

Celebrating
A Hundred Years of Service

**Building a Great Future:
The Legacy of Bishop Tucker
Theological College**



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**Building a Great Future:
The Legacy of Bishop Tucker Theological College**

**Edited by
Christopher Byaruhanga and Olivia Nassaka Banja**

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Foreword

This book entitled *'Building A Great Future: The Legacy of Bishop Tucker Theological College'* is a publication of Bishop Tucker School of Divinity and Theology (BTSdT)/Uganda Christian University. It is in commemoration of the legacy of Bishop Tucker Theological College which was established in 1913 in honor of Bishop Alfred Robert Tucker (the first Bishop of Uganda and the third Bishop of the diocese of Equatorial Africa) for training church leaders for the then Diocese of Uganda. The land on which the College was built was donated by Ssekibobo Ham Mukasa. It is now one hundred years since then and the College has developed into Uganda Christian University, one of the best and popular Christian institutions of higher learning in Africa.

The organization of this book is summarized in its title "Building a Great Future: The Legacy of Bishop Tucker Theological College." It is divided into three parts with a total of ten essays. The first section "The state of the Church before and after the Arrival of Bishop Alfred Robert Tucker." There are four essays in this section entitled *'Christianity Encounters Traditional Buganda (1877 – 1892)'* by the Rev. Dr. Olivia Nassaka Banja; *'The Church Amidst Constitutional Crisis: Relevancy of the 1909 Tucker Constitution in the Formation of an Anglican Province in Uganda'* by the Rev. Prof. Dr. Christopher Byaruhanga; *'The Doctrine of the Incarnation in Preaching: The East African Revival Approach'*, also by Rev. Prof. Dr. Christopher Byaruhanga and *Relational Shifts of the Revival Movement in Uganda* by the Rev. Robert Magoola.

The second section is "The fruits of Bishop Tucker Theological College: Church Women's Ministry." There are two essays in this section entitled *'Promoting Gender Equality: An Appraisal Based on the Role and Significance of the Mothers' Union in Uganda'* by the Rev. Prof. Dr. Christopher Byaruhanga and *'Stories of the Clergy Women in the Church of Uganda'* by the Rev. Dr. Olivia Nassaka Banja'.

Section three is "The Church in education." There are four essays in this section entitled *'Rethinking the Provision of Higher Education by the Church in Uganda: The Case of Uganda Christian University'* by Mrs. Christine Byaruhanga; *'The*

Role of Archives in Academic Research at Uganda Christian University' also by Mrs. Christine Byaruhanga; *'Forming Christian Professionals: A Reflection on the Complementary Role of BTSdT in Furthering the University's Mission'* by the Rev. Dr. Samuel Opol; and *'Preaching: Providing Leadership that Grows the Church'* by the Rt. Rev. Dr. Titre Ande Georges.

There have been many high points and tough times during the hundred years of Bishop Tucker School of Divinity and Theology/Uganda Christian University, but through these years God has allowed the School/University to continue and to seek to do His will. A careful reading of these articles will affirm the graciousness of the Lord and Savior Jesus Christ in sustaining the Bishop Tucker School of Divinity and Theology/Uganda Christian University through an eventful hundred years.

Evidently, this book well achieves its objectives and has merits on several levels: First, it is a collection of essays written by scholars who have had an experience of several years of either studying, serving, or living in the Bishop Tucker School of Divinity and Theology/Uganda Christian University community.

Second, scholars involved in writing the essays contained in this book have brought to this work not only a sympathetic attitude to the role of Bishop Tucker School of Divinity and Theology/Uganda Christian University in building the great future but also a participant's as well as an observer's impression. The effort of staff members and friends of UCU in writing essays contained in this book is therefore gratefully acknowledged. This is one of the most valuable books which deserve to be read not only by those with an interest in the legacy of Bishop Tucker Theological College but also by anyone concerned with the debate over the role and significance of Bishop Tucker School of Divinity and Theology/Uganda Christian University in the growth and development of the church in Africa.

The Rev. Dr. Can. John Senyonyi
Vice Chancellor
Uganda Christian University

November 2013

Introduction

As Bishop Tucker School of Divinity and Theology/Uganda Christian University celebrate her centenary, we look back and thank God who in his Grace began a church leaders' school on Namirembe hill in 1903 that later moved to Mukono hill in 1913. The vision of Bishop Alfred Robert Tucker to equip native leadership of the church is the blessing of God which we continue to celebrate to this date. This vision was further facilitated by the generosity of Buganda kingdom leaders such Ham Mukasa who gave land to the college which is a valuable resource and sign of God's providence that we continue to celebrate. Bishop Tucker Theological College's (BTTC) motto was 'called to serve and with that motto the college gave birth to Uganda Christian University in 1997. The theological school in this university is now called Bishop Tucker School of Divinity And Theology. The school continues to grow and the legacy of BTTC still lives on. God is doing great things through the school with mission to train men and women for biblically grounded pastoral and academic ministry, train them in godly living, equip them to preach, evangelize teach, care for, and pastor God 's people in knowledge and love of God throughout the world. The vision at the heart of the school is to prepare faithful leaders who are called to serve God in both church ministry and public life. With this mission and vision the school continues to Influence all the university faculties with foundations of faith and ethics rooted in the bible. By serving in other faculties in the university we see leadership in all spheres of life being touched and influenced by God to serve faithfully with the understanding that he is the Alpha and Omega. Thus building leadership that is rooted in the knowledge of Jesus Christ with the awareness that it is God who called them to serve, faithfully in the church and society. In this way the legacy of BTTC still continues

The spirit of God who moved the early Baganda leaders to invite missionaries to come and teach the faith of the living lord Jesus Christ as the light to shine in the darkens of Uganda has continued to shine and influence leadership of the church and nations in the world through BTSdT.

This is the growth of the inspiration of God through Bishop Alfred Tucker, Ham Mukasa and many other servants of God. The articles in this book tell the story of the wonders of God on Mukono hill, the legacy of BTTC in Uganda and the world at large.

Rev. Canon Dr. Olivia Nassaka Banja
Dean, Bishop Tucker School of Divinity and Theology

1. THE STATE OF THE CHURCH BEFORE AND AFTER THE ARRIVAL OF BISHOP ALFRED ROBERT TUCKER

CHRISTIANITY ENCOUNTERS TRADITIONAL BUGANDA (1877 – 1892)

Rev. Canon Dr. Olivia Nassaka Banja

Introduction

Christianity's encounter with traditional Buganda with specific reference to Baganda marriage customs provides us an insight into the state of the Church during the pre-colonial era (1877-1892). The period 1877-1892 is very significant in Buganda's history. In it, we see the coming of Christianity to Buganda, Christianity's interaction with Baganda traditions, and the conflicts, which arose among the Baganda as their traditional values were being subjected to the forces of modernity. This paper is divided into three parts: the first part is centred on marriage among the Baganda wherein aspects of this traditional institution are explored. The second part focuses on Christianity's encounters with traditional Buganda (1877-1890). This part examines the coming of Christianity to Buganda and the background to the missionary teaching on African marriage practices especially *Akasiimo*, and polygamy. Then it deals with encounters between Christianity and Baganda marriage customs, bringing in view the aspects of conflict, disintegration and persistence. The third part focuses on Christianity and Baganda marriage customs (1884-1892). This mainly examines the encounter in the struggling kingdom, rigidities and compromise on the aspects of polygamy, *Akasiimo* and customary marriages. The paper employs the historical method, in which events and encounters are placed within their historical and social context, while at the same time it brings in view the participants in these events. This results in a re-construction of a Baganda Christian history in light of Christianity and Baganda encounters around marriage customs. The paper also highlights the values of Baganda marriage traditions, the impact of Christianity on these customs and gives some conclusions.

The Baganda: Social and Political Organisation

The Baganda are the native inhabitants of Buganda Kingdom found in the central part of Uganda. Their origins are rooted in the long process of migration

and settlement of the Bantu people within this region. This is before or between the thirteenth and sixteenth centuries.¹ The long period of migration formed the *Obuganda*, the Baganda nation.

The Baganda's 'ligua franca' is *Luganda*.² Their society was highly organised with totemic clans and kinship systems that molded it into a corporate society. All the *Bika*/clans converged under the *Kabaka*/king who was the *Sabbataka* / head of all clans.³ The Baganda believed in *Katonda*/creator God, *Lubbale*/divinities, *emizimu*/spirits, and they revered their ancestors and the living dead. Above them all was the great creator *Katonda*.⁴ *Katonda* was concerned with continuity of human life. Therefore, the humans had to participate in enhancing life through marriage and procreation.

Marriage among the Baganda

Marriage/*Obufumbo* among the Baganda was one of the fundamental rites and institutions in which the humans and the living dead actively participated in order to ensure the continuity of life. Marriage in Buganda, as among other Africans, was not an affair or union of two people, as it is understood in the western sense. It was and is a rite, which united the families, clans and communities of both the bride and groom.⁵

Marriage was at the centre of the Baganda's aspirations, a sacred rite through which the human participated in God's creative nature through procreation. It was therefore the duty of every person to marry and participate in this institution. The significance of marriage and procreation was emphasised in the saying *Ekitezala te kyala*, 'a being which does not reproduce, will not increase.' The people who deliberately refused to marry were looked at as offenders in

¹ More information on this history is found in S.M. Kiwanuka, *A History of Buganda*, London: Longman 1971, pp. 25-31, 94-96; J.C. Sekamwa, *Ebisoko N'Engero* (Proverbs and Sayings), Kampala: Fountain Publishers, 1995, p.11- 13.

² *Luganda* is a rich tonal language, which makes use of prefixes, suffix and infixes after a root in order to make a new word. For instance *Ganda* (root –neuter used to refer everything pertaining to Baganda) Ba - prefix - Baganda -the people. Buganda - Nation. *Gandawaza* - make *Ganda*. W.J. Sempebwa, *The Ontological and Normative Structure of A Bantu Social Reality of Abuntu Society: Study of the Ganda Ontology and Ethics*, Ruprecht – Karl Universitat Heidelberg, 1978, p.6; F.K. Kyewalyanga, *Traditional Religion, Custom, and Christianity in Uganda*; Freiburg im Breisgau, 1976, p.8.

³ C.L.M. Mugabwa, *Enkuluzze Y'Ennono Y' Omuganda* /Encyclopaedia of Buganda Customs. Kampala: Ekibbina Ky'Olulimi Oluganda, 1998, p. 2.

⁴ A. Kaggwa, *Empisa Z'Abaganda*, Kampala: Crane Publishers, p.188; D. S. Bukenya, *The Development, a Neo- Traditional Religion: Buganda Experience*, M. Litt Dissertation, University of Aberdeen, 1988, pp. 20- 28.

⁵ J. Mbiti, *African Religion and Philosophy*, London: Heinemann 1975, p.133; L. Magesa, *African Religion*, Nairobi: Paulines Publication Africa, 1998, pp.110-111.

the society.⁶ Refusing to marry was against the moral⁷ duty of preserving and perpetuating life. When a bachelor or spinster died, the Baganda had to perform rituals that would protect the community against the evil nature of the deceased. For instance the body of a bachelor would not be passed through the main door.⁸ In a single door house, they would make a hole in the side of the house and then let out the body.

The people who married and had children would enjoy life after death, as the Baganda believed that *Okuzala kwe kuzukira*, 'resurrection was realised through the off-springs,' as the children or grand children show some characteristics of the late person. The name of the late grandparents would always be given to the grand children. *Obufumbo* was a sacred and important an institution in the society as we shall discover in following marriage practices.

The Custom of *Akasiimo*/ Bride Gifts

Akasiimo is a *Luganda* word derived from *Kusiima*/to be grateful. In this sense *Akasiimo*⁹ is a token from the man given to the girl's parent as an expression of gratitude. The brother of the girl and the other family members always apportioned *Akasiimo*. The amount of *Akasiimo* depended on the economic or social status of the man who was intending to marry the woman. A common man/*omukopi* would be asked to give five pots of beer, small baskets of salt, two pieces of barkcloth, goat meat, some mud fish and the *Akasiimo* of one thousand cowry shells.¹⁰ The parent of the girl would take only one hundred cowry shells and they would give back nine hundred cowries to the man. This meant that they were not selling their daughter. If they took all the shells then that would mean that girl was completely exchanged. This rarely happened because the

⁶ Ibid., p. 133

⁷ Morality among Africans entails the understanding of the good as that which sustains life and the bad as that which hinders or destroys it. L. Magesa, *African Religion*, p. 41; P. Kasenene, *Religious Ethics in Africa*, Kampala: Fountain Publishers, 1998, p.17.

