous setback to the concerted efforts of the churches to train sufficient numbers for the ordained ministry. Running costs of theological seminaries are often higher than local income. In addition, it is becoming increasingly difficult for the churches to support their ordained clergy and teachers of theology at a reasonable salary level.²⁴

Africa has continued to face hard economic challenges since independence; which have compelled African church leaders to call for expatriates to take up key positions for example teaching in seminaries. In some churches, the numbers of missionaries who offer services to people surpass that of the local church workers. Hence, economic deterioration and failure to train adequate clergy and maintain them financially in the full-time ministry of the church unfortunately perpetuates dependence on manpower and financial support from overseas partners.²⁵ The church in Africa has for long been grappling to stabilize itself financially in vain.

Although many churches especially from the protestant wing are today attaching a lot of importance to the development and training of ministers to serve in different capacities, financial crisis have affected them in their efforts to realize their objectives.

Sponsorship of Theological education

In order to receive government subsidies for their educational programs, governments emphasized the training of teachers and neglected the training of pastors.²⁶ The independent churches had a duty to develop ways of collecting funds locally to sponsor pastoral students.

²⁴LWF, *Minutes*, 4

²⁵*Ibid.*, 4-5

²⁶Falk, *The Growth of the Church*, 442.

Although some Church leaders encouraged Christians to raise funds towards meeting students' school fees, some of them continued to receive financial support from missionary sponsors, although every time supporting missions continued to reduce the funds by certain percentages. It was presumed that these would help local churches stand on their own financially. Some colleges were forced to introduce cost sharing therefore, students who enrolled for pastoral programme were required to pay some fees. The cost-sharing system the colleges introduced was confined to school stationery, textbooks, instructional materials and other equipment. The introduction of these unexpected levies was consistent with the gradual decline in enrolment between 1970 and today. The introduction of cost-sharing and later on school fees placed a substantial financial load on students and sponsors.

Increasing enrollment rates in the cost of training men in the convectional residence programme has limited the number of people who train for pastoral ministry. The method of training is becoming increasingly expensive and difficult for churches to support. Therefore, whereas the number of congregations is increasing, the number of students the congregations are able to send and support is decreasing, specially the older men with large families.²⁷ Training men who have extra family responsibilities back at home to take care of is not easy. Training for pastoral work becomes costly considering the remuneration pastors receive in some churches.

Social factors

Social factors mainly in this study were perceived through parents' strong interest in sending their children to school, the parents' frame of mind and attitude towards enrollment in education especially for theological education. Parent's level of

²⁷Ibid., 442.

education is important for their children's educational support. Parents who are poorly educated generally do not value education. It becomes more intricate when the same parents experience economic difficulty. While these parents strive to give the best education to their children, they tend to give priority to pressing basic needs the families need more for example; food, shelter, health among others. Those who get an opportunity to send their children to school want them to do courses that are marketable.

Falk confirms this fact by writing that, "...people wanted their children to study in programs that would lead them to a good remuneration rather than prepare them for pastoral."²⁸ Generally, parents who have good education understand the significance of education more than uneducated ones. Consequently, they are able to support their children advance holistically in society.

Family conditions of prospective candidates for theological training

Another factor that has affected enrolment for Pastoral training in theological colleges is the type of prospective candidates for training. As indicated above African governments were willing to provide subsidies to students who pursued programmes like education, medicine, Agriculture and others but not theology. Mature persons who had served in the field as evangelists in many churches stood a better place to join theological institutions for training. Some of these persons had families to take care of. Leaving family members and join College for theological studies was not an easy decision to make. Thus, the churches continued to experience shortage of qualified leaders. Falk writes,

The training of church leaders has been somewhat limited because many old men who are serving the church in one capacity or the

²⁸Ibid.

another have been unable or unwilling to leave their home. Since few older men are volunteering for the pastoral ministry, younger men with less experience are sent to the theological schools for training.²⁹

It becomes difficult for colleges to register big numbers of those desiring to train if many of them are of mature age with families' responsibilities. These bar them from becoming students. Churches that sent young men for theological training had to look for ways of taking care of them after completing studies.

Some of the younger men complete their training; some congregations are not willing to accept them for leadership positions. Some men who have received pastoral training in a residence program in a city during the last decades are having difficulties in adjusting to the rural, less developed areas and to the meager remuneration offered by the congregations. Some men seek employment in addition to the pastoral ministry in order to supplement their income. This limits the time they are able to devote to the pastoral the ministry.³⁰

This has affected many persons who desire to become ministers in churches even today.

Respect for pastoral vocation

Education has contributed significantly in the development of African continent. Persons who received education in mission-established schools worked as administrators in their respective countries. Most church agencies serving in Africa have considered education a means of evangelization. Through the systematic teaching of the Scriptures, the pupils could gain significant knowledge of the biblical message. Persons who finished studies from colleges were observed in ministries and government departments where they earned good salaries.

Today those who graduate from theological institutions depend on the offerings given by Christians. Sometimes Churches are not able to pay their pastor and exorbitant prices for basic commodities prevail. Some pastors are forced to multi-

²⁹Falk, *The Growth of the Church*, 442.

³⁰Ibid., 442.

task for survival and this denies them sufficient time to minister to the faithful. It is unfair and frustrating to maintain the old unfortunate mission mentality that a pastor can always manage with small salary. As a result of this, some members of the clergy, especially those who have attained a good level of education with the help of church scholarships, have become frustrated that they have opted for well paid government works instead of remaining in the full-time ministry of the church. It is true that a person will invest in education with anticipation that one day he/she will fend for himself and probably take care of their parents in old age. This objective and many others motivate parents to take children to school.

An educated person brings prestige to the parents and the entire family. The family members comfortably associate with such persons. This is what was expected of those who trained to be pastors. Society had high expectations that such persons upon completion of their training and receiving church placement would take care of their families and the extended family members. This was not the case in the church.

Some churches emphasized the training of church leaders and also of teachers for the educational ministry. However, they were the exception rather than the rule. The training of teachers was necessary if the churches were to receive the government subsidies for church schools. Consequently, many churches gave priority to teacher training. Relatively few men were trained for the Christian ministry especially on the university level of theological training. In 1965, the protestant churches had very few men with degrees in theology.³¹

The trend persists even today that those training for ministry are very few. The African governments are not willing to support financially those with the desire to train for pastoral work. Falk observes that,

The respect for the pastoral vocation also decreased because of the low remuneration pastors received in comparison to the teachers, secretaries, accountants, and other office personnel. People tend to

³¹Falk, *The Growth of the Church*, 443-444.

respect a person according to the salary he receives, the clothes he wears, and the car he drives.³²

Socially people tend to disregard those who work as ministers in various churches. Many people look down upon them. Even today, financially many pastors are unstable. Consequently, many are not able to meet their daily needs. This discourages those with the desire to become church ministers.

Training and Training Institutions

A survey of the history of the early church and that of the reformation period, confirm that those who trained for pastoral work were required to possess the best education, which enabled them to get the best training. When missionaries started to train persons with the desire of ministry, they realized that some did not meet the academic qualifications considered necessary. Because of the need to train more people for ministry, they had to look for those with minimum basic education and train them for the work.

The colonial governments supported the church by providing subsidies for training of teachers not pastors so that, an emphasis of who were to be trained was put on teaching. The number of those who desired to join pastoral training started to decrease due to lack of sponsorship. There was no motivation because pastoral training had become extremely expensive. Pastors compared to other professionals working in government sector were paid poorly. In relation to this, Peter gives another proposal to show why the Christian Church is experiencing many challenges.

The growth of and development of congregations and Christian groups have been retarded because of lack of qualified leaders... The training of church leaders has been somewhat limited because many older people who are serving the church in one capacity or another have

³²Ibid., 442.

been unable or unwilling to leave their places of service and their homes to go to a distant place for several years of training.³³

This has greatly affected the progress of church activities. Different churches in Africa developed different methods of training persons for ministry. Some churches chose persons from their congregations and trained them for ministry. After completion of their training, they were posted to work in their home settings. In such situations, they could interact and relate with people with whom they shared the same culture. Some churches would call persons and train them for ministry and upon ordination send them whenever the church wished. Other churches trained ministers to do ministry in cross-cultural settings.

Institutions that were developed in Africa by missionaries had specific functions to play... The Bible school and Theological training has generally been to train church workers.³⁴ Many church bodies in Christendom sometimes grapple with hard problems because the concerned leaders lack the good will, vision and focus for training people for ministry. Training helps people carry out tasks that God has given them and to which they are called. This requires understanding wherever they are in terms of their experience, knowledge and skills so that the training will move them on in their development.³⁵ However, it is also essential to understand even as the church works to train to achieve these objectives, there are other issues that must be taken into account in the process of training in order to produce well- rounded workers for the church. Developing people's ability to understand their ministry and service is vital. Therefore maintaining the relationship of all these with the church trained persons will enable them to act as agents of transformation in society

³³ Falk, *The Growth of the Church*, 442.

