Abstract

PRIESTLY FORMATION IN THE ANGLICAN CHURCH IN MALAWI: A HISTORY AND ANALYSIS OF THEOLOGICAL EDUCATION/TRAINING.

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Project under the direction of Rev. Dr. Benjamin King

With the opening of Leonard Kamungu Theological College (LKTC) the Anglican Church in Malawi’s desire to have its clergy formed at an Anglican college and within an Anglican ethos, following the tradition of the Universities Mission to Central Africa (UMCA), was realized.

Priestly formation in the Anglican Church in Malawi started in Zanzibar under the UMCA in the late 1800s through Likoma Island in Malawi and finally to LKTC in 2006. After the UMCA, the church did its training at St. John’s Seminary (Zambia), Kachebere Major Seminary (Catholic), Zomba Theological College (Presbyterian). The church had short intensive training courses at Chilema Lay Training Center and through Theological Education by Extension in Malawi (TEEM). It is thus clear that both the UMCA missionaries and the Presbyterians made a significant impact on the priestly formation in Malawi. Both the Malawian clergy and the laity expect the priests produced at LKTC to match the caliber of the High Church UMCA missionaries in terms of conduct, preaching, pastoral work, church management, and presiding over the Anglican liturgy.

This project traces the history of priestly formation in the Anglican Church in Malawi and analyzes the impact of training from the beginning to 2019. It also deals with the concepts of the priesthood, models of theological training, contextualizing theological education, and a brief study of Anglican identity. A few oral histories about priesthood in Malawi are also included. LKTC has for the most part delivered on its promise. However, the church expects LKTC to do more on its training. In order to meet these expectations, the
college Board, management and the bishops need to consider issues of sustainability, intake increase, shortcomings of new graduates, contextualization and enculturation, and contextual education.

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Priestly Formation in the Anglican Church in Malawi: A History and Analysis of Theological Education/Training.

By

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Chapter One: Introduction

The church and the world at large need mature leaders and priests who are well-balanced, fearless, and capable of helping their local communities living together in love and peace. Many churches aspire to present the priesthood in ways attentive to both the faith of the church and current circumstances. This implies that the church needs to have a lot of qualified and dedicated “shepherds of the flock.” If priests are to be shepherds of the people, suitable and well-established, their formation is of primary importance. It streams from an understanding that the church needs a priesthood that actively engages in the church’s life and its mission in the world.

The Primates of the Anglican Communion presented the following statement when they established Theological Education for the Anglican Communion (TEAC) in 2003.

It is our conviction that all Anglican Christians should be theologically alert and sensitive to the call of God. We should all be thoughtful and prayerful in reading and hearing the Holy Scriptures, both in the light of the past and with an awareness of the present and future needs. … This is reflected not only in the way our worship and liturgical life express our belief, and in our attention to Scripture read in the light of tradition, but also in our respect for exploration and experiment. Theological education in the Anglican Communion honors each local context and, at the same time, calls us together into communion and mutual accountability.¹

This statement clearly reveals the mission of theological education in the Communion with a sturdy emphasis on "thoughtful and prayerful reading and

¹ Statement by the Anglican Primates at the establishment of the Theological Education for the Anglican Communion (TEAC) working party, 2003
www.anglicancommunion/
hearing of the Holy Scriptures" and in matters of worship and liturgy. The Primates’ statement also reveals how important it is for theological education to adapt to the local context. In other words, the Primates raise the magnitude of theological education as directly focusing on the essence of local context which makes the theological education more significant and real to a community.

The history of the training of priests for the Anglican Church in Malawi (ACM) began in Zanzibar when the Universities Missions to Central Africa (UMCA) missionaries trained the slaves they had freed from their masters. With the establishment of the church on Likoma Island a seminary was opened at Makulawe to continue the training begun in Zanzibar. After the establishment of the Church of the Province of Central Africa (CPCA), the church trained their priests at St. John’s Seminary, Lusaka in Zambia. When this college closed, the Anglicans in Malawi had nowhere to train their priests and decided to join hands with the United Theological College (later called Zomba Theological College) with the Presbyterians. This ecumenical setting did not yield the results the Anglicans expected, hence they decided to pull out of this ecumenical college in 2006 and established Leonard Kamungu Theological College (LKTC). One of the reasons of establishing LKTC is that the Anglicans felt that they could not fully train and exercise their Anglicanism while in the ecumenical setting. The priesthood training has passed through three phases. Theses phases are categorized in this order: UMCA missionaries, Zomba Theological College, and LKTC. Many of the priests currently serving in the Anglican parishes in Malawi are in the second phase category and only a handful of the clergy belonging to the first phase are still alive but not active in ministry.
Opportunity

Before being appointed to the position of a dean of Leonard Kamungu Theological College, I served as a part-time lecturer for eight years teaching Missiology and Pastoral Counseling. I served for ten years in the Anglican Diocese of Southern Malawi as the diocesan training chaplain where I was responsible for the recruitment and training of both laity and clergy. Since my appointment as the dean of the college in 2017, besides my role as administrator I have been teaching Practical Theology and Liturgy. My main responsibilities in Theory and Practice of Ministry now lie in the teaching and organizing of the courses for the practical or parish placements for the students studying for ordination at college. The plans of the college include advancing the curriculum or programs of study to include continuing education for the clergy and lay leaders.

Thesis of the Project

The opening of Leonard Kamungu Theological College (LKTC) has realized the Anglican Church in Malawi’s desire to have its clergy formed at an Anglican college and within an Anglican ethos, following the tradition of the Universities Mission to Central Africa (UMCA). This project focuses on tracing the history of priestly formation in the Anglican Church in Malawi, from which one learns about the training of priests during the UMCA era and the ecumenical training at ZTC. It subsequently makes an analysis of this priestly formation to check if this training meets the needs of the parishes. Similarly, I will achieve its analysis through the oral histories of some Malawian church members.
Correspondingly, the evaluation of the project addresses ways in which the training shapes the priest for a better Malawi. Priesthood training has a direct focus on theological education in the “Anglican context” which the church expects of the trained priests at LKTC. The literature review assists in the understanding of priesthood, learning in the context, and the ways of training priest. No doubt it is a historical research, as it deals with stories from the recent past. In short, the history of the establishment of this college reveals a significant influence made by the UMCA missionaries and the Presbyterians in the way of shaping the priests.

The project attempts to accomplish five goals. These goals will provide the means by which to evaluate LKTC’s effectiveness:

1. Presenting a literature review of the priesthood and its training in general.
2. Tracing the history of the priestly formation in the Anglican Church in Malawi through the history of the Anglican Church in Malawi.
3. Evaluating the stories of very senior clergy about their training and life in the priesthood. Listening to the stories of most retired clergy and some prominent senior laity about the stories they could remember about priests in their respective churches.
4. Assessing the way LKTC is training the clergy through the discussions and the stories told by some clergy and the parishioners.
5. Offering some recommendations for clergy training in ACM.

Outline of the chapters

Chapter Two is a literature review composed of five main areas which will help me in assessing and evaluating the thesis of the project. These areas are the
priesthood, priestly formation, contextualizing theological education, models of theological education/training, and the Anglican ethos and issues for theological education in Africa. I would like to stress from the start that I understand theological education to be that education which is provided for all who want to study theology regardless of whether the candidate will be ordained or not. When I mention specifically for those studying theology for ordination, I would then refer that to formation with an understanding that candidates for ordination must study theology first before the church can ordain them.

Chapter Three directly deals with the history of the Anglican Church in Malawi. This chapter also has two sections. The first is the short history of how the church was established and how it grew to be what it is today, especially the history of the Universities’ Mission to Central Africa (UMCA). The second section of this chapter deals with the history of training for the priesthood in Malawi.

Chapter Four is about the oral stories by the stakeholders on the lives of clergy who had experienced training before and after the founding of LKTC. Finally, Chapter Five is the summary and conclusion of this project.

Conclusion

In this study, I want to bring out how we can understand the history of theological education and priestly formation in the Anglican Church in Malawi. The climax of this history is the training at LKTC. One cannot talk about the history of the Church in Malawi without mentioning the Universities Mission to Central Africa (High Churchmen). The training at LKTC is one way in which the
Church in Malawi is fulfilling the statement of the Primates on theological education. The college aims to promote training in the local context and in the Anglican ethos in terms of its worship, and liturgy. The church members’ oral histories reflect the way we could evaluate the training to present some recommendations to providing a platform for the development of the priesthood formation in the ACM.
Chapter Two: Biblical/Theological Literature Review on Theological Education and Priestly Formation.

Introduction

The main reason for establishing Leonard Kamungu Theological College was to provide theological education in an Anglican ethos because the Anglican Church in Malawi felt dissatisfied with the training of their clergy in ecumenical institutions. The Anglican Communion Primates also encouraged contextual teaching of theology in the institution’s local contexts rather than following the traditional Western ways of theological education.

In this chapter, I intend to examine experiences that link with the priestly formation and theological education in the Global South. I depended on sources from South Africa and the East African nations because of limited Malawian scholars who have written on this subject. However, I have identified a substantial amount of literature that I can use for the satisfaction of the project. The identified facts about teaching theological education in the African or Anglican context will assist me in the concluding proposals and recommendations of the project.

Many authors, church organizations such as Theological Education Fund (TEF), the Anglican Communion, and other Protestant Churches, have written and published materials on theological education, or formation. Global South nations have widely accepted and practiced contextualization although the backbone to contextualization in the Global South is ‘liberation.’ In the Malawian context there is no Contextual Education as a program of study, but the concepts involved in this program show what the students at the seminary learn and practice.
The literature review will help me to identify the gaps in research and scholarship about theological education in Malawi and in the Anglican Church system and locate new perspectives of immediate interest, which I will use in writing the summary and the evaluation. In this review I did not include the parts on Christian practices and feminist theological formation, biblical exegesis or intense discussions on ecclesial practice and contemporary cultural contexts because I felt that it may be incompatible with the context of the Anglican Church in Malawi or make the project too broad. Feminist theology has not been included because the Church of the Province of Central Africa by resolution of its standing Provincial Synod does not ordain women. By this, I do not intend to discredit the position of women in the church. Women in African churches hold a very valuable role. In any event I recognize that one cannot limit theological education to clergy and men only, but for the purposes of this discussion I will focus on training of men for the Christian ministry as a priest.

Part A: On Priesthood

I understand our present priesthood in the light of the priesthood of Jesus. During his ministry, the people could not refer to Jesus as “priest” because he was not a descended of Levi (a priestly tribe) and he did not offer animal sacrifices as the Levitical priesthood would.

Priesthood in the Old Testament

A priest, although an ordinary person, had an important role in the Old Testament times because he was the one who stood between God and his people interceding for them and seeking God’s favor on their behalf. This priesthood of Israel experienced many changes in its lifespan. For example, there were times
when the priesthood fell short of the desired qualities and declined almost to abandonment, yet they always revived it.

“Priest” (Hebrew kohen) is an Old Testament term meaning an official who approached God on behalf of the others by performing sacrificial and mediatory duties. Vaux (and other scholars) points out that “kohen refers to priest of Yahweh.”² Some scholars say the derivation of this Hebrew term is obscure, but others suggest that it is associated with the verb kan, which means “to stand upright.”³ This term implies that the priest was one who stood as both a representative of God and his people. The common idea of Old Testament priesthood suggests that there is a predominant belief in humanity of superior being over mankind and that humans are inferior to a deity, hence the need for a mediating intercessor.

To begin with, there was no office of a “priest” during the time of the patriarchs, but they dedicated the first-born to function as priests. The first-born held the position to bless, implying that the dedication enabled the first-born son to perform the “priestly” duties such as offering the sacrifices and giving blessings to the family.⁴ This practice continued until the establishment of the Mosaic priesthood.

Vaux claims that there was no vocation or call to the priesthood, however men appointed the people with no divine intervention into the office. Being a descendant of the tribe of Levi was the only qualification. The priests assumed office by doing the work of priesthood through the means of what they called

² Roland de Vaux, Ancient Israel: Its Life and Institutions, 345.
³ Ibid., 346.
⁴ Judges 17:10
“filling his hand.” According to Vaux, this term meant putting someone in charge of something.⁵ It was not a “religious rite conferring on them grace; or special powers”⁶ but, they set apart them for the office (1 Sam. 7:1, Lev. 21:6). At the Levitical “ordination,” they sprinkled the priests and their garments with anointing oil mixed with the blood gathered after scattering on the altar (Exodus 29:21). It was only Aaron (or High Priest) whom Moses anointed on the head. Yahweh expected the priests and the Levites to maintain Holiness or else they would face death if they served at the altar while defiled.

The priests had basically three functions; that is to discern: the will of God, teach the Torah, and offer sacrifices on the altar. Israelites expected their priests to understand the law and interpret it as they taught the people.⁷ They handed down the knowledge by teaching and practice. Vaux explains that from the time of the Exile of the Israelites, the Levites became preachers and catechists teaching in the synagogues and then a class of the scribes and teachers of the law arose which continued to dominate until Jesus’ time.

The second function of the priests was to offer sacrifices on the altar, thus restricting the priests to function to a designated place, at the Temple. Vaux notes that the duties of teaching the Torah slowly moved away from the priests, thus leaving the teaching to the Levites as alluded above. Offering of blood and burning of the incense were the two main activities during sacrifices. The one offering the animal sacrifice slaughtered it except for the pigeons which the priests slaughtered

⁵ Ibid., 347.
⁶ Ibid., 347.
⁷ For the lips of a priest should guard knowledge, and people should seek instruction from his mouth, for he is the messenger of the Lord of hosts. – Malachi 2:7
on the altar. The destruction of the Temple rendered the priests invalid, influencing their end because the people could not offer any sacrifices.

There is very little information about how they trained these priests; but I would assume that it was an on-the-job training with more comprehensive teaching on the Torah. The Scripture informs us that the Levite priests could begin their training at twenty-five years for five years before they could ordain them as priests (Numbers 8:23-26). Hebrew education was by and large domestic through dialogue, illustrations, and imitation. Parents were the teachers; thus, the home was the first and most effective agency for religious training. Terry J. Betts suggests that the Israelites adopted the concept of training their priests from the Egyptians where there were “house of life” type of schools where they trained their scribes, teachers, and quasi-priests—which operated for Egyptian cults. Betts agrees with the assertions made by D. Garrett and Blenkinsopp that the Egyptians influenced the training of Israel clerics assuming Moses learnt the skills of conducting classes at their schools. The Egyptians also influenced them through the marriage of Joseph to Aesnath, the daughter of Potiphera, the priest at On (Gen. 41:45, 50). The school setting had a high Priest at the top of the hierarchy and subordinate priests under the High Priest. The subordinate priests were web priests and scroll-carriers (ritual helpers and lectors, respectively).

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9 Terry J. Betts, *Ezekiel the Priest: A Custodian of Tora*, 34.
10 Ibid. 35.
Priesthood from the New Testament Era to Today

At least, Vaux takes us through to the scenario of Jesus’ time. The former Archbishop of Canterbury and renowned apologist, Michael Ramsey, proposes that the New Testament has two uses of the word ‘priest’ in relation to Christianity: first, that Jesus is the priest and second, that the whole church is the priesthood of Christ. Making use of 1 Peter 2:4-5,9, Ramsey advocates that the sacrifice made by Christ on the cross reflects the priesthood and sacrifice of Christ. Howe and Pascoe give us a detail of the terminologies for the term priest. This section explores the Christian concept of priesthood and how the Anglicans view this concept.

John Howe and Sam Pascoe confirm that the New Testament uses the titles bishop (or overseer) and elder (presbyter) interchangeably citing examples of Titus 1:5-7, Acts 20:17, 28, and 1 Peter 5:1-2. They state that each of these citations uses the two terms referring to the same people, for example in Acts, Apostle Paul summoned the presbuterous of Ephesus but when they arrived, he called them episcopous. Thomas Oden (just like Howe and Pascoe) confirms the use of the Greek term translating “elder” as presbuteros. Presbuteros is used as elders in Acts 14:23 (elders in every church – “kat ekklesia) and was later used as an elder in Titus 1:5-6. Cohen thus, confirms that Presbuteros is also diversely translated as “priest,” “elder,” “ruler,” “presbyter,” or “presiding officer.” Presbuteros was then shortened into the English word “priest”. Hierus was not used to refer to the

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12 John W. Howe and Sam C. Pascoe, Our Anglican Heritage: Can an Ancient Church be a Church of the Future, 132.
Christian minister in the New Testament, but rather to the Jewish priests and the Levitical priesthood.\textsuperscript{14}

From the discussion on the terminologies above, Howe and Pascoe conclude that “a Christian priest is a presbutoros – an elder; he or she is never a hiericus – a sacrifice.”\textsuperscript{15} Howe and Pascoe underscore that many Christians misunderstand the term and office of “priest” because they view it through the Jewish/Old Testament rather than Christian/New Testament eyes. Many scholars accept the fact that the Old Testament concept of priesthood was abolished by the coming of Jesus Christ whom the epistles proclaimed, mainly, in the Hebrews as the High Priest. Simply, a priest is a presbyter which is translated as an elder. Therefore, from this proposal, I can relate the New Testament elders to the Jewish elders who were elected by the community into office, installed by other elders and they held their office for life. Howe and Pascoe stress that the New Testament elders were carefully chosen and able teachers. They deemed the New Testament elders’ office as not sacramental nor was it to be confused with the Jewish office of “priest.” These elders had the duty of studying, interpreting and administering the law to the people. Likewise, an Anglican priest is one who represents Christ and the Church and through teaching, preaching, administering sacraments, leading worship, and caring by pastoral care. David Cox confirms that love, care, encouragement, and service which the priest offers to the people God called him or

\textsuperscript{15} Howe and Pascoe, \textit{Our Anglican Heritage}, 133.
her to serve characterizes this pastoral aspect.\textsuperscript{16} He also adds that the priest is an example to others and a person of blessings and reconciliation.

Howe and Pascoe agree with other scholars that the New Testament refers to the priesthood of all believers; maintaining that the office of “priest” was conferred to Jesus as the one High Priest. The fundamental notion for the priesthood of all believers (expression less frequently in the New Testament than has been the case in Protestant theology) is through baptism, in which the whole Church shares in Jesus’ high priesthood.\textsuperscript{17} The writer of the Hebrews does not speak of concept of the priesthood for believers but that of Jesus Himself. It is Paul who asks the Romans to present their bodies “a living sacrifice” (Romans 12:1), and Peter calls Christians “a holy priesthood, to offer spiritual sacrifices” (1 Peter 2:5). Howe and Pascoe believe that “Anglicans fully live into the biblical and Reformation precept of the priesthood for all believers.”\textsuperscript{18} They consider that the concept is founded in Ephesians 4:12 (epistle read at ordinations) which is about the body of Christ with many parts. Michael Ramsey agrees with the fact that the priesthood today follows that of Christ. He strongly maintains that the New Testament uses the word priesthood to refer to Jesus as the priest himself, and the whole Church is a priesthood.\textsuperscript{19}

Using Irenaeus and Ignatius’s teaching on priests, Ramsey asserts that the second century church made a distinction of a bishop and presbyter and the

\textsuperscript{17} Thomas C. Oden, \textit{Pastoral Theology: Essentials of Ministry}, 69.
\textsuperscript{18} Howe and Pascoe, \textit{Our Anglican Heritage}, 130.
\textsuperscript{19} Michael Ramsey, \textit{Christian Priesthood Today}, 106.
recognition of the bishop as the guardian of the faith, and that the Eucharist revealed the role of a priest. The role of the priest was to represent the church local and catholic. Through the developments seen in the Ordinal by Hippolytus and the writings of Cyprian and Tertullian, Ramsey confirms that the church began to use the title of presbyter first for priests and then to bishops.\textsuperscript{20} He, therefore, concludes that the “ordained priest is called to reflect the priesthood of the people of Christ and to serve the priesthood of the people of God.”\textsuperscript{21}

In the Catholic, and Anglican teaching, the priests identify themselves with the priesthood of Christ which must be in line with Christ through the experiential and spiritual identification with Christ. Thus, the life and character of the priest must resemble that of Christ. There is a clear distinction in the way Protestants and Catholics view the concept of priesthood. The Protestant conception of ministry is less sacramental, while the Catholic idea of priesthood is more sacramental and sacrificial.