⁸ A. B. Byaruhanga, 'Aspects of Bantu Marriage' *AFER* 20 no.5, 1978, p. 258.

⁹ In this sense *Akasiimo* had no idea of trade in it. *Omutwalo* is another word used to refer to *Akasiimo*. People later on abused it as they got more soaked in the waves of social change. The bride price/wealth as used by missionaries and western people do not give the exact meaning of the custom. L. Harries, 'Christian Marriage in African Society,' in A. Phillips, *Survey of African Marriage and Family Life*, pp. 360- 370; L. Mair, *An African People in the Twentieth Century*, pp. 81-82; A. Hasting, *Christian Marriage in Africa*, p.44. Therefore for this paper *Akasiimo* will be used, as it is the most appropriate term.

¹⁰ A poor man was always helped by his relatives to raise these gifts. The relatives understood it as their duty to contribute towards the growth of the family. The wife belonged to the whole clan although the man reserved the sexual rights. That is why they referred to her as *mukyala waffe*/our wife. This family contribution is what Roscoe wrongly termed 'begging.' J. Roscoe, *The Baganda, their Customs and Beliefs*, p. 88.

girl always belonged to her father's clan even if she got married.

A rich man or a chief would give a lot of gifts including cows, goats and bundles of barkcloth. The *Akasiimo* would not be given back to him since a chief's wife was not supposed to divorce.¹¹ In case of the Kabaka, he would not court like his subjects. It was always the duty of the chiefs to bring young girls from whom the king would choose the girl he wished to marry. The parents of the girl whom the Kabaka married would receive gifts of cows, goats, slaves, bundles of barkcloth and even chieftainship.¹²

Akasiimo was important as the means whereby the man showed his gratitude to the parents and his appreciation of the girl. Giving this gift confirmed that the man loved the girl, and from then on he would be recognised as a *Muko* 'son in law'. It was a proof to the parents that he was capable of supporting the girl as her husband. *Akasiimo* also ratified the marriage.¹³ It ensured permanence of the marriage and marked the union of the two families or clans, thereby strengthening the social ties. The giving of the *Akasiimo* opened the way for the preparations for seeing the bride off.

The Custom of Marrying One Wife/ Monogamy

Oral tradition and history has it that the first father of the Baganda, Kintu had one wife Nambi, Kato Kintu had one wife Nambi Natululu and also kings like Lumansi, Tembo, Wampamba, and Sekamanya are recorded to have married one wife.¹⁴ However, as time went by, monogamy was left to the poor people especially the *Bakopi*/common people who could not afford to marry more than one wife.

¹¹ A.Kaggwa, *Empisa Z'Abaganda*, p. 147.

¹² Ibid., p. 96. On this however, M.S. Kiwanuka, reports that only three kings of Buganda courted girls for marriage. These were Mulondo, Juuko and Kyabagu and they had to give in the *Akasiimo* to the parents of the girls like the ordinary people. M.S. Kiwanuka, 'Royal Wives in the Kings of Buganda', in A. Kaggwa, *The Kings of Buganda*, Nairobi: East African Publishing House, 1971, p.187.

¹³ If the marriage failed the *Akasiimo* would be returned to the man. L. Mair, *An African People in Twentieth Century*, p. 97.

¹⁴ A. Kaggwa, *The Kings of Buganda*, pp. 203-221. Kyewalyanga failed to acknowledge this aspect and he wrote that 'ganda marriage was not monogamous, the Ganda custom permitted every man to marry three or more wives.' F. K. Kyewalyanga, *Traditional Religion, Custom and Christianity in Uganda*, p.74. This gives a false idea that monogamy was foreign in Buganda.

The Custom of Marrying Many Wives/ Polygamy¹⁵

The custom of marrying many wives was common among the rich Baganda and there are many kings of Buganda who married many wives. The Kabaka Chwa Nabaka who married two wives pioneered this practice. It is also reported that this practice became popular during the reign of Kabaka Katerega (c.1614-1674). This Kabaka married nine *bakyala* 'wives with offices',¹⁶ one hundred *basebeyi* 'wives without offices' and two hundred concubines. Kabaka Katerega assigned chiefs to collect taxes in form of goods for his wives.¹⁷ With this element in mind, the chiefs would bring in their girls for the king to marry. The parents of the girls would receive gifts of cows, goats, slaves, bundles of barkcloth and even chieftainship. Even the wives of the king would also bring their sisters for the king to marry and they would in turn be given rewards.¹⁸ The women whom the king married acquired status in the society. This status was not only for the women but also for their families and clans. In this way, different clans got the opportunity of participating in the Kabakaship. Kiwanuka further explains that:

All the clans aspired to give girls as wives to the king, and if a girl gave birth to the king that was a great and a rare honour... Even if a royal wife had not given birth to a king, the mere fact that she had been married to a king was an unusual privilege to her clan and family.¹⁹

For this reason, polygamy was of significance for social and political reasons. It became a means through which the monarchy was linked with the people and the Baganda had pride in it.

From the palace the custom of polygamy trickled down to the chiefs and the rich. Poor men would also look forward to acquiring this status, for men with many wives would have more food produced by the women and children. Also the women who failed to have children, or sons would opt to bring in a young girl from their family, whom the man would marry and get a son or children. In

¹⁵ The term polygamy is used in this paper to refer to marriage where a man has several wives (polygyny), and does not put in consideration the aspect of polyandry as it is not practiced in Buganda. B. Kitembo, *African Christian Marriage*, p. 63.

¹⁶ A. Kaggwa, *Empisa Z'ABaganda*, pp. 96-100. The first wife was called *Kadulubbale*, she was in charge of palace and other wives. *Kabbejja* was the second in office; *Nassaza* was the shaver of the king and others.

¹⁷ Ibid.

¹⁸ This kind of marriage aspect is what Speke observed in Mutesa's court and he was surprised, as the ceremony was brief. See J.H. Speke, *Journal of the Discovery of the Nile*, pp.361& 433, so he wrote that 'there are no such things as marriages in Uganda; there are no ceremonies attached to it.' Speke stayed in Kabaka's palace for a short time, therefore it is not surprising that he made such generalisations.

¹⁹ S. M. Kiwanuka, 'Introduction' in A. Kaggwa, *The Kings of Buganda* p. xxii.

this sense, the custom provided some security for their marriage. Also women captured in wars would be given to the chiefs, who would take them for wives or slaves.

The Coming of Christianity into Buganda

Christianity first came into contact with Buganda during the reign of Kabaka Mutesa I. He ruled from 1854 when he succeeded his father Kabaka Suuna II (1824 –1854).²⁰ In the mid- nineteenth century, the kingdom received a number of traders and travellers who at the time were traversing the African continent.²¹ In April 1875 the Kabaka received H. M. Stanley a Christian explorer and journalist who taught him some rudiments of Christianity.²² By this time Mutesa and Buganda as Kingdom had already received some Arab traders (1844) who introduced Islam religion to the Baganda.²³

Mutesa became interested in the new religion²⁴ and he later invited the Christian missionaries to come and teach Christianity to the Baganda. The first Church Missionary Society (CMS) missionaries arrived in Buganda on 30th June 1877. These were Lt. S. Smith and Rev. C.T Wilson. A. Mackay joined them in 1878. In 1879 two White Fathers from France, Fr. Loudrel and Brother Amans also arrived and they started teaching Catholicism.

The CMS missionaries set off with their mission of teaching the gospel of Christ. This was accompanied by passing on western culture, which they deemed right for the Baganda.²⁵ This process however was not being carried out in vacuum. Buganda, as we saw previously, was deeply rooted in her culture. This culture

²⁰ A. Kaggwa, *The Kings of Buganda*, appendix 3.

²¹ In 1862, Mutesa had received Speke who had come out on his exploration expeditions. J. H. Speke, *Journal of the Discovery of the Source of the Nile*, p. 288.

²² Stanley came to Buganda under the auspices of the New York Herald and London's Daily Telegraph. H.M. Stanley, *Through the Dark Continent*, London: Sampson Low, Marston Searle and Rivington, 1878, Vol.1, p. 3; E. Stock, *History of Church Missionary Society*, Vol.3, London: CMS, 1899, p. 95.

²³ By this time Mutesa had even claimed to be a Muslim and he even used to observe the Ramadan. A. Kaggwa, *The Kings of Buganda*, p. 166.

²⁴ Through the interaction with Stanley, Mutesa had realised the importance of this European 'religion' with its utilitarian value. D.Z. Niringiye, *The Church in the World: A Historical-Ecclesiological study of the Church of Uganda 1962-92*, PhD Dissertation. University of Edinburgh, 1989, p. 34.

²⁵ These missionaries had the mission agenda of evangelising through proclaiming the gospel and imparting an allegedly better civilisation. J. Bonk. *The Theory and Practice of Missionary Identification*. New York: Edwin Mellen Press, 1989, pp.239-243; A. Hasting. *Church and Mission in Modern Africa*, London: Burns & Oates, 1967, p. 60; K. Bediako, *Theology and Identity the impact of Culture Upon Christian Thought in the Second Century and in Modern Africa*, Carlisle: Regnum, 1999, pp.225-228.

comprised of customs, which punctuated a Muganda's life from conception, through birth, marriage and death, and into the hereafter. The missionaries branded most of these customs, including some of the marriage practices, heathen and evil.²⁶ This raised many conflicts in Buganda. However, for the purpose of this paper I will only deal with the Christianity's encounters with Baganda marriage customs. Before I proceed to look at the aspects of encounters, it is imperative to understand the background to the CMS missionary ideas on the Baganda marriage practices.

A Brief Background to CMS Missionary Teaching On Baganda Marriage Customs

When the missionaries first came into Africa they did not have experience on how to deal with African marriage issues. In most cases they addressed African issues in reference to their western background and experience. Writing on this, Harries observed that:

The first missionaries had no marriage laws other than those, which applied, to their respective churches in Europe or America.²⁷

To some extent this was true of the CMS missionaries in Buganda. However, it is important to note that by the time the CMS missionaries came to Buganda there had been some debates on African marriage issues which arose in other African mission stations in which members of CMS participated.²⁸ Therefore the CMS Missionaries had some kind of reference, although most of the mission stations exercised autonomy regarding issues that arose in their areas. For instance their Church at home had already condemned customary marriages.²⁹ This happened during the time when Europeans were faced with the problem of clandestinity and espousal, which was the traditional marriage practice, was condemned at the Council of Trent in 1563.

²⁶ E. Stock, *The History of the CMS*, Vol. 3 p. 109; L. S. Fahs, *Uganda's White Man of Work: A Story of Alexander Mackay*, Dayton: Foreign Missionary Society, 1907, p. 102; R. P. Ashe, 'Uganda past and present', in *The Sunday Magazine*, 23/34. (1894), p. 481. This is not to mean that the missionaries did not appreciate any of the Baganda culture. They laboured to learn *Luganda*, and some family life style.

²⁷ L. Harries, 'Christian Marriage in African Society', in A. Phillips, *Survey of African Marriages and Family*, p. 329. This is an informative study done on missionary activity in promoting the Christian ideal of marriage.

²⁸ Venn the CMS secretary and bishops in England had discussed these issues as provided in E. Stock, *History of the CMS*, Vol.2, pp. 14& 111, Vol.3, pp.109 &646; L. Harries, 'Christian Marriage in African Society,' in A. Phillips, *Survey of African marriages and family*, pp. 329-456 provides a more detailed study on the missionary attitudes to African marriage practices.

²⁹ Customary marriage refers to marriage contracted under traditional laws or rites.

The council passed a decree, which stated that valid marriage must use the Church form, and should be carried out before a priest and two witnesses. This decree was later reinforced by Hardwick's Marriage Act of 1753. From that time marriages recognised as valid were those performed within an appointed Anglican Church and before a priest.³⁰ The missionaries had this marriage law in mind when they came to Buganda, and they directly applied it to the Baganda. Therefore, the Baganda customary marriage stood condemned and invalid according to the Missionary teaching. As for polygamy, the missionaries were aware of the complexities of this custom as other missionaries in Africa were already wrestling with it. For instance in the 1850s the Bishop of Sierra Leone had passed a ruling stating:

While wives of polygamist, if believed to be true converts, might be received to baptism, since they were usually the involuntary victims of the custom, no man could be admitted who retained more than one wife.³¹

The above ruling was further reinforced by Henry Venn's (secretary of CMS 1841-1872) Memorandum on polygamy in which he confirmed the ruling which was passed in West Africa in 1850s with the argument that polygamy is unlawful within the Church of Christ, as it was contrary to the Divine institution of marriage. According to Venn a second marriage was no marriage upon any principle of natural or revealed religion; it was just an unlawful connexion and the polygamist could not be admitted by baptism into the Church of Christ.³² For these reasons the missionaries and their teaching could not tolerate the Baganda custom of marrying many wives.