³⁴ Falk, *The Growth of the Church*, 444.

³⁵ Anton Baumohl, *Grow Your Own Leaders: A practical Guide to Training in the Local Church* (London: Scripture union, 1987) , 41-42

Role of seminary in pastoral formation

Pastoral students work hard to exhibit actions and character that befit the office. The professors labor to shape the academic and spiritual life of the seminarians. Professors ought to remember that as they perform their mandate in transforming the students this person "... Preparing for ordained ministry is affected by vocational stereotypes not only about actions, but also about feelings."³⁶ Guiding the seminarian to exercise control is paramount.

In the seminaries, it is evident that seminarians are exposed to right and wrong emotional expression. When one finds himself in such a situation, he feels excited. Much of what such persons pass through is learned mostly through his friends. Professors should learn to guide seminarians to overcome such expressions and feelings that affect them. Some, if not well-taken care of express resentment or hopelessness. Any slightest mistakes made by seminarians make them feel upset and unfit for the calling. They should be helped to meet their expectations, which include, living according to their call therefore conforming to the vocational image.

A seminary faculty can suite unintentionally adds to the problems of persons... Seminary professors are persons too. Their very strengths can be their weakness the person who chooses to spend years in preparation for ministry, and then additional years in graduate study in order to be qualified to teach in theological school has to have certain gifts. One of these is an analytical mind... unless a theological faculty person has made more than an intellectual effort to integrate feelings and faith he or she may not recognize the struggles seminarians often have with their feelings.³⁷

Seminarians should be challenged to understand the place of their emotions as related to their call to be ministers. Therefore, as much as professors endeavor to transform seminarians' academic life, they should help them also control their

³⁶ Gary L. Narbaugh, *Pastor as Person* (Minneapolis: Augsburg Publishing House, 1984), 86.

³⁷ Gary, *Pastor as Person*, 88.

emotions especially in situations where they feel they do not live to the expectations of the college rules and the requirements of the ministry.

Pastoral ministry done from a Lutheran perspective

The call one receives for ministry comes from God through his church- the faithful. God calls those He wishes to work for His flock through the church. The office to which persons are called comprises of several titles as reflected in the Bible. They include; pastor, elder, teacher among others. To Luther, pastors, preacher and minister denote the same person or office (SA ii III 1; cf. his practice in the SC and LC and also the usage in FC). Pastor and minister are often classified with Bishops and always bear that title (AC XXVII.3; XXVIII.38.³⁸ The Bible explains that teaching exists as an office into which persons are also called to minister. Luther did not draw a line between pastor and teacher. His exposition illustrates how they play similar functions. Therefore, a pastor could function as a teacher to the flock. Meanwhile he works as a shepherd; teaching is part of his role as a minister. The term teacher, which according to Luther could also be used for pastor, had its significance.

And it is this term which brings the minister (the term used most often) back to office, namely “ministry of teaching the gospel and administering the sacraments (ACV) and to the mission of the church (Note the consistent introductory formula of AC, “Our church teach and of the FC , “ we believe, teach and confess”) The burden of the ministry is to teach. Oversight, rule, ministry, pastoring, leading the various duties inherent in the ministry are all realized through the teaching of Gospel.³⁹

The works of Luther and our Lutheran dogmaticians are replete with references to teacher/disciple; preacher/hearer; pastor/ sheep flock; minister/ people. This is further

³⁸ John A. Maxfield, *Church and Ministry Today: Three Confessional Lutheran essays*, (Missouri: Luther Academy Publishers 2001), 11. “SC” and “LC” mean Small Catechism and Large Catechism respectively. “FC” is the formula of Concord and “AC” Augsburg Confession. All these form a collection of Lutheran Confessional books.

³⁹ Ibid.

evidence that there is one office of ministry in the church. There is no call but that to the office and function of teacher, either in local churches or in the church at large.⁴⁰

I subscribe to this school of thought as expounded by Luther.

Curriculum Development

Examining the quality of programs an institution offers is necessary. It is also important to study the institution and type of students enrolled in the programs. The programs offered by an institution must be in line with what the learner anticipates to do. The programs' content must help the learner grow to maturity in the area of specialization attaining more knowledge, skills and attitudes. This will equip him with tools to transform society. About the training institutions, Walter thinks that there is a deliberate difference between seminaries and theological schools in terms of purposes the two are developed to accomplish.

Seminary signifies, with intention, an institution of the church whose purpose is to prepare pastors for leadership roles in the lives of constituent congregations. Theological school frequently depicted a learning center highly academic and theoretical in character seminary denoted something more practical. Its reputation was that of being professional functional.⁴¹

The work graduates do after school can confirm the foundation for which an institution exists. In order for an institution to generate persons who are academically sound; able to perform their work with a high sense of professionalism and integrity, it is imperative that such institutions provide opportunities for learners to utilize the academic and spiritual potentials. Upon completion of school, further experiences gained in the field will help them achieve fullest self-realization and derive joy and

⁴⁰Maxfield, *Church and Ministry Today*, 11-12

⁴¹Walter R. Wietzke, *In League with the Future: The people of God in Ministry*, (Minneapolis: Augsburg Publishing House 1980), 49.

satisfaction from their jobs. Christian living and ministering to individual persons should take center stage in the formulation of curriculums to be used in both institutions.

Qualities of an effective curriculum

Educational activities offered by an institution reflect the kind of persons training in the institution, and the work they would do after finishing their studies. Institutions must at all times revisit their purpose in the processes of formulating curriculums, what kind of professionals are they training and for what purposes are they training them? Curriculum developers ought to consider the methods, resources and other facilities needed to carry out the task of training. Curriculum developers who take into account several theories and standards in their work will not fail to remember the aspect of its practicability especially in the field.

Curriculum developers have expressed various theories and standards to be considered in the development of curriculums. Lierop in his work outlines some of these theories which include; discipline, knowledge, the experiences of the learner, the child centered and the full development of the individual.⁴² Another key principle theological institutions need to consider in curriculum formulation is this that,

It provides guidance in community outreach... the great influence the community has on the individual... The curriculum will interpret the fact of the present day society. The needs of the community and the nation should be brought to the attention of all the learners and consider the place of the Christian in such a situation. The curriculum should make clear what the Christian goals of the society are to be present practical ways to face community problems. It will consider various possibilities of making the community more Christian taking into account all the problems.⁴³

⁴² Peter Von Lierop, *Christian Education: Principles and Practice* (Nairobi: CCEA 1992), 81. The stated theories in this work are expounded by the author. A different style of ordering them herein has been adopted, see original source for more information on the same.

⁴³ Ibid.,85.

Those who train will ultimately work for God's people. They must understand the kind of the society they will work in. If a theological or seminary offers programs that are knowledge oriented and avoid considering the practical dimension of the same, graduates will find difficulties utilizing what is learnt in the field. The world is ever dynamic. Curriculums must be dynamic to maintain their relevance in society. A workable curriculum is necessary for developing effective Pastoral candidates.

Curriculum must be all-inclusive. Those who join a seminary or theological institution must find their place in the curriculum. The chief purpose to train for pastoral vocation is to preach, teach and administer sacraments. The curriculum should exhibit theological integrity. To place curriculum in a theological setting is to furnish the curriculum with a revelatory background and a theological direction, which support a communication between God and man.⁴⁴ A good curriculum will genuinely be concerned with issues like; content, time, the learners level among others. All these are directly related to the educational integrity of the curriculum. Training implies transformation; transformation of persons to be used in transforming others. Curriculum must minister to the individual in the light of his experience, his present need and interest, his maturity and aptitude and his physical and social environment.⁴⁵

The association of church and theological college

It is necessary that the church and college(s) live in a cordial dependent relationship. One thing is certain; seminaries are not just retreat centers for theological pedants. They are training centers to train pastors for leadership roles in

⁴⁴ A. Etwood Sanner of A.F Harper eds, *Exploring Christian Education*(Kansas city, Missouri: BeachHill Press, 1978), 165

⁴⁵Sanner and Harper, *Exploring Christian Education*, 166.

congregations.⁴⁶ Theological institutions are important in the advancement of the church activities. A growing church depends much on her institutions for the provision of workers. The crumbling of seminaries or theological institutions demonstrates the failure of the church to respond actively to the great commission. In other words if the church is experiencing difficult moments, the college will definitely be affected. Therefore, theological institutions of the church must be cognizant of the fact that they exist with a purpose and does the church. A theological institution that is not aware of its subsidiary role will definitely not be able to achieve her goals. For that reason, the church is the seminary's mother not her master as part of the whole ministering community, seminaries share the priestly function of bringing solace and healing giving guidance and support and encouragement. Nevertheless, there is also a prophetic role. They sharpen and pronounce publicly the whole counsel of God, judgment and grace. If the church moves on a dubious course or rejects to engage on a most proper one, then the seminaries not only should speak, they must speak.⁴⁷

Any church body that establishes a theological college, seminary or convent with the intention of training workers, must work determinedly to ensure that the set objectives are realized- that is, sending persons for training and posting them to work for people.