\textit{The Concept of Priesthood in the Traditional African Context}

In African traditional religion, we believe that there is an invisible (spiritual) world and a visible (material) world and that when people die, they join the spirit world eventually becoming ancestors. As ancestors, they carry the duty of mediator. Other important facts include concepts that religion is synonymous with culture plus priesthood and sacrifice are relatively interwoven.

\textbf{Sacrifice is an act of public worship offered in the community's name.}

African traditional priests can be herbalists, diviners, seers, or witch doctors.

\textsuperscript{20} Ibid., 111.
\textsuperscript{21} Ibid., 111.
Richard Gehman describes a priest as “a religious specialist who presides over ritual and ceremonies with the society,” while Edwin Anaegboka Udoye describes a priest as an agent for mediation “between man and forces in the spiritual world.” The priests are there to “approach, consult, control or even conjure the spiritual powers through extraordinary means that is beyond knowledge and understanding of a lay person.”

With different ways of how one can become a priest, in most cases, they choose a priest by heredity, his position in the family or through election. Besides serving at their respective shrines, the priest serves as the ritual leader and spokesperson for religious ceremonies to “unite human events, incidents and accidents with the spiritual realm for the purpose of fostering harmony in the physical realm.”

Africans classify priests as lineage priests, shrine priests, oracle priests, and priests designate according to their many duties and appointments. Lineage priesthood chooses the head of the family, a tribal group, or village as priest in those traditional parameters. Lineage is thus inherited within the family system. Their main responsibilities are to attend to the ancestral shrines, offer sacrifices to the ancestors, and offer individual members’ sacrifice to their ancestors. Shrine priests are overall limited to the shrine they serve; and they minister to those who

25 Ibid., 118.
come to their shrine for worship or offering sacrifices. The designate priesthood is interesting. It constrains one to become a priest either by circumstance of captivity or by being chosen by a deity. If one has been an outcast (Uso), after cleansing, the community then accepts him or her as the priest of the community.

The traditional African concept of priesthood is closely connected with sacrifice and mediation which fittingly relates to the Levitical priesthood. African traditional priesthood has different callings, and different offices which are almost comparable to those of the Christian ministry including services to the community, presidency over ritual ceremonies, giving advice, healing, and prophecy. Africans revere and fear the traditional priests. Therefore, the concept of African traditional priesthood also corresponds to the Christian priesthood concept.

I conclude this section by accepting the concept of priesthood as referring to Jesus as the High Priest and the Church as the whole priesthood. Although the New Testament uses interchangeably the term presbyter to refer to the office of the priest and that of the bishop, presbyter is the adopted for priest. Presbyter is better explained as “elder,” is used to relate to the office of the priest in reference to his or her work as a preacher, teacher, minister of word and sacraments and pastor. Although “priesthood of all believers” is generally accepted within a Reformed tradition, the Anglican Church also believes that all Christians are ordained into this priesthood of all believers at baptism. Therefore, the Anglicans view Jesus as the only priest because of his position as High Priest and the whole church is the priesthood of Christ. The Christian minister is a priest because he represents Jesus Christ.
Part B: On Priestly Formation

The Catholics and the Protestants alike, go through formation for Christian ministry in their theological education curriculum although the intensity of the study and the focus may be a little different. The Reformed tradition seems to focus more on the intellectual than on the liturgical and spiritual parts. However, a balance is essential for the theological college to produce a minister who can adapt and be useful to the context in which he finds himself or herself ministering.

J. F. Hopewell defines the primary purpose of theological education as “an intensive and structured preparation of men and women of the church for the participation in the ministry of Christ in the world.” Robinson confirms by saying “in a broader sense it is preparing for the people of God for doing God’s will in this world; and in a narrow sense it is for preparing the candidates for doing ministry of the Church.” Similarly, Victoria Matthews confirms by stating that “formation for ministry meant studying for ordination.” I will base my discussions in this section on the categories described by Victoria Matthews in a book chapter entitled Anglican Formation for Ministry.

In her preliminary address at an evangelical college conference of formation for ministry, Matthews displays how the church and society have changed, affecting the training of the clergy and stressing that there is need to strengthen a faith and spirituality in the church and society that we minister to.

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29 Ibid., 66.
Preparing for Anglican ministry is like preparing a candidate for a dangerous field because of the diversity of the ministry and the ever-changing contexts of the society in which they are called to serve. She urges those joining the ministry that the seminaries must prepare them to minister in a society which has a substantial percentage of the people who criticize and scorn the Christian ministry of priests. She desires the Anglican ministry to embrace not only chaplains but also "evangelists, interpreters of social changes and a prophetic voice in the present age."30 She supposes that formation for Anglican ministry is a continuous process in which it shapes us like the potter shaping the clay in his hand.

Category I: Devotional Life

The first category is Devotional life (prayer and Scripture study). Matthews stresses that the common element throughout the formation period is integration and transformation. The candidates must maintain their spirituality very high through prayer time, seeking the face of God, seeking his presence in adoration, confession, thanksgiving, and intercessions. Candidates can achieve such a devotional life through continuous practice in the daily office.

Westerhoff has critiqued many seminaries who now lay more "emphasis upon knowledge and skills rather than upon the spiritual development of the priest and the formation of the priestly character."31 Again, regardless of the challenges faced such as lack of funds, inadequate pedagogy or lack of sensitivity, if the priestly formation fails the spiritual formation, then the seminary has failed

30 Ibid., 67.
utterly.\textsuperscript{32} Spiritual formation helps the candidates to deepen their relationship with Christ through prayer and contemplation. Spiritual formation is "an intentional process by which the marks of an authentic Christian spirituality are being formed and integrated ever anew."\textsuperscript{33}

Anglican, like any other established/mainstream churches, has both the traditional and evangelical trends of worship, hence, the training of priests follows the same line. Pietist and populist passions shape the Evangelicals. The main trends in the church in Africa lie between ‘high’ or ‘low’ church. These two terms were first used in the church during the Reformation when the reformers argued against the catholic worship in matters of worship procedures, the use of ritual, liturgy and accessories in worship. High church people place emphasis on ceremony, vestments, and sacraments. The low church places emphasis on such those things but follow a freer worship style. The first missionaries to Malawi were basically ‘high church’ which makes Malawi Anglicans to be fundamentally ‘high church’. “Dini” is the Malawian term for High Church.

\textit{Category II: Traditional and Intellectual}

Church leadership involves the academic dimension too. The Church in Africa, especially the Evangelicals, has for a long time argued on the purpose of having the academic part of ministry in their training for church leadership by claiming a reliance upon the work of the Holy Spirit in them. The discussion is not

based on the relationship of theological education to the university or academia but on the validity of the cognitive components in priestly formation. One cannot completely do away with intellectual formation as Fitzmier rightly states that “loving God with the mind is one of the great ends we seek in theological education.”

Intellectual formation helps the minister to give answers to widely debated questions raised from the scripture. Levering supports this idea saying that intellectual formation at theological colleges helps the seminarians “engage in serious and creative dialogue with contemporary thought.” The rise of secularized studies has strengthened the intellectual formation of a priesthood. To this effect, the Anglican Church considers Scripture, Reason, and Tradition as essential to their faith.

According to Matthews this category includes the knowledge and integration of the tradition through Scripture, Church history, liturgy and systematic theology, patristics, Greek, and Anglican Sacramental theology. She also emphasizes that the seminarian must be able to translate that rich tradition into real life of the actual communities and contexts where we minister. Theological education must offer for the capacities to provide effective leadership in the communities the ministers are called to serve. The priest should be able to demonstrate an understanding of and capacity for shared leadership.

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34 Fitzmeir, J., “The Aims and Purposes Literature: Notes from the Field” from “Resources for American Christianity” http://www.resourcingchristianity.org. November 2005 This is from Jesus’ injunction in Luke 10 which is an echo of the OT in Deut 6.

At a parish, the priest is expected to be skillful at all the five functions of leadership like planning, organizing, staffing, directing, and controlling. The seminarian is expected to learn about the concept of his or her church ministry in relation to leadership and hierarchy in the Anglican tradition. The seminarian should correspondingly develop skills to understand, reflect upon, and be guided by insights from the range of pastoral practices.

Category III: Pastoral

Matthews' third category combines a lot of inter-connected areas which include communication, evangelism, interpretation, pastoral care, and social justice/peace initiatives. Encouraged by the words of St. Anselm, she reckons that the seminary must build a "faith seeking understanding" in seminarians. The category involves living the faith in oneself, in which communication and interpretation helps in discerning the community they are serving as priests. This is the discernment that shapes our focus or goals of our ministry. This category assists us in realizing our call to communicate the Word of God to all people through evangelism. She advocates for a formation that includes experiences with the extremes (the poor, the marginalized) through field education.

Carroll also identified three dimensions of expertise that theological colleges must cultivate in their candidates. First are their roles of a preacher, teacher, counselor, bringing the Word of God to meet the needs of their situation. Second are their roles as builders of community that the seminaries assist to build them up into mature Christians. Last, are their roles as mediators in the church-

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36 Donald M. Lewis (ed), The Future Shape of Anglican Ministry, 70.
social context interface mediating not only between individuals and God but between individuals and society. Carroll’s presentation of these dimensions focusing on a professional model of ministry are fundamental in the priesthood formation for the people in Africa, in general in the Anglican Church in Malawi especially on their role as mediators in the church-social context.

Category IV: Christian Morals and Character

As ministers of God, he calls us to the life of repentance, hence, good Christian morals that are expected from both laity and clergy. The final category embraces Christian morals and character. The clergy have the responsibility of showing the commendable morals by their example and then teach that to the church. She cited that no sex outside marriage, honesty, and faithfulness as her examples of moral conducts and strengthens this by saying, “Anglican leaders in ministry need to embrace the high calling that is theirs in Christ.”

The promotion of an Anglican heritage and identity is one of the aims of Anglican seminaries. It is expected that, at the end of his or her seminary studies, an Anglican priest should understand who Anglicans are as people of God, their stories, their history and what it means to be an Anglican within the wider Christian family. Scripture, history, theology, cultural context, and liturgy are the five areas that make up our heritage and Anglican Identity. A priest is basically a teacher of the faith. At least, the theological college must be able to teach, mentor, and support the development of the ministry of the whole people of God. The

38 Donald M. Lewis (ed), The Future Shape of Anglican Ministry, 73.
seminary offers classes in research and methodology, child and adult learning (through Christian education) which provide skills in teaching and learning.

Part C: Contextualizing Theological Education

Priests and pastors are quietly adapting their ministry to the new demands of modern society and to change in the Church. There are demands of the modern society which affect the ministry which the modern-day priests face and they need to be understood, and related to the context and tradition of the church. Reading through the stories in Why I am at the Seminary, Ira Lee Andrews, answering the question why he was at the seminary writes that his presence there was to “witness that the clergy must be trained as thinking parish theologians. I think of it not as a pastors’ school, but as a community of learning, dedicated to the task of training parish theologians.” He thinks seminary is about being “equipped… to assist Christians throughout the world in redefining our faith, in reinterpreting the mission of the church in the world.” Therefore, in this section, I will review the perspectives of innovation and contextualization on theological education and the Global South and models of theological education.

Contextualization

The aim of liberation theology was to contextualize the teaching of the Bible to give meaning to the people in their respective communities. Nevertheless,

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39 Max Thurian, Priesthood and Ministry: Ecumenical Research, 1.
41 Wersell, Why Am I at the Seminary, 7.
"contextualizing without a correct doctrine is misleading." To contextualize, according to the Merriam-Webster dictionary, is "to place (something, such as a word or activity) in a context." Simply put, contextualization is making the concepts in the gospel as real as possible to one's situation. Edward L. Smither notes that contextualization is "the process of navigating the complexity of communicating the gospel among the people groups of the world is known today as contextualization." The baseline concept is communicating the concepts to one's situation. In search of contextualizing the gospel in Africa, we developed many concepts which included Africanization, indigenization, enculturation, black theology, and the Ubuntu theology.

The World Council of Churches, in its determination to promote global theological education, adopted Shoki Coe's contextual theology in 1972. He proposed a new way of doing theology beyond the Western dominated models of translating the old inherited theological concepts for the Global South by aligning Presbyterian theological education to both local and global issues affecting his native land. In his presentation, Coe argued for the dynamic interaction between the religio-cultural past and the rapid social changes of the non-Western contexts by adopting the so-called Three-Self principle of "self-promoting, self-
propagating, and self-led."46 His theory lay on three principles of eschatology (new
time), context (new identity or situation) and catholicity (new space), in which
universal theology is doing theology in, for, and through the context for a
prophetic transformation.47 Coe was clear to distinguish between contextualization
and indigenization. His model of contextualization offers those who design and
teach global theological education a key to rich methods to better understand
ourselves, our traditions, and our transcendent connections.48

In order to completely and effectively apply the concept of
contextualization, one must consider a few more facts, the use of mother tongue,
tradition, and culture. When a chosen text is presented in someone’s mother
tongue, it forces the reader to explore more understanding of the text in one’s own
life situation. Here, it means that the use of the mother tongue is important to help
in clarifying certain concepts, especially when talking about abstract concepts. I
would not see any reason why one cannot also use the words and names in our
mother tongue in writing our papers such as the way we use Greek, Latin, or
German words in our English papers. For example, ubuntu is an acceptable word
from the Global South. Jim Harries came to an understanding that “language
meaning cannot be derived from words alone without careful consideration of the
contexts of their use; in every sense of the word ‘context’.”49 Malawi’s two terms
of mbumba and nkhoswe are examples of words that the church can adopt to use
and eventually become more acceptable words in theology. More details at the end

46 Ibid., 32.
47 Ibid., 34.
48 Ibid., 41.

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of this section. There are barriers in using the mother tongue in any education system that has multi-tribal and multi-lingual communities; This may foster more confusion in using other words, which can mean a slightly different idea in one area. The other challenge to the use of the mother tongue in theological education lies in incompatibility or untranslatability. There are cases in which every language runs out of compactible words to use for the translation.

Tradition and culture play important roles in the aspect of contextualization. Burtness notes that “innovation without tradition yields homemade religion. Tradition without innovation yields a dead word.”50 The concepts of tradition are multiple: the tradition that the missionaries (western) introduced, the tradition of the local community, and the tradition of the original context (for example, the Jewish tradition). The Church tradition is thus culturally mediated. The origins of Church tradition base on a tradition that has changed over time as this was passed from one region to the other. Tradition, just like culture, is dynamic. Therefore, it is important that theological education must “foster unity within diversity through a multi-dimensional polychromatic approach to the re-contextualizing of the text.”51

*Contextual/Field Education*

Theological thinking should cause “uncovering functional assumptions about God in ourselves, others and institutions.”52 The church tells the collaboration of theory and practice through engagement with different institutions

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50 *Learning in Context: The Search for Innovative Patterns in Theological Education*, Theological Education Fund, 15-16.
51 Ibid., 16.
52 Theodore Brelsford and P. Alice Rogers (ed), *Contextualizing Theological Education*, 44.
and environments such as hospitals, prisons, and old people’s homes. Contextual education engages people in rethinking what it means to be human in relation to God, other people and cultures, and the whole of creation by engaging all the senses; challenging preconceptions; and doing the “real” work.

Episcopal seminaries in the USA offer Contextual Education as a course to be covered during the formation period. Contextual Education uses a field education in which a student/seminarian can practice in a sacramental church where the Eucharist is the center of the worship. The students use their time (primary at weekends) for preaching, leading people in worship, Sunday school teaching, and youth work in a parish attached to them. Field education takes place in a curriculum focused on core-blocks of Biblical studies, Church History, Systematic Theology, Christian Ethics, Liturgics, Church and Society, and Christianity and Culture. The formation elements include preaching, teaching, and pastoral care.

Another way of practicing Contextual Education in the USA is through Clinical Pastoral Education (CPE). CPE is education to teach pastoral care to clergy by using the primary method of training in hospital and hospice chaplaincy. The context found in the CPE meant a rigorous attention in psychoanalysis and group therapy, whereas “the ministry is rooted in ecclesiastical or theological practices.” 53

*Theological Reflection in the United States*

Many of the programs and courses designed for theological education in the United States help the students gain the skills to reflect theologically on their

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53 Ibid., 47.
context. In the seminary, the students reflect based on their theological studies on situations in the world. Mary Bounds argues that theological reflection is foundational to theological education.\textsuperscript{54} To reflect theologically, one needs to go through a cycle involving the person, situation, and theological framework. Social analysis and theological analysis are the tools engaged in integrating self, theology and context.

The aim of the practice is to “integrate personal experiences, cognitive understanding of traditions, and contextual analysis in reflection and action.”\textsuperscript{55} To learn the practice properly, the students might use journals, in-class writings, assignments, sermon outline, and regular critical incidents. Therefore, in this context, the goal for theological education is to encourage the development of theological reflection of “knowing in action”, a process requiring an assortment of learning experiences including knowledge acquisition, skills development, and personal information.\textsuperscript{56}

Theological thinking as a contextual practice (proposed by Brelsford and Senior) is a model that endorses “an intentional and sustained conversation between experience and the resources of academic reflection that bears fruit immediately in the classroom and sows seeds for important development beyond it.”\textsuperscript{57} This proposal creates the core for education or learning to include theological education. Two elements specific to theological thinking are “catching theology in action” and “reconstructing theology in practice.” Brelsford and Senior help us to

\textsuperscript{54} Brelsford and Rogers (ed), \textit{Contextualizing Theological Education}, 27.
\textsuperscript{55} Ibid., 24
\textsuperscript{56} Ibid., 26.
\textsuperscript{57} Ibid., 55.
understand that thinking is a complex and often vague notion, that thinking is not ex nihilo ideation, and that thinking does not happen in isolation, but in the community. We must understand theological thinking as constructing human knowledge about the world and ourselves considering attempts to discern God’s process and action, which involves “a process of intentional reconstruction of knowledge.”

Therefore, theological thinking involves catching theology in action, communal theology interpretations and practical appropriation. Brelsford and Senior aligned this to Shulman’s process of learning which involved bringing out what is inside the learners, reconstructing that knowledge and re-integrating the reconstructed knowledge.