Akasiimo was generally understood to be an act of purchasing women, a custom, which undermined women's status and made them inferior to men. It was even condemned for being a ground upon which polygamy thrived, as the rich men purchased as many women as they wished. It is with such ideas and attitudes that the missionaries encountered the Baganda marriage customs and practices right from 1877.

³⁰ A. Hasting, *Christian Marriage in Africa*, pp. 67-68.

³¹ E. Stock, *History of the CMS*, vol.1, p. 111.

³² Ibid., Vol. 2, pp. 11 & 14; L. Harries, 'Christian Marriage in African Society', in A. Phillips, *Survey of African marriages and family*, pp. 344-345; A. Hasting, *Christian Marriage in Africa*, pp.12-13. Although Venn's memorandum received some opposition from the High Church organs, it represented the attitude of most Anglican missionaries.

The Encounters of Christianity with Baganda Marriage Customs (1877-1884)

The encounters between Christianity and the Baganda marriage customs mainly arose when the Baganda started joining the catechist classes and asking for baptism.³³ The missionaries insisted on having those people who had interest in Christianity attend classes where the readers had to learn portions of the Bible, creeds, reading and writing. The readers/*abasomi* would not be baptised until they had shown some clear understanding of the faith and gave up the 'heathen' ways.³⁴ The heathen ways were those practices, which the missionaries considered repugnant to the Christian teaching. These included Baganda marriage traditions such as polygamy, customary marriage, giving of *Akasiimo*, inheriting widows, *okusigira*/giving away young girls for future marriage and other customs. To the Baganda these were important cultural practices with great social, political, economic and religious significance. This was the beginning of the encounters and clashes between Christianity and the Baganda marriage customs. Because of space restrictions and the need to be specific, this paper will only deal with three aspects of Baganda marriage customs. These are polygamy, *Akasiimo* and customary marriage.

Christianity and Polygamy: Aspects of Conflict and Disintegration

As we have already observed, polygamy in Buganda was a state custom, which enhanced clans and the monarchy. It was therefore in order for Kabaka Mutesa to marry many wives. Conflict arose when the Kabaka presented his wish to be baptised along with his chiefs. In September 1879, Mutesa asked Mackay to baptise him, since he had learnt some elements of Christianity. However, Mackay explained to him that polygamy was against God's command so he could not be baptised until he gave up all his wives except one.³⁵ Mutesa could not understand this because to him polygamy was a moral and respectable duty.

Even the Muslim, who first taught him the new religion, had not asked him to give up his wives. At this early stage this subject proved rather complex. This is seen in the subsequent discussion as Fahs records that:

³³ Initially Christian influence was restricted to the Kabaka's court. Mutesa had a policy of keeping foreign visitors in his palace, so that he could keep close watch on their activities. So the readers/*abasomi* included the King, his wives, the *Bakungu*/chiefs, the *Bagalagala*/pages and the servants.

³⁴ The Missionaries' first reader class started in 1878 and the first baptism ceremony was in 1882 March see; CMS Proceed 1881- 1882, p. 44, where Mr. Pearson gives the list of the converts. J.V.Taylor, *The Growth of the Church in Buganda*, pp. 37, 49 & 52.

³⁵ L.S. Fahs, *Uganda's White Man of Work: A Story of Alexander Mackay*, p. 107. J. V. Taylor, *The Growth of the Church in Buganda*, p. 40.

Mutesa one time suggested that he put away all wives and truly follows Jesus and also marry Queen Victoria's daughter, for a king should marry a king's daughter.³⁶

This sounded quite strange to Mackay but it was a simple illustration put before him so that he could realise the complexity of the demand he was putting before the Kabaka. This was the beginning of the conflict. The Kabaka knew that it was his duty to marry many wives yet the missionaries were condemning the practice as evil.

In spite of the negative response from Mackay, Mutesa still felt that it was important for him to embrace Christianity. After all, he was the one who had invited the missionaries. He really struggled with this and at one time he reportedly invited his chiefs and addressed them on the issue of putting away his wives. However his Prime Minister Mukasa and the *Namasole*/Queen mother who were his strong advisors opposed this idea.³⁷ First they pointed out that if Kabaka converted to Christianity as taught by CMS and put away his wives except one, he was going to create unrest and divisions among the people, since there were four religious groups (traditionalist, Protestants, Catholics and Muslims) in the kingdom. Such a situation was bound to weaken the kingdom. This was sound advice, for indeed the religions had already started dividing the people due to their antagonistic teachings³⁸ and if at this time the king had thrown away his wives, there would have been an uprising.

After understanding that the Catholics were also teaching about the same Christ, Mutesa decided to turn to the White Fathers in the middle of 1879. The Catholics, like the CMS, also required that he abandons polygamy. For the rest of the year he kept pressing the two missionary groups to baptise him and both refused. Mutesa indeed wanted to be baptised but his efforts were frustrated by the rigid requirement of monogamy. Mutesa's dilemmas on the issue of polygamy and baptism are well-reported by Kiwanuka who states:

The demand for monogamy had brought him face to face with the question of whether to break with the past and abandon polygamy, which was in many ways a national institution. The queen mother had warned him that it would be

³⁶ Ibid., 109. Mutesa could have picked on this kind of argument just to counteract the persistent European analogies, which Mackay kept presenting, like when he talked of employing servants to do housework, other than marrying wives. These explanations show that he was not aware of the different context in which he was operating.

³⁷ S. M. Kiwanuka, *A History of Buganda*, pp. 173-175.

³⁸ Ibid., pp. 167- 171 gives details of the conflicts, which arose among these two western Missionary groups.

unprecedented for the king to have only one wife. Even having two wives was unthinkable for a great man.³⁹

Mutesa's case was symbolic of the many other Baganda men for whom Christianity and polygamy were antipathetic. The insistence on monogamy for both the CMS and the White Fathers caused him a lot of frustration. It was not surprising that he chose to give up on Christianity. Even on his deathbed, he saw no point of embracing a religion, which could cut him off from his family and the kingdom. From this case we see a conflict of values brought in by the teaching of the early missionaries. The drastic decision made by the Kabaka not to convert to Christianity caused a lot of disappointment especially to Mackay whose hopes and prayers were that the Kabaka would be converted.⁴⁰ In this way the confrontation between Christianity did not only frustrate some of the traditionalists but also the Christians.

For some Baganda, the demand for Christian monogamy became a stigma, which they had to live with for the rest of their lives. There was a case of Nkata⁴¹ who was a churchgoer but was never baptised because he refused to give up polygamy. To him it was more valuable to be committed to his wives and family than to put them away and be baptised. In this way, he chose to have a version of Christianity contrary to the missionary standards. This was a course of action, which many other people chose. In that way the Baganda marriage custom stood with Christianity in a rather complex way, more inclined to the Baganda tradition than to the missionaries' expectations.

Some people however, accepted Christianity against struggles within themselves and social conventions. These include men like Sebwato who was baptised Nikodemo. This man was a sub-chief from Buddu who in March 1883 professed a willingness to give up all his wives but one and declared that he truly wished to follow Jesus. In the same year in December another man who was a *Mutongole*/sub-chief called Kizito also accepted Christianity and was baptised Zakaliya.⁴² This young man battled with the idea of sending away his wives, while the missionaries persistently refused to baptise him until he

³⁹ Ibid., 177.

⁴⁰ E. Stocks, *History of the CMS*, Vol.3, pp. 410-411, give some of the records of Mackay's futile pleas with the Kabaka to change his ways and be baptised.

⁴¹ C.W. Hattersly, *The Baganda at Home*, London: Frank Cass, 1968, pp. 223-224. Here Nkata is referred to as the father of Samwili Mukasa (a Christian convert); regular church attendant who wished to keep his old practices and yet be a Christian in name.

⁴² R.P. Ashe, *The Two Kings of Uganda*, pp. 132. J.V. Taylor, *The Growth of the Church in Buganda*, pp. 49 &55.

gave up his wives and married one with Christian rites. This time the Baganda marriage customs were conquered. This ushered in a new form in the marriage practice among the Baganda, the Christian marriage rite. The challenge that arose however was that women were put away without any provisions and their children became illegitimate.

Despite that conflict, the young enthusiastic Baganda converts took up missionary teaching on marriage, as it was part of the package of Christianity. Even those people who were living in monogamous customary marriages and refused to accept church blessings would not be baptised, as they were understood to be living in sin. Thus following the missionary procedure, in May 1883 a number of people were baptised by Ashe and O'Flaherty. These baptisms were accompanied with marriage by Christian rites. Among these was Sara Nakima who was married to Firipo Mukasa, Kibega Albert married to Doti and Mubulire Fanny married to Kidza Lubeli Freddy. However, some of the converts were later found to be unfaithful. For instance Firipo Mukasa was reported to be unfaithful to his wife Sara Nakima.⁴³ This showed that some people could not live up to requirements of their new found faith. It further evidences the people's struggle to live in two cultures a challenge, which is illustrated in the case of Christianity and *Akasiimo*.

Christianity and *Akasiimo*

On the aspect of *Akasiimo*, the missionary teaching and practice was complex. First their attitude towards this custom was negative as articulated by Ashe's statement:

Indeed matrimony in Buganda is not generally an affair of much romance, but rather a question of driving a bargain. The parents receive in return for their daughter, purchase money or 'kasimu' (*Akasiimo*).⁴⁴

To the missionary *Akasiimo* was a trade, which made women suppliers of labour in men's homes. These ideas were formed without investigating the significance of the custom in the society. It is possible that there was no *Akasiimo* given for Doti, the young woman who married Kibega.⁴⁵ This is because the girl ran away from the royal harem and at that time, no parent dared offend the Kabaka by receiving *Akasiimo* for a girl who belonged to the Kabaka. It was for this

⁴³ J.V. Taylor, *The Growth of the Church in Buganda*, pp. 54 - 55.

⁴⁴ R.P. Ashe, *The Two Kings of Uganda*, p. 286.

⁴⁵ J.V. Taylor, *The Growth of the Church in Buganda*, p.55.

kind of violation that the Kabaka's men attacked the mission.⁴⁶ This shows the kind of conflict, which was raised by the missionary teaching about the marriage traditions.

However, the young woman found Christianity to be liberating, because she found a man whom she loved and married him. This then stood as case of individual liberation and social disintegration. This incident shows the precarious situation in which the Baganda customs were placed at the time. The custom, which ratified the marriage between two people and their clans, was now being replaced by a Christian rite, which emphasised love between one man and woman only.

On the other hand, the custom of *Akasiimo* was an aspect, which the missionaries could not address directly in some cases. They also realised that it was not a practice which could be put out of the society easily, especially as they had no control over the people at that time. They could not even bar it for people who came for baptism. To some extent, therefore, the missionaries had to compromise their teaching and attitudes, despite their insistence that the custom of *Akasiimo* encouraged polygamy. This was a sign that culture could not just be choked. There was need for the missionaries to respect culture and to understand the values in it, before they could condemn it.

In summary the encounters between Christianity and the Baganda marriage practice in this period became a persistent ground of conflict in Buganda. The Christian marriage rites introduced by the missionaries devalued Baganda practices, especially among the converts who had to undergo a second marriage ritual in the Church. Communal sense of marriage was debased as the Church insisted on love and individual commitment to each other. Because of these conflicting aspects of the Christian rites of marriage most of the Baganda decided to continue with customary marriage, and in this way the Baganda marriage customs persisted.

As for polygamy, the converts had to send away all of their wives except one. Families were broken and children became illegitimate. The Baganda who valued their family and clan over the faith decided to continue with their customs. In this way the Baganda marriage customs though condemned by the missionaries continued to thrive. This in effect became the beginning of a conflict which continued into Kabaka Mwangwa's reign.

Christianity and Baganda Marriage (1884-1892)

This period started with Mwangwa on the throne. He had succeeded his father

⁴⁶ *ibid.*

Kabaka Mutesa I who died in October 1883. During this time Buganda experienced tension, chaos and conflict as the foreign religions pressed hard on Baganda traditional society. Tension mounted as the number of Christian readers kept growing, drawing more young men out of the Kabaka's powers. In the struggle to counteract the pressing forces, Mwanga persecuted the Christians (1885-1886). This resulted in chaos and suffering which he could not control. It ushered in a period of disintegration, which put the whole kingdom at the pleasure of the powerful. The throne hosted three kings during this period, two of whom (Kiwewa and Kalema) died miserably.⁴⁷ The conflicts which characterised Mwanga's reign finally resulted in power passing into the hands of the imperialist.⁴⁸ This gave the Christians power, which in turn meant more confrontation with the traditional institutions, discussed in the next section on 'Akasiimo and Christianity'.