Theological education: other challenges

⁴⁶Wietzke, *In League with the Future*, 50.

⁴⁷*Ibid.*, 53.

The missionary education introduced has transformed the African people a great deal. Notwithstanding adverse effects on the Africans, its benefits are numerous. Any attempt to refute this is work in futility.

Of course, the positive results of western education are evident everywhere in contemporary Africa- the quality of life in terms of health, shelter, awareness of a greater world and the benefits of literacy to name just a few aspects, which have made significant improvements in general.⁴⁸

Missionaries considered Africans as tabula rasa as far as possession of theological knowledge was concerned and so it was for other disciplines, for example philosophy and culture. They established Bible schools and theological colleges to train the locals for ministry. Those who enrolled for the programmes were recruited to work in their churches upon successful completion of studies.

The independent African governments took up the responsibility of running schools developed by missionaries. These governments did not highly regard Theological education. Churches continued to offer theological education to pastoral candidates. Persons who desired to train in these institutions were encouraged to do so voluntarily. They were always prepared to work voluntarily for God's people. The work did not attract many people from the onset. Waruta and Kinoti assert that,

The entry requirements are low placing emphasis on vocation rather than on intellectual ability people with mediocre intellect therefore have found and are still finding their way out into the ministry of the church. This situation confirms the often-expressed notion that only second-rate persons and those who could not quite make it for more jobs that are prestigious enter the Christian ordained ministry the result is poor church leadership.⁴⁹

⁴⁸ A. Nasimiya- Wasike & D.W. Warutaeds, *Mission in African Christianity: Critical Essays in Missiology* (Nairobi: Uzima Press 1993), 116-117.

⁴⁹ Douglas W. Waruta and Hannah W. Kinotieds, *Pastoral care in African Christianity: Challenging Essays in Pastoral Theology* (Nairobi: Acton Publishers, 2000), 17-18.

This has been the traditional practice for many churches. Today these churches are encouraging available young and intellectually talented persons to train for pastoral work.

The government caused a lot of damage for not sponsoring theological education. The work to train pastors was entirely a church's affair. Besides this, churches did not remunerate workers well and for that reason, they were demoralized. This tradition of churches paying poorly their ministers has persisted for long. Those who attained good grades in high schools and wanted to join ministry feared to enroll for theological programmes because of the poor living conditions they observed among their pastors. They opted for other jobs that were better paying. Persons who took up pastoral vocation without thinking seriously about it ended up offering poor leadership to the faithful.

Another question colleges grapple with relate to programmes and courses, Waruta and Kinoti write,

The course offered cover the traditional subjects of the Bible (Old Testament and the respective Biblical languages) pastoral studies (homiletics, missiology counseling and so on) and theology..... The method of teaching these courses places too much emphasis on book learning; it tends not to encourage a critical appraisal of the Bible.⁵⁰

Theological institutions of that time offered education that had those characteristics. However, with the introduction of higher institutions of learning which train people for ministry, new methods of teaching have been adopted to meet the needs of the learners and society.

Traditional courses and methods of teaching are significant even today but there is need to use new and relevant courses and methods. An incorporation of the old and new systems of teaching is imperative. Obeng Emmanuel argues that some

⁵⁰Waruta and Kinoti, *Pastoral care in African Christianity*, 18.

theological institutions do not encourage their learners to think critically on pertinent theological issues.

Raising challenging issues during training is not tolerated because critical thinking is believed to be the work of the devil theologians do not appear on reading lists. The clergy then come out of training devoid of a critical approach to their ministry. The training curriculum has not been geared to the African cultural media; hence, the clergy cannot contextualize.⁵¹

Although some colleges practice even today what according to Obeng is wrongly emphasized, many institutions in Africa and particularly Kenya have formulated new methods and approaches of assisting learners to think critically and creatively. They are making efforts to guide them identify their life skills and apply them appropriately in their day-to-day life. It is important for churches to train persons for ministry. These people have to be academically qualified. This enables them grasp theological concepts with ease. Considering time one takes for training is important. Obeng observes that,

many of the institutions offer a two year training programme, others three year study period and some offer a lesser period of study because of the belief that one does not require theological education in order to minister to people; it is the Holy spirit who inspires.....
The Holy spirit works through us and with what we have-intellectually, emotionally and even materially.⁵²

I concur with him on the aspect of academic qualification. It is proper now to say that some institutions keep their students in college for up to five years only to offer them a diploma certificate. Such institutions have not developed good curriculums and a careful observation of courses' content will reflect overlaps and overloads.

⁵¹Ibid.

⁵²Waruta and Kinoti, *Pastoral care in African Christianity*, 36.

The church has a duty to take care of her trained workers. Prospective pastoral students sometimes before they enroll for the programme, first look at how ministers in the field manage their economic life and ministry. If a church discourages “tent making” especially in these hard economic situations, it must work out ways to motivate the workers otherwise people would not want to train for ministry. Those already in ministry may opt for tent making ministry or abandon ministry altogether. It is true that those who have involved themselves in tent making ministry devote much of their time into it and forget to minister to the faithful. Churches that take care of pastors and their families motivate them positively thus making them devote much time and energy in serving the faithful. The work of Bishops should not only be to post, transfer, interdict, or defrock pastors but should also include taking care of the pastor and his family’s welfare. Obeng offers an option in situations where it becomes difficult take care of a pastor. “Although the African church supports full time ministry, it is time that she adopted tent making ministry and inaugurate a training programme for such individuals.”⁵³ This probably may encourage more people to train for ministry.

Progressive education on Theology: Role of church administrators

Theological education is fundamental for any church that desires to achieve her purpose(s) here on earth. Charismatic church leaders guided by the Holy Spirit recognize the necessity to set up theological institutions and provide the basic facilities for training. They also endeavor to nurture seminarians until they graduate and engage in fulltime ministry. Pastors need to be taken care of as they minister to

⁵³Waruta and Kinoti ,*Pastoral care in African Christianity*, 38.

the faithful. Churches that have good educational structures make sure that members follow proper channels to realize their objectives. It is unfortunate that, “There are people who are threatened by progressive theological education. Their lives are built on the assumption that truth has been given, once! Now the task of the believing community is simply to defend it”⁵⁴. Some out of ulterior motives after acquire education, ascend to higher positions in the churches, and start to discourage others from enrolling for pastoral training. Such people want to maintain the status quo. Identifying men fit for training, sourcing for funds, and supporting college workers worries them not. Their inflexibly continue to amass wealth at the expense of the faithful. People desiring to train for ministry get demoralized and this in turn affects adversely enrolment for pastoral training in institutions of learning.

Briefly, to revisit the issue of curriculum, the role of teachers as mentors and leaders of theological students is necessary.

Young men and women entering theological schools and seminaries determined to ‘win the world for Christ’ can in this process find themselves unstrung, overwhelmed by sophisticated teachers and new methods of study. Some never came to grips with basic issues. They quit outright or fade away. Others revert to simplistic patterns of belief and develop Schizoid approaches to theology and life.⁵⁵

It is crucial for teachers to adopt teaching methodologies that are relevant and effective to enable learners grasp the content delivered. Developing teaching methods and approaches is one thing and identifying competent teachers who are able to use the methods effectively is another thing. Schools that have a history of performing poorly academically register very few students. Good performance is key to an institution’s survival. The school must also have modern facilities that will enhance easy learning and therefore promote the educational standards.

⁵⁴Wietzke, *In League with the Future*, 53.