*Mbunga and Nkhoswe as enculturation*

Henry Mbaya’s strikingly use of these two terms reveals one way in which the theological education for formation can be contextualized through enculturation. *Mbumba and Nkhoswe,* in a Chewa and Nyanja matrilineal society, is about the functional relationship between a sister and her children in relation to her brother (uncle). These two concepts, here used as a model to enhance the relationship between a diocese and a bishop, entail critical values of responsibility, accountability and mutuality. *Mbumba* relates to a wholeness, or communitarian as opposed to Western individualism. *Mbumba* is derived from *ku-vu-nda* meaning creating, shaping, bringing together, or binding. *Nkhoswe* is derived from *khoswe*

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58 Ibid., 51.
(rat). The relationship between *nkhoswe* and *mbumba* comes from the saying that when a rat is sitting on an earthen vessel it is protected from the spear but also protects the pot from being destroyed. Thus, the meaning of *nkhoswe* as one that goes between as a mediator, intermediary, advocate (as used for the Holy Spirit), advisor, or guardian. *Nkhoswe* is not the owner of the family clan but appointed head. *Mwini-mbumba* is the rightful owner of the children. Yet another meaning of *nkhoswe* is in relation to the supporting poles of a maize barn.

When applied in relation to the diocese and their bishop, it is the *mbumba* that appoints the *nkhoswe*. *Nkhoswe*’s role includes offering sacrifices, considering issues of the land, and giving direction to issues pertaining funerals. The implication of these terms therefore means that the bishop understands where their role and authority come from. It comes from Jesus Christ, the *mwini-mbumba*. *Nkhoswe* is there as a guardian over whom one is called to shepherd and offer pastoral care.

**Part D: Models for Theological Education/Priestly Formation**

We do the process of theology within a specific context, culture, and point of time. We must note that no theological system or tradition can be perfect all round. The models of contextualizing theological education discussed in this review may not be the best for certain environments even if they are practiced in Sub-Saharan Africa. Models of contextualization of theological education have to do with the collaboration of knowledge and practice. The Global South developed these new concepts because people were dissatisfied with the way the church handled theological education and who believed that the training is too remote
from life, and irrelevant to the concerns and issues of the society. Contextualizing theological education uses site placements and reflection seminars where they emphasize reflecting on historical and theoretical aspects of academic contextual education. The professor of religion and education, Theodore Brelsford pointed out that academy, church and society are the main contexts engaged to contextualize theological education.60

Kalu61 also cited similar models of training of the pastors for their ministries like formation-by-engagement, setting up a new altar and gaining-the-mantle. There are several other models used for theological education which includes informal training, in-service training, and street training, but the basic concepts are the same.

Theological Education by Extension (TEE)

The main model many scholars use for the Global South is Theological Education by Extension (TEE). Why? There was a need for the Global South to change from the traditional form of theological education to the one that suits their contexts. Why? Kalu points out that theological education models in Africa betrayed the heart of missionary cross-cultural theology.62 Even though Alexandria was once a Catechetical school which produced the apologists Clement and Origen, theological education in Africa remained inferior even after the change of

60 Ibid. 1.
61 Ogbu Kalu was a Church History professor at several places including McCormick theological Seminary. He was a an internationally recognized personality for his scholarship and Church leadership. In Shaping the Beloved Community, he presented a paper on Multicultural theological education in a non-western context.
the curriculum to contextualize it. Second, according to many African scholars, the superiority complex of Western civilization lowered the African ministerial formation.

TEE was first introduced in Guatemala in the 1990s. It is a field-based approach that does not require residence at a seminary and does not interrupt the leaders from their everyday work and location. The program reaches the real leaders in their community and local congregations as it enables them to develop their gifts. TEE, which became the panacea for African ministerial formation, proposed a multicultural theological education sensitive to the learning environment, the cultural imperatives, and finding the relevant curriculum.63 Agreeing with the position of Kalu about the reason to contextualize theological education in the Global South, Ross Kinsler declares that African tailored models like TEE “outdoes the continuation of imperialistic ideas and elite privilege”64 brought through the traditional form of theological education, in this case the residential colleges and seminaries. It made sure that ministerial formation would integrate academic, moral and leadership expectations. It also insisted that creative education should include learning and working or practicing the praxis reflection model and to avoid the dependency on foreign aid.

Ross claims that formation of the minister at the local level is a structural necessity because most of the churches may not be able to support university or secondary graduates. It meant that the level of education of the ministers must go

63 David V. Esterline and Ogbu U. Kalu (ed), Shaping the Beloved Community, 230.
64 Theological Education Fund, Learning in Context: The Search for Innovative Patterns in Theological Education, 29.
with time. Another reason for creating TEE was to replace ministers who were young college graduates with little or no experience of life, with mature men and women who had struggled with problems of daily life.

TEE has a lot of advantages for those who were already leaders in their congregations and those who are doing part-time ministry because they do the courses locally and at the pace of the student. It is a good course because it reaches the real targets, mature family people who cannot attend residential schools, and was adaptive to different educational levels.

Unlike the residential theological education, TEE encourages closed, narrow boundaries. It does not offer “consistent supervision in the formation for ministerial leadership, allowing academic studies, devotional life, and practical work to be carried out in a consistently regular, and in-depth manner.” The courses were time consuming, not suitable for research programs and that it was difficult to teach homiletics and other practical subjects that needed evaluation of behavioral skills because of limited class hours. It was also noted that TEE reduces the opportunity for spiritual formation. Finally, because TEE failed to provide accredited certificates from normal education authorities as they deemed theological education as inferior education, the number of candidates dropped. This has changed in some places and Malawi is a case in point as TEE is now accredited by the University of Malawi.

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65 Ibid., 31.
Professional Model

Many scholars have associated a general clerical approach with defining the purpose of theological education in part to a profession. Professional is competence or skill expected of a professional, thus showing competence in a task. Neibuhr used this model describing theological schools as professional schools like medical and law schools. Clerical professionalism is the formation of a clerical identity with the aim of producing a compact, well-trained, socially distinctive and culturally cohesive minister.

The beginning of the training for the ministry in the Church of England dates back as far as 1250 which was once termed the “mother of Theological Faculties.” During the 1800s there was a deliberate move to change the cleric from being a “status profession” to become an “occupational” or clerical profession. Anthony Russell (bishop and author who specialized in country ministry) states that in clerical professionalism, a priest uses a theological definition based on “the New Testament and the subsequent development of the doctrine of ministry and priesthood within the church.” Clerical professionalism therefore symbolized a theological status just like any other secular professions like a lawyer or a doctor.

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Kelsey, however, holds that defining the purpose of theological education in professional terms “distorts and finally destroys theology.”71 And one cannot regard the professional model as normative for all churches. According to Carroll, “that model would be dysfunctional for many settings such as Africa, for example, where churches are undergoing explosive growth in membership and where there is a severe shortage of seminary-trained leadership.”72 But if ‘professional’ means doing a job to the high standard society expects, then theological education should seek to produce that kind of professional.

Some reject the use of ‘professional’ as implying special status in the society and the idea that standards of competence in church work can be less than those in society. One sees the craving for status among Church leadership in some countries in the ‘Rev. Dr.’ syndrome and there seems to be no shortage of back street shops and Colleges ready to award for a fee or free these bogus ‘doctorate’ degrees that have very little relationship with professional clerical competence. This has become a common model in African theological education although we still aim at Africanizing our education.

The aim of having clerical professionalism was to extend the emphasis on academic preference for the priesthood. The question was also what class of person might become a priest when only wealthy people attended university. In the early days of the Oxford Movement the founders, especially Pusey, had a strong conviction that university qualification alone was enough for priesthood training.

They sooner or later noted that there was a gap between the professional/academic clergy and the practical experience. Clerics being more academically sound continues to prevail even in these years. In this project, we have noted how the training of clergy in the United States bases on academic matters first and how the churches in Africa also want to attain the high academic qualification.

The earliest equipment for Christian leadership was in charismatic gift, practical experience at lower levels of responsibility and the personal guidance and instruction by men of God. The reformers of the sixteenth century drew attention to the extent of clerical ignorance and ineffectiveness and the inadequacies of the clergy, thereby raising the standards expected of the clergy. One central theme in the history of ministerial training is the demand for intellectual training at the highest level of attainment. Those who were against intellectualism in priesthood training demanded that the practical side of theological education become dominant. Others have observed that when intellectual interests become the goal or a substitute rather than an offshoot to personal devotion, they become useless for church development and mission. The curacy method of training (on the job) and the in-service training have and are still important to the church.

*Bishop’s Familia/Court Model*

Henry Mbaya identified a model that was used in training priests in the Anglican Church by the UMCA missionaries in Malawi. He noted that the pattern of training used in the 1960s followed an ancient tradition called the “bishop’s family.” The candidate coming for training was first received into the family of the
bishop who took the paternal role of a “father” while they regarded the candidates as their “sons.” He confirms that the use of this model was because of the connection of the UMCA missionaries with the Oxford Movement.73

Most Roman Catholics practiced this medieval model. Some Church of England bishops also use this model as one way of training their priests. Frederick M. Powicke and A.G. Little describe it as a residential training of the nucleus of the family of the bishop who lived, ate, and resided with the bishop. This “familia” lived close to the cathedral in a house called a “domus.”74 During that time, it was the responsibility of the bishop to train and to provide for his episcopal family, the clergy.

Other Models

As more African independent churches were established, more models of ministerial formation also emerged. Griffiths identifies the other ministerial models as communal, evangelistic, apprentice, short stay and correspondence. The communal model emphasizes living together in which the students learn to adapt a life model from his/her teacher. The evangelistic model emphasizes the strategic location of the centers and is usually directed to the university student. In this program, the curriculum uses a free flow of ideas. The apprentice model has the church as its context in which they do their theory and practice. In this model, there is maximum supervision.

Kalu highlights three other models besides TEE. The first model was the “Setting up a new altar.” This model involved starting a new church without formal training while confident of a spiritual experience and a divine call. The second model was “gaining-a-mantle”: an in-home apprenticeship in which a pastor teaches all subjects with no base on accreditation with a state-owned university. Kalu noted that there was a rapid growth of members in such ministerial formation leaders.\textsuperscript{75} The final ministerial model for formation was ministerial formation-by-engagement, reflecting the new Charismatic spirituality of the 1990-2000. As a charismatic model of education, it endorses dependency on the Spirit. The formation was informal, done outside the walls and practical. The students took a preparatory briefing and went out into the field of practice. Education and training happened in the gospel’s encounter and the indigenous cultures. The engagement required baptizing the cultures, nations and people, exposing the powers that brutalize and denigrate people, and presenting holistic and dialogical engagement that identifies and affirms signals of transcendence. The curriculum is shaped by the challenges encountered in the field work.

I have noted that most of the Africa-initiated or indigenous churches tend to use the models that enhance more practical than academic. The TEE in Malawi is used for advancement of the academic qualification by some while others use it for training their lay leaders in theology and leadership. The institution provides decentralized biblical and theological education mainly to pastors.\textsuperscript{76} Several of the

\textsuperscript{75} David V. Esterline and Ogbu U. Kalu (ed), \textit{Shaping Beloved Community}, 233-234.

established churches use a greater percentage of the professional model with very little contact with the practical but, others tend to use the theological reflection models.

Through the introduction and implementation of TEE and formation-by-engagement, African scholarship engaged in designing indigenous ministerial formation in the place of the inherited models. The development of these programs helped the educators to focus on their intentions and engage critically in curriculum review and staff development and resulted in improving library facilities to match the developed world.

Part E: About the Anglican Identity

Part of the thesis has to do with the issues pertaining to the Anglican ethos or the Anglican way. In this section, again, I will not make a detailed discussion on Anglicanism but, make a few comments on the matters around these issues. I will discuss the terms frequently used in Anglican theology or tradition that are also terms referred to by the Anglicans in the Malawi Church. These terms include Anglicanism, High Church, and Anglican ethos. Anglican ethos is about the self-understanding of the church; how it seeks to find its identity. For this study, I depended upon the book *The Study of Anglicanism*\(^{77}\) as the main source.

Paul Avis\(^{78}\) describes that the term Anglican began to emerge in the mid-seventeenth century but became fully developed in the late nineteenth century

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\(^{78}\) Paul Avis is an Anglican priest, theologian and ecumenist. He is a renowned professor in theology. As a leading contemporary theologian, his writing has a combination of scholarship and tradition with his theology focused on systematic, ecclesiological and practical.
when it implied national descriptions of a church connected to the Church of England. Thus, our Anglicanism is a heritage from the Church of England because it is historic, apostolic, catholic, and unique. Its uniqueness (described by Howe and Pascoe) is seen in its geographical and providential connection to the nation of England and the global church, thus forming the Anglican Communion. Anglican is, used by the colonial churches, which looked both pastorally and canonically to Canterbury. It is unique because Anglican thinking takes different shapes but remains unchanged in content. The Anglican identify self-definition first by those that focus on the material ingredients of the Anglican synthesis of Scripture, reason and tradition; and second, by “those that claim a distinctive method, ethos or praxis for the Anglican Way.” This statement by Avis sums up all we need to know about this Anglican self-understanding; it is a synthesis of Scripture, reason and tradition. Howe and Pascoe advocate and supports the concept of Scripture, tradition, and reason confirming that “this cord of three strands has helped define Anglican Christianity for centuries.”

Before the Oxford Movement, the church identified Anglicanism as a reformed church which confessed together with all the Reformers in accepting the supremacy of the authority of Scripture, believed in the justification by faith and accepted the legitimate role of the laity. The establishment of the Oxford Movement (High Church) then changed the identity, through the tracts they produced. High Church puts “emphasis on ritual, order, and pre-Reformation

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79 Howe and Pascoe, Our Anglican Heritage, 5.
82 Howe and Pascoe, Our Anglican Heritage, 33.
church practice within the Protestant Churches.⁸³ Paul Avis mentions that we use the term for the faith, practice and spirit of those in the Anglican Communion.⁸⁴

The church’s new distinctiveness believed in the authority of tradition, the sacramental grace infused the notion of justification by faith, and the church reinstated the position of clerics in the government. Avis, quoting Archbishop Michael Ramsey, asserts that Anglicanism is both catholic and reformed. Catholic, when it accepts the real presence in the blessed sacrament, the order of episcopacy and priesthood, and the power of the priests to absolve sins. Reformed, because it values an open Bible; not restricted, monitored or controlled by ecclesiastical authority.⁸⁵

Anglicans believe in an interwoven and paradoxical relationship between worship and theology. They reveal this relationship using the Book of Common Prayer, Articles of Religion, Homilies, creeds, and biblical insight. One special identity of an Anglican is their worship. Anglican and the Book of Common Prayer are inseparable. Thus, Anglican is marked by the lex orandi lex credendi concept. We pray what we believe and believe what we pray. They design the architecture of the churches in such a way that it allows movement and participation since they know the Anglicans for their standing, kneeling, and sitting. There is enough space for the altar call when people gather to partake of the Eucharist.

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⁸⁴ Anglican Communion is the fellowship of Churches in communion with the See of Canterbury. They share a common theology and liturgical tradition with the mother church. November 28,2019, 5.
⁸⁵ Sykes, etal., The Study of Anglicanism, 467-68.
George Carey, in his foreword to *Anglican Heritage*, states that the sixteenth-century reformers proclaimed that Anglicanism was both “Catholic and Reformed cleansed and in faithful continuity to the past and yet open to all that God wishes to reveal.” He added that people know Anglican to be a teaching church rooted in Scripture, loyal to tradition and open to new insights. Therefore, to sum up, the essence of Anglicanism is revealed first in that the church strongly believes in Scripture, tradition, human reason, and revelation. Second, Anglican priesthood is pastoral and not a sacerdotal caste. Finally, that worship in the Anglican Church is common and finally that it has the love of the truth which is fearless.

The Anglican ethos is summarized by McAdoo as one in which there is freedom of thinking within the parameters of the same faith based in Scripture, tradition and reason.

*Issues for Theological Education in Africa*

Amanze identified and listed several points as the pressing issues that affect Africa today. First, the need to take African culture seriously. Second, the demand made by women in church and society for equal opportunities in the ministry of the Church. Third, the need for the Church to play an active role in the fight against HIV and AIDS. Fourth, the need to fight against global warming and depletion of natural resources. Fifth, the need to develop a theology of liberation for those who are oppressed and finally, the need for the churches to engage in

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88 McAdoo, *Anglican Heritage*, 17.
socio-economic development. The African theological institutions have addressed many, if not all, of these issues mentioned above.

Theological education in Africa inherited the traditional colonial system and curriculum of education. Many African theologians like Augustine Musopole (Theology Cooked in the African Pot), Jesse Mugambi, Isabel Apawo Phiri, and John S. Pobee, (just to mention a few) have been advocating for a change of curriculum to suit the context of the African theological student. African theology must include theology for development, incarnational theology, African Christian Theology, enculturation theology or contextual theology into the curriculum in an idea that meets the demands that makes the Church African truly African in belief, theology and practice. This development is working out very well because there are now several books on theology that have been written to suit our context.

From a theological perspective, globalization has proved to be a serious challenge to Africa generally and to Southern and Central Africa as attested by the recent events in the Anglican Communion concerning homosexuality. The Church calls upon the African theological institutions to seriously address such issues in their curriculum despite the cultural and national stand of the church and society on the issue at stake.

One aspect I did not want to dwell much on is the place of women in theological education, in particular with training to the priesthood. The Church of the Province of Central Africa has several times, denied the possibilities for

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women's ordination\textsuperscript{90} although it uses and depends upon more women in the church ministry and development than men. This brings in play the demand for feminist theology for the empowerment of women. Churches in Africa are heavily patriarchal in belief, theology and practice. Some churches are making deliberate efforts to encourage theological institutions to integrate into their curriculum gender studies designed to promote women’s issues. However, emphasis is placed on promoting equal participation of both men and women in the ministry of the Church. Amanze stressed that various “theological institutions in many Protestant and Anglican churches in South Africa now include women in their theological programs, who at last become pastors or priests in their churches on their own right.”\textsuperscript{91}

Finally, (changing ministry context) the Board for Theological Studies in Malawi recently had a workshop on how they can integrate such studies; not only was it about gender issues but also on other social cross-cutting issues affecting the people today. These issues include: Persons in trafficking, drug trafficking, child labor, and sexual harassment and abuse. The college is expected to seriously integrate issues on climate and environment, theology of development, multi-faith theology, poverty and prosperity, and HIV/AIDS related issues.

Conclusion

Lagunzad claims that the basic rationale for field education is a living encounter or a meaningful personal involvement where the seminarians endeavor to achieve a faithful “sense of identity of personhood”\(^{92}\) as workers in the vineyard. Priests in the Old Testament as well as the African Traditional priests, performed sacrificial and mediatory duties as representatives of God; but today the church roots the ministerial priesthood in the priesthood of Jesus Christ who commissioned us to be teachers of the Word, models of a prophet, ministers of sacraments, leader of a community, and a pastor.

In the Anglican tradition, the extensiveness of the material covered for the priesthood formation which marks the basic competent areas of a priest must include personal and spiritual life, heritage and Anglican identity, cultural and social context, capacity for leadership, and skills for teaching and learning.