Concerning marriage, Mwanga was reported not to have had particular interest in women and Kabaka Mutesa II notes that 'his relations with women were uncertain and unsatisfactory. He had no children until he was twenty-nine.'⁴⁹ The other problem was that he was allegedly involved in homosexual activities. On this Kavulu observes that: 'The origin of this practice among the Baganda is not clear although Christian and some Baganda sources claim that it was introduced by Arab traders.'⁵⁰

Akasiimo and Christianity: Rigidities and Compromise

While the conflicts, which preceded the 1890s, led to loss of lives and religious-political division, Christianity gained momentum and started planting roots in the kingdom. Baganda Christians increased in power in both the kingdom and the Church. The Baganda Christians especially the Protestants took to the fore. For instance Apollo Kagwa was the Katikiro, Zakariya Kizito Kisingiri and Paulo Bakunga were chiefs in the kingdom and at the same time they were leading the Church. These are the men that Bishop Tucker found steering the

⁴⁷ R.P. Ashe, *The Chronicles of Uganda*, London: Hodder & Stoughton, 1894, pp.85-131; S.M. Kiwanuka, *A History of Buganda*, pp. 192 –242. Gives a detailed account on the events of this period.

⁴⁸ 1892 January is when this war took place. R. P. Ashe, *The Chronicles of Uganda*, pp. 22-233; Lunyigo L. S. *Mwanga II Resistance to Imposition Establishment of British Colonial Rule in Buganda 1884 -1899*, Kampala: Wavah Books, 2011.

⁴⁹ Kabaka of Buganda, *Desecration of My Kingdom*, London: Constable, 1967, p.42.

⁵⁰ D. Kavulu, *The Uganda Martyrs*, London: Longman, 1969, p.18; S. Karugire, 'The Arrival of the European Missionaries,' in T. Tuma, *A Century of Christianity in Uganda*, p. 13; J.F. Faupel, *African Holocaust*, London: Geoffrey Chapman 1965, pp.82-83. Rugyendo M., *A Handbook of African Church History*, Limuru: Zapf Chancery, 2012, pp. 71-72.

Church when he arrived in Buganda in December 1890.⁵¹

The involvement of the Baganda converts in the teaching of Christianity resulted in a strong indigenising process of the new religion and its practices. The people could now see the value of their cultures in light of the new faith. The immediate fruit of this process were the one thousand Christians whom Bishop Tucker found in the Church of whom only 200 were baptised.⁵² The Church had been opened to all whether they were baptised or not. The people who could not abandon their traditional customs also found their way into the Christian community. As for the missionaries whose teachings were still pointing to evil of the practices, it always remained a point of judging the people's moral lives as echoed in Walker's observation:

There is plenty of work to be done here. The people are so willing to be taught, so willing to listen, but not so ready to obey... Some know their personal saviour in their understanding and whose hearts are not changed, very many who know the creed but just give lip service.⁵³

This period opened the way for 'nominalism' a process which as Niringiye rightly observes:

Was a result of the process of adaptation of Christianity into the traditional culture- religion. Though the missionaries were distraught by the polygamy... that was prevailing among the Christians, the Africans did not seem to see the contradiction, because these practices were not prohibited by traditional culture-religion.⁵⁴

The Baganda Christians started appropriating their customs into Christianity. This was mainly centred on the aspect of *Akasiimo* especially when Bishop Tucker and other missionaries continued with their rigid teaching. For the missionaries believed that allowing the *Akasiimo* custom to continue would undermine the western Christian ideal of marriage as a relationship between two people. However the people continued with this practice even against the

⁵¹ Bishop Tucker even commissioned more lay Church leaders. A. Shepherd, *Tucker of Uganda*, London: Student Christian Movement, 1929, pp. 60-61; T. Tuma, 'Church Expansion in Buganda,' in Tuma, *A Century of Christianity in Uganda*, pp.20-23.

⁵² A. Shepherd, *Tucker of Uganda*, p.60; E. Stock, *History of the CMS*, vol. 3, 1899, p. 437.

⁵³ CMS Proceeding 1890-91, p. 57.

⁵⁴ D.Z. Niringiye, *The Church in the World: A Historical –Ecclesiological study of the Church of Uganda*, pp.54 -56. In this sense 'nominalism' evolved as the Baganda attempted to appropriate the values of their marriage customs into Christianity.

Church council's attempt to ban it.⁵⁵ On this issue the *Katikiro* Kaggwa, a key Christian of this period, was reported to have engaged in deep discussions with the CMS missionaries on this matter, wherein he pointed out the significance of the custom.⁵⁶ This discussion, which is reported to have taken place in 1897, shows how much the Baganda had to struggle with the Christian teachings, which conflicted with their marriage traditions. *Katikiro* Kaggwa must have struggled for quite a long time before confronting his Church leaders. This also shows that during this period the Baganda Christians continued to value their customs in spite of the negative teachings perpetuated against them. Such discussions were to help the Church leaders to reconsider their position, though this was also a slow process. This period set the ground for further debates on marriage customs, which dominated the next part of the 1900s and later on.⁵⁷

While customary marriage practices were being challenged there were also conflicts which were brought in by the denominational differences between the Protestants and Catholics. These were intensified by enmity between the Protestants and Catholics. Because of these conflicts a Christian had to marry a person of the same denomination.⁵⁸ This was a strange restriction when compared to the exogamous prohibitions. Choosing a marriage partner then became a complex issue. With the desire to remain loyal to their community, the people always chose to marry women or men belonging to a different denomination, in which case they had to give up Church rites and go in for customary marriage. In this way, the Baganda marriage practices continued to thrive amidst the pressure of Christianity.

⁵⁵ CMS Archives G3/A70. Letter from Leaky to Mr. Stock 21 October 1897. In this letter Leaky wrote on the prevalence of *Akasiimo*. This letter does not state that the resolution to abolish *Akasiimo* was passed in 1897 as Taylor suggests. J. V. Taylor, *The Growth of the Church in Buganda*, p.176. Leaky uses 'hears' therefore it could have been passed much earlier than 1897, but it was not effected.

⁵⁶ C. M. I May 1900, p. 341, Annual letter of Archdeacon Walker, Nov.1899. On this occasion Pilkington had preached against *Akasiimo*.

⁵⁷ More debates between the Church and the government on the matter of marriage can be found in B.H. Hansen, *Mission, Church and State in a Colonial Setting*, pp. 259-298. Bishop Tucker was set to see that Christian monogamy prevails in Buganda. At the Conference of the Missionaries in 1904 he influenced the passing of the ruling that all the Christians who converted to Christianity should be baptised and thereafter have a church marriage, according to the rites of the Church of England. J. V. Taylor, *The Growth of the Church in Buganda*, p180.

⁵⁸ CMS Archives, G3/A 70. Letter from Leaky to Mr. Stock 21 October 1897. The dilemma of these denominational restrictions is articulated in this letter. Leaky explained that they had many lads for catechumens and a few girls. So they had fears that the lads would find it hard to get Christians to marry. Later on canon laws on mixed marriages were put in place. J.V. Taylor, *The Growth of the Church in Buganda*, p. 178.

Conclusion

The main aim of this paper was to examine Christianity's encounters with traditional Buganda with specific reference to Baganda marriage customs during the pre-colonial era (1877-1892). With some investigation into the Baganda marriage customs we observed that marriage in Buganda was of great significance and central to the people's existence and the continuity of life. Marriage was the channel through which life flowed. It was the base upon which families, clans, community and kingdom existed. With these ideas in mind therefore, the paper argues that there is need to have the values of these marriage customs to bear upon the study and interpretations of the Buganda's history during this time.⁵⁹ Some Baganda marriage customs such as *Akasiimo* were not evil as the early missionaries taught. These were moral practices, which enhanced the wellbeing of the Baganda. Therefore this pre-colonial church history needs to be studied in light of the values embedded in the socio-political context.

The coming of Christianity and the continuous encounters with Baganda marriage customs impacted the practices and the people during this period. This era set off challenges for Baganda marriage customs. The customs, which were significant for ratifying clan union, were devalued among some Christians.

Baganda marriage practices from then onwards were to be considered by some as uncivilised, evil and questionable practices. This led to the disintegration of the society as families broke down, and community bonds were devalued.

This period therefore set off a conflict⁶⁰ that the Church in Uganda and the community needed to address in an authentic manner.

On the other hand, the paper has also highlighted the fact that the Baganda marriage customs largely survived the forces of Christianity in the pre-colonial era. This was seen in the persistence of these customs both among the Christians and the traditionalists. Above all the Christian teaching as understood by some Baganda Christians was liberating and compatible with their marriage customs. This pointed to the need to acculturate the gospel into the *kiganda* culture.

The enculturation process would begin by reflecting on African culture with a sense of respect and should be open to the aspiration of the Africans, if it is to

⁵⁹ With this idea I strongly agree with Ayandele and Ade Ajayi, who argue for the need to engage more in the socio-historical analysis of Christianity in Africa. E.Ayandele and Ade Ajayi, 'Writing African Church History,' in E. Ayandele, *African Historical Studies*, p. 236.

⁶⁰ This conflict is later referred to by Archbishop Arden who observed that the mass excommunications during the missionary era were due to their refusal to recognise the African marriage customs. A. Donald, 'Foreword' in B. Kitembo, *African Christian Marriage*, p. xv.

help Christianity to become incarnate in the life of the peoples of the African continent. The gospel would then be appreciated from within the cultural context of the people.⁶¹ The enculturation process would also liberate the Christians from the missionary assumptions that the western culture as taught with the gospel was supracultural and universally valid.⁶² This was the problem, which led to the conflicts between Christianity and the Baganda marriage customs.

The early Church in Buganda was calling for a Christian mission, which as Ukpong proposes involves evangelising the culture from within, that is to say proclaiming the Good News to the people from within the perspective of the people's culture.⁶³ In this process, the incarnation 'taking flesh' is the principal on which the practice of enculturation rests.⁶⁴ With that process, the Gospel would then transform culture for the wellbeing of the people. Therefore, the survival of the Baganda marriage customs despite the forces of Christianity in the pre-colonial period called for an urgent process of incarnating the gospel into the culture of the Baganda.

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⁶¹ Magesa L. *Anatomy of inculturation*, Nairobi: Paulines publication Africa, 2004, pp.76-80; A. Shorter, *African Christian Theology*, New York: Orbis Books, 1977, p. 150.

⁶² J. Bosch, *Transforming Mission*, p. 448.

⁶³ J. Ukpong, 'Christology and Enculturation: A New Testament Perspective' in R. Gibellini, *Paths of African Theology*, London: SCM 1994, p. 40; Clarke C.R. *African Christology*, Eugene: Pick Wick Publications, 2011, pp. 169-174.

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**THE CHURCH AMIDST CONSTITUTIONAL CRISIS:
RELEVANCY OF THE 1909 TUCKER CONSTITUTION IN THE
FORMATION OF AN ANGLICAN PROVINCE IN UGANDA Rev.
Canon Professor Christopher Byaruhanga**

Abstract

By 1961 when the Church of the Province of Uganda was created, the Anglican Church in Uganda was in some respects moving ahead of the State in the direction of comprehensiveness; for there was yet nothing in the State corresponding to the representative Synod of the Diocese of Uganda and the 1909 Alfred Robert Tucker Constitution. The two principles, namely, concentration and decentralization, which were contained in the 1909 Tucker Constitution, made for strength not at the center only, but throughout the whole of the African Anglican Church in Uganda. As he drafted his constitution, what lay before the Church of the Province of Uganda in the days to come was very clear to him: The Church of the Province of Uganda would be a comprehensive Church. The Constitutional Synod which had been introduced brought together Africans of every tribe in Uganda. Tribal isolation therefore, from now onward was no longer possible. Although the 1909 Tucker Constitution had an inbuilt ability of creating a comprehensive Anglican Province in Uganda, negative tribal sentiments have continued to be a challenge to the Church of the Province of Uganda.