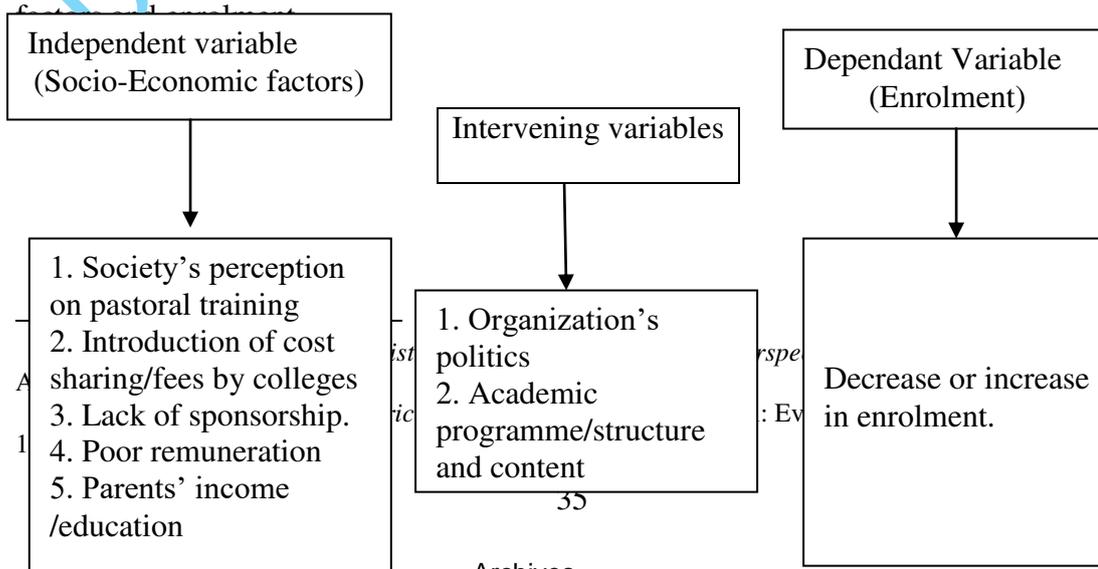
⁵⁵Ibid., 57-58.

Favorable conditions at places of work motivate even those in college. A church that forgets its mission is an ailing church. It lacks vision. It would take a church only two or three generations to go out of existence if it does not evangelize⁵⁶. All Christians are called to evangelize the world. Trained ministers have extra responsibility of ensuring that this is done according to Christ’s command. Providing a conducive environment for church activities to take place is essential but too often, this is not the case

In many churches, there is inadequate worship... Absence of worship is in many cases tied to lack of spiritual vitality among both pastors and elders who lead the service... Church leadership is frequently corrupt. There is a power craze in the churches with political style campaigns and struggles for leadership. They became authoritative, once a ruling is made, no one can challenge it.⁵⁷

Any church leadership that does not see the need to train more persons for ministry lacks vision. The Lord commanded that the Gospel be preached to all Nations and persons be baptized in preparation for the kingdom. The quality of the ministerial service does not of course depend on the officiant but the power inherent in the word. To curb heresy in Christendom, churches need services of trained persons. It is necessary therefore, for the Christian church worldwide to continue training persons for ministerial work.

Figure 2. 1. A conceptual framework for the relationship between socio-economic





In the conceptual framework, the independent variables are characterized by Poor remuneration for pastors, college's introduction of cost sharing, Church's unwillingness to sponsor students to train for the programme, society's perception on pastoral work and poor marketing strategies. These activities are considered to directly influence enrolment. The dependant variable (Enrolment) is characterized by; increase or decrease in numbers of those registering for the programme. Besides these, on the list are intervening variables, which act as control variables. Mugenda asserts that,

When intervening variables are used as control variables one must establish a dominant direction of influence. The sequence of the relationship is that the independent variable influences the intervening variable and the intervening variable influences the dependent variable.⁵⁸

The existing relationship may be modified by the organization's politics and the programme's structure.

Summary

Pastoral training in Christendom is a practice that has lived for many years. For the Christian Church to take care of her faithful spiritually and physically, she must continue training more workers to do these works. Efficient workers need proper training. Any Christian church that has established a Bible school, Theological College or Seminary has a duty to make sure that these institutions are managed well.

⁵⁸Mugenda, *Social Science Research*, 121.

One of their responsibilities is to provide people to these institutions to train. These men and women will eventually work for the Church. Therefore, any actions that may affect negatively training of workers must be reduced as much as possible to allow many persons to enroll for the programme. The next chapter dealt with the methods used to conduct the research.

CHAPTER 3. Research Design and Methodology

Introduction

This chapter consists of the research methodology. It includes a description of the research design, sampling techniques, instrumentation and data analysis techniques.⁵⁹ Several other subthemes are developed from these items as indicated above at every stage to describe in a comprehensive manner how the research was conducted.

Research Design

⁵⁹Oso, WillsYuko&DavdOnen, *Writing Research Proposal and Report* (Nairobi: Jomo Kenyatta foundation, 2011), 74.

Any worker needs tools in order to carry out work effectively. The worker must also have the aptitude to help in the facilitation of the same. The tools must be utilized with a high measure of competence and skill of economy. Drawing a strategy of conducting a research is indispensable. It is also important for any researcher to recognize the kind of work he intends to carry out.

Whereas psychological research deals primarily with experimental design and sociological research with surveys, questionnaires, and statistical validation anthropological, research is primarily concerned with observation as a participant in the culture.⁶⁰

With this kind of consideration, one can embark on developing the design from an informed premise. Design...concerns the various things, which should be thought about and kept in mind when carrying out a research project.⁶¹ Nyandemo asserts that,

A research design has two meanings it can be understood as the planning of any scientific research from the first to the last step. In this sense, it is a programme to guide the research in collecting, analyzing and interpreting observed facts. A more specific definition of a research design...relates more directly to the logic of testing hypothesis.⁶²

Frankfurt and Nachmias also define a research design as... the program that guides the investigator in the process of collecting, analyzing and interpreting observations. It allows inferences concerning casual relations and defined the domain of generalizability.⁶³ The researcher adopted Welman and Kruger's description concerning a research design.

It is... the plan according to which we obtain research participants (subjects) and collect information from them. In it we describe what we are going to do with the participants with a view to reaching

⁶⁰ Stephen A. Grunlan and Marvin K. Mayers, *Cultural Anthropology: A Christian Perspective* 2nd ed. (Grand Rapids, Michigan: Zondervan Publishing House, 1988), 235.

⁶¹ Colin Robson, *Real World Research*, 2nd ed. (Malden MA: Blackwell Publishing, 2002), 80.

⁶² Samwel M. Nyandemo, *Research Methodology: Methods And Approaches*, _____ 2007, 49.

⁶³ Chava Frankfurt- Nachmias and David Nachmias, *Research Methods in the Social Sciences*. (London: Hodder Arnold, 2005), 122.

conclusions about the research problem research hypothesis or research question...in the research design, therefore we have to specify the number of groups that should be used... Whether these groups are to be drawn randomly from the population involved or whether they should be drawn randomly and also the assigned randomly...⁶⁴

Being a descriptive study of a society, the research was conducted through descriptive survey research design. Survey research seeks to obtain information that describes the existing phenomena by asking individuals about their perceptions, attitudes, behavior or values. Survey research is therefore a type of descriptive research.⁶⁵ Vyhmeister succinctly writes regarding descriptive research that,

The purpose of descriptive research is to make reality known. As a result, conclusions may be reached and decisions made...in technical language, the purpose of the descriptive research is to: collect detailed factual information that describes existing phenomenon, identify problems or justify conditions and practices...⁶⁶

Oso and Onen in their work who categorically affirm that,

Survey research means, present oriented methodology used to investigate populations by selecting samples that analyze and discover occurrences... provides numeric description of some part of the population...describes and explains events as they are, as they were and as they will be.⁶⁷

The design is convenient to use taking into consideration aspects of finances. Instead of managing the total population, which may be expensive, part of the population is used. This cuts down the expenses of travelling and handling a large population. Besides these, other logistical issues are sorted out easily. It is convenient to use for data collection. Researchers are able to understand the population for study even after selecting a sample to represent the entire population. The researcher

⁶⁴Welman J.C & S. J. Kruger, *Research Methodology for the Business and Administration sciences* (Cape town: Oxford University Press, 2000), 46.

⁶⁵Olive and Abel, *Research Methods: Quantitative and Qualitative*, 165.

⁶⁶Nancy Jean Vyhmeister, *Quality Research Papers, 2nded*, (Grand Rapids Michigan: Zondervan, 2008), 151.

⁶⁷Wills Yuko Oso and David Onen, *General guide: Writing Research proposal and Report* (Nairobi: JKF, 2011), 75.

therefore, hoped that by using this kind of design, respondents would not only give information but would also help in solving the problem.

Population and Target population (accessible population)

According to Welman and Kruger, The population is the study object, which may be individuals, groups, organizations, human products and events, or conditions to which they are exposed.⁶⁸

The target population for this study comprised of all youth and adult ELCK Christians.⁶⁹ Under the positivist paradigm, subjects are sampled from accessible population. The accessible population is that part of the target population, which the researcher can practically reach.⁷⁰ Concerning accessible population, Mugenda and Mugenda write, “It should now be obvious that dealing with all the numbers even of the smaller population would still involve a tremendous amount of time and resources.”⁷¹ There was need to obtain from the accessible population a smaller group that would be represent the entire population.