From the discussions above, I have noted that models proposed aimed at having an encounter with the real contexts as the members practiced their theory in the field. The church in Africa fashioned most of the models used in such a way that it would reduce costs and bring the students together in a community of leaders. Those who have replaced a traditional form of theological education with TEE or some other form felt that the traditional system would “damage, thwart, and stifle the Churches’ natural capacity to grow and develop their leaders and carry out the dynamic ministry to their members and the society.”\(^{93}\) Whatever the

\(^{92}\) Theological Education Fund, *Learning in Context*, 52.
model, I believe that the primary goal for theological education is forming a priest or Christian minister.

I have also noted that the aim of contextual education is to integrate cognitive, practical, and normative learning. The internships help to narrow the gap between theological education and the contexts of ministry. For centuries, the church directed its priestly formation on preparing persons for ministry in specific local church contexts but, we need to focus on the aspects brought up by the ever-changing society and its needs.

I understand that contextualization is achieved by setting theological education in the learner's context. Tools such as textual, historical, literary, source, and form criticisms were developed to deal with contextualization. Nevertheless, contextualization of theological education in the Global South and Malawi in particular, must consider priorities, specific places and times of how it can be done.

Finally, people must bear in mind that the traditional concepts of theological education handed down to us will not be completely wiped out. All Africans need to do is to re-contextualize them to suit our situations.
Chapter Three: The History of Priesthood Training in Malawi

Introduction

Training in the Anglican Church in Malawi has taken a long winding journey across several nations and through a diverse range of religious denominations within the Central African region. Sutured within the history of the church is the history of theological education in Malawi. After the opening of Malawi (Nyasaland) by Dr. David Livingstone, came the Universities Missions to Central Africa (UMCA) with an extensive ministry in many parts of Malawi.

This chapter on the whole dwells on the general story on training, including the history of priesthood formation in Zanzibar, Zambia, Malawi and in other ecumenical theological colleges that our priests have gone through, before focusing on the history of the LKTC. It narrates a very brief history on priesthood training and the history of priesthood training with the Oxford Movement. Focus on formation in the days of the Oxford Movement and the training of priests in Malawi is due to the “indirect” influence that the movement had on the Anglican Church in Malawi. Much of the teaching and liturgical styles, including the church buildings of the High Churchmen, are still evident in most of the parishes in Malawi.

Malawi: The Warm-Heart of Africa

Malawi, popularly known as the ‘Warm Heart of Africa’ because of its friendly people, is a landlocked country in south-eastern Africa. Three neighboring nations hem its borders on all sides: Zambia to the west, Mozambique to the greater part of the east, south, and south-east, and Tanzania to the north-east. Malawi is defined by a landscape of highlands split by the Great Rift Valley and
an enormous Lake Malawi. Lake Malawi is so big that it amounts to about a third of Malawian territory. The lake is 350 miles long from its northern to its southern tip and 50 miles at its widest point, which makes it the ninth largest lake in the world. The lake holds a large collection of over 500 fish species. Malawi is one of the poorest countries in the world. With a population of about 17 million people, the country has a life expectancy of about 54.8 years (United Nations Development Program, 2013 Human Development Reprot). The country is marked by high levels of vulnerability including poor nutrition, HIV/AIDS, malaria, and infant mortality.

I. Brief History of the Anglican Church in Malawi

In this part of the chapter, I will depend on The History of the UMCA by James Tengatenga and Mainstream Christianity by John Weller94 together with the papers written by Henry Mbaya on the training of priests in the Anglican Church in Malawi. The UMCA was formed in response to a direct appeal by David Livingstone to the universities of Oxford and Cambridge to send missionaries to Central Africa. This missionary society represented the ‘Anglo-Catholic’ element of the Church of England. Their first entry into Malawi was through the leadership of Bishop Charles Frederick Mackenzie. Mackenzie and his party moved up the Shire River trying to reach the shores of Lake Malawi (then Lake Nyasa). The attempt by the mission to reach the shores of Lake Malawi proved futile and they eventually settled at Magomero. Many of the members, including Bishop Mackenzie, died because of malaria. This initial mission thus

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94 John Weller co-author to Mainstream Christianity to 1980 in Malawi Zambia and Zimbabwe. He was a Church History lecturer and Principal at St. John’s Seminary in Lusaka, Zambia.
failed and moved out to regroup in Zanzibar from which it made another attempt 20 years later.

In 1863, Bishop George William Tozer withdrew his party to Zanzibar as they endeavoured to find how they might get to Malawi. In 1864, Mackenzie's successor, Bishop Tozer, established the society's base at Zanzibar. They established various operations including a mission school, St Andrew's at Kiungani. The mission's early work in Zanzibar substantially involved caring for and educating children rescued from slavery and establishing a settlement for these freed slaves. In 1873 they built Christ Church Cathedral on the grounds of the former slave market.

Missionaries Find a New Home in Likoma

Bishop Edward Steere who succeeded Tozer in 1874 pursued the mission's aim of returning to establish a presence around Lake Nyasa by traveling inland from Zanzibar towards Lake Malawi. On their way, they established church stations at places like Magila and Masasi. It was under Charles Smythies who succeeded Bishop Steer as the fourth bishop of the mission that two priests, William Percival Johnson and Charles Janson, finally reached (in 1882) the eastern shore of Lake Nyasa, near to the village of Chief Chiteji, opposite Likoma Island. The missionaries then moved in to settle at Likoma which became the hub for growing their mission work into the mainland Malawi, thus facilitating an opportunity for creating the diocese of Nyasaland. This mission diocese subsequently appointed Chauncy Maples 95 to be the archdeacon of Nyasa in 1886.

In 1892 Wilfred Bird Hornby was consecrated bishop of the Diocese of Nyasaland.

St. Peter's Church, which was built at Chipyela on Likoma Island, was consecrated on the 14th of November 1911. The consecration of this Cathedral was conducted in Chi-Nyanja by Bishop Hine. The Bishop's chaplain was Deacon Yohana Thawe, one of the earliest Christians in Likoma. Another Deacon present on that day was Leonard Kangati, who had been prepared for baptism in 1889. All the Yao native clergy, namely Fr. Yohana Abdallah, and Fr. Augustine Ambali and Fr. Eustace Malisawa were there. All three of them worked for the church for over twenty years.

The moulding of the Anglican Church in Malawi continued through the years as witnessed in the consecration of new bishops who served the Malawi Church. The church developed and expanded when they built educational institutions like teacher training colleges, a theological college, and primary and secondary schools.

_Ministry along the Lake Shore of the Mainland_

This time, the work of the mission in spreading the gospel along the shores of Lake Malawi grew with more intensity throughout the mainland even to the Lower Shire. As a way of expanding the work from Likoma/Chizumulu islands into the westside of the lake, the first inland station was at Khotakota in 1894. Chauncy Mapples was consecrated bishop of the diocese in England in 1895 but sadly drowned in Lake Malawi on his way to his enthronement at Likoma. He is buried at All Saints in Nkhotakota. Later the mission steamboat was named in his honor. Bishop Hine, upon his consecration, made Mpondas, at the southern tip of
the Lake at Mangochi, his new station with Reverend Phillips as its first priest in charge. From Mpondas two more stations were founded downstream of the Shire River at Likwenu 1906 and Matope 1917.

In 1961 Bishop Thorne resigned and was succeeded by Bishop Donald Arden who immediately introduced self-support as a way of reducing the financial burden on the Diocese. This was a move to help wean the diocese from dependence on funding from abroad and from missionaries and thus making Parishes more directly responsible for paying their clergy. In 1964 the Bishop moved HQ to Likwenu where it was more accessible by road and closer to the capital (Zomba), unlike Mpondas.

*Church of the Province of Central Africa*

In 1889 Nyasaland (now Malawi) became a British Government protectorate. In 1953 the British Protectorate established the Federation of Rhodesia and Nyasaland (also known as the Central Africa Federation, CAF). Rhodesia comprised two nations: Northern Rhodesia (Zambia) and Southern Rhodesia (Zimbabwe) and Malawi was Nyasaland. As a British Protectorate creation, the Queen’s representative in the Federation was a Governor-General. The Federation finally ended on 31 December 1963 with Malawi becoming independent from Britain on July 6, 1964 and Zambia in October of the same year. Zomba (where LKTC is situated) was capital before the Banda government moved it to Lilongwe.

In 1955 the Church of the Province of Central Africa (CPCA) was inaugurated. It was coterminous with the Federation of Rhodesia and Nyasaland,
and includes Botswana. The Province now has fifteen dioceses: Malawi has four dioceses (Lake Malawi, Southern Malawi, Northern Malawi, and Upper Shire), Zimbabwe and Zambia have five each while Botswana has only one diocese. The constitution of the province is comparable to that of the other parts of Africa but has a floating archbishopric. Each of the three countries, excluding Botswana, has a council that helps in managing the province.

*The Anglican Council in Malawi*

The Diocese of Malawi divided into Lake Malawi and Southern Malawi in 1971. The Anglican Council in Malawi was then established in in 1979 as a “coordinating body of the work of the Anglican Church in Malawi (almost an Internal Province within the Province of Central Africa) – separating the administrative from the financial and creating the possibility of other program offices.”

Malosa (Likwenu) was the home of this new office until the middle of the 1980s when it moved to Lilongwe. The first Malawian to take up the post as an officer at ACM was Mr. John Kalande. The titles, General Secretary and Accountant began to be used when the council employed Mr. Matthews Kumpolota. Now the ACM secretariat has several posts which include General Secretary, Finance Manager, Projects Manager, and Health officer. There are plans to have more posts as the ACM grows. The chairmanship of the council is by

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98 Ibid., 15.
rotation among the bishops. Some bishops have stayed in office longer than others, but their term of office is three years.

II. Brief History of Priesthood Training

_Early Theological Education_

The desire for ministerial training along more formal lines seems to by the Church during the second century with the beginnings of theological schools as exemplified by the places like the Catechetical School of Alexandria founded by Bishop Demetrius towards the close of that century. The School of Alexandria grew to its greatest heights under the leadership of the famous Origen before his departure to Caesarea (where he developed a similar institution). Thorough teaching, presenting the whole series of non-religious sciences, moral and religious philosophy, and Christian theology. These catechetical schools developed in major centers of Christianity in the East, in Alexandria and Caesarea, Antioch, at Edessa, and Nisibis. By the seventh century Nisibis is said to have assumed very large of students - about 800.

The earliest equipment for Christian leadership was in charismatic gift, practical experience at lower levels of responsibility and the personal guidance and instruction by men of God. The reformers of the sixteenth century drew attention to the extent of clerical ignorance and ineffectiveness and the inadequacies of the clergy, thereby raising the standards expected of the clergy. One central theme in the history of ministerial training is the demand for intellectual training at the highest level of attainment. Those who were against intellectualism in priesthood training demanded that the practical side of theological education become
dominant. Others have observed that when intellectual interests become the goal or a substitute rather than an offshoot to personal devotion, they become useless for church development and mission. The curacy method of training (on the job) and the in-service training have and are still important to the church.

The Oxford Movement and Priesthood Training

The earliest equipment for Christian leadership was in charismatic gift, practical experience at lower levels of responsibility and the personal guidance and instruction by men of God. The reformers of the sixteenth century drew attention to the extent of clerical ignorance and ineffectiveness and the inadequacies of the clergy, thereby raising the standards expected of the clergy. One central theme in the history of ministerial training is the demand for intellectual training at the highest level of attainment. Those who were against intellectualism in priesthood training demanded that the practical side of theological education become dominant. Others have observed that when intellectual interests become the goal or a substitute rather than an offshoot to personal devotion, they become useless for church development and mission. The curacy method of training (on the job) and the in-service training have and are still important to the church.

III. Priesthood Training in Malawi for Malawi

During the early years of the Anglican Church in Malawi, the center of the church was at Zanzibar as the early missionaries tried to find another route to the mainland of Malawi. The missionaries then moved to settle in Likoma in the 1800s. From that point, the church rapidly grew and established many parishes in the mainland to what it is now. All educational institutes including the forming of
priests began in Zanzibar, on the Chancey Maples, then to Likoma, and other places in Malawi mainland. After Malawi became independent, the priests were trained in various places including Tanzania and Mpondas. At the inauguration of the Province of Central Africa the training was centralized at St. John’s Seminary Lusaka, in Zambia. After the closure of St John’s some were trained at the Roman Catholic Kachebere and St Peter’s Major Seminaries. From 1978 the training was done jointly with the Presbyterians at the newly established Zomba United Theological College (later Zomba Theological College). In 2006, the Anglicans moved to their own Leonard Kamungu Theological College.

From Zanzibar to Malawi

I now turn on to the training of the priests in Malawi. The training of the priests for the Malawi church started way back in Zanzibar where the second mission of the UMCA were operating from, before they entered into Malawi. In this section I will depend upon Henry Mbaya’s contribution in his paper “The Training of Priests in the Anglican Diocese of Nyasaland.”

Henry identifies phases of training by the UMCA missionaries. The first phase was the experimental stage and was at Magomero with the first missionaries under Bishop Mackenzie. The training comprised twenty-four boys, mainly freed slaves who were trained in elementary education in alphabet and drill. These students included Chirumba, baptised as Mark Augustine Mackenzie Meller in England and subsequently sent to Mauritius; and Chimwala. The missionaries had
to revise their methodological approach to focus on greater responsibility for the evangelizing of the African people.\textsuperscript{99}

According to Mbaya, the second phase was the \textit{Foundational phase} which the UMCA missionaries were training freed slaves. The UMCA training proceeded in 1869 and there were plans for preparing three freed slaves, namely George Farajallah, (died before he was made deacon) John Suedi (ordained deacon on 8th June 1879) and Mabaruki, for ministry. John Weller confirms this in saying that five years after the baptism of the first converts at Zanzibar in 1865 reaped two who were admitted into Sub-diocesan.\textsuperscript{100} Rev. Yohana Abdullah (bishop Hine’s Chaplain), son of a Yao chief, became the “first African priest of the diocese.”\textsuperscript{101} Yohana spent much of his ministry at Unangu, in Mozambique. Tozer then revitalized the medieval office of sub-deacon while seven years later Steere introduced the office of catechist. Other freed slaves, Augustine Ambali and a Yao named Eustace Maliswa were also made a deacon in 1898. Ambali had founded a school where Leonard Kamungu attended.

Mbaya’s intermediate phase had two sections: Training around the Lake Nyasa and training on the Lake Nyasa. Training around the Lake Nyasa region involved the laying the foundations of the modern Anglican Church in the region to the east of Lake Malawi by William Percival Johnson through the training of African evangelists, Yohana Barnaba Abdallah, Augustine Ambali, Eustace Malisawa and

\textsuperscript{100} John Weller, 129.
\textsuperscript{101} John Weller, 129.
others. Their training was an on the job training while they were on long tours before they had built a seminary at Likoma. Johnson gave the students elementary courses in preaching, ministry and theology. Abdallah learnt Greek through this method. The second section involved training on the Lake Malawi in 1899 when Johnson used the steamer for classroom, and a church.

The final phase described by Mbaya was when the training college was constructed. The training started as a “bishop’s familia” in which the bishop took charge and trained the students while they stayed in his house. They then exposed to be with a priest at St. Andrew’s College. What we do in Nyasaland, a report compiled by Mills gave insight into what the UMCA missionaries did as part of their ministry in Nyasaland. Much of the characteristic features and life at St Andrew’s College between 1905 and 1910 are found in the section written by G.H. Wilson who was once a Principal of the college.

St. Andrew’s College

The village of Makulawe (Likoma Island) played an important role in the history of education of the Anglican church in Likoma. It was the home of two colleges: St. Michael’s Teachers’ college and St. Andrew’s College for clergy training. St. Andrew’s college was temporarily closed while Rev. G H Wilson was on leave. It reopened in March 1908 and at last closed in 1913. After the re-opening of the college, the training of the ordinands was under the Rev. Frank Winspear and on 29th June 1917, four deacons were ordained priests, the number of African priests in the diocese consequently increased to seven.\footnote{Tengatenga, The UMCA in Malawi, 196-7.}
The other principal of St. Andrew’s college was Archdeacon Glossop. When Archdeacon Glossop left for vacation in 1921 he returned to take up work at St. Andrew's College, Nkwazi and now would undertake the lighter burden of training candidates for ordination. In 1943, Archdeacon Glossop completed his fifty years’ service in the Mission and retired after the ordination of four deacons. The Archdeacon continued to serve the little church at Nkwazi on Likoma Island. He died on 28th November 1950. The students who were there when Archdeacon Glossop retired had to wait until the European staff had increased and a priest be set free to act as principal.

St. Andrew’s College later moved to Makulawe new quarters in March 1941. They built on the former location of St. Michael’s College under the new leadership of Rev. Edward A. Maycock. On 24 February 1943, five priests, including the Rev. Charles Mbungonji who was the first northerner ordained priest. Eight new candidates joined the college and were in the end ordained on 15 April 1945. The first former Hospital Assistant, Rev. Oswald Chiwa, was ordained on this day. Before the college was closed in 1945, two more priests were ordained. The college then reopened in 1947 when the eight men who had been made deacons in 1945 returned to be ordained priests. Some prominent men

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trained priests and served the church in its early years were Michael Hamisi, Gilbert Mpali, Petro Kilwekwa, Lawrence Chisuwi, Leonard Kangati, and Augustine Ambali.

The process of the training was a long winding one which intended to come out with an ordination of someone fully dedicated to his calling and one who has gone through an experience in the missionary work of Christ. Before coming to St. Andrew’s College, the students enrolled with the St. Michael’s Teachers’ College for two years and then candidates would be chosen from the lot of the teachers. The students, former graduates of St Michael’s, had to spend three years in training before they may possibly be released to do fieldwork, normally under a white priest or other missionaries, and African priests, who also kept a close eye over them. As a teacher, it entitled him to teach hearers and catechumens. They were expected to read prayers in church, preach, and seen as a backbone of the church’s ministry. The system was a rigid one with maximum supervision with regular progress reports made to the bishop on academic performance, serving the priest in the chapel and sacristy, and conduct of both the students both at college and at their respective homes. Mills notes that a teacher would apply to be a reader or catechist after serving at least five years.106

The study of theology at St. Andrew’s had three rankings. The first was of the approved office of reader. The students for classes for three months retreat-like session and they studied a simple course in theology and the New Testament. The

second ranking was of those who had proved useful and trustworthy in the office but felt called to Holy Orders to read for the diaconate. The last ranking was that of people called to priesthood. Mills states that the deacons spent a year of study at Nkhwazi (St. Andrew’s College) and they left their wife’s home. Their college year was in two terms of five months each with a month’s holiday in between. Ordination to priesthood was not automatic. One needed to pass his examinations and the principal had to report to the bishop of the worthiness of the candidate to be ordained. The training centered on saying the daily offices in the chapel, note taking through dictation, the Life of Our Lord Jesus (the parables), studies in Ascetics, pastoral work, Major books of the Old Testament, Psalms and serving at Mass. The students grew their own food and discipline made up the core of the college life. Mills admits that the training for priesthood at St. Andrew’s was the same as the English seminary training.107

The students who trained for priesthood at St. Andrew’s College feared to get a bad report from the Principal and Tutor. A report resulted in elimination from the course. Such a report could be based on the student’s performance and conduct or on the behavior of his wife and children or his relationship with both his family and his colleagues. The family members helped the student to pass by being regular and diligent churchgoers, respectful toward authority, and humble in every way.