Introduction

Bishop Alfred Robert Tucker (1849-1914) had a vision for the Church in his diocese that was apparent to none of his Church Missionary Society colleagues but himself. Tucker determined to organize the growing Christian congregation of the Church of England which had been formed by the Church Missionary Society's Uganda mission into an African Anglican Church which was independent of the Church of England, and yet an integral part of the Anglican Communion. His argument was that growth of spiritual experience, which was being noticed among the Christians from the different tribes in Uganda, must be encouraged by growth in responsibility. His first step toward the creation of an African Anglican Church in Uganda was the ordination of Ugandan priests in 1896. His second step was the making of the 1909 Church Constitution that created a representative Synod of the Diocese of Uganda. The guiding principles of Tucker's 1909 Constitution were two, namely concentration and

decentralization. It created at the center a strong governing body, which would carry the weight, which only a truly representative body can carry.

Alfred Robert Tucker's Background

Tucker, like the first generation of missionaries who preceded him in Uganda, was born in mid-nineteenth century Britain. By the time he became a missionary bishop of Uganda, the Church Missionary Society had a clear policy regarding the activities of the Church Missionary Society in Africa. Tucker was born at Woolwich on April 1, 1849, the second son of Edward Tucker, artist, of Windermere, by his wife, Julia Mary Maile. Although Edward Tucker was religious, the Evangelical spirit of the day had not greatly affected him. In his early days, Alfred Tucker exerted great influence on the young men and women of Langdale whom he taught at a Sunday school, and as he grew up, his religious instincts continued to find their natural expression in the service of his fellow human beings.⁶⁵

As a youth, Alfred Tucker trained in art education. In 1874 at the age of twenty five he participated in an art exhibition at the Royal Academy. His picture, "Homeless," was sent for exhibition under the name of "A. Maile." Apart from being a good artist, Alfred Tucker also became famous for having walked over sixty miles in twenty four hours.

Tucker's parents were both landscape artists, a profession that did not give them enough income, and as a result they moved from place to place in pursuit of a living. Due to this poor background, Tucker did not go to Oxford as an undergraduate student until 1878. At Oxford, Canon Christopher Birdwood, the Vicar of St Aldate's Church, influenced Tucker's spiritual life. Birdwood used to hold Bible classes for the undergraduates, and on many occasions he would invite them to his house for social gatherings. Tucker was a regular attendant at Birdwood's Bible classes and participated in open air services on Sunday evenings at the Martyrs' Memorial. When Tucker decided to take holy orders, his family members did not welcome the idea. His father in particular was proud of his artistic ability, and he urged him to pursue that talent rather than taking holy orders.⁶⁶

⁶⁵ For a detailed account of Alfred Robert Tucker's early childhood see, Arthur P. Shepherd, Tucker of Uganda. Artist and Apostle 1849-1914 (London: Student Christian Movement, 1929): ch.1.

⁶⁶ For a detailed account of Tucker's call to church ministry see, Christopher Byaruhanga, Bishop Alfred Robert Tucker and the Establishment of the African Anglican Church (Nairobi: WordAlive, 2008), 12-14.

Contrary to his family's desire, in 1879 Tucker matriculated at Oxford as a non-collegiate student. While at Oxford, he joined Bishop French's Society of Mission Associates. In 1881 he became attached to Christ Church, and graduated in 1882. On October 20, 1882 Tucker married Hannah Josephine with whom he had one son. On December 21, 1882 he was ordained deacon in Gloucester Cathedral to the Curacy of St. Andrew's the Less, Clifton under the Rev. E. P. Hathaway. In 1885 Tucker became curate of St. Nicholas, Durham, where he served for five years.

After a year in Durham, Tucker began to think seriously about going to Africa as a missionary. He wrote to Hathaway saying:

I have it in my heart to offer myself to the CMS and especially if God should make the way clear for service in Africa.... Interest in missionary work I have had for many years.... The events of the last few months in the missionary world and the death of Bishop Hannington have brought it to a culminating point.... The watch word Africa for Christ is ringing in my ears continually.⁶⁷

In 1890 Tucker wrote to the Church Missionary Society, asking if there was any position available in East Africa for which he might be suitable, as an ordinary missionary. In response to his request, Benson, the Archbishop of Canterbury nominated him to fill the vacant bishopric of Eastern Equatorial Africa. The first bishop, James Hannington, had been murdered by orders of King Mwanga of Buganda; and the second, Henry Perrot Parker, had died on the way to Uganda. About the offer Tucker wrote "I am humbled to the dust. I can only cry to God in what is little else than an agony of mind and soul, who and what am I that I should put my hand to this work."⁶⁸

Tucker was consecrated at Lambeth on St. Mark's day April 25, 1890, and left for East Africa the same day. He arrived at the headquarters of the Church Missionary Society in Mombasa on May 10, 1890. On July 10, Tucker left for Uganda, and arrived at the CMS Uganda Mission headquarters at Mengo on December 27, 1890 after a journey of eight hundred miles on foot. Although Tucker found Uganda in a state of conflict, the Christian congregation of the Church of England was strong. He later wrote:

Early in the morning after my arrival I was aroused from my slumber by a murmur of voices. It seemed as though a continuous stream of people was

⁶⁷ Tucker's letter to Hathaway, quoted in Shepherd, Tucker of Uganda, 29.

⁶⁸ Shepherd, Tucker of Uganda, 32.

flowing past the house.... It was a remarkable sight that met my gaze as I entered the Church.... Here on my right hand was Apolo Kagwa, the Katikiro.... a baptized Christian.... here on my left was Zakaria Kizito, a chief of Budu. There was Sembera Mackay and Henry Wright Duta, and in front a great crowd of apparently earnest worshipers.... The whole assembly seemed to be pervaded with a spirit of earnest devotion.⁶⁹

In 1897 the Diocese of Eastern Equatorial Africa was divided into two, and Tucker chose to be the bishop of the Diocese of Uganda. He decided to organize the growing Christian congregation of the Church of England which had been formed by the Church Missionary Society's Uganda mission into an African Anglican Church which was independent of the Church of England, and yet an integral part of the Anglican Communion. His argument was that growth of spiritual experience, which was being noticed among the Christians in Uganda, must be encouraged by growth in responsibility. Tucker wrote:

It will be our wisdom to develop the Church Council and to make its members realize that theirs is the responsibility, the work of organizing the Church, and of evangelizing their fellow countrymen. Let us consult them in everything and make their meetings times of real conference, one with the other, on the pressing questions of the day.⁷⁰

Tucker's first step toward the creation of an African Anglican Church in Uganda was the ordination of Ugandan priests in 1896. His second step was the making of the policy of representation and closer integration between CMS missionaries and Africans. Before the arrival of Bishop Tucker in December 1890, the CMS missionaries had instituted the Mengo Church Council (the governing body of the church). Immediately after the killing of their converts when it appeared likely that the missionaries would be forced any time to leave the country, they chose men of respectable standing among their fellow Africans to be leaders in conducting church services at various centers, and in giving counsel to their fellow Christians. This simple "Church Council" was the germ of the remarkable organization of later years.⁷¹

The primary target of the CMS missionaries prior to Tucker's arrival was the

⁶⁹ Alfred Robert Tucker, Eighteen Years in Uganda and East Africa (London: Edward Anorl, 1911; rep., Westport, Connecticut: Negro University Press, 1970), 47-48.

⁷⁰ Tucker, quoted in Mary Stuart, Land of Promise: A Story of the Church in Uganda (London: The Highway Press, 1958), 60.

⁷¹ For a detailed account of the factors leading to the formation of the Mengo Council, see Tucker, Eighteen Years in Uganda and East Africa, 8ff.

king's capital, and anything beyond that lay in the vague and distant future. But from 1891 Christianity began to spread rapidly into adjoining territories such as Toro, Bunyoro and Ankole. When Christianity went beyond the narrow boundaries of the king's capital, the question of the relationship between the Mengo Church Council, and those new fields arose. Tucker did agree that the central governing body of the African Anglican Church in Uganda was the Mengo Church Council, but according to him, the Mengo Church Council had two great defects.

First, the Africans were in the majority and the Council did not integrate the missionaries into the African Anglican Church in Uganda. It was the Finance Committee, which was later called the Executive Committee that dealt with missionary affairs. Again although CMS missionaries were answerable in the first instance to Tucker, nevertheless they were always ready to appeal to the CMS Secretariat in London.⁷²

Secondly, Mengo Church Council lacked the representative principle. In such a situation, Tucker believed that the Council had outlived its usefulness, and what was required now was some kind of constituted authority. Regarding the need for some kind of constituted authority, in the African Anglican Church in Uganda, Bishop Tucker said "something more in the way of constituted authority was needed than the informal method of government which had gradually grown up in our midst."⁷³ The only problem according to Tucker was that there was no constitution by which such an authoritative body could be established in Uganda. As soon as the idea of forming a separate diocese of Uganda was accepted by the CMS Secretariat in London, Tucker turned his attention to the type of constitution which would integrate the CMS missionaries into the African Anglican Church, and give more power to Africans from all over his diocese to manage their own church affairs. Tucker therefore drafted a constitution in which church members were to elect their representatives to the Synod of which the CMS missionaries were to be part.

Commenting on the idea of integration between CMS missionaries and the Africans which was contained in the Draft Constitution, Tucker said that it was wrong for the CMS missionaries to hold themselves aloof from the African Anglican Church in Uganda as the Venn theory recommended. In Tucker's opinion, success in consolidating Anglicanism in Uganda depended on the

⁷² For more details on the lack of integration of the missionaries into the African Anglican Church see, Byaruhanga, Bishop Alfred Robert Tucker and the Establishment of the African Anglican Church, 162.

⁷³ C. H. Wilson, Uganda in the Days of Tucker, (London: Macmillan and Co., Limited, 1955), 41.

combined force of the Africans and the European missionaries and not on one or the other. Tucker argued that the CMS missionaries must identify themselves as far as possible with the Africans' life, work, and organization. Tucker did not agree with some of his CMS colleagues, who said that the missionaries should remain outside the African Anglican Church organization, and simply advise rather than share in the government of the Church. If the CMS missionaries continued to do that then the real controlling force, according to Tucker, would remain with the missionary body, making the constituted authority (African Synod) relatively ineffective. He wrote:

It should ever be the object of those whose God given task it is to assist in the building up a native Church, to develop in the Councils of that Church independence and initiative. This, I believe, will best be done by throwing the fullest possible responsibility upon the native organization. A realized sense of responsibility will quicken into life powers and qualities which, duly exercised, will in course of time bear whatever burden may be put upon them in the way of administration and government.⁷⁴

In October 1898 Bishop Tucker submitted his Draft Constitution to the CMS missionaries. He had included in it the integration and representative principles, and in the case of the latter, the communicant being the elector. A full discussion was held, but his Draft Constitution was opposed by all the CMS missionaries led by Archdeacon Robert H. Walker. What Tucker wanted from the Constitution was the bringing of all church members, including the CMS missionaries, "under the control of an African Church Synod." The CMS missionaries on their part wanted to have a separate body. As Kevin Ward says "the missionary voice tended to be predominant at first and, against Tucker's wishes, the missionaries had insisted on retaining their own separate consultative body."⁷⁵ The missionaries wanted to be part of the African Anglican Church in Uganda, while retaining privileges for themselves. In this state, they would be, as Tucker argued, "the controlling power" and would not be subject to the African Anglican Church in Uganda. It was this very idea of an authority outside the African Anglican Church in Uganda advanced by the CMS missionaries which Bishop Tucker termed as "governing by race."⁷⁶

In training the Africans in the art of self government, Tucker said:

⁷⁴ Tucker, Eighteen Years in Uganda and East Africa, 241-242.

⁷⁵ Kevin Ward, "Eating and Sharing: Church and State in Uganda," in Journal of Anglican Studies 3/1 (June 2005): 109.

⁷⁶ Tucker's letter to Baylis quoted in Peter C. Williams, Ideal of the Self-Governing Church: A Study in Victorian Missionary Strategy (Leiden, Netherlands: E. J. Brill, 1990), 244.

It is a tremendous mistake to hold aloof from their organization and for this simple reason, that if the work of the European missionaries is carried on outside the limits of the native Church, there must be an outside organization. In that case, the native Christians will not be slow to realize that the outside organization is the one which really settles whatever questions may be under discussion in the Church and that their own organization is more or less a sham. No interest will be taken in it. The work will be done in a perfunctory fashion and the whole thing will be more or less a failure.⁷⁷

The idea of integration was a new development, because countries like New Zealand, and Japan which, by this time had a synod, the missionaries had not handed over power to the local synod.