It could not be possible to collect information especially that related to the subject of the study from all persons in the Church because of the large numbers and their geographical distribution. Therefore, it was prudent to obtain a sample of the population.

Researchers assume that the sample of population for analysis posses exact properties in the exact same proportions as the population from

⁶⁸Welman and Kruger, *Research Methodology for the Business*, 47.

⁶⁹The figure lifted from the ELCK calendar 2014 totals to 120000 Christians. This population comprise of all baptized and confirmed Lutheran members; children, youth and adults. The research will make use of data provided by youth and adults form selected parishes who are perceived to be conversant with the subject of study.

⁷⁰Abel, *Social Science Research*, 182.

⁷¹Mugenda and Mugenda, *Research Methods: Quantitative and Qualitative*, 10.

which it was drawn but in smaller numbers consequently a representative sample is a miniature image or likeness of the population.⁷²

Sampling technique and Sample size

Generally the researcher intended to utilize non- probability sampling and in particular purposive sampling. The fact that non- probability sampling has its disadvantages as expressed herein...that the probability that a given element (unit of analysis) will be included in a non- probability sample cannot be specified...⁷³ does not mean that it is not an effective process of identifying participants for any research.

Welman and Kruger write that,

This is the most important kind of non-probability sampling. Researchers rely on their experience, ingenuity and/or previous research findings...to deliberately obtain units of analysis in such a manner that the sample they obtain may be regarded as being representative of the relevant population.⁷⁴

Mugenda and Mugenda also write that, "Cases of subjects are therefore hand-picked because they are informative or they possess the required characteristics."⁷⁵ The researcher therefore utilized purposive sampling for one significant reason, they are less complicated and more economical (in terms of time and financial expenses) than probability sampling.

Some researchers use purposive sampling as part of multistage sampling procedure. In such cases, purposive sampling is applied to get the location or district, which the units of observation have the required characteristics. Within the selected location or district, random sampling may then be applied to obtain the actual sample of cases.⁷⁶

⁷²Welman and Kruger, *Research Methodology for the Business*, 49.

⁷³Welman & Kruger, *Research Methodology for the Business*, 61.

⁷⁴Ibid., 63.

⁷⁵Mugenda and Mugenda. *Research Methods: Quantitative and Qualitative*, 50.

⁷⁶Ibid.

In that case, the researcher also intended to use purposive more exclusively in identifying parishes that would provide respondents. The researcher would not use all church parishes. However, identifying a few of them would be more convenient for conducting effective research work.

Purposive sampling can sometimes be used to gather information from opinion makers. It is one of the non-mathematical methods, which gives an opportunity to the researcher to determine the sample at his discretion. Therefore, the researcher intended to work with the sampled population because of the typicality especially that of providing focused information. The researcher intended to use some Christians.⁷⁷ He would not use expatriates working in ELCK to respond to the questions developed. Children form a big percentage of the total number of Christians in the Church; however, they did not form part of the respondent group due to their incapacity to respond accurately to the research questions.

Mugenda and Mugenda quoting Gay write that ...for correlational research, 30 cases or more are required; for descriptive studies, ten percent of the accessible population is enough and for experimental studies, at least 30 cases are required per group.⁷⁸ The sample size consisted of a specified population obtained from two-selected cathedral Parishes of ELCK; Itierio and Kisumu. The table below developed from registers (population frames) of the two cathedral parishes shows the total number of persons; Pastor(s) pastoral student(s), other church workers and all other Christians in those selected parishes. These people come from different backgrounds.

Table 3.1: Sample size comprising of Christians from sampled parishes

⁷⁷The church ELCK uses the services of missionary from sister churches from Europe and America. These persons did not form part of sampled group for this study

⁷⁸Mugenda and Mugenda, *Research Methods: Quantitative and Qualitative*, 42.

	Evangelist /helper	Pastors	Deaconess	Youth	Adults	Totals
Kisumu	0	4	1	118	150	273
Itierio	1	2	0	220	466	690
Sample size						963 10%=96

The accessible population was approximately 963 comprising of Cathedral workers youth and adult Christians. Ten percent of the total accessible population was 96. This made the sample size for the study forming a balanced representation of the rest of the target population.

Methods of Data Collection

It is not an easy task to make use of all data collection methods. It is important to note various factors that need to be taken into account when determining what methods to use.⁷⁹ Tools are necessary for collecting data. They play a significant role of acting as intermediary instruments that facilitate the final objective of the research. Collection of data therefore was done by use of Questionnaires.

This method of data collection may possess predisposition but if appropriately utilized, the researcher will be able to collect information relevant to help in the completion of the research and ultimate formulation of generalizations. Other methods for data collection such as interviews generally have several advantages over the questionnaire but this does not make questionnaires invalid tool for data collection. It retains its inimitable advantages. The questionnaires used by the

⁷⁹Samwel M. Nyandemo, *Research Methodology: Methods And Approaches*(_____, 2007), 86.

Parishioners were delivered by hand. Each questionnaire was formulated in such a way that the phrasing were clear and easy to understand.

The choice of this tool was guided by the kind of information to be collected, the aims of the study and the time limit. The purpose of this study was to examine socio-economic factors affecting low enrolment for pastoral programme at NLC, therefore seeking the opinions of the respondents regarding the subject of study was critical. Mugenda says that, "Questionnaires are commonly used to obtain important information about the population each item in the questionnaire is developed to address a specific objective, research question or hypothesis of the study"⁸⁰. The researcher therefore developed questionnaires that contained structured or closed ended questions, that were easier to analyze ... easier to administer ... economical to use in terms of time and money.⁸¹ Questionnaires are convenient to use in collecting data within a very short period. In situations like is the case with ELCK, where the population is large, and one cannot get sufficient time to reach all places, questionnaires come in handy. Alternatively, Information required can be expressed in writing. Some areas that required respondents to provide detailed suggestions regarding the problem of study, the researcher developed questionnaires with open-ended questions.

Data collection Procedure

The researcher's aim from the onset concerning this study was to develop a proposal with a time frame of three months, September- November guided by the supervisor. Once the permission from the institution of study and the relevant authorities to proceed with the actual thesis writing was granted, work of collecting

⁸⁰Mugenda, *Social Science Research*, 71.

⁸¹*Ibid.*, 72.

data commenced. As reflected from the previous sections of this paper the researcher intended to utilize respondents from two mega parishes in ELCK. It was the researcher's hope that these persons would provide information that would aid in the formulation of generalizations as regards the subject of study. The church (ELCK) has more than hundred thousand Christians and many would be willing to provide information concerning the subject of study. The research would not be able to use all of them. Subsequently, purposive sampling would be useful in that case to identify a manageable number that was selected out of the target population to act as respondents. Using the data collection techniques the researcher collected relevant information regarding the problem of study

Validity and Reliability

Instruments for data collection need to be developed in such a way that they help in collecting standardized data, therefore the data collection process must accurately be executed. "Reliability is a measure of the degree to which a research instrument yields consistent results or data after repeated trials."⁸² Reducing random error will increase reliability. In order to assess the effectiveness of the tools to be used the researcher conducted a test re-test exercise that is, issuing the same instruments twice to Christians in the nearby churches. The chosen churches came from two different geographical regions. The researcher correlated the scores obtained in both periods of testing the instruments. The correlation coefficient obtained is referred to as coefficient of reliability or stability. If the coefficient obtained is high, the instrument is to yield data that has high test re-test reliability.⁸³

⁸²Ibid., 95.

⁸³Mugenda, *Social Science Research*, 252.

The pre-test form of the instruments had space for the respondents to make comments. The process helped improve the instruments. All mistakes made on the document which included; formulation of ambiguous questions that were; unclear, not specific, interconnected and substantively irrelevant, were pointed out and corrected. The selected persons were therefore encouraged to provide relevant comments and suggestions concerning the questions developed.

Data analysis and Discussion

Information collected in any research ought to be interpreted before arriving at any conclusion or generalization concerning the aspect of study, “Data in the social sciences are obtained in either formal or informal settings and involve verbal (oral and written) or non-verbal acts or responsive”⁸⁴. Mugenda and Mugenda write that, “such data must be cleared, coded key punched into a computer and analyzed. It is from the results of such analysis that researchers are able to make sense of the data.”⁸⁵ This task requires careful planning so that you can learn as much as possible from the data and be confident that statistical findings are accurate.”⁸⁶

Nyandemo also writes that, “Primary data are original, raw facts and therefore they can be analyzed and presented in an appropriate manner”⁸⁷. Oso and Onen writing on the same but from a different perspective describe data as “... anything given or admitted as a fact on which a research inference will be based. It is anything actual, or assumed, used as a basis for reckoning.”⁸⁸

⁸⁴Nachamias, 2005, 204.