107 Mills, What we do in Nyasaland: Native Ministry, 221
Africans Ministering to their own

Success of the missionary society is seen in the extensive work done from the released slaves who became the first priests and teachers.¹⁰⁸ According to the 1907 report on education, there were nine native priests working under the UMCA, twelve deacons, twenty-six readers, and 286 teachers of both sexes at forty-seven years after Bishop Mackenzie set foot in Malawi.

By 1941 there were about twenty-two priests and two deacons working in the diocese of Nyasaland who had been trained at St. Andrew's College. John Weller remarked that the “early African clergy were a remarkable group.”¹⁰⁹ Amongst them, the most prominent and active people were Yohana Abdallah (Priest 1898), Daudi Machina, and Gilbert Mpalila (Cousin to Yahana)¹¹⁰ who spent much of their ministry in the Yao land. Padre Yohana had a life experience when he had the privilege of visiting the Holy Land. Eustace Malisawa and Augustine Ambali (ordained priests on St. Thomas Day, 1906), Leonard Kangati, became a deacon. Kingati replaced Hamisi at Unangu in 1910. The other priest was Petro Kilekwa (ordained priest in 1917) and Leonard Kamungu. Both Ambali and Kilekwa were freed slaves.

¹¹¹ When Bishop Arden took over there were 30 Priests with 24 being Africans. In 1962 six men were to Lusaka for training as self-support started bearing fruit. More followed during the next decade. Still, there was a gap to be


¹¹⁰ Ibid., 286.
¹¹¹ Tengatenga, The UMCA in Malawi, 128.
filled. Two further types of priests and less costly were introduced. A few Catechists whom they gave a shorter less academic training mostly taught in Chichewa. The first of these courses at Mpondas and subsequent ones at Chilema. Later there were 100 priests, 92 being African.

St. John’s Seminary – Zambia

In the 1960s some priests were being trained at St. Cyprian, Tanzania. The training moved to Mponda’s in the south, but this did not take long as the new Province of Central Africa had a provincial college, St. John’s College in Lusaka, Zambia which opened in 1952. In 1952 there were seven students from Zimbabwe and three followed from Malawi in 1954. The seminary trained fourteen Zambians and thirty-four from other countries in the period up to 1965.112

Those students who were being trained in Tanzania then moved to Lusaka. Those who were directly moved from Tanzania to St. John’s Seminary were Bishop Bernard Amos Malango and the late Bishop Peter Nyanja.113 The training followed “the usual Anglican pattern; deacons’ training is followed by one or two years preparation for the priesthood.”114 The St. John’s Seminary was closed in 1972 due to the war of liberation in Northern Rhodesia (Zimbabwe) which had intensified. It later reopened in 1982 in Kitwe at Mindolo Ecumenical Foundation with the training being done at United Church of Zambia Theological College

112 John Weller and Jane Linden, Mainstream Christianity, 178.
113 Tengatenga, The UMCA in Malawi, 15.
(UCZTC) up to 1990 when the college separated from the UCZTC to move to the present location in the same compound.

The Catholics: Kachebere Major Seminary

When St. John’s Seminary was temporarily closed in 1972, the Malawians came back home to no college. This led to an agreement with the Roman Catholics to have some trained at Kachebere Major Seminary with Catholic ordinands. Thus, the remaining Malawians moved to Kachebere Catholic Major Seminary. The Catholic missionaries of Africa (White Fathers) had first arrived on the shores of Lake Malawi in 1889 in the territory of Chief Mponda in the Mangochi District. The Monfort Missionaries then arrived at Nzama near Ntcheu in July 1901. In 1902 the White Fathers then returned to settle in Malawi when they founded mission stations at Likuni, Kachebere, and Nguludi which they handed over to the Monfort Missionaries in 1904. St. Anthony’s Kachebere, established in 1903 and later developed into an institution for pastoral education in Central Africa, is a major seminary for Philosophical studies in Malawi. After a three-year philosophical study at Kachebere, the seminarians go to St. Peter’s Major seminary for Theological studies.

Weller and Linden notes that the last warden at St. John’s Seminary, “Canon Rodney Hunter, and his remaining students moved to Kachebere Major Seminary.” The seminarians who moved there were James Amanze and Emmanuel Karima. The last candidate there was Fr. Constantine Kaswaya who went on to complete his training at St. Peter’s Major Seminary, Zomba. There

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116 Ibid., 140.
117 Tengatenga, *The UMCA in Malawi*, 16.
was a very short relationship with the Catholics in matters of training for
priesthood because it only trained those three priests. The training was a full
course but only for a few years to help the candidates go through the philosophical
and pastoral issues of priesthood. The agreement worked until 1978.

Crisis Training: Chilema Ecumenical Training Center

Theological education, especially those training for priesthood, has been a
domain by and large for men in the Anglican Church. Several lay training centers
were established throughout Malawi to equip the laity on leadership and
theological education. These lay training centers provided on the job training and
were in the 1970s and 80s used for “crash” training programs for priests as well.\(^{118}\)
The Chilema Ecumenical Center at Malosa was used to upgrade catechists to
priest. This was done because the Church was still mapping out a way forward
after the closure of the St. John’s College and the just ended agreement with the
Roman Catholics.

Blantyre Synod, Anglicans, Churches of Christ and the Roman Catholics
came together to establish Chilema Ecumenical Training Centre (CETCC) at
Malosa. The centre’s beginning dates to 1962 through the leadership of Reverend
Jonathan Sangaya of the CCAP and the Right Reverend Donald Arden of the
Anglican Diocese. They officially opened in 1967 although the Capacity Building
Leadership Training Programmes started in 1964. The Anglicans and
Presbyterians. The intention for establishing this center was to caer for the lack in
training centers for the laity to be trained in leadership and other skills.

\(^{118}\) Tengatenga, *The UMCA in Malawi*, 17.
The missionaries would choose their own candidates for priesthood. During the clergy crisis of the late 1970s and 1980s, the Anglicans to upgrade some catechists and Lay Readers to priests by giving them intensive six months training on top of their many years of experience of work in the church. The church hoped that they would continue to study for a diploma in theology with TEEM. The Anglican Church designed this training as an alternative Clergy Training method – idea of local ministry. The aim was to train men from a local congregation who would want to study for priesthood but would later be posted to their respective congregations. Most of them, if not all, were non-stipendiary priests. The candidates from among the laity who attained a certain age and who might serve for a certain length of time before retirement, a period of at least five to ten years. This was a proposal made to ease the shortage of priests as the dioceses began to expand and the foreign missionaries lessened. It was purely a basic certificate course on theological studies.

Some few Anglican priests trained using this process included Frs. Nyirenda, Chisale, Mwalabu, Kalimbe, and Mpikamezo. Since the course was a certificate, those who could manage to further their theological studies by doing a diploma with TEEM. One of these priests trained at Chilema but attained a diploma with TEEM was the Rev. Kalimbe.

Blantyre Synod also trained their pastors in the same manner at Chilema in the 1990s. Blantyre Synod trained their pastors at Chilema in the 1990s after that they began their own training at their Zomba Mission church.
Theological Education by Extension (TEE)

Before the 1970 the government did not permit theology to be taught at tertiary level. The ones who did it did it through the East African TEE. With the establishment of ZTC Diploma level theological education began. In 1979, the Presbyterians and the Anglicans combined to set up Theological Education by Extension in Malawi (TEEM).\textsuperscript{119} TEEM\textsuperscript{120} is run by the four Anglican Dioceses, the three Church of Central Africa Presbyterian (CCAP) synods and the Churches of Christ in Malawi. There are a few members of the Anglican Church who studied through TEEM and became priests, but most of the students enrolled to TEEM were priests who graduated at ZTC or LKTC with a certificate/licentiate. TEEM studies were therefore used to upgrade the academic qualification of the priest.

Zomba Theological College

In 1977, the Anglican Church negotiated with the Presbyterians to join their United Theological College whose name changed to Zomba Theological College (ZTC). They sent their first three students in 1978. Weller and Linden state that when St. John’s Seminary was closed, the remaining students moved to Kachebere, but the others were trained at Zomba Theological College. Thus, in 1979, Canon Hunter moved the college to Zomba where the discussions were done “with the object of giving the Anglicans representation on the Governing Body, and on the staff and student body, of that college.” This became the home of training for the Anglicans until 2005. During the time the Anglicans used the ZTC premises, a lot has shared properties and experience, though at different levels. For

\textsuperscript{119} John Weller and Jane Linden, \textit{Mainstream Christianity}, 140.
\textsuperscript{120} More detail on Theological Education by Extension is covered in Chapter 2.
example, the current LKTC Dean’s residence was used for the ZTC principal. The land that was acquired for the building of the LKTC was used for farming by both the Anglican and Presbyterian students who were studying at ZTC. The Anglican Church also contributed in the development of ZTC by constructing a hostel that is still used for ZTC students up to this date.

The first candidates from the Anglican Church were Douglas Mambala and Noel Kalizangoma, and Lawrence Mdala. The training program at that time was for four years. James Tengatenga (later bishop of Southern Malawi) joined ZTC as a student in 1979. While training was still being done at St John’s George Ndomondo was trained at the Presbyterian Nkhoma Theological College. This was due to political reasons as Ndomondo had been associated with Chipembere and so could not be allowed to go to Zambia were some of the political rebels of the day resided.

Canon Rodney Hunter who had moved from St. John’s to Kachebere joined the teaching staff at ZTC in 1979. In 1980 Fr. John Wengrovious from the diocese of Colorado in the USA joined him on the teaching staff until 1983. James Tengatenga became the first Malawian Anglican lecturer at ZTC in 1993 until 1997. He also served as Vice Principal of the same college. Fr. Rodney Schofield from the USPG taught at ZTC from the late 1990s until 2000. The other Anglican lecturers who taught for a while at ZTC were Professor Henry Mbaya who succeeded Bishop Tengatenga, then Canon Christopher Mwawa who later moved to the College of Christian Ministry in Lilongwe.

Learning and teaching at ZTC was annoying for the Anglicans despite the members mentioned above who taught at this college. These issues discussed here
were the bone of contention which facilitated the departure from ZTC. Most of the core courses were given to the Presbyterians and the Anglican lecturers taught other courses like First year Theology, Ethics and some Biblical studies. The rest of the teaching material was principally on what related to Reformed tradition. The Anglican students lacked a lot on their formation. They were pastoral, spirituality, and liturgical challenges encountered in the process of education at ZTC.

Pastoral/practical studies, spirituality and liturgies were not taught for the diploma level because they were denomination specific in style and content and so not conducive for an ecumenical set-up as the Diploma Board. This led to the view (for both lecturers and students) that these were of less value. The Anglican students and their staff valued the pastoral, spirituality, liturgical studies with Church administration included as necessary in the formation of the priests. In 1990 the churches who made up the Diploma Board (among whose team were the Rev. Dr. Kenneth Ross and the Rev. James Tengatenga) negotiated for theological studies for the theological colleges to be affiliated to the University of Malawi (UNIMA) and this became successful. The Board for Theological Studies (former Diploma Board) is the link between the University of Malawi and the theological colleges in Malawi.

IV. Leonard Kamungu Theological College

Who is Leonard Kamungu?

At this point we need to know where the name Leonard Kamungu (after which the College is named) comes from. Who is Leonard Kamungu? We have already mentioned about Leonard Kamungu in passing in earlier paragraphs. The ACM adopted the patron and name for the college after Leonard Kamungu who
was the first of the Chewa people to become a priest. Kamungu is commemorated on February 27 in the Church calendar of the Province of Central Africa. The church remembers him for his resilience to succumb to the pressure that other Africans suffered during the missionary period. Kamungu convinced the missionaries so much that they accepted him to be the first Chewa priest. He served much of his ministry in Zambia.

Leonard Mattiya Kamungu was born approximately 1877/78 at Chia in Nkhotakota. He was educated at a mission school and received further theological training at Kuingani in Zanzibar. When Kamungu came into residence for priesthood training, two readers; Michael Hamisi and Gilbert Mpaliila, came to read for the diaconate.121 On "18 April 1902 Kamungu became the first of the Nyasa tribe to attain to the priesthood"122 while Hamisi and Mpaliila were made deacons by Bishop Trower in the Cathedral of St. Peter’s, Likoma.

Kamungu served in Malawi for nine years before accepting a missionary call by Bishop Hine in 1911123 to serve in Zambia at Msoro among the Nsenga whose language was like Chichewa. At Msoro Leonard had a lot of work in setting up the mission station which involved doing much construction work of the church with his own hands. He set up education centers and had many catechumens, of whom 124 who were baptized towards the end of 1912. People appreciated his friendliness, humility, devotion, courage, and prayerfulness. Weller and Linden state that he died in February 1913 probably from poisoning.124 These were the

121 Tengatenga, *The UMCA in Malawi*, 164.
122 Ibid., 164.
124 Ibid., 169.
qualities of life that motivated the bishops and their chaplains to adopt his name for the college.

*Leonard Kamungu Theological College is Born*

As the partnership with ZTC deteriorated, the ACM lecturers, students and the bishops moved away from ZTC to begin the new college, Leonard Kamungu Theological College. There were several reasons for moving from ZTC to LKTC. The main reason for moving out of ZTC is that the life the Anglicans lived at ZTC was not always rosy because there was lack of true partnership and ecumenism. Our partnership meant living as equal members with equal say and equal privileges and responsibility. This is true because of the following reasons: first, Anglican lecturers at the college were not taking leading roles like that of Principal. Secondly, the Anglican priests were not taken as ministers of sacraments. Third, funding for running the college was mostly left to us while the other stakeholders were ever in arrears. Fourthly, Anglicanism was never accepted to be practiced within the campus. Finally, the intake for ACM was limited to six students per year, which was inadequate compared with our demand. These and other reasons made the bishops write a letter that was presented to ZTC Board and the request to withdraw. Initially, the ACM wanted to move out of the ZTC campus and have an Anglican campus but still learning at the ZTC, but the partnership became too sour that they eventually decided on a new college.

*A Blessing Amidst Problems*

The land on which the Anglicans built the LKTC is close to the University of Malawi just a few meters away from ZTC. The area is about 30,000 square meters. When the Anglicans were at ZTC the ACM had land (Plot number
NDL/ZA/407) was used by both Anglican and Presbyterian students for farming. Each student was allocated a piece of land where he cultivated for his family. Just before the Anglicans moved out of ZTC, a company (known as Silocon was engaged in constructing Mlunguzi dam up the Kuchawe plateau) made an agreement with the ACM to use the premises as their base as they worked up the hill. The agreement was that the buildings that they would construct must be permanent as a payment for using the premises. This is how the LKTC got their first buildings. There was the engineers’ office, which was turned into a house on handover, one office block which has been turned into the administration block, two sheds/workshops which have been turned into two duplexes and a garage shed which the college turned into a chapel.

*Anglicans Move out of ZTC*

In late 2003 and early 2004, the ACM through the council of the bishops eventually moved out of ZTC. The bishops of the four dioceses (James Tengatenga – Southern Malawi, Christopher Boyle – Northern Malawi, Peter Nyanja – Lake Malawi and Bernard Amos Malango) decided to pull out of ZTC. In their meeting of February 24, 2004, together with three diocesan Training Chaplains from ADUS, DSM, and DLM discussed the way forward after the ACM’s pulling out of ZTC. The Training Chaplains met to map a way forward for the opening of the new college. It was thus decided that the shed/workshop be turned into two semi-detached houses which could accommodate up to 20 single students. The students were to have two living rooms for study rooms and one a dining room. A

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125 Minutes of meeting by Training Chaplains held in Zomba adapted from the Leonard Kamungu Theological College File kept at Anglican Diocese of Southern Malawi.
classroom block was to be built and the Garage/workshop turned into a chapel for the students.

The TCs proposed to begin with about five lecturers. Proposals for salaries were also discussed, for both teaching and support staff, and equipment needed. It was agreed that all students who were doing a diploma would write their examinations under ZTC, but the tutorial was done at LKTC. The plan was to make the withdrawal effect by January 2005. However, the challenge was for the ACM to construct a hostel before January 2005 for the new students joining them in the new semester because the houses would only accommodate the Anglican students who were studying at ZTC. After further discussions, the need to have a hostel constructed, made a year’s delay in opening the college. The college was finally opened in January 2006. Canon Kalemba was appointed the first Dean of the college and Frs. Andrew Sumani and Evans Kachiwanda as lecturers. There were 27 students in residence, one doing a BD course with ZTC, seventeen doing a Diploma and nine for the Licentiate.

There were only two houses on the campus (the former engineers office and the one that used to be occupied by ZTC principal) and the members proposed to rent one house and the other one would be covered by taking the advantage of Fr. Mgeni who lived at Chinamwali township, close to the college. One more house was built next to the one that used to be the ZTC principal’s house. The renovations were undertaking with a grant from St. Augustine’s Foundation, UK.

On 13th May 2004, the outgoing Chairperson of the ACM, Bishop Tengatenga wrote to all ACM students at ZTC about the final decision by the
council to move out of ZTC. The letter stated that the move was pegged for January 2005, that the name of the college will be Leonard Kamungu Theological College and that the postal address would be Post Office Box 959, Zomba. The letter forewarned the students of the uncomfortable conditions in which they would face because of the inadequate facilities required for the college, however, there were given hope that all will sooner or later be done well.

In addition to the help from St. Augustine’s Foundation noted above, the altar used in the chapel was a donation from Soche Parish. It had originally been the altar in the mission boat, the Chauncy Maples. A letter to the bishop of Southern Malawi requesting the altar was written on 10th January 2007.

The construction of the library was completed in 2011. The college owes much gratitude to the Rt. Rev. Cathy Roskum, (by then suffragan bishop of New York), Trinity Episcopal Church, Wall Street, NY, SPCK (USA), General Seminary and other individual donors for tirelessly helping in sourcing and sending about 9,000 volumes of books to LKTC. This could not have been possible without the connection through Bishop Tengatenga’s friendship with Bishop Roskum.

*Official Opening*

On the 5th October 2006, the college had its colorful official opening and presentation of academic awards. The occasion was graced with a few distinguished guests from several areas. There was a night commemoration in the Chapel from around 5:30 pm to 10:00pm before the official opening. The opening

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126 Letter written and signed by Bishop Tengatenga as ACM Chairperson. Accessed from the “Leonard Kamungu Theological College File” kept at Anglican Diocese of Southern Malawi.
ceremony was presided over by the Most Rt. Rev. Bernard Amos Malango who was now the Chairperson of ACM and Archbishop of the CPC. Prof. David Rubadiri and the Preacher was The Rt. Rev. Dr. James Tengatenga. Bishop Tengatenga's sermon was on the theme “Love in Action”127 in which he based his message on the life of Leonard Kamungu. He encouraged all to emulate the life and ministry of Leonard Kamungu who selflessly offered his life to serve among the Nsenga people who correspondingly honored him for his friendly chats, taught forgiveness, lived peacefully, and was always cheerful.