Tucker having failed the first time to persuade the CMS missionaries to adopt his Draft Constitution, again in June 1899 brought it up the second time. The CMS missionaries still refused to adopt it. A. R. Cook, one of the missionaries at that time later wrote:

But as we still had the same objections on the burning question as to whether the European missionaries were to be included within the Constitution, or on the other hand to be excluded from it and find their places as advisers of the Native Church, which they themselves did not join, the Bishop resolved to put into force the non-contentious parts of the draft on the principle of half a loaf being better than no bread.⁷⁸

Commenting on the CMS missionaries' refusal to accept the Constitution, Tucker said:

The members of the CMS have of deliberate purpose excluded themselves from membership of the Church of Uganda. They have refused to strengthen it by their own presence lest they should become subject to its laws.⁷⁹

In 1904, again Bishop Tucker presented the Draft Constitution to the CMS missionaries. Once again he never received better results, but in 1907, though the CMS missionaries still objected, a great step forward was taken in the organization of the diocese. It was agreed that a representative Synod of the Diocese of Uganda should assemble every year. Christopher Byaruhanga says:

⁷⁷ Tucker, *Eighteen Years in Uganda and East Africa*, 112.

⁷⁸ A. R. Cook, *Uganda Memories 1897-1940* (Kampala: The Uganda Society, 1945), 253.

⁷⁹ Tucker's letter to Baylis, quoted in Williams, *Ideals of the Self-Governing Church*, 252.

Although it took him longer time than he expected to pursue such an objective, eventually, through his efforts, the Church succeeded in having a Constitution that gave full powers to the elected members of the African Synod to manage their own church affairs without any interference from the CMS missionaries.⁸⁰

In April 1909 forty clergy, and two hundred and fifty delegates from Buganda, Toro, Bunyoro, Ankole and Busoga met in such a Synod to adopt a Constitution for the African Anglican Church in Uganda. The guiding principles of Tucker's Constitution were two, namely, concentration and decentralization. It created at the center a strong governing body, which would carry the weight, which only a truly representative body can carry. The Synod in Uganda was such a representative body. It consisted of members, of whom not more than a third were, clergy drawn from every part of Uganda. The lay people, including women were elected by the communicants, each district electing so many representatives in proportion to the number of communicants. Ward says:

Long before the colonial state introduced any kind of representative institutions (this began only in the 1950s), the Synod of the NAC regarded itself as a forum for discussing important issues which affected Ugandans as a whole.⁸¹

The Synod was a democratic body whereby Europeans, kings, chiefs and Ugandans sat together, and voted on equal terms, the Ugandan delegates forming the large majority. To the Synod were referred all questions of outstanding importance, and its decisions were binding on all members of the African Anglican Church in Uganda. Since the members of the Synod were elected and not appointed, there was no danger of any one particular body of opinion becoming dominant. For this reason, the decisions made in the Synod were representative of the mind of the whole African Anglican Church in Uganda. However, the Bishop had the right of veto on its proceedings, a right he seemed to have rarely used. The fact that the Synod was representative, coupled with the fact that among its members were to be found many of the most powerful traditional leaders of the country, gave it a remarkable influence in the Church, and commanded, as no other body did at the time, the confidence of the country.

Commenting on the elective and representative principles of the Synod, Bishop John J. Willis who became Tucker's successor wrote:

The organization makes for breadth of outlook. Where distances are so great, it

⁸⁰ Byaruhanga, *Bishop Alfred Robert Tucker and the Establishment of the African Anglican Church*, 161.

⁸¹ Ward, "Eating and Sharing: Church and State in Uganda," in *Journal of Anglican Studies* 3/1 (June 2005): 110.

would be very easy for each isolated community to settle down into a narrow Congregationalism. But in this organized church the village community is taken up into the larger life of the *muluka* or group of villages. Its representatives sit, month by month, in a church council with delegates from other villages. And the Muluka is taken up with similar groups, into a pastorate, and this into a rural deanery, and this again into an archdeaconry. And always the outlook grows larger, until in the Diocesan Synod, delegates of many tribes and languages, representatives of over two thousand churches, look one another in the face and take common counsel as members of the one Church. When the decisions of the Synod are carried back to the distant village churches, and explained by their own representatives, the sense of corporate life is deepened in all of them.⁸²

In the interval between its sessions a Diocesan Council acted for the Synod. The members of the Diocesan Council were appointed by and responsible to the Synod. The Diocesan Council members included 8 European missionaries, 7 African clergy and 9 laymen. It consisted of two delegates from each of the large districts, which formed the diocese. It met once a month, and to it the minutes of all local councils and of all its own Advisory Boards were submitted. The more detailed and departmental work of the Diocesan Council was entrusted to a variety of Boards, which were purely advisory, and reported to the Council. In this way, the work of the African Anglican Church was unified and centralized.⁸³

The 1909 Synod passed a resolution abolishing the Mengo Church Council and establishing Local Church Councils in the surrounding regions. In the local councils, which met twice a year, important measures were always initiated, discussed and sanctioned in accordance with the regulations laid down by the Diocesan Synod. Through these local councils, Africans began to learn, as they could in no other way, the principles of democracy, self-government and self-support. Tucker, by drawing the African Anglican Church in Uganda Constitution had helped the Africans to discover their innate voting powers, a discovery which some CMS missionaries did not support at this time. Before his death in 1914, Tucker saw the system, which he had struggled for long to introduce in Uganda, in full and successful working order.

The two principles of concentration and decentralization, which were contained in the 1909 Tucker Constitution, made for strength, not in the center only, but throughout the whole of the African Anglican Church in Uganda. From the

⁸² J. J. Willis, *An African Church in Building* (London: Church Missionary Society, 1925), p.86.

⁸³ "Minutes of the Synods, 1909-1912" (Makerere University Library, Kampala)

experience of the past, what lay before the African Anglican Church in Uganda in the days to come was very clear to Bishop Tucker. First, the African Anglican Church in Uganda would be a comprehensive church because his Constitution had an inbuilt ability of weakening tribal barriers as well as negative tribal sentiments. For instance, the Synod which had been introduced brought together Ugandans of every tribe. Tribal isolation therefore, from now onwards was no longer possible. Due to Tucker's vision, the African Anglican Church in Uganda in the 1900s was in some respects moving ahead of the State in the direction of comprehensiveness; for there was yet nothing in the State corresponding to the African Synod.

A second feature, which Tucker foresaw was a steadily increasing devolution of responsibility. Already the African Anglican Church in Uganda had, for some time traveled far in this direction. The process already begun would be continued and accelerated in at least three directions. First, there would be devolution of responsibility from the home base (England) to the field, a process, which would culminate in an independent Anglican Province. Tucker's vision of an African Anglican Province was realized in 1961 when the Church of the Province of Uganda was formed. Secondly, there would be devolution locally, from the Mission to the African Anglican Church (Africanization). Thirdly, there would be, with the increase of people's knowledge of democracy, a transference of leadership from the chiefs to the people.⁸⁴

I need to mention at this point that despite his cultural limitations Tucker nonetheless recognized that the African Anglican Church in Uganda would not succeed unless Ugandans and Europeans worked in unity and equality. Today, Bishop Tucker's achievements in the formation of the Church of the Province of Uganda could easily be used to confirm the traditionalist approach to nineteenth century missionary activity in Africa, namely, that the contact between the West and Africa through the missionaries was a blessing to the Africans. On the other hand his methods of work and his individual acts of judgment at critical moments during his Episcopal ministry in Uganda, as we have already seen, could easily be used by the post colonial revisionists to confirm their assertion that whatever may have been the good intentions of the nineteenth century missionaries, they were in fact part of the instruments of Western infiltration and control in Africa. From the evidence presented in this paper so far, the examination of Tucker and Uganda allows us to go beyond the traditionalist and revisionist statements.

⁸⁴ The Province of Uganda, Rwanda-Burundi and Boga Zaire came into existence in 1961.

Tucker was a great church administrator who saw further than any of the missionaries in Uganda at the time. He promoted whatever was suitable in Ugandan culture to the service of the African Anglican Church in Uganda. He was one of the first missionary leaders to see that the African Anglican Church in Uganda should be one within which missionaries could serve alongside the Ugandan clergy, in contrast to the view originating with Henry Venn, which favored missionaries withdrawing and leaving the church to look after itself. Before retiring from Uganda in 1911, Tucker saw European missionaries, and Ugandan church workers working together in almost every region in Uganda. He also saw a regular Synod of European and Ugandan clergy and the elected lay members.

The Formation of the Church of the Province of Uganda

The 1909 Tucker Constitution did not only give Ugandans access to modern democracy but also taught them the value in respecting their inalienable right to freedom. It had a creative role in fostering intellectual awakening that eventually enhanced new self-understanding and self-appreciation beyond the immediate traditional circles of tribal identity. The 1909 Constitution provided a structure in which the African Anglican Church in Uganda could exercise genuine unity and responsibility, but it required trust on the part of all Christians, Europeans and Ugandans alike to ensure that this was the case. It is precisely this point that has caused the Church of the Province of Uganda to live in the midst of constitutional crisis.

Tucker's Constitution was succeeded by the 1961 Church of the Province of Uganda and Rwanda-Burundi Constitution. The 1961 Constitution was accepted and approved by the Synod and the Diocesan Council of the Upper Nile on April 27/28, 1960 and came into effect in 1961. Article 1 of the 1961 Constitution reads:

The Church of this Province shall be named the Church of the Province of Uganda and Ruanda-Urundi and shall consist in the first instance of the following Dioceses.... Northern Uganda.... Soroti.... Mbale.... Namirembe.... West Buganda.... Ankole-Kigezi.... Ruanzori.... Ruanda-Urundi.⁸⁵

Like Tucker's 1909 Constitution, the 1961 Constitution had an inbuilt ability of weakening tribal barriers and negative tribal sentiments thus creating a

⁸⁵ "1961 Constitution" in File IPS 226/16, Uganda Christian University Archives.

comprehensive church. But this idea of a comprehensive Church of the Province of Uganda was counter-balanced by a contrary factor in 1965 when the first Archbishop of the Church of the Province of Uganda, Rwanda-Burundi and Boga Zaire, Leslie Brown retired. Like the colonial government which tended to favour Buganda region, the CMS missionaries who came after Tucker too tended to favour Buganda. The reason being, first, Buganda was the home of many political and religious activities in Uganda. Secondly, Buganda having been placed and treated in a privileged manner produced many sophisticated and educated leaders in the church at the time.

The privileged position of Buganda created a situation where the dioceses in Buganda considered themselves special and the rest of the dioceses had the feeling of deprivation. This horizontal conflict within the Church of the Province of Uganda compromised Tucker's idea of the formation of a comprehensive Church of the Province of Uganda. The horizontal conflict within the Church of the Province of Uganda came to a climax at the time of Bishop Brown's resignation in 1965. Archbishop Brown was British and had been bishop of Namirembe, the cathedral headquarters of the Church of the Province of Uganda at that time. Apart from housing the Archiepiscopal throne, the 1961 Constitution did not say that the diocese of Namirembe should be the archdiocese of the Church of the Province of Uganda. But it made it clear that the archbishop shall be a Diocesan Bishop of a diocese in the Province and shall have a house at Namirembe. The 1961 Constitution, Article VII (a) states:

There shall be an Archbishop of the Church of Uganda and Ruanda-Urundi who shall be a Diocesan Bishop of a Diocese in the Province and who whilst normally residing in his Diocese shall have a house at Namirembe, Kampala, provided for him where he shall reside at regular intervals together with such offices as may be necessary for his work as Archbishop. An Archiepiscopal throne shall be provided for him in the Cathedral Church of Saint Paul, Namirembe.⁸⁶

So long as Bishop Brown was Archbishop of the Church of the Province of Uganda and Rwanda-Burundi and the Diocesan Bishop of Namirembe, it (Namirembe) also functioned as archdiocese of the Church of the Province of Uganda. During Brown's time, Namirembe Cathedral was popularly regarded by all Christians in Uganda, Rwanda and Burundi as the Cathedral of the Church of the Province of Uganda.

As soon as Bishop Brown announced his resignation, the question of who was to succeed him became one of the hottest issues in the Church of the Province of Uganda. Was it going to be a Muganda bishop or a bishop from another tribe?

⁸⁶ "1961 Constitution" in File IPS 226/16, Uganda Christian University Archives.