⁸⁵ Mugenda and Mugenda, *Research Methods: Quantitative and Qualitative*, 115.

⁸⁶ Walter R. Borg and Gall Mereidth D. Gall, *Education Research* (New York: Longman, 1989), 843.

⁸⁷Nyandemo, *Research Methodology: Methods And Approaches*, 85.

⁸⁸Oso and Onen, *Writing Research Proposal and Report*, 88.

Therefore, data in this work was analyzed using descriptive statistics; this was reported and presented using frequency distribution tables and figures. “Frequency distribution table shows the distribution of score in a sample for a specific variable... in social science research frequency may also refer to the number of subjects in a given category”⁸⁹. Descriptive data analysis technique mainly mean will be applied. The average of a set of quantitative data... and...the sum of all scores divided by the total number of items in the set...⁹⁰ are some of the characteristics of this method of analyzing data. This method is usually utilized to portray the central measure, that of central tendencies, if the sample is normally spread.

Ethical considerations

For general acceptability, credibility and dependability purposes, any research work conducted effectively must meet certain requirements. The research was conducted in Itierio and Kisumu parishes thereby the church (ELCK) by extension. Before commencing any work of collecting data, the researcher has to inform the authorities (the institution of learning and the church’s head office bearers). In order for the researcher to involve the respondents, he has to ask for prior consent from them demonstrating their free will to participate in the exercise.

Consequently, they ought to have prior information. In order to make sure that he did not infringe upon his respondents freedoms and dignity, the researcher was required to elucidate the purpose of conducting the research. In so doing, respondents were made to see the benefits they would get upon participating in the exercise. Respondents’ privacy and confidentiality was highly protected. The researcher

⁸⁹Mugenda, *Social Science Research*, 124.

⁹⁰Oso and Onen, *Writing Research Proposal and Report*, 100.

confirmed to his respondents the period of time the research would take and procedures to be followed in conducting the whole exercise.

Concisely, the major ethical issues in the study were; the informed consent, privacy and confidentiality, due to the sensitivity of the study, some persons may have not wanted to participate in the study

Summary

The researcher took the quantitative approach. Data was analyzed using descriptive statistics-excel spreadsheet; this was reported and presented using frequency distribution tables and figures. Descriptive survey research design was adopted and this facilitated in examining research details, with a view to formulating concrete and comprehensive recommendations. The accessible population was 963 comprising of cathedral workers youth and adult Christians. Ten percent of the total accessible population was 96. This made the sample size for the study forming a balanced representation of the rest of the target population. Chapter four dealt with discussions recommendations and conclusion.

CHAPTER 4. Data Analysis and Interpretation of Findings

Introduction

This chapter contains the description of the process of data analysis and interpretation. Processing, coding and entering data requires skill. It is therefore critical to apply statistical procedures which when compute facilitate in the formulation of generalizations. Analyzing of data also involves interpreting in details the questionnaires and schedules received back from the respondents.

Distribution of youth in the church

The research sought to understand the age distribution of youth⁹¹ in the church and these were the findings as indicated in 4.1.

Table 4.1: Distribution of youth in the church

N= 44				
AGE	Male	Female	Total	%
11 to 14 years	04	06	10	22.7
15 to 19 years	18	13	31	70.4
20 to 21 years	02	01	03	6.8
TOTAL	24	20	44	100

The data above, indicated that the youth between ages 20 and 21 formed the lowest percentage of 6.8 of the total youth population. Those that are between ages 15 and 17 accounted for 70.4% while the remaining 22.7 % of the youth comprised of youth between ages 11 and 14.

The statistics showed that males were the majority. Out of the total number of youth of 44, the male population accounted for 54.5% of the possible 100% in comparison to females. Female between ages of 11 to 14 comprised the greater number of 6. Males between ages 15 to 19 comprised a greater number when compared to males in other age groups. Largely, the number of males surpassed that of females. This indicated clearly that male youth are majority in the congregations.

It is therefore important for the church leadership to be aware of these groupings and be keen to use them where appropriate to advance the kingdom of God. For instance, the church trains men for pastoral ministry, therefore identifying young men from these groups and encouraging them to join ministry is of the essence.

⁹¹ Youth in the evangelical Lutheran church in Kenya are persons who fall under age bracket 12-25 years.

Information about NLC

The research sought to understand if the youth knew of the existence of NLC and the findings were as follows as reflected in 4.2

Table 4.2. Information about NLC

N- 44				
Frequency				
Do you know NLC?	YES	NO	Total	
TOTAL	34	10	44	
%	77.3	22.7	100	

Thirty-four youth representing 77.3% indicated that they knew of the existence of Neema Lutheran College, while ten youth representing 22.7% of the total population indicated that they did not know if the church had a training college. From the information above it is evident that many youth knew of the existence of Neema Lutheran College.

Mode of advertisement

The research sought to know from the youth how they received information about NLC and the findings were as follows as indicated below in table 4.3

Table 4.3. Mode of advertisement

N=44				
MODE	Frequency			
	Male	Female	Total	%
Newspaper	0	0	0	0
Brochures	2	0	2	4.5

Radio	0	0	0	0
Parish workers	24	8	32	72.7
Television	0	0	0	0
No information	2	8	10	22.7
TOTAL	28	16	44	100

The figures above indicate that youth received information from parish workers. Ten youth indicated that they did not know if the college existed. Male youth seemed to be aware of the college's existence. Many youth received information from parish workers as regards the college's existence.

Enrolment for pastoral course at NLC

The research sought to know if youth would want to enrol for pastoral programme and the response were as follows as indicated below in 4.4

Table 4.4: Enrolment for pastoral course at NLC

<i>N- 44</i>				
	Frequency			
Have you thought of enrolling for a pastoral course at NLC	YES	NO	Total	
TOTAL	8	36	44	
%	18.1	81.9	100	

From table, it is clear that a substantial number of youth knew of the existence of Neema Lutheran College. The research sought to know if they had at one moment in time thought of enrolling for the pastoral programme at the college, many

declined. Thirty six youth representing 81.9% of the entire population indicated that they did not think of enrolling for the program. At this stage in time, it was not easy to establish reasons for declining.

Enrolment for pastoral course at NLC

The research sought to know whether youth would want to enroll for pastoral programme if provided the opportunity and the responses were as follows as reflected in table 4.5.

Table 4.5. Enrolment for pastoral course at NLC

	N- 44				
			Frequency		
If given the opportunity, would you mind enrolling for pastoral programme at NLC	YES	NO	YES	NO	
	Male	Male	Female	Female	
TOTAL	16	08	0	20	
%	36.3	18.1	0	20.5	

From the table above 16 youth forming 36.3% of the total population indicated that given an opportunity they would enroll for the pastoral programme at Neema Lutheran College. The remaining number was not interested to train for pastoral work even if given the opportunity. All female respondents indicated that they would still not enroll for the pastoral programme even if given the opportunity to do so. Out of the total number of male youth of 24, 8 representing 18.1% indicated that they were not willing to enroll for the pastoral course at Neema Lutheran College like their female counterparts. Sixteen youth indicated the willingness to enroll for pastoral

programme. This is not a small number if indeed it represents the total population of ELCK youth.

Factors influencing enrolment for pastoral programme at NLC

The research sought to understand socio-economic factors influencing low enrolment for pastoral programme and the findings were as follows as indicated below in 4.6

Table 4.6. Factors influencing enrolment for pastoral programme at NLC

	ENTRIES	RATING
Colleges introduction of cost sharing	14	5
Society's poor perception about pastoral training	08	10
Church not sponsoring interested youth	28	1
Admission requirements high	12	6
Youth prefer other programmes to theology	28	1
College not admitting interested girls	20	4
Poor advertisement strategies	28	1
Poor remuneration for pastors	12	6
Church workers do not encourage youth	10	9
Church politics	11	8

From the above data, youth identified factors that influenced low enrolment for pastoral programme which may possibly have influenced their judgment as reflected from the previous questions. From the entries, 28 respondents identified poor advertisement, church's failure to sponsor interested youth and youth preference of other programmes to theology as major factors contributing to their decision for not enrolling. Other programmes were rated as reflected on the table. The least factor on the table, which received 10 entries, was society's perception on pastoral training.

Youth suggested recommendations to improve enrolment.

The research sought to examine suggestions from the youth on how to improve enrolment and the findings were as indicated below on table 4.7

Table 4.7. Youth suggested recommendations to improve enrolment.