On this day, Fr. Andrew Sumani, Canon Alinafe Kalemba, and Fr. Evans Kachiwanda were inducted and commissioned as lecturers of the college. The following were awarded licentiate from the LKTC Board: Anthony F. Chimphanda, Maxwell Chipazya, Limbani Juttah (now lecturer at LKTC), Richard F. Maidah (now Anglican Army Chaplain), Griffin J.M. Mbuna, David Rebecca, Steven Seyanih and Grant T. Tebulo.

**Boards**

To begin with, there was one board which managed the matters of the LKTC. On May 13, 2004, a letter was sent to a few members inviting them to be members of the Board of Governors for the LKTC. The letter stated that the Bishops’ and the TCs’ meeting of the 5th May 2004 had chosen and were inviting them to be board members. It also invited them to attend their first meeting on 17th July 2004 in Lilongwe. The first members invited were: Mrs. Chalira (Head

127 Full sermon accessed from the “Leonard Kamungu Theological College File” kept at Anglican Diocese of Southern Malawi.
of St. Michael's Girls Secondary School, Malindi), and Professor A Kandoole. On the same day a communication to appoint lecturers which included Rev. Christopher Mwawa, Rev. Alinafe Kalemba, and Rev. Evans Kachiwanda.

In 2015, the board was split into the Board of Trustees and the Board of Governors. The Bishops now make up the Board of Trustees while the Training Chaplains and a lay representative from each diocese make the Board of Governors. The chair of the board is elected from among the board members after every three years. The Dean of the college heads the management at the institution. The management is responsible for the day-to-day running of the college.

**LKTC and the Theological Community in Malawi**

At this point it would be beneficial to say something about the theological community in Malawi. The Roman Catholics have their own seminaries (Kachebere in Mchinji, St. Peter’s in Zomba and St. John’s in Mangochi) and so do some evangelical churches (Evangelical Bible College of Malawi in Blantyre (EBCOM) – now a University), the Baptist Seminary in Lilongwe, and the Zomba Theological College (they are also in partnership with the Churches of Christ and United Methodist). All these colleges write the same examinations for the Diploma courses under the Board for Theological Studies (BTS) which is moderated by the Department of Theology and Religious Studies of the University of Malawi. Both ZTC and the LKTC are in a walking distance and have access to the University library. Within the same area is the head office of TEEM which is also a member of the BTS. This implies that LKTC was to join the BTS so they may offer their diploma under BTS.
However, accreditation for LKTC would help the college upgrade its status to higher education to offer a degree program. The accreditation of the LKTC took a long and tortuous time until 2019 when the University Senate sat again to accredit LKTC. 2019 is the year in which the ACM is planning to have an Anglican University.

The college also enjoys relationships with several theological institutions around the globe through further education in which several priests obtained their master’s degrees. These institutions include University of Durham, Virginia Theological Seminary, Episcopal Theological Seminary of the Southwest, and Sewanee.

Life at LKTC

Since LKTC belongs to the Board for Theological Studies (BTS) which is under the University of Malawi, we offer the same courses as others do in other colleges like College of Christian Ministry (CCM)\(^\text{128}\), ZTC, Evangelical Bible College in Malawi (EBCOM), and the Church of the Nazarene College. The curriculum is the same and we all write the same examinations.\(^\text{129}\) The other courses that are offered at LKTC include Church Administration, Liturgy, Anglican Studies, Spirituality\(^\text{130}\), and Pastoral/Practical Theology.

The daily life of the seminarian is the same as any other Anglican seminarian. The day begins with twenty to thirty minutes meditation in the chapel.

\(^{128}\) CCM is an Anglican College of the Diocese of Lake Malawi established in 2005 in Lilongwe. CCM has developed and registered to become a university under the name Lake Malawi University (LAMAU).

\(^{129}\) See Appendix A provided for the curriculum extract, 14-17.

\(^{130}\) Anglican Studies had been previously taught by bishops. Bishop Tengatenga was the first to teach this. He has also provided the syllabus for this course. The Dean now teaches this course.
followed by morning prayer. Classes begin at 8:00am. Evening prayer is done in the evening, after classes and then the final office is the compline. Every Wednesday and any feast day, instead of meditation and morning prayer, we have the college Eucharist where one of the students preaches for four minutes. The Wednesday Eucharist is celebrated in English. It is normally celebrated as fully as possible in the high church setting with incense and bells.

Contextual education at Leonard Kamungu is not done in the way that we experience in the western countries. When a student for ordination is enrolled at the seminary, he is allocated to a parish where he is expected to help during the weekends especially on Sundays. The parish priest allocates duties to the student to teach a class, lead a certain part of liturgy, assist at the altar, or preach. In most cases they agree on times to do pastoral visits together. Most of our students minister during the mid-week home-cell prayers.

At the end of academic year's holiday (July -September), every junior and middle-year student is expected to be placed in a parish for a period of six weeks. The parish placements are allocated by the bishop and his training chaplain. The students are expected to assist in the parish ministry just as they do during the parish attachment but, this time they will be with the parish priest every day of the six weeks. At the end of these six weeks, the parish priest (mentor) writes a report which is sent to both the diocese and the seminary.

In the first semester of the next academic year, the students are allocated into groups made up of all years (first, second, and third) to discuss on the parish placements. Each group is led by a lecturer. Each of the students who was on parish placement presents a written report to the group. This written report
includes his experience, challenges, and what he learnt from the training. If there are unanswered questions from the parish placement experience, the group discusses them to find an answer.

Since the college is small in terms of the student intake, the teaching staff is also limited and always overstretched. The current teaching staff has only one person who was not trained at either ZTC or LKTC. This odd one was trained at The College of the Resurrection, Mirfield in the United Kingdom. Two of the staff were trained in the transition period between ZTC and LKTC while the rest were from ZTC. This shows how much impact ZTC still has on the training of the priests in Anglican Church in Malawi.

There has been remarkable progress in the priestly formation at LKTC as they experienced 104 students who graduated from this college since 2006. Some of them are now in significant posts in the ACM, there lecturers, Canons, Archdeacons, but not yet a bishop.

Looking at the Strategic Plan for the Anglican Church in Malawi, it shows that in 2018 there were 212 priests serving in Malawi. By then, LKTC produced just under 100 priests which shows two things. First, that ZTC still has impact in the training of the clergy in the Anglicans. Second, that LKTC is closing the gap with only a few years of service in priesthood training as compared to ZTC training. The 212 priests do not include the retired priests who, for the most part, belong to the late first phase or early second phase as described earlier.

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131 Appendix 2 - The Staff academic profiles, 2018.
Milestones

Much as we appreciate the work of the UMCA missionaries in establishing the Anglican Church in Malawi, the manner of their mission in “Central Africa, was commendable rather than condemnable, and that they succeeded admirably in their one aim, which was to establish an African Anglican Church, not an English Anglican Church in Africa,” there is more we can also celebrate on the achievements by the native Malawians. Leonard Kamungu, the first of among the Nyanja people to be a priest and a missionary makes Malawi proud. The first Malawian bishop, Josiah Mteka, (trained in Tanzania) was consecrated at Likoma in 1965 as the suffragan bishop of the Diocese of Malawi and in 1971, at the division of the diocese he became the first bishop of the new Diocese of Lake Malawi based at Nkhotakota. In 1971 bishop Arden became Archbishop of Central Africa. While Bishop Peter Nyanja succeeded Bishop Mteka as bishop of Lake Malawi Diocese in 1978, Bishop Dunstan Ainani (trained at Mpondas) became Suffragan Bishop of Southern Malawi in 1979. In January 1979 Anglicans and CCAP teamed up again to set up TEEM to help with the training of lay leaders and later non-stipendiary or bi-vocational priests. Hymns and songs were now being composed and sung in local indigenous tunes. The indigenization in worship was afoot as Weller and Linden attest that worship gained a much more indigenous flavor with introducing locally composed hymns using traditional Malawian tunes.  

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133 John Weller and Jane Linden, *Mainstream Christianity*, 140.
Further training was done through sending the clergy and laity to other colleges and universities. Mindolo Ecumenical Center, Kitwe was used for youth ministry and religious education advisors, and Selly Oak College in Birmingham, UK for religious education and church administration. Some were sent to Virginia Seminary, Trinity College, Keble College in Oxford, and Episcopal Theological Seminary of the Southwest in Texas. The Rev. Prof. James Amanze was the first among Anglican clergy in Malawi to be awarded a doctorate then followed by James Tengatenga and Henry Mbaya.

In this chapter we have seen how the training of the clergy in the Anglican Church in Malawi has started and developed over time since the coming of the UMCA missionaries to Central Africa and how theological training has helped in the growth in Malawi. The chapter gave a brief account on the histories of training of priests by the UMCA in its mission in Zanzibar and Malawi, and the Oxford Movement seminaries. It recounted how the church has helped train priests using provincial, national and ecumenical theological institutions.

St, Andrew's College started at Nkwazi in 1905 carried on there until 1941. From 1923 to 1941 Archdeacon Glossop was in charge but he gave it up in the latter year. Then it was arranged that St. Andrew's College should take over the buildings vacated by St. Michael's College.

I concur with Frank Winspear who applauded the mission and work of Dr. Livingstone which led the early missionaries to Central Africa when they heeded the call he made in the Senate House at Cambridge. His concluding words were powerful and challenging: “I go back to Africa to make an open path for commerce and Christianity. Do you carry on the work which I have begun. I leave
it with you.\textsuperscript{134} The UMCA accepted the challenge and made the mission their mission. The mission's bishops were first consecrated as bishops of the Mission to "land along the River Shire and lake Nyasa" before they could be called bishops of Nyasaland. The training of the priests from Zanzibar to Malawi was a success as we have seen in the short history elaborated. The training begun with freed slaves then to the locals of the stations in the Malawi church. The training being done at LKTC is thus a continuation of that of the UMCA. LKTC aims at producing high church priests who can serve the Church in Malawi. The reason why the ACM decided to have its own college for the clergy follows the same roots of having leaders living in the same contexts and in the same tradition as the followers to produce outstanding effective ministers for the church.

\textsuperscript{134} A Short History of the UMCA in the 19\textsuperscript{th} Century Malawi, 11.
Chapter Four: Oral Histories and Stories on Clergy Training

As noted above, priesthood training in Malawi was, first, by the UMCA missionaries which includes the training in Zanzibar, Lusaka, and Malawi before joining ZTC, then at ZTC (1979-2005) and finally at LKTC. Looking across these generations, there are both differences and similarities according to the contexts of the training. In this chapter, the intention is to hear stories about clergy and laity, in the Anglican Church in Malawi, about their experiences in theological education and of how the laity encountered different priests ministering in Malawi. The chapter considers the voices of four bishops in Malawi who trained during the second phase but were responsible for bringing about LKTC and the third phase. One of the bishops, Bernard Amos Malango, who was a student at St. Cyprian in Tanzania before moving to St. John’s Seminary in Zambia and was in the driving seat when the second stage of construction at the college begun. Bishop James Tengatenga was one of the members at the founding of the college. Bishop Alinafe Kalemba was one of the Training Chaplains during the planning of opening the college and later the first Dean. Finally, Bishop Fanuel Magangani is the current chairperson of the ACM. Among clergy I will consider a priest who transitioned from ZTC to LKTC. Among the lay persons, I consider one male and two females. Their stories help in us understanding the position of the church and the possibilities of how they feel about the training of the clergy in the ACM. By choosing these three it does not mean that other bishops did not play any role in the founding of the college, but I wanted to hear from those who have been directly involved in the matter for the reasons stated above.
From the clergy

*Foundational Stages of LKTC*

Besides being one of the bishops during the foundational stages of LKTC, Bishop James Tengatenga was the “driving force” and the person with the willpower to have an Anglican Theological College. Without a doubt, he is one of the people who has the story of how it all began.

Bishop Tengatenga did his theological training and priestly formation at Zomba Theological College in 1979. In 1982 he was sent to the Episcopal Theological Seminary of the Southwest at Austin, Texas in the USA for further theological education where he graduated with an MDiv. After his ordination, he served at St Thomas Parish, Biwi Parish then went to St. Peter’s Parish as well as a diocesan youth worker and training chaplain in the diocese of lake Malawi. After 8 years of parish ministry, he joined the faculty at Zomba Theological College where he taught for four years before joining the faculty of the Department of Theology and Religious Studies at the University of Malawi. In 1998 he was elected and consecrated bishop of Southern Malawi.

He is a known personality in the Anglican Consultative Council as he was a longtime member of its Standing Committee and later, its chair and the Anglican Communion as a whole. He is now a Distinguished Visiting Professor of Global Anglicanism at the School of Theology at the University of the South, Sewanee in Tennessee. This is how he describes his involvement in the founding of LKTC:
I was Lake Malawi's clergy rep when the discussion of moving out of ZTC was discussed. Canon George Ndomondo, Fr Henry Mbaya and I were included in a committee that was to look at the possibility of turning the old LEPRA place at Likwenu into an Anglican Theological College. This was during Bishops Nyanja and Aipa's time. The idea was laid aside for a while. I was the Training Chaplain of Lake Malawi Diocese when this was going on.

In 1990 when the Presbyterians teamed up against the Anglicans over land at ZTC and where LKTC is now, the matter was revived. When the matter was resolved, and I joined ZTC. A short while after, a company that was constructing Mulunguzi Dam asked to rent the land on Chirunga road from the Anglicans. The Anglicans saw this as an opportunity to build on their premises. The agreement between the two was that the company will build on and use the land for their purposes and at the end of the project, Anglicans would inherit the properties on the land. By this time, the idea was that Anglicans were to continue at ZTC with the property on Chirunga Road being the Anglican part of ZTC. With the deteriorating relations at ZTC Anglicans decided that they would move out and turn the property on Chirunga into their own Anglican theological college, now LKTC. When this decision was made, I was now Bishop of the undivided Southern Malawi and ACM Chair.

As chair, I felt that I needed to make sure that the decision of ACM became a reality. Once the property was handed over to us by the dam construction company it became incumbent upon us to turn the buildings into what we needed for the school and to look for more funds to build dormitories and classrooms. St Augustine Foundation at Canterbury came to our assistance with 30,000 pounds over three years. With those resources, we repurposed the buildings, built a classroom and dormitory. As the bishops found more resources a library was built. I also contacted our friends Warm Heart International, in Texas to help us with computers for the library and office and possible internet connection.

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135 Canon George Ndomondo was the first Member of Parliament for Mangochi West in independent Malawi. He was imprisoned for supporting the revolutionist Masauko Chipembere. He was ordained priest by Bishop Arden in 1975 and worked in the Diocese of Upper Shire until his death in June, 2015.
With friends from abroad, the accreditation with the Board for Theological Studies became successful as Bishop Tengatenga and others sourced books for the library and funding. For the college to be accredited, the college needed a library with no less than 10,000 volumes.

The books brought over from ZTC were not enough. I appealed to SPCK, UK and USA, Seminaries in the US (Fr Kachiwanda also helped with this), the Anglican Communion Office and to people of goodwill. In the end, SPCK (USA), General Seminary in New York City and the suffragan Bishop of New York (the Rt Rev. Catherine Roskam) sent a big consignment of books (in a container) for the library.

Apart from the internal conflicts with the Presbyterians, the Anglicans still wanted an ecumenical institution that would work together for a better theological college. The Anglicans believed that they would help in promoting theological education regardless of the differences. Bishop Tengatenga confirmed this by saying:

Apart from the internal politics of ZTC between Anglicans and Presbyterians, there was the issue of how to create an Anglican formation ethos in an ecumenical setting. This was the reason Anglicans considered an Anglican House of ZTC on the Chirunga property. Given the lack of appreciation of Anglican needs in this regard, this setting was meant to help meet that need. However, when things got to be unbearable, Anglicans decided to leave the ZTC arrangement which they had joined in 1978.

As a national church institution, it was envisaged that the dioceses would second priests with the requisite qualifications to teach at the college and that the college would be sustained through annual contributions.

One of the members of the clergy who was part of the formation of the LKTC was Bishop Alinafe Kalemba. That time he was a parish priest at, coincidentally, Leonard Kamungu Parish, Machinjiri in Blantyre in Southern Malawi. He was also the Bishop’s and Training Chaplain and he was one of the
Chaplains who worked through the developments of the formation of LKTC.

Bishop Alinafe Kalemba was the first Dean of LKTC. Asked about his calling to ministry, this is what he said.

People of my age in the 1980s believed that after their secondary education, they would one day get employment in the urban area and be an important person in life. It was the same with me. I dreamt of becoming an engineer and thus after my secondary education at Nkhotakota Secondary School, I was chosen to study engineering at the Polytechnic College, Blantyre. Full of enthusiasm, I studied at the college for only two years before a turnaround happened to my life. I gave my life to Christ and decided immediately to go for priesthood training. Without delay, I was called for interviews and then sent to Zomba Theological College for studies in 1990.

Changing from the ecumenical college to form an Anglican theological college was an enormous task with many challenges and numerous meetings for this to be a success. It was interesting to note that he was steering the team of the chaplains while at the same time communicating with the bishops. This is how he got involved:

After serving in a few more parishes I was appointed to teach and head the new Leonard Kamungu Theological College in 2005 until 2012. From Leonard Kamungu Theological College I then went to Chirimba Parish where I served for less than a year before I was elected Bishop of the Diocese of Southern Malawi in 2013. As a Training & Bishop’s Chaplain, I had the privilege of leading and proposing the move from Zomba Theological College to the LKTC. We held many meetings together as chaplains and at times with the bishops to discuss the way forward in creating a new theological college for the Anglicans. I had the experience of training under the Presbyterians, in which I can say that life there was not a happy one in those days. I can see that there are two main reasons for pulling out of ZTC. The following are the main reasons that made us (students, Chaplains, and Bishops) pull out of ZTC: The four dioceses were only allowed a maximum of six candidates per year whilst the request for more priests was more desirable.
Second, was the issues of liturgy and formation. The way I understand matters of theological education is that it is not formation. One can study theology but may not have formation studies; that which makes a priest in the Anglican setting. Third, once a week we would have what we call synodical instruction, and this was not enough for us to cover matters of liturgy and formation. Liturgy and formation are not part of the curriculum studies for the ZTC. Fourth, in most cases, we said Morning Prayer and Evening Prayer if there was nothing to do. You know that Anglicanism is fundamentally the Prayer Book Offices. Fifth, what is more discouraging is that if ever we had any liturgy, we were not allowed to put on our cassocks. We were told to put on our jackets for the liturgy. The final problem that I noted was that Anglican priests were not recognized as ministers of the sacraments. Our lecturers were taken as second-class ministers and lecturers no matter how educated they were. The chaplains met after the discussions with the bishops to map a way forward. I remember that we held several meetings to discuss this matter. We wanted to leave immediately but we tarried a little bit because we needed to have time to build a hostel and classrooms for the students.

After working tirelessly to help form the college, he did not know that he was going to be the first dean of the college. He certainly knew that he was going to be a lecturer because they crafted the proposals presented to the bishops. I am sure that he already had made up his mind to be one of the faculty members to teach Theology.