At this time, Brown was disillusioned with the Baganda who had accused him of conspiring with the British governor Sir Andrew Cohen to banish Kabaka (King) Fredrick Walugembe Muteesa II of Buganda to the United Kingdom. In 1953 the British secretary of state for colonies delivered a speech in England referring to a possible federation of the British colonies in East Africa. Mutesa, looking back to Britain's original agreements with Buganda demanded that his kingdom be given separate independence within a fixed time. In the meantime he refused any cooperation with British plans to develop Uganda as a unitary state. When the British proved unable to end Mutesa's opposition, Cohen had him exiled to Britain on October 30, 1953. Mutesa was allowed to return to his kingdom on October 7, 1955, by a compromise agreement which fixed Buganda as a province of Uganda and which made the Kabaka ruling Buganda a constitutional monarch with no executive powers.⁸⁷ This incident: ...united traditionalists and progressive nationalists, Buganda and the rest of Uganda in opposition to British colonial arrogance. The authorities of the Church of Uganda, still dominated at its higher levels by missionaries, including the newly arrived Leslie Brown, came under strong attack for their close alliance with the colonial government.⁸⁸

Secondly, Brown was not happy with the accusation by the Baganda that he was Obote's great friend. The Baganda's accusations were based on the fact that Brown was a strong supporter of Uganda People's Congress and Kabaka Yekka party and when the coalition won the election he was the first to congratulate Apollo Milton Obote and invited him to a "Thanksgiving Service" for the National Assembly. Prior to the 1962 elections, the main political parties in Uganda were the Democratic Party (DP) and Uganda People's Congress (UPC) with Obote as the party President. The Kabaka Yekka (KY) party was formed mainly as a political movement to advance the interests of the Buganda Kingdom in Uganda. A political alliance was formed between UPC and KY at the time of the elections of 1962 to defeat DP. After the elections, UPC and KY formed a coalition government and Obote became the Executive Prime Minister while the King of Buganda became the ceremonial President of Uganda.⁸⁹

⁸⁷ On the deportation of the Kabaka to Britain and the bad feelings of the Baganda toward Archbishop Brown and President Milton Obote see, R. Ewechue (ed.), Makers of Modern Africa, 2nd edition (London: Africa Books, 1991), 16ff.

⁸⁸ Ward, "Eating and Sharing: Church and State in Uganda," in Journal of Anglican Studies 3/1 (June 2005): 111.

⁸⁹ This political marriage of convenience quickly soured however in 1964 when Obote championed a parliamentary bill providing for a referendum in the Buganda counties of Buyaga and Bugangaizi, which led to those counties reverting to Bunyoro. From now onward Obote was seen as the greatest enemy of Buganda.

In July 1962, Brown again invited Obote to a service and in his opening speech Brown requested Obote to make the Church of the Province of Uganda the national church of Uganda. However, this was not on Obote's political agenda. Ward says:

Milton Obote, during his two periods of rule (1962-71, 1980-85), endeavoured to create a secular state, in which religion did not obtrude into the political sphere. But the entrenched religious loyalties, which he himself could not transcend, made it hard for him to succeed.⁹⁰

Although Obote declined to grant the Church of the Province of Uganda the status of a national church, he promised to work together with the church leaders toward the growth and development of the Church of the Province of Uganda. The Baganda did not receive Obote's promise happily and they reacted by intensifying their resentment toward Brown. Most likely, the reason for Brown's close relationship with President Obote was that he did not want the Church of the Province of Uganda to lose the benefits which the unique collaboration of church and state had already produced in Uganda.⁹¹

The tribal issue of who to succeed Brown was immediately brought to the fore by a letter from the Chairperson of the Namirembe Diocesan Christian Association Mr. K. Wamala to Brown. He argued that the Baganda Christians had been discriminated against in the past and that the Uganda Prayer Book did not contain reference to the Kabaka (King) of Buganda. He doubted whether a Muganda bishop would be chosen to succeed Bishop Brown. If the Muganda bishop was not elected archbishop, Wamala suggested that Namirembe and West Buganda Dioceses should break away from the Church of the Province of Uganda and form a separate Province. According to Wamala, the new province would be a channel through which a Muganda bishop would acquire the highest ecclesiastical position in Uganda.⁹²

The suggestion from the Chairperson of the Namirembe Diocesan Christian Association was prompted by the way the archbishop in the Church of the Province of Uganda was to be elected. Article VII (b) of the 1961 Constitution simply says "Archbishop shall be elected by Diocesan Bishops of dioceses

⁹⁰ Ward, "Eating and Sharing: Church and State in Uganda," in Journal of Anglican Studies 3/1 (June 2005): 112.

⁹¹ For a detailed account of the relationship between Archbishop Brown and Obote's government see, Uganda Argus, February 16, 1962

⁹² Mr. K. Wamala's letter to Archbishop Brown on June 2, 1962 in File Abp/ 12 at Uganda Christian University Archive.

existing at the time of the inauguration of the Province...from among their own number.”⁹³ Mr. A. Balinda from Rwenzori Diocese accused the Chairperson of the Namirembe Diocesan Christian Association of tribalism and warned that such a suggestion would undermine the authority and acceptability of whoever would be appointed as archbishop to succeed Bishop Brown.⁹⁴

Commenting on the number of Baganda bishops in 1965, the retired Archbishop of the Church of the Province of Uganda Livingstone Mpalanyi Nkoyoyo said “by 1965 there were three Baganda bishops out of nine bishops in Uganda. Two of them were very old and one by the name Dunstan Nsubuga was very junior.”⁹⁵ Nsubuga had been consecrated in 1965 as Bishop of the Diocese of Namirembe just before Brown’s departure. Although Nsubuga succeeded Brown as Bishop of the Diocese of Namirembe, he could not automatically claim to be the Archbishop of the Church of the Province of Uganda since there were other bishops who could claim to the post of archbishop on the basis of their experience and seniority. Again the 1961 Constitution did not state that the bishop of the Diocese of Namirembe could automatically become the Archbishop of the Church of the Province of Uganda and Rwanda-Burundi.

Nsubuga had worked with Brown in Namirembe and was the most educated Bishop among the three Baganda Bishops. One wonders why Bishop Brown initiated the consecration of Nsubuga at the time when the elections of the Archbishop of the Church of the Province of Uganda and Rwanda-Burundi were coming up. Can Brown be blamed for the lack of a comprehensive Church of the Province of Uganda? Commenting on the Baganda’s clamor for a Muganda archbishop, Bishop Brown said “in my opinion these people who want a Muganda archbishop are doing their cause more harm than good because they are upsetting the Christians outside Buganda.”⁹⁶

In 1965, seniority was not an issue, but tribe. By showing negative tribal sentiments in 1965, the Baganda lost any possible support from their colleagues for the post of archbishop for quite long. Nsubuga got three votes (including his own vote) from Buganda and one more vote from the Bishop of Ankole-Kigezi.⁹⁷

In the spirit of democracy, Bishop Erica Sabiti from the Diocese of

⁹³ “1961 Constitution” in File IPS 226/16, Uganda Christian University Archive.

⁹⁴ See A. Balinda’s letter to Archbishop Brown on June 21, 1962 in File Abp/12 at Uganda Christian University Archive.

⁹⁵ Retired Archbishop Livingstone Mpalanyi Nkoyoyo interviewed by the author on July 20, 2009.

⁹⁶ Uganda Argus, November 16, 1965.

⁹⁷ File Abp/10 at Uganda Christian University Archive.

Rwenzori was elected Archbishop. Due to the bad relationship that was existing between the archbishop and the Baganda, Brown could have influenced the appointment of his successor, Bishop Eric Sabiti rather than Bishop Nsubuga who was a Muganda. But Brown’s argument was that the Baganda Christians had not been discriminated against as they claimed. And that to avoid tribalism in the Church of the Province of Uganda, the House of Bishops had to elect an archbishop who was not a Muganda.⁹⁸

According to Brown, by the early 1960s, negative tribal sentiments were beginning to destroy the reputation of the Church of the Province of Uganda. He argued that in the Church of the Province of Uganda, tribal loyalties had taken over from Christian loyalties. He feared that in future promotions and appointments to high offices in the Church would be based on tribe. Brown correctly argued that negative tribal sentiments create jealousy and jealousy gives birth to subversion. This vice of negative tribal sentiments that started in mid-1960s was improved in the 1990s and perfected by the Church of the Province of Uganda in 2000s whereby, apart from Kampala and Masindi-Kitara dioceses all other dioceses have tribal bishops.

The Baganda Christians in the Church of the Province of Uganda were not happy with Sabiti’s election. They determined through Namirembe establishment to frustrate him. The first move was to deny the newly appointed archbishop the house which was constitutionally guaranteed to him. Bishop Nsubuga quickly converted the official residence of the archbishop into his own diocesan house. As soon as the official residential house of the archbishop had been taken away by Bishop Nsubuga, the question of the location of the archdiocese arose. Was it going to be Namirembe or Rwenzori? Archbishop Sabiti retained his position as bishop of the Diocese of Rwenzori and the Diocese of Rwenzori would have been the archdiocese of the Church of the Province of Uganda if the 1961 Constitution had not been quiet about this issue. At this time, Sabiti had access only to Namirembe Cathedral and to a small office nearby Namirembe Cathedral and nothing else. For a while Sabiti had to administer the Church of the Province of Uganda from his Fort Portal Diocese. Mpalanyi Nkoyoyo said:

It was very difficult for the archbishop to carry out the affairs of the Province of the Church of Uganda partly from Fort Portal and partly from Kampala. With the help of the Episcopal Church, USA and the Government of Uganda, a

⁹⁸ For the detailed response of the archbishop on this point see, Archbishop Brown’s letter written on June 4, 1962 in response to Mr. K. Wamala’s letter in File Abp/12 at Uganda Christian University Archive.

house for the Archbishop of the Church of the Province of Uganda was built on Namirembe Hill. Due to the help from the Government of Uganda, from now onward Sabiti was referred to by the Namirembe establishment as the Uganda People's Congress archbishop.⁹⁹

Possibly if the 1961 constitution had an article allowing the transfer of bishops, this could have created the possibility of Bishop Nsubuga's transfer to another diocese, and Sabiti's transfer to Namirembe diocese. Would the Namirembe establishment accept Sabiti as their Diocesan Bishop? This was the first major constitutional crisis in the Church of the Province of Uganda.

A commission was set up headed by John Bikangaga to look into the whole administration of the Church of the Province of Uganda. In order for the archbishop to be readily available when urgently required, at short notice, for consultation for national functions, the commission recommended that a new diocese of Kampala be created. Kampala Diocese was to be a diocese within Namirembe Diocese. The Namirembe Diocesan Council objected to having a diocese within Namirembe Diocese. According to Samuel Balagade-Ssekade, the retired Bishop of Namirembe Diocese, the Council's objection was based on two main reasons:

First, the Bikangaga Commission had not followed the normal procedure in the granting of a diocese. The normal procedure in the Anglican Communion is for the mother diocese to request the Provincial Assembly to grant a certain part of her diocese the status of a diocese. The Assembly sets a visitation committee to look into the matter. When the visitation committee is convinced that there is both a need and willingness from Christians of that area to have a diocese then it makes a recommendation to the Assembly that a diocese be granted. In the case of Kampala diocese, the basic principle of subsidiarity was never applied and the Namirembe Council wondered why it was never applied? Secondly, since Kampala Diocese was to be situated in Buganda, the Council was concerned with how that diocese was going to maintain the Kiganda culture?¹⁰⁰

Without the consent of Namirembe Diocese, the Provincial Assembly would be going against the principle of decentralization that was contained in the 1909 Tucker Constitution and inherited by the 1961 Church of the Province of Uganda Constitution.

⁹⁹ Retired Archbishop Nkoyoyo interviewed by the author on July 20, 2009.

¹⁰⁰ Retired Bishop of Namirembe Samuel Balagade-Ssekade interviewed by the author on July 28, 2009.

In their battle against the creation of a diocese within another diocese, Namirembe Diocesan Council was supported by West Buganda Diocesan Council. West Buganda argued that it was an insult to have a non-Muganda archbishop head a diocese situated in Buganda. The negative tribal sentiments from both Namirembe and West Buganda Diocesan Councils could have been one of the reasons why the non-Baganda members of the Provincial Assembly Executive and the House of Bishops in April 1968 overwhelmingly voted for the creation of Kampala Diocese. Sixty-seven clergymen from Namirembe Diocese wrote a protest letter to Archbishop Sabiti accusing the Provincial Assembly Executive and the House of Bishops of dictatorship. To them the two bodies had abrogated the principle of decentralization that was contained in the 1909 Tucker Constitution and inherited by the 1961 Church of the Province of Uganda Constitution.¹⁰¹ Knowing that they were the minority in the Provincial Assembly that was going to discuss the creation of Kampala Diocese, the delegates from Namirembe Diocese and West Buganda Diocese boycotted the Provincial Assembly of 1970 and threatened to secede from the Church of the Province of Uganda.