FACTORS	ENTRIES	RATING
Reduce school fees	44	1
Application forms to reach parishes in good time	34	4
Teach youth on need to train for pastoral work	36	2
College check on admission requirements	10	8
Encourage youth to value pastoral vocation	34	4
Advertisement be improved	36	3
Church remunerate pastors well	20	7
Church worker encourage youth to join pastoral vocation	22	6

From the table 4, 7 above 44 youth indicated that reducing school fees would attract more people to enroll for the pastoral programme at the college. In the list of priorities, the respondents indicated that it was necessary to teach the youth on the need to train for pastoral work. Thirty four respondents indicated that it was also essential for the church leadership to encourage the youth to value pastoral vocation. The same number of respondents also indicated that there was need for the college to send application forms to different congregations so that they could be readily available for those interested to enroll for the programme. Very few respondents were of the opinion that it was necessary for the college to review its admission requirements.

Quality of the Programme

This research sought to understand the quality of the Pastoral programme of at NLC.

The findings are presented in table 4.8.

Table 4.8. Quality of the programme

	Yes	%	No	%
Considers the programmes of the church	07	87.5	01	12.5
Material presented is vital, concrete and practical	05	62.5	03	37.5
Is student centered,	06	75	02	25
Promotes individual growth	08	100	0	0
It is experience cantered	07	87.5	01	12.5
Has space for new courses- it is dynamic	04	50	04	50

Respondents were of the view that the programme offered by the college promoted individual growth. Eight respondents representing 100% ticked YES indicating that the programme offered met the requirement for which it was intended. Item number one in the list followed it indicating that the programme considers the church ministries. Seven entries representing 96.1 % were of the view that the programme took into consideration church ministries. Item number six on the table received the least number of entries. Four entries representing 50% indicated that the programme was dynamic whilst the same number of respondents representing 50% was of the opinion that the programme was not dynamic.

Recommendations for improving the programme

The research sought to examine the recommendations for improving the programme as reflected in table 4.9.

Table 4.9. Suggested recommendations for improving the programme

Suggested recommendations	Frequency
Introduction of co-curriculum activities	1
Course that deal with denominational polity	4
Urban ministry	5
Children, youth and adult ministries	6

Missiology	4
Administration	5
Project management	1
Social sciences	7

After analyzing all the given recommendations as to what the college needed to do to improve the curriculum, 7 out of 8 respondents suggested that the college ought to introduce more social science courses. They also recommended that Administration and Urban ministry courses be included in the curriculum. Some respondents, although not many, were of the opinion that the college introduces project management and co-curriculum courses.

Six respondents suggested that the college should introduce a course that deals with children, youth and adults matters. Respondents also suggested that the college should offer management course.

Socio-economic factors influencing low enrolment for pastoral programme

The research sought to examine Socio-economic factors influencing low enrolment for pastoral programme. The findings were recorded as reflected in table 4.10

Table 4.10. Socio-economic factors influencing low enrolment for pastoral programme

	SA	%	A	%	D	%	SD	%
Socio-economic factors	43	82.6	07	13.4	02	3.8	00	00
Introduction of cost sharing	12	23.0	20	38.4	10	19.2	10	19.2
Society does not value pastoral training	48	92.3	02	3.8	02	3.8	00	00

youth								
Admission requirements high	20	38.4	11	21.1	12	23.0	09	17.3
Youth prefer other programmes to theology	41	78.8	09	17.3	02	3.8	00	00
Not admitting interested girls	09	17.3	1	1.9	02	3.8	40	76.9
Poor marketing strategies	30	57.6	11	21.1	09	17.3	01	1.9
Poor remuneration for pastors	44	84.6	08	15.3	00	00	00	00
Church workers do not encourage youth	40	76.9	10	19.2	02	3.8	00	00
Church politics	20	38.4	11	21.1	11	21.1	10	19.2

Forty eight entries representing 92.6% of the sampled population strongly agreed that the church does not sponsor youth with the desire to enroll for pastoral ministry. Two entries representing 3.8% agreed that the factor influenced low enrolment for pastoral programme. The same number of the population disagreed that the factor did not influence low enrolment for pastoral programme. It was followed closely with poor remuneration for pastors, which scored 44 entries representing 84.6% of the total population. Third in the list was introduction of cost sharing which had 43 entries representing 82.6% of the total number of the entire population that strongly agreed that the factor influenced enrolment for pastoral programme.

The college's reluctance to enroll women for the programme scored least receiving 9 entries representing 17.3% of the total number of respondents who strongly agreed that the factor influenced low enrolment for pastoral programme at NLC. Forty respondents representing 76.9 strongly disagreed that the factor did not influence enrolment for pastoral programme.

Socio-economic factors influencing low enrolment for pastoral programme (rated in terms of preference)

The research sought to examine which factors influenced enrolment significantly and the findings were as follows as reflected on table 4.11

Table 4.11: Socio-economic factors influencing low enrolment for pastoral programme (rated in terms of preference)

FACTORS	ENTRIES	RATING
Colleges introduction of cost sharing	43	3
Society poor perception about pastoral training	12	8
Church not sponsoring interested youth	48	1
Admission requirements high	20	7
Youth prefer other programmes to theology	41	4
College not admitting interested girls	09	9
Poor advertisement strategies	30	6
Poor remuneration for pastors	44	2
Church workers do not encourage youth	40	5
Church politics	08	10

In order to know to what extent socio-economic factors influenced low enrolment for pastoral programme at Neema Lutheran College, the researcher listed the factors as were entered and worked out the ratings to ascertain which of them largely influenced low enrolment for pastoral programme.

Following the above information, the rating indicated that 48 respondents identified the church's failure to sponsor prospective students as a major factor for low enrolment for pastoral programme at Neema Lutheran College. Poor pastoral remuneration came second in the list with 44 entries indicating that it also influenced low enrolment for pastoral programme. Number 3 factor in the list was the college's introduction of fees. The college's disinclination to enroll women for the programme came last in the list. Many did not perceive this to be a potential factor that influenced low enrolment for pastoral training at NLC.

The information above indicates that almost a half of the respondents generally agreed that all the listed factors contributed to the low enrolment for pastoral programme at Neema Lutheran College although some were of the opinion that some factors influenced to a lesser degree low enrolment for pastoral program.

The factors included church politics and college's unwillingness to enroll women for the programme.

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CHAPTER 5. Discussions Recommendations and Conclusion

Introduction

This chapter contains the discussions recommendations and conclusions of the study. The study shows how the findings of the research relate to the research questions and objectives. The recommendations reflect respondents' opinions and suggestions regarding socio-economic factors influencing low enrolment for pastoral programme at Neema Lutheran College.

In research work, it is necessary to identify and manage variables with the aim to formulate generalizations. Understanding the role of independent and dependant variables in research is necessary but in such research tasks, there exist intervening variables. In this study, especially as is reflected in the contextual framework, Organization's politics and academic programme/structure and content were perceived to indirectly influence enrolment for the pastoral programme at NLC.

From the findings, respondents indicated that church politics played a role in affecting negatively enrolment for the pastoral programme. It is therefore necessary for the church leadership to solve problems be they theological or administrative in the church. This will reduce unnecessary tensions, squabbles, and disputes among Christians. Creating a good atmosphere for worship and propagating of the Gospel message is indispensable. This will enhance unity, love and those desiring to join ministry will have ample to do so.

Respondents especially those who had passed through NLC thought that it was necessary for the college to serious rework her curriculum and be able to come up with more relevant courses that would meet the needs of society. From the findings, respondents indicated that they found spiritual fulfilment in their studies. The fact that some indicated that the programme takes into account the church activities, some

respondents felt that there was need to change elementary items in the programme for it to be more effective. The respondents suggested a number of things the college needed to do to improve the programme. They recommended that the college introduce several courses that were relevant and vital to the society. There is need to introduce courses that will help pastors do ministry effectively and also relate professionally with all people regardless of race, gender, religion, age in contemporary society. They also suggested the college to offer management courses. For the reason that church workers deal with people and sometimes, oversee church projects, they need knowledge and skills to help them manage all of them efficiently. This has a direct impact on enrolment and practical ministry.

Concerning socio economic factors that influence enrolment, respondents generally indicated that all the listed factors impact on low enrolment for pastoral programme at Neema Lutheran College. Respondents were of the opinion that church politics affected enrolment for pastoral programme to a lesser degree. In general it was apparent from the research that the college and the church (Evangelical Lutheran Church in Kenya (ELCK) need to look for sponsors to provide resources especially for those called by the church to enroll for pastoral programme. Respondents recommended that the church leadership needs to establish income-generating projects to help collect more funds. These would be used to run the college's programmes and subsidize fees for pastoral students. Even with all these put in place; a more critical responsibility for the church is to set up mechanisms that will help in collecting funds from Christians locally. Encouraging local Christians to fundraise towards this noble programme is of the essence.

Respondents also indicated that there was need to teach youth and society on the importance of pastoral work. Youth for the most part should be encouraged to

value pastoral vocation. It is as important as any other programmes offered by other institutions of learning. Another recommendation given was that, it is the church's responsibility to organize and remunerate her workers well. This will generally motivate them. Those who train need to have this assurance that upon completion of their studies and final placement, they will make a living out of their vocation.