I did not know that I was going to be chosen to be the first Dean of the college. I knew I would be a lecturer at the college because we had listed all the names of the priests that owned first and second university degrees. I was surprised when I received a letter of appointment as Dean of LKTC. I then knew that I was going to work together with Fr. Evans Kachiwanda and Fr. Andrew Sumani. We did not cut our link with ZTC; we required some lecturers coming to teach on part-time bases some of the classes since our faculty staff was small. We borrowed ideas on the college Constitution, Conditions of Service and Curriculum from ZTC and BTS. We still have that link as Christians.
We were home, we did what we craved for – Liturgy and Formation. In addition to the BTS curriculum, we added Liturgy, management/administration, pastoral studies, practical placements in the parishes were started. The teaching was directly linked to the life of the church and how one would use the skills and knowledge in each class/course. We felt at home with our morning prayer, meditation, evening prayer, and compline. Each week we have Eucharist (sometimes with the smell of incense and the bells ringing) in our Chapel dressed in our grey cassocks.

There is always satisfaction when one completes his/her work. There was a satisfaction experienced by the first members who left ZTC when they found themselves in a new campus, wearing their cassocks, and doing their daily offices as they had wanted to do when they were at ZTC. I wanted to know how he felt about the training of the clergy now that he is a bishop in one of the dioceses.

However, I still feel that there is still a lot we need to improve on the way we train our candidates. Now as a bishop I also see it differently from the time I was a student at ZTC and the time I was a Dean at LKTC. During my time as a dean of the college, I suffered challenges on a lack of support for the college from the stakeholders. It pains me that we (as a church – bishops, and Christians included) fail to keep the college going by offering our support financially. The college must also make provision of personnel for further training and refresher courses for both laity and clergy. I know that they cannot manage to do this because of the current situation, economic problems. Kamungu and the dioceses must have mature students and we need to agree on a certain age for priesthood training. We also need to discover more ways of doing theology.

*Opening of the College*

When Bernard Malango was the Anglican Archbishop of Central Africa from 2000 to September 2007 (when he retired) he was one of the 38 primates of the Anglican Communion. Bernard Amos Malango was born in 1943. Bishop Malango attended his seminary first at St. Cyprian in Tanzania and finally at St
John's Seminary in Lusaka, Zambia, in 1971, obtaining a Diploma in Theology. From 1988 to 2002, he was Bishop of Northern Zambia, became Archbishop of Central Africa in 2000 until his retirement in 2007. He has also been the Bishop of Upper Shire since 2002.

I started my career as a draughtsman. I later left the trade and decided to join the priesthood. So, the church sent me to go and study at St. Cyprian's College in Tanzania. The training there was intensive. We studied all the theological courses just like any other theological college but there was a stress on pastoral studies and preaching. Our tutors stressed that a successful priest must be able to visit people in their homes and listen to their circumstances. A successful priest must be a good preacher. Otherwise, the theology and biblical studies that we learn in class will be nothing if people are not cared for properly and fed with the word of God. The political stress between Tanzania and the neighboring nations began to intensify, we were moved to St. John's Seminary, Lusaka in Zambia. The training was the same. The difference is that St. John's Seminary was in the urban area. After my studies, I was made a deacon in 1971 and ordained a priest in 1972. I worked in many parishes in the Southern diocese before I was elected bishop of Northern Zambia in 1988. There are two things I did for the church before I retired. I facilitated the construction of the St. Peter's Cathedral at Mpondas and the construction of the chapel, classrooms and the hostel at LKTC. I was the chairperson of the ACM at that time. Bishop Malango used to send his chaplain (now Bishop) Brighton Malasa to monitor and dispatch some of the requirements for the construction. Bishop Malango is now happily retired and stays in his Lilongwe house with his wife. He occasionally celebrates Eucharist at St. Thomas Parish, in Lilongwe. The church at St. Thomas has become more evangelical in their celebration and the bishop felt it was different from the way he knew the church. His comment about St Thomas connects to the UMCA heritage discussed in Chapter Three:
I am surprised when I go to St. Thomas. I see people singing and
dancing most of the time. I sometimes say to myself, maybe I am
too old to be with these young people. This is not the church I knew
when I was growing. We are of the High church. We belong to the
UMCA church in which prayer and worship were orderly.

*Unity for Higher Education*

Another episcopal view brings in the need for unity and ecumenism.

Bishop Fanuel Magangani was not involved in the discussions of the formation of
the LKTC when the Anglicans subsequent pulling out of the ZTC. He too is a
graduate of ZTC. Although he has high hopes of maintaining the LKTC as a
seminary for priesthood training, he has a slightly different approach to the whole
process of theological education in Malawi. He is the current chairperson of the
Malawi Council of Churches (MCC). MCC is an ecumenical body for 25 Christian
churches and 20 para-church organizations in Malawi. The council describes itself
as “established in 1942 to facilitate human transformation following the image of
Christ, promote holistic development, and to foster peace, unity, justice, and love
among the human race.”\(^{136}\) As the current Chairperson of this Council, he must
stand for all churches represented at different forums of meetings in the nation.

I went to the theological College in 1997-1999 at Zomba
Theological College ... I graduated with a licentiate in theology
because my English grade in Malawi School Certificate of
Education was 7 points. At that time, I had enough subjects with
credit, but English was only a pass and therefore not qualified for a
diploma. I remember Canon Mgeni encouraging me not to lose
hope but work hard to achieve anything in education. I finished my
three years course with a strong credit of 69% points in aggregate.
In 2002 I enrolled in the Theological Education by Extension in
Malawi for a diploma in theology which I completed after 4 years

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\(^{136}\) [https://actalliance.org/about/members/malawi-council-of-churches/](https://actalliance.org/about/members/malawi-council-of-churches/)

with a credit as well. In 2008 I enrolled with Mzuzu University for upgrading for the bachelor’s degree in Theology and Religious Studies. I completed my course with a distinction in 2010. Bishop Magangani’s desire for further education impresses me. He is proposing that LKTC should stop offering diplomas for priesthood formation but rather offer the first degree in theology. He is also proposing to change the time of training from three years to four years to facilitate the degree component.

The same year (2010) I was planning to do my studies at Nashotah House for master’s in theological studies (MTS), but the journey was suspended after I was elected Bishop of the Diocese of Northern Malawi. I proposed to the faculty of Nashotah to have one of the able students I had in the Diocese to take over my scholarship but that was not possible because it was all put in my name. I have not stopped doing my studies. I am currently working on my Ph.D. with Mzuzu University.

I was not in leadership as a bishop when the church decided to move from Zomba Theological College to Leonard Kamungu Theological College. All I can say is whatever reason there is we have made Theological Education expensive when it would have had a good quality and affordable. Imagine a college with all the Churches as it was working together for the same goal of quality education for our clergy. How far we would have gone. How much quality we would have produced. By today Zomba Theological College would have been a University with affordable theological education for we would have had brought our capacity to one place. The greater would have been the outcome.

I enjoyed the time we were working together as the Church in Malawi. I like the time we experienced with all the students together from different churches. We made friends with people from all over the country in different churches that contributed to the Collage.

Bishop Magangani admitted that he was not conversant with the matters of the curriculum; he, however, commented that he would love to see the graduates coming out with much confidence to do the work of liturgy and pastoral work. He believes that matters of liturgy and pastoral are the key issues for an Anglican priest. Bishop Magangani believes that the challenges are man-made: because of
our desire to work in isolation we have made theological education very expensive. His final words were, “I look for a day when we will be able to elevate our college to offer degrees.”

From Student to Lecturer

During the transition period (moving from ZTC to LKTC), there were eight students who moved from ZTC to complete their studies at LKTC. One of them is Rev. Limbani J. Juttah. He is now a lecturer at LKTC.

I enrolled for Theological training with Zomba Theological College in 2004 following my priesthood training interview at the Diocese of Northern Malawi in November 2003. In January 2006 Leonard Kamungu Theological College was opened and we were withdrawn from ZTC to LKTC, which meant that those of us in the Degree program at ZTC would train only for the Diploma in Theology or Licentiate at LKTC. We were okay with that arrangement. In May 2006 the then Diocesan Bishop Boyle decided that to send me back to Zomba Theological College and complete my Bachelor of Divinity studies. I went back and completed my BD studies in 2007.

On the transition from ZTC to LKTC, there were many changes that they experienced. Just like any other change, new things may be better or worse. The following is what Fr. Juttah has to say about his experience:

Many things changed for better and for otherwise. We were no longer managing the catering by ourselves as it used to be at ZTC. At LKTC, we had cooks who prepared our meals. This arrangement made us to have better meals. One of the changes that affected us was that LKTC eventually stopped providing monthly allowances as it was at ZTC. We could not bring our wives to the seminary because there was not enough space to accommodate our wives. LKTC structures do not conform to allow families to be accommodated in their houses. Right at the beginning, a proper library was not in place then and we participated in setting it up. One of the classrooms was used as a library.
The main reasons for moving out of ZTC was for the Anglicans to have their own campus which would provide priesthood training in the atmosphere of an Anglican setting. It did not mean a change in the curriculum. LKTC, as a member of the BTS and the University of Malawi, provides the same theological education as any other theological institution in Malawi. The curriculum was the same except for extracurricular courses adapted for Anglicanism’s sake, otherwise we use the same modules.

Today Fr. Juttah is a Systematic Theology lecturer at LKTC, on which basis he comments:

Training is less seriously taken by the responsible dioceses, as many have slowed down both in quantity and commitment. I do not see the same zeal and commitment towards theological training that was at the beginning when training was done at ZTC and at the very early stage of opening of LKTC. This trend can also be seen in other churches like our sister college ZTC. I would rather wish to see the church take seriously the aspect of training for mission. Generally, the training progresses well, with a small but dedicated faculty which mostly overburdens itself in terms of course allocation, and despite unspeakable economic problems that the college is going through, and despite being the lowest paid college teachers by far, in the country. Training at LKTC has ensured a holistic approach where students are exposed not only to theological and liturgical content but also practical economical skills.

In terms of the curriculum, it generally fits in with the needs of the mission in the church as it focuses on Priesthood formation. However, there is need to see more reviews of the curriculum to bring in emerging and contemporary trends in the courses that are offered.

From the lay point of view

The stories we are about to read are about the lives of a few priests who have inspired the laypersons in Malawi. Within the discussions, we find the gist of
the type of priesthood the people may have. In comparing three generations of priesthood, we may find a few differences and similarities. In this section, I wanted to know what the laity reflect about the priesthood. These are their stories.

*The High Church Tradition*

The first story is by Mr. Paul Kanthambi (popularly known as PK). He is a parishioner at St. Matthew’s Church, (Chichiri Parish) in Blantyre. He is known to love the old traditional way of worship. He was born in 1943 and is a retired renowned librarian at the Polytechnic College in Blantyre. He has worked with priests like Canon Michael Zingani, Likoleche, A. Kalimbe, Benson Aipa (later bishop of Southern Malawi), Bernard Amos Malango (later bishop of Northern Zambia and Upper Shire), John Parslow, Steve Sikoti, Makweya Chanzah, and Canon Patrick Mapundula just to mention a few. From this list, one can see the spectrum of the three phases of priesthood training in Malawi.

His first personal encounter with the life of a priest was with Michael Zingani:

I spent all my childhood living with my uncle, Rev. Michael Zingani. He was trained a priest at Makulawe, Likoma. His first appointment was at St. Peter’s Cathedral, Likoma. He was then transferred to the mainland and served in several parishes including Monkey Bay, and Likwenu before going back to Chizumulu Island. At Likwenu, he was the Chaplain at the diocesan offices at Malosa. I was his server in all these places except when he went to Chizumulu. All our traveling was either on a bicycle or foot. I learned to be one of the High Churchmen hardcore traditionalists through the way he wanted us to live. I should think that it was through the type of training that they received at St. Andrew’s College which made them be very strict Anglicans. For example, we observed a Eucharist fast every Sunday. We only had to have our first meal after the Eucharist. … It became a tradition by many clergymen trained at Likoma to have tea after the Eucharist at the
priest's house. This meant that the priest's house will have many cups for the people's tea every Sunday. I remember one day when we were already listening to the sermon when one of my cousins came in late and the sermon paused for a minute. Canon Zingani said to his wife, "Make, make. Wamuona ngumwe. Make no chai." (Darling, darling. Do you see this boy? No tea today).

The other traditions that I grew up with were an observance of the daily offices. We said Matins, Angelus, Evensong, and Compline daily in the church without excuse. During Lent, we fasted together. Holy Week was taken as a very special time in particular with Good Friday. On Good Friday we observed a fast the whole day until after the preaching of the Seven Words on the cross.

This time Mr. PK talked to me about the old UMCA type of priesthood but with a slightly different taste. Canon John Parslow was an English missionary in Malawi. He spent all his priestly life in Malawi. He refused to be buried in England because he said that Malawi was his home and loved to be buried in Malawi. When he died, he was buried at Misesa Cemetery in Limbe. Canon Parslow was honored by the parishioners of Chichiri Parish by naming the Church Hall after him.

The other priest that I know well and served with was Canon John Parslow. I was his treasurer for nine years? while he was at Chichiri Parish. He was a different priest from my uncle, though he still maintained High Churchmen values. What I noticed as different and extraordinary was the way he managed the parish. He had a more developmental conscience in his approach. He is the one who helped Chichiri Parish to raise its standard to a higher level. He allowed the church members to use their talents and promoted developmental issues to be discussed in the meetings.

Mr. PK's encounter with the second and third phase of priests was fully expounded when he was the Chairperson of the Limbe Archdeaconry Way of the Cross Committee. His story is his encounter with these priests when they celebrated the Good Friday liturgy. For many Malawians, Good Friday liturgy reveals the personality of a priest. He explained:
I could notice a difference in the way people would manage the Good Friday services. I noticed that some of them did not even know what to do. I remember one Saturday I went to a certain Parish for their Holy Saturday service. I was surprised to hear a priest asking the bishop whether there will be a celebration of the Eucharist or not. I did not wait to hear the bishop’s response because I knew from my life experiences that Holy Saturday is meant for the Virgil, the lighting of the new fire, or baptisms. I felt so sad that a priest came out of the seminary without knowing this. This one incident is not about the type of training, but it is a way of praying which is different from the way I learned it from my uncle, Canon Michael Zingani. I do not understand how we might spend the Good Friday service singing praise and worship songs without having the Communion, and the Veneration of the Cross.

The final way he encountered the clergy was that for more than eight years he was in the Training Team responsible for the interviews of those going for the priesthood. His duty was that of the Selection Committee member (as in the case of the The Episcopal Church [TEC]).

I was one of the lay persons in the team and I have interviewed a few who have gone to ZTC and many who went to LKTC. My comment is that we need to consider a more mature age for the clergy training. At times the church councils just send people for interviews because of nepotism or fear of the candidate’s relatives. There are some issues to do with the way some priests conduct their services. For a strong High Churchman like Mr. PK and considering his age, he would not enjoy a charismatic service. He also complained about the way we conduct and supervise the practical placements. Some of the supervisors are not fit to be in that position because they do not reveal a good character.

*Mothers’ Union Worker*

Mrs. Agnes Mkoko has been a Mothers’ Union Coordinator for the diocese of Upper Shire for almost 30 years. She studied for a diploma in theology with TEEM. Although she found it difficult for her to obtain secondary school

I would like to talk about Bishop Dunstan Ainani because I knew him very well from the time I was of school-going age. He came from a Muslim family and was the only one in their family to be a Christian. I think that background made him so particular about learning the word of God and teaching it to the people. He was trained as a priest at Mpondas. When he was a priest, he served in several places including Ndirande, and Chichiri. He ministered as one who had been a Christian for a long time. I was already working as a Mothers Union Coordinator when Ainani was elected a Suffragan bishop of the undivided Diocese of Southern Malawi in 1979. …

Bishop Ainani was an honorable and humble man during his time as a priest and when he became a bishop. Although he was not very much educated, he was ready to teach what he knew. He would share with us what he would have learned especially when he went out of the country for meetings or conferences particularly on spirituality. “Khalidwe lake linali la bwino ndiponso anali munthu wo lemekezeza.” (He was a man of reputable character and an honorable man). The wife was also very hospitable. He is the one who sent me to my first training in Community development. I have acquired several courses during the time of my ministry like Community development at Magomero, a secretarial course at Polytechnic, a diploma in social youth work in Zambia, Advanced Women’s leadership development in Birmingham, Management in Zambia, and Diploma in Theology with TEEM. The second priest Agnes Mkoko admired was Alinafe Kalemba. He is of a different generation from Bishop Ainani. Kalemba was trained at ZTC.

What inspired me and my family is how Kalemba decided to leave his engineering studies in the second year to join the ministry. I believe that he was called by God to do that because no one in his
senses (African senses – Malawians in particular) would leave such a high paying profession to go for the priesthood. As a young priest, he would be up at six in the morning to go for pastoral work. He liked his door-to-door ministry. He was a wonderful priest. He did not look at the background or social status of a person; he just served people. He was a born again following the One-In-Christ ministry that has been allowed to minister in the Anglican Church in the 1980s. This suggests a different view of ministry from the USPG tradition of earlier generations.

*Inspired Nurse*

Ms. Esther Mndala was one of the nurses at the Queen Elizabeth Central Hospital. She was always there to call a priest to minister to an Anglican patient admitted at this large referral hospital. It did not matter who came and from which diocese; she would send a message to the nearest or available priest to attend to a sick person in the hospital. Her presence was felt again when she moved to the College of Medicine where she assisted in organizing the preparation and taking away of the deceased bodies at the College of Medicine Mortuary. She had this to say:

There are many priests I interacted with ever since I was young. I still have a vivid memory of Reverend Lunda who was our priest when I was still a young girl at a primary school in Nkhotakota in the late 1960s. Father Lunda’s character was not questionable. He was one of the honest priests that I interacted with. ... He was a man who loved doing his priestly work. He was dedicated to pastoral and preaching. He centered his sermons on discipleship. He aimed at making his parishioners know God better and for them to have a better relationship with Him. Father Lunda possessed the passion to help girls to keep themselves undefiled by getting early and unwanted pregnancies (this was a big problem in Nkhotakota). I remember one day that Father Lunda told me and said, “You know, Esther, God wants to use you. I do
not want you to drop out of school because of pregnancy. Keep yourself well. Keep your morals. One day you shall be a star.”

The next time I met Father Lunda was in the mid-1970s when I was at Bwaila Secondary School and he was now the rector at St. Peter’s Church in Lilongwe. He spoke to me again using almost the same words. He added words about the services we receive in places like hospitals, schools, and offices. He said that people complain because we do not have our children there to serve us. From his words, I got strengthened. In 1974, I completed and passed very well my Malawi School Certificate of Education, which gave me the privilege to train for nursing. Now I am a retired person from the Ministry of Health. I worked for over 20 years as a nurse and at the College of Medicine/Health Sciences.

Agnes Mndala also admired one of the priests who graduated from LKTC and then enrolled to do his BD with ZTC. During the time the Rev. Bard Mponda inspired Esther Mndala, he was the Dean of the All Saints Cathedral, Nkhotakota.