The respondent also encouraged the college in liaison with the church to send application forms and advertisements earlier enough to reach church members before admissions into the programme commences. Those with the desire to enrol for the programme need to get information in advance so that they can make the necessary preparations. Exploiting this system of advertising –use of church workers need be encouraged but it is also necessary to continue developing new ways of advertising the college to the public. For that reason, frequent use of methods of advertisement listed will help in reaching many and consequently make the college known.

Areas for Further Research

The researcher work dealt with socio-economic factors influencing low enrolment at Neema Lutheran College. Low enrolment for different programmes is influenced by many factors. The work did not include all areas that would give adequate information regarding enrolment into the programme. The researcher recommends that an evaluative work on the same or on the specific programme to assess its efficacy and vitality be conducted. This hopefully will provide substantial information regarding the subject of study.

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Appendices

Appendix A: Letter of Introduction

Dear Participant,

I John Moseti Miruka,

Humbly present this questionnaire, which seeks to establish your view on the enrolment of pastoral students at Neema Lutheran College. In this study, enrolment refers to those registering for pastoral programme in the institution- Neema Lutheran College. The number of those enrolling for the programme is declining whilst the church- ELCK is growing numerically with parishes multiplying in many parts of the country where evangelization is extending. The church needs more locally trained pastors to continue offering ministerial services: service of the word and administration of sacraments to the faithful.

I hope the information collected will help present new ways of looking at pastoral training in the church as an essential institution. This will also be a valuable resource to the institution, church workers and the entire ELCK in providing information on the best ways to handle the training of ministers in the Church. I urge you not to write your name on any pages of the questionnaire. The researcher intends to treat every bit of information provided confidential. The researcher has the consent of these institutions namely; Daystar University, Neema Lutheran College, Evangelical Lutheran Church and Ministry of Higher Education and Technology to carry out this study.

I hope that you will accord me full mutual support in participating in this work

Appendix B: Instruments

Date: _____

For Pastors, Pastoral Students.

Dear participant,

I humbly present this questionnaire, which seeks to establish your view on the enrolment of pastoral students at Neema Lutheran College. In this study, enrolment refers to those registering for pastoral programme in the institution- Neema Lutheran College. The number of those enrolling for the programme is declining whilst the church- ELCK is growing numerically with parishes multiplying in many parts of the country where evangelization is extending. I hope the information collected will help present new ways of looking at pastoral training in the church as an essential institution. This will also be a valuable resource to the institution, church workers and the entire ELCK in providing information on the best ways to handle the training of ministers in the Church. I urge you not to write your name on any pages of the questionnaire. The researcher intends to treat every bit of information provided confidential

Q1. What is your general assessment on the quality of programme offered by Neema Lutheran College? Please tick to the box next to the right response.

Considers church activities, Yes No

Material presented is vital concrete and practical, Yes No

Is student cantered, Yes No

Promotes individual growth, Yes No

It is experience cantered, Yes No

Has space for new courses- it is dynamic, yes No

Q2.What aspects of the curriculum do you most admire that if improved would assist you perform your work effectively?

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Appendix C: For Parish workers; Pastors, Deaconesses and Evangelists

Date: _____

Dear participant,

I humbly present this questionnaire, which seeks to establish your view on the enrolment of pastoral students at Neema Lutheran College. In this study, enrolment refers to those registering for pastoral programme in the institution- Neema Lutheran College. The number of those enrolling for the programme is declining whilst the church- ELCK is growing numerically with parishes multiplying in many parts of the country where evangelization is extending. I hope the information collected will help present new ways of looking at pastoral training in the church as an essential institution. This will also be a valuable resource to the institution, church workers and the entire ELCK in providing information on the best ways to handle the training of ministers in the Church. I urge you not to write your name on any pages of the questionnaire. The researcher intends to treat every bit of information provided confidential

Tick, which one applies:

1. Pastor
2. Deaconess
3. Evangelist
4. Other

Q1. What is in your view the correct answer that best describes your opinion about socio-economic factors influencing low enrolment for pastoral programme a NLC?

Please tick (✓) the answer that best describes your opinion.

SA= Strongly, A=agree, D=Disagree, SD= Strongly Disagree.

- i. College's introduction of cost sharing. SA A D SD
- ii. Society does not value pastoral training. SA A D SD

- iii. Church's unwillingness to sponsor persons for training. SA A D SD
- iv. Admission requirements into the programme are high. SA A D SD
- v. Youth prefer other Educational programmes to Pastoral. SA A D SD
- vi. College's unwillingness to enrol interested Girls. SA A D SD
- vii. Poor advertisement strategies. SA A D SD
- ix. Poor remuneration of pastors in the field de-motivates prospective candidates
SA A D SD
- x. Pastors and Deaconesses do not encourage youth to join college.
SA A D SD

Q2. What are, in your view, the major factors influencing low enrolment for pastoral programme at N.L.C? (Please number them in order of significance starting from 1 as major factor)

- ___ Introduction of cost sharing
- ___ Society does not value pastoral training
- ___ Church does not sponsor youth
- ___ Admission requirements high
- ___ Youth prefer other programmes to theology
- ___ Not admitting interested girls
- ___ Poor marketing strategies
- ___ Poor remuneration for pastors
- ___ Church workers do not encourage youth
- ___ Church politics

Q3. What mechanisms do you think if put in place will help prevent factors that affect negatively enrolment for Pastoral programme at NLC?

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Appendix D: For youth

Date: _____

Dear participant,

I humbly present this questionnaire, which seeks to establish your view on the enrolment of pastoral students at Neema Lutheran College. In this study, enrolment refers to those registering for pastoral programme in the institution- Neema Lutheran College. The number of those enrolling for the programme is declining whilst the church- ELCK is growing numerically with parishes multiplying in many parts of the country where evangelization is extending. I hope the information collected will help present new ways of looking at pastoral training in the church as an essential institution. This will also be a valuable resource to the institution, church workers and the entire ELCK in providing information on the best ways to handle the training of ministers in the Church. I urge you not to write your name on any pages of the questionnaire. The researcher intends to treat every bit of information provided confidential

Yours faithfully

John Moseti

Tick only one alternative that supports your view and where explanation is needed, please write it down using brief statements

Q 1. How old are you? 11-14yrs 15-19yrs 20-21yrs Q 2. Do you know Neema Lutheran College? Yes No

Q 3. How do you receive information if any about the college programmes? Tick where appropriate

Newspaper

Brochures

Radio

Parish workers

Television

Q 4. Have you thought of enrolling for a pastoral course in the college? Yes No

Q 5. If given an opportunity would you mind enrolling for the programme? Yes No

Q 6. If NO, what are, in your view, the major factors that influence your decision?

(Please number them in order of significance starting from 1 as major factor)

___Lack of school fees.

___Application forms do not reach parishes.

___ Not interested with the programme.

___Admission requirements are high.

___ Prefer other Educational programmes to Pastoral programme.

___Not admitting interested Girls to the programme.

___No proper advertisement strategies by the college and Church.

___Poor remuneration of pastors in the field de-motivates prospective candidates

___Pastors and Deaconesses do not encourage youth to join college.

___ Society does not value pastoral vocation.

Q 7. Using the items listed below, what would you want the church and college to do

to attract more students into pastoral training. (Please number them in order of significance starting from 1 as major item)

___Reduce college's school fees.

- ___ Application forms should reach parishes in good time.
- ___ Church to teach youth and society on the importance of pastoral training.
- ___ College to check on the Admission requirements.
- ___ Encourage youth to value pastoral vocation.
- ___ College in liaison with the church to develop proper advertisement strategies.
- ___ Church to remunerate pastors well in the field to motivate prospective candidates
- ___ Church workers to be role models in order to inspire youth to join college.

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Appendix E: Statistics showing the development of the church nationally

Year	Members	Evangelists	Pastors	Missionaries	Congregations
1950	0	0	0	5	1
1955	300	1	0	5	6
1960	2900	19	0	9	24
1965	6000	38	4	13	61
1970	8500	52	8	19	68
1975	12000	50	9	34	84
1980	20000	78	12	54	132
1985	29000	80	32	70	184
1990	42000	72	33	90	268
1993	52000	70	55	59	339
1997	60000	80	49	57	544
2012	100000	300	155	-	650

The column with the number of missionaries shows all missionaries men and women. The statistics were picked from an article written by The Swedish Lutheran Mission compiled by Roland Gustafson et al. trans., Gunhild Anderson “*Like a Surging River*” 1998 last page. The 2012 figures were lifted directly from the ELCK calendar. The column with the number of missionaries included all missionaries -pastors and laity.