The time I got closer to him was when he was the Dean at All Saints Cathedral. His preaching and pastoral care practice were marvelous. I remember one sermon preached by Dean Mponda which I thought would spark a lot of fire in the Nkhotakota area but surprisingly enough the response was so positive that I began to enquire about his ministry. In Nkhotakota, many parishioners do not accept direct challenges on aspects where they are weak. They would rather prefer someone who goes around and not point out the truth about the matter. I attended a Holy Communion service on Sunday and the theme on that day was “The Family.” He preached about how married men and women behave both in church and outside. What was striking is the way he presented the matter to them. He made the whole church go laughing all the sermon but making his point straight to them. If he had not done it that way, the priest would have heard people murmuring and some even marching out of the service. His secret, I later learned, was in the pastoral visits that he makes to his parishioners.

Although I hate comparisons of priests, I find the main differences in preaching and pastoral duties. Priests like Father Lunda were just mere standard three (USA third grade) students who went to a teacher’s colleges and then went for priesthood training. They did not have diplomas or degrees that our priests have nowadays, but they preached very well and did their pastoral work excellently.
However, there are some whom I also admire with their high education. They can come down to earth and preach to all who are in the church. We, as Christians look forward to having priests who can preach the word for the conviction of the soul and those who can come to visit us or our relatives when we are sick or in need of any pastoral help.

The Quality of Priesthood

I asked all those who gave me their oral history what they thought of the quality of clergy from LKTC. Despite some shortfalls on the part of the clergy, they consider that LKTC is doing very well as a seminary. The following quotations sum up the feelings the church has for the clergy that we train at LKTC and how they can be helped to do better.

Bishop Alinafe Kalemba

When I look at LKTC I have trust that it will progress as a college and become a notable higher institution for our church in Malawi. I consider it will be part of the bigger dream that the bishops have; that LKTC becomes part of the One Anglican University to offer higher education to the nation yet retaining the priestly training that we have yearned for when I was a chaplain and dean of the college. I hope that it will improve in a few liturgical aspects that are still lacking in the students’ learning at LKTC such as administration and management and for us to offer other inter-related subjects like community development and counseling.

Bishop Fanuel Magangani

I am not competent to comment on this one. However, I have observed students coming from LKTC who seem to have no idea of the liturgy and the practice of the church. It shows me that this area is neglected. As a result, we have clergy who don’t even know their church. The clergy who can’t appreciate what they have in the liturgy and they seem not to be in control of the liturgy when they come out from the college. What I know is that the academic qualification is measured with the practical proficiency in the liturgy and church management. What does it explain about the curriculum and how the students take seriously the professional subjects like liturgy and pastoral work?
LKTC curriculum needs to consider more professional studies such as leadership, management. The precious explanation points to this one also. We need to do more in these professional subjects. Perhaps we need to add another year more when they must learn the professional subjects after the academic subjects.

Mr. Paul Kanthambi

I am sorry to say that these young men must be serious about what they do. Some of them seem not to understand what to do. Maybe it is out of fear that you, senior clergy, engross upon them because some of them (young priests) are good preachers and do well their pastoral duties.

Mrs. Agnes Mkoko

What we look for in a priest is a lot. First, is the idea of taking priesthood to be a calling not an employment or a profession. Priests must show the difference with us Christians that they have a higher calling than us. They are people who have offered themselves to serve the people and God. Second, is the character of the priest. He must be an honorable and humble man. Someone down to earth and can easily socialize with people regardless of age, tribe, or social status. Third, is the ministry he chose to do. We expect the priest to be there for the people. The pastoral visit is the foundation for a good healthy church.

Mrs. Esther Mndala:

There are a few points I would like the theological college to investigate and help the priests-in-training to have. One big problem I see with these young priests coming out of college is a lack of confidence. I would like to see a priest standing in front of us celebrating and preaching with confidence. In my point of view, their pastoral work is good as compared to other priests trained probably some ten years ago. We have seen how the LKTC began and how it has been developed from the humble beginnings to where it is now. The ACM did not initially want to have a completely new college, but they wanted to maintain the ecumenical mode of training but with an Anglican Campus that would cater to the Anglican way of doing the training. For the reasons established above, the ACM then decided to have a new college on its campus registered and accredited in their name. Funding
and all contributions were sourced from everywhere and the Anglican Community assisted in establishing this institution.

In the eyes of the laity I talked to especially, their first impressions of a good and well-trained priest were those from the first generations (UMCA and St. John’s Seminary products). The description of the training at Makulawe is the one they would love to have. For the laity, Anglican ethos means doing the liturgy, preaching and visiting in the Anglican way.

In conclusion, an ACM priest is expected to be a person of reputable character, confident, a lover of liturgy, one who goes constantly for pastoral visits, and a good preacher. He is also expected to acquire and deliver skills in church management, leadership, and development. It is the responsibility of the seminary to ensure that proper training is carried out for them to produce the caliber of priests the church is expecting. This calls for the review of the curriculum, students’ attitude towards these classes, and the serious training towards development.
Chapter Five: Summary and Conclusion

Based on the history of LKTC, literature review, and the oral histories, I conclude that the opening of LKTC as an Anglican institution has realized the desire of the ACM of forming priests at an Anglican college, in the Anglican ethos and following traditions of the UMCA, to serve the needs of the church. The discussions show that although the Presbyterian ZTC influenced the Anglican priest’s training, LKTC has trained and is training its priests in the Anglican ethos following the model of the UMCA missionaries.

Reflections

Since this project was historical, I carefully chose the oral histories to address the thesis of the project. Tracing the history of theological education in Malawi helps us to appreciate the work by those who labored in the past to make the church to be what it is today. This appreciation includes the UMCA missionaries and all the people who worked hard to establish Leonard Kamungu. The foundation built by the UMCA missionaries in their comprehensive priestly training helped Anglicans become a strong church in Central Africa. They also set standards for the High Church (dini) worship and liturgy, which is the dominant style of worship in Malawi in which they emphasize ritual, order, and proper dress for a priest within the liturgy. Their impact is visible in the training and conduct of their priests, and in the liturgy and worship.

After the UMCA, ecumenism upheld the training of priests from the time the Anglicans engaged with the Catholics and the Presbyterians, at the Chilema Ecumenical Training Center and TEEM. Most of the priests teaching at LKTC,
serving in ACM and serving currently as bishops in Malawi were trained at ZTC. The Anglicans had lecturers like Rodney Hunter, Henry Mbaya, James Tengatenga, and Christopher Mwawa teaching at ZTC. At LKTC, most of the teaching staff are graduates of ZTC. Anglican priests still use TEEM for upgrading the qualifications to a diploma after graduating at LKTC with a licentiate.

The literature review provided the clarifications of concepts like priesthood, priestly formation, context and contextualization of theological education, and the Anglican identity. The oral histories measured the concept of the priesthood against the standard of the High Church UMCA, who were the first to evangelize and helped establish a Christian Church in Malawi. The discussion highlighted that the role of an Anglican priest is to preach, teach, administer sacraments, and provide training for the laity. It also noted that the High Church tradition values that their priest must know liturgy and worship very well.

LKTC offers the courses that any other theological college offers in Malawi. These theological colleges are affiliated with the University of Malawi through the Board for Theological Studies (BTS). This means these colleges under BTS set and sit for the same examinations. The teaching of the students in the Anglican context began when the college opened its doors in 2006. Students wear their cassocks for their daily offices and the Eucharist. There is also a weekly Eucharist celebrated at the college campus. Before each Morning Prayer, the students spend at least twenty-five minutes in meditation and prayer. The college offers classes in Liturgy, Anglican Spirituality, Formation, and Anglican studies.
The history reveals that LKTC has progressed well and has graduated 104 students within thirteen years of establishment. The LKTC graduates are serving the church on many platforms like army/police chaplains, lecturers, and deans of cathedrals. However, the student intake is declining at a faster pace than expected. This does not imply that there is no space in the dioceses for more training of priests. The church can apply other ways to increase the intake.

Priestly formation for Anglican ministry is a continuous process in which it shapes the seminarians like the potter shaping the clay in his hand. However, I observed that Victoria Matthews’ pastoral category seems less rigorous than it was during the UMCA, where the process was long and mainly done in the parishes, just like the formation-by-engagement model. Malawi uses models like formation-by-engagement, and the bishop’s “familia” model in their contexts. During the six weeks practical sessions, the student stays in the supervising priest’s house.

Through the literature review, I have discovered that we need more Anglican scholars or authors who can write about issues of Anglican studies in Malawi. The exposure of the material in this area was not very easy to find. There is need to invest in doing research studies and more writing to improve on this.

Finally, ACM expects her priests to be of reputable character, confident, a lover of liturgy, one who goes constantly for pastoral visits, and a good preacher. The church also expects him to gain and deliver skills in church management, leadership, and development.
Some Insights and Suggestions

Sustainability

How can LKTC commit itself to resourcing the college for sustainability? The project revealed that there is a general decline in the intake of the students at the college which poses a threat to a collapse of the institution. The project illustrates that the church did a lot to establish the seminary but also raises questions concerning whether the church can continue sending students since the number is declining each year and bishops don’t seem committed to resourcing the college.

First, the declining numbers in intake raises questions on the future of church. Some may claim that they have enough clergy in their dioceses but the gaps in areas where priests serve. Several parishes have more than five outstations; meaning that these places are serviced by catechists and lay leaders. The distances between one parish to the other (mainly in rural areas) is wide. The population of the Christians against the priests does not match. Appendix C (from ACM Secretariat) translates that there is an average of close to 5,000 Christians for one priest with each parish having an average of 6,700 parishioners in the whole of Malawi. However, two of the dioceses seem to have very reasonable numbers as compared with the other two. For example, I have experienced being a parish priest covering a geographical area where there are five Presbyterian ministers. Another question which the bishops need to consider is the spacing of priests in terms of age. Without careful planning the church may experience several priests retiring at the same time creating a gap in the number of priests in that diocese. I
suggest that the church should activate their evangelism desks to create more parishes.

The second point is on the institution can programs for both the increase in intake and for sustainability. There are prospects for the seminary to offer a degree instead of a diploma, to offer leadership courses, to a change of the attitude of the students to some courses offered which help them become the desired ACM priests. The institution can plan and offer attractive courses with a combination of courses which may include chaplaincy, social work, leadership and development.

Ecumenism

I cannot leave the questions raised by Bishop Magangani on why the ACM went solo, and what would have been if ACM continued to have one, unanswered. Ecumenism is not only training at the same space at the same time but it can extend to the system LKTC uses, as it sits for the same examinations from BTS, which is already an ecumenical board, displaying the continuity of ecumenism in a reciprocal and mutual way. Because the students study the same curriculum and the lecturers set the examinations together and grade them together, this way of living into an ecumenical model may be superior to any assimilation model of the situation before the establishment of LKTC.

Shortcomings of New Graduates.

The bishops and the laity still complain about the shortcomings of new graduates. The LKTC Board of Governors and the teaching staff at Leonard Kamungu should meet to investigate the missing pieces in their provision of a
priest identified as an Anglican. They should investigate whether it is the curriculum, lecturers, or the students’ attitude towards the formation classes that require revision.

*Formation issues.*

The UMCA had a very strict training on conduct and character formation which the church still wants to uphold. LKTC aims at producing commendable priests with high academic performance and good conduct. Maximum supervision and regular academic reports, serving in the chapel and their conduct both at the seminary and at home, may improve the quality of the priests trained at LKTC.

Some observe that many of the people who were coming to seminaries (African in particular) appear not well prepared academically. I agree. LKTC has an English and Communication study that a professor from the University of Malawi teaches. The aim is to prepare the student for fluent communication in the English language to fit into the academic world, which is appropriate to our tradition of priestly formation.

*Contextual Education.*

In my experience as both a lecturer and training chaplain, I have noted that the diocese may just send a student to work with a “senior” priest hoping he may help groom the student in the church’s expectation and the training institution. Some problems I have noticed include failure to support the student with relevant
material, to provide maximum supervision, and to present a credible character for
the student to emulate.

Contextual education consequently raises some questions about whether the
supervisors for the practical know exactly what to do. There is a need for
management to investigate how to do contextual education better. The questions
may include issues to do with how much the supervisors know their role and what
the seminary expects in the training program. I therefore suggest that the
faculty/management lay out their expectations of the training and streamline how
the supervisors could do it.

The management must present a detailed assessment form for assessing and
testing the work by the student. The student must also have the same document
provided for practical sessions. They must also provide a self-evaluation sheet to
the student when they leave for practical work.

I encourage both the bishops and the management to write a document that
outlines the character and conduct of the priest who will be the supervisor of the
student during practical work. Another action point is to have a training with the
responsible proposed supervisors on the practical placements. If the management
does this, then there is assurance of relevant material for grooming, maximum
supervision through monitoring and evaluation, and credible character.

The second issue also lies with the post-ordination training of the clergy. How
much can the college offer on this issue? The college can plan separate tailor-made
programs for post-ordination training for diaconate, curates, and other clergy
refresher courses. I encourage the management to work hand in hand with the bishop to find out on the shortcomings of the graduates and their focus on the newly ordained and seasoned priests. It is also important to use the Anglican Communion Theological Education Grids.

*Contextualization and Enculturation.*

Henry Mbaya's "Mbumba and Nkhoswe" models shed light on how contextualization and enculturation is done in theological education and formation. Although Mbaya related this concept to the model of leadership in the diocese, it is a useful concept for theological education and formation. Nkhoswe as supporting poles relates to the pillars of formation. Mbumba as a term that was derived from *ku-vu-mba* meaning shaping or creating. Nkhoswe as the intermediator. Nkhoswe as a role of offering sacrifice, considering issues related to the land and funerals. All the enculturation roles played by Jesus as a shepherd and the concept of the *mwini mbumba* as an extension of the priesthood. Nkhoswe/Mbumba concept is an example of the scholarly language that is indeed necessary for contextualization and enculturation.

However, the Anglican Church in Malawi should be able to find its own ways of expressing their worship rather than just getting stuck with the traditional UMCA or Oxford Movement type of liturgy and worship. I feel that through contextualized ideas like the ones taken on the *mbumba/nkhoswe* concept, an enculturation of the worship can be taken on board. Above all, the Church of England has accepted varied means of worship although it is the home of both the UMCA and the Oxford Movement.
Recommendations

Based on the evaluation above, I recommend:

i. that the Diocesan bishops and the Board of Governors make serious commitment in resourcing the college for sustainable development through increase in intake and having varied programs of study.

ii. that the diocesan bishops seriously consider planning for the development of more parishes and to provide a workable workload on the priests.

iii. that the LKTC Board of Governors and the faculty consider investigating on the deficiency in the training to produce an Anglican priest expected by their bishops and laity and suggest solutions.

iv. that theological educators (teaching staff) at LKTC should seriously consider classes in administration, leadership and development.

v. that there should be a review of the curriculum to bring in emerging and contemporary trends in the courses. The curriculum review to include introducing a variety of classes like community development, leadership, social work, and chaplaincy.

vi. that the college management makes a study with recommendations on how to handle contextual education. This
must consider how the faculty and the dioceses can amicably handle the issues to do with contextual education. that the faculty considers the sourcing for more local language concepts which enhance contextualization and enculturation into theological education and formation.

I therefore conclude that the history of the priestly formation in the Anglican Church in Malawi at LKTC reveals that the training meets the needs of the church in the Anglican context (with a few points to consider) and that the training by the Universities Mission to Central Africa missionaries and the Presbyterian Zomba Theological College influenced this training. However, the recommendations above will help make LKTC a better place.

Learning occurs most effectively within a systematically balanced program of study, action, and reflection. Formation must be holistic to cover all areas necessary for producing a well-trained priest. This education and the practice over time during the seminary years will help the seminarian set a pattern for a balanced and faithful commitment to prayer, study, and action in his/her life and ministry. Continuing in the UMCA tradition with some influence from a sojourn with the Presbyterians, it is my conclusion that the LKTC is meeting the needs of the Anglican Church in Malawi. The potential for growth and improvement is clear as the Bishops and laity continue in their support and encouragement. This will further help LKTC meet the challenges of the context in order to form indigenous priests who value tradition and yet are attentive to their cultural and development context.
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Appendices

Appendix A

Table 3 DipTh Programme Structure

<table>
<thead>
<tr>
<th>Semester</th>
<th>Code</th>
<th>Module Title</th>
<th>Credits</th>
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<tr>
<td>1</td>
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<td>Pentateuch</td>
<td>3</td>
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<tr>
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<td>The Early Church 60 – 500AD</td>
<td>3</td>
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<td>Introduction to Christian Theology</td>
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<td>1</td>
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<td>Introduction to Greek</td>
<td>2</td>
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<tr>
<td>1</td>
<td>BTS 1211</td>
<td>Introduction to Hebrew</td>
<td>2</td>
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<td>BTS 0611</td>
<td>Introduction African Traditional Religion(s)</td>
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<tr>
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<td>BTS 1411</td>
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<td>Former Prophets</td>
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Appendix B

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<tr>
<td>1</td>
<td>Rev. Canon Makweya Chanzah</td>
<td>Mirfield, UK</td>
<td>MA – University of the South – USA DMin student</td>
<td>2017</td>
<td>Systematic Theology &amp; Pastoral Studies</td>
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<td>2</td>
<td>Fr Limbani Jeremy Juttah</td>
<td>ZTC to LKTC</td>
<td>MTS – VID University, Norway</td>
<td>2016</td>
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<td>3</td>
<td>Fr Goodwell Timverane</td>
<td>ZTC</td>
<td>MTS – Virginia Theological Seminary, USA</td>
<td>2017</td>
<td>New Testament Studies and Greek</td>
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<td>4</td>
<td>Fr Julius Chunga</td>
<td>ZTC to LKTC</td>
<td>MA – University of the South - USA</td>
<td>2009</td>
<td>Old Testament Studies and Church History</td>
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<td>5</td>
<td>Fr Charles Chiutula</td>
<td>ZTC</td>
<td>BA – University of Malawi (MA Student)</td>
<td>2013</td>
<td>Christian Ethics and Missiology</td>
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<td>6</td>
<td>Fr. Geoffrey Kondwani</td>
<td>ZTC</td>
<td>BA – University of Malawi</td>
<td>2009</td>
<td>Church History and Missiology</td>
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<td>8</td>
<td>Mr. I. Changadeya</td>
<td>N/A</td>
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Appendix C

Table 1: Number of Christians, Clergy, and Staff in the Anglican Church in Malawi

<table>
<thead>
<tr>
<th>Diocese</th>
<th>Christians</th>
<th>Clergy</th>
<th>Parishes</th>
<th>Support Staff</th>
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<td>33</td>
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<td>Diocese of Upper Shire</td>
<td>450,000</td>
<td>61</td>
<td>42</td>
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<td>Anglican Diocese of Lake Malawi</td>
<td>508,533</td>
<td>64</td>
<td>54</td>
<td>12</td>
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<tr>
<td>Anglican Diocese of Northern Malawi</td>
<td>60,000</td>
<td>54</td>
<td>30</td>
<td>43</td>
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<td><strong>Grand Totals</strong></td>
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<td><strong>212</strong></td>
<td><strong>156</strong></td>
<td><strong>104</strong></td>
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\[137\] Due to poor record keeping, the population of the Christians is likely to be underestimated.