The 1961 constitutional crisis set in motion a trend that has characterized the Church of the Province of Uganda to the present. From that time the Church of the Province of Uganda which had previously been the champion of national unity became the champion of negative tribal sentiments with each tribe having its own bishop.

The creation of Kampala Diocese was halted by the military coup d'état in January 1971 that was led by Idi Amin. During Obote's regime, Namirembe Diocese under Bishop Nsubuga had withdrawn into itself. When Amin overthrew Obote, he was well received by most of the Baganda. But the situation continued to deteriorate to the extent that Sabiti was forcibly prevented from entering Namirembe Cathedral by a group of Christians who had been organized by the Dean of Namirembe Cathedral the Rev. Yokana Mukasa Balikudembe. Sabiti was scheduled to preach in commemoration of the release of people who had been jailed during Obote's regime. There are some people in Uganda outside Buganda who believe that Balikudembe on this day acted more as a politician than a churchman. In reply Balukudembe said:

It was a very difficult position to occupy, and these were anxious days in the history of the Baganda Christians in Namirembe Diocese. But although people have always mistaken me to have acted more as a politician than a churchman,

¹⁰¹ For detailed information on this point see, Daily Nation Newspaper, 18 May 1970.

I eventually won a reputation for creative and active leadership. I promoted a new vision of Kampala Diocese and Nakasero Cathedral as the seat of the Archbishop of Uganda and Bishop of Kampala with energy and commitment.

¹⁰²

Sabiti was the archbishop of the whole of Uganda and therefore his public humiliation as the archbishop rallied behind Sabiti even the non-Baganda who would have been reluctant to support the idea of the creation of Kampala Diocese. Due to the chaos that was in the church President Amin intervened and convened a meeting in Kabale town in which he requested Namirembe Diocese and West Buganda Diocese to agree on the creation of Kampala Diocese and also not to secede from the Church of the Province of Uganda. However, after the Kabale meeting the West Buganda and Namirembe delegates renounced the Kabale accord. According to Balikudembe:

Amin then ruled that the decisions of the majority must prevail and that his government would not tolerate any dissenting voices on this matter. It was only now that the two dioceses namely, West Buganda and Namirembe agreed to the creation of the Diocese of Kampala out of Namirembe Diocese.¹⁰³

Kampala Diocese came to be the Archbishop's Diocese but not the Archdiocese of Uganda. The archbishop's throne still had to remain in Namirembe Cathedral.¹⁰⁴

The Church of the Province of Uganda and the Idea of Comprehensiveness

The Church of the Province of Uganda boasts of her role in universalizing the horizon of Christians in the Great Lakes Region. It is the mother church of the African Anglican Church in Southern Sudan, Rwanda, Burundi and Eastern Congo. Archbishop Henry Luke Orombi said "at the moment the Church of the Province of Uganda has thirty three dioceses."¹⁰⁵ Tucker was of the view that the 1909 Constitution would create a comprehensive Church of the Province of Uganda. This was because it had an inbuilt ability of weakening negative tribal sentiments. Tucker considered negative tribal sentiments in Uganda to be perennial. He attributed most problems in the early 1900s such as favoritism,

¹⁰² Yokana Mukasa Balikudembe, interviewed by the author on February 21, 2005, quoted in Byaruhanga, Bishop Alfred Robert Tucker and the Establishment of the African Anglican Church, 180.

¹⁰³ Yokana Mukasa Balikudembe, interviewed by the author on February 21, 2005.

¹⁰⁴ At first Amin appeared to the non-Baganda to be the healer of divisions within the Church of the Province of Uganda until he began persecuting the church.

¹⁰⁵ Archbishop Henry Luke Orombi's speech at the consecration of Bishop Edward Bamuchwanira on August, 9, 2009.

sociopolitical disorder and tribal hatred to negative tribal sentiments. He feared that the African Anglican Church which later became the Church of the Province of Uganda would soon be an integral part of the problem if appropriate measures to save the situation were not taken. For Tucker the solution to the problem lay in the African Anglican Church in Uganda becoming comprehensive.

As a term used in the context of the Church of the Province of Uganda, comprehensiveness is an acknowledgement of the existence of certain fundamentals that hold various tribes together in spite of their differences. For Tucker, a comprehensive church was that body of Christians that emphasized and balanced the two guiding principles that were contained in the 1909 Constitution namely, concentration and decentralization. While the Church of the Province of Uganda has done very well in the area of devolution of responsibility and decentralization, it has failed in the area of comprehensiveness. The issue of comprehensiveness can thoroughly be addressed if the Church of the Province of Uganda asks hard questions such as: how is tribal loyalty understood by the Christians in Uganda today? Secondly, how is tribal loyalty related to the loyalty to the Church and to Jesus Christ? Thirdly, has the Church of the Province of Uganda managed to stand above negative tribal loyalty? In the past the Church of the Province of Uganda was a flagship against any negative tribal sentiments, but now it is in the danger of becoming the drag ship which pulls the ideals of the 1909 Tucker Constitution behind.

The origin of the negative tribal sentiments in the Church of the Province of Uganda is difficult to understand unless one relates it to the ecclesiastical and political changes that have been taking place in Uganda. Negative tribal sentiments have their origins in pre-colonial, colonial, and post-colonial periods. In pre-colonial Uganda, tribes were homogeneous and there was less competition between them for power. As J. Lonsdale argues, there was an "art of living in a reasonably peaceful way."¹⁰⁶ When tribes were forced to merge during the colonial period, they attained new structures and definitions. First, the colonial administration introduced separate laws for each tribe called customary law. The colonial administrators argued that Ugandan tradition was tribal and that is why it was only fair that each tribe be governed by a law reflecting its own tradition. G. W. Kanyeihamba says:

It was well known, that at the time, the colonial policy was designed to encourage tribalism rather than nationalism. With a few exceptions, local governments and administrations were built around the tribe as the most important unit. Inevitably,

¹⁰⁶ J. Lonsdale, "States and Social Process in Africa: A Histiographical Survey," in African Studies Review 3/2 (June-September, 1981): 139.

local administrators owed loyalty to the tribe first and the state second.¹⁰⁷

Secondly, before colonialism, the tribal identity was open and inclusive. For instance, a non-Munyoro could become a Munyoro over time. But, under colonialism, the law defined tribal identity as biological rather than cultural. This meant that the law considered tribal identity as permanent. As a result, tribal identities that were previously open and inclusive were now defined as closed points of discrimination.

The new definition of tribal identities discriminated against outsiders. Discrimination against outsiders centred on the issue of representation. In the case of the Church of the Province of Uganda, power and authority were and are vested in few ecclesiastical officers. According to Alfred Kweteisa, the former Provost of All Saints Cathedral Kampala, due to limited centers of ecclesiastical power and authority:

Christians tend to fight to have say, an archdeacon, bishop or archbishop coming from their tribe. For Christians to fight among themselves over leadership and for dioceses to be created on tribal lines is known to happen from time to time in the Church of the Province of Uganda.¹⁰⁸

The competition for the limited centers of ecclesiastical power and authority within the Church of the Province of Uganda has changed what Tucker hoped to be a comprehensive church.

The problem of negative tribal sentiments in the Church of the Province of Uganda is linked to the question of competing loyalties. In Uganda, tribal loyalties have risen above other loyalties. While in the missionary era there were very few ecclesiastical incentives which tribes could offer, today tribal loyalty may mean a quick promotion in one's ecclesiastical status. Even the internal administration of church institutions has shown that their loyalty often lies more with their tribal groupings rather than with Christianity.

The challenge facing the Church of the Province of Uganda is how it can appeal to the gospel values to construct a comprehensive Church as Tucker saw it. This is a serious challenge because the Church of the Province of Uganda is considered to be part of the problem of negative tribal sentiments and as such it

¹⁰⁷ G. W. Kanyeihamba, Constitutional and Political History of Uganda (Kampala: Centenary Publishing House Limited, 2002), 31.

¹⁰⁸ Alfred Kweteisa, interviewed by the author on August 10, 2009.

has failed to stand above this situation. Is the Church of the Province of Uganda based on a sufficiently coherent form of authority that can attract a viable spiritual fellowship of tribal bishops, or does its understanding of the idea of comprehensiveness conceal internal divisions which may cause disruption in its mission? Can we say that as understood by many Christians comprehensiveness is a clever way to explain and cover up inconsistencies that exist within the Church of the Province of Uganda today?

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**THE DOCTRINE OF THE INCARNATION IN
PREACHING: THE EAST AFRICAN REVIVAL APPROACH
Rev. Canon Professor Christopher Byaruhanga**

Abstract

And the Word became flesh and dwelt among us (John 1: 14). The doctrine of the Incarnation is a fundamental theological teaching of African Christianity especially in the East Africa. It is the belief that the un-created Godhead took on a human body and nature and became both man and God. This is the favorite theme for both ordained and lay evangelists in East Africa. But a preacher who persists in saying that Jesus took on a human body and nature has to choose whether he or she will preach the impiety of a fallen God, or the heresy of a distinct human personality, in Christ Jesus.

Introduction

I have had the privilege of working in the Church of the Province of Uganda with lay and ordained evangelists who have been influenced by the East African revival theology of the Incarnation. The East African revival theology of the Incarnation states that the un-created Godhead took on a human body and nature and became both man and God. Most of them are fine ordained and lay evangelists with a sharp and analytical mind. They are characterized by the ability to express themselves clearly in public. They are not only outstanding ordained and lay evangelists but they are also inspiring preachers. They never lose their love for the mystery of the un-created Godhead taking on a human body and nature and becoming both man and God. Their preaching ranges widely, but it is fair to say that one theme that predominates their preaching is the Incarnation. That is why I have chosen to speak on “The Doctrine of the Incarnation in Preaching: the East African Revival Approach.”

I will focus on the East African revival theology of the Incarnation and its subsequent influence on the ordained and lay evangelists’ style of preaching because of two reasons: I am a theologian and an ordained minister in the Church of the Province of Uganda which church is a product of the East African revival theology and I speak as a systematic theologian even though my paper is in the area of homiletics.

Situating the Doctrine of the Incarnation in Ecclesiastical Debates

Let me quickly say that preaching about the Incarnation can be challenging as well as rewarding. It is a surprise to many preachers in the East African revival

tradition to know that the doctrine of the Incarnation once occasioned significant theological debates in the Church. The debates centered on the critical issue of who God was and how the Church understood the way in which he had chosen to reveal himself to the world. The Early Church taught that in the man Jesus of Nazareth, God the creator had taken on a human body and nature.

Looking at some of the debates that once surrounded the Incarnation helps to reveal its continued existential and homiletical importance, as they testify to a God who wants desperately to be in relationship with human beings. By probing the early objections to the Incarnation and the responses those objections generated, we can understand better how far God will go to redeem human beings. In this way, we may find assistance in proclaiming the mystery of the God who took on a human body and nature.

The term Incarnation comes from the Latin word **carno** which is translated in English as carnal (of the flesh). When theologians talk of the Incarnation they mean the connection between God and human flesh in all of its physicality. It was precisely this teaching that God was fleshed in the person of Jesus of Nazareth that was one of the chief offenses of the Incarnation to many Christians in the Early Church. One of the Christians who were offended by the theology of the Incarnation was Marcion. He was a second century prominent member of the Church in Rome. He held a radically dualistic view that distinguished between a perfectly good God and a thoroughly fallen and evil creation. He taught that Jesus Christ only appeared to be human but was not actually subject to physical birth, suffering, or death. He therefore had nothing to do with corruptible human flesh.

What Marcion believed to be a defense of God’s perfect goodness, Tertullian of Carthage perceived as a threat to the gospel itself. Tertullian was very much skeptical of the weakness of human flesh, nevertheless he seriously challenged Marcion’s teaching that the Incarnation sabotaged God’s dignity. At the center of Tertullian’s teaching about the Incarnation stands the East African revival movement’s teaching that God the Father of Jesus Christ shed all glory and power so as to be with and for those he created in his own image. That in Jesus Christ, God took on human flesh so that human beings might live with God in heaven forever.

In the Incarnation, ordained and lay evangelists in the East African revival tradition argue that human beings encounter a God who can sympathize with all that they will endure simply because God has experienced them first hand in Jesus Christ. They agree with St. Paul who in Hebrews 4:14-16 says:

Therefore, since we have a great high priest who has ascended into heaven,

Jesus the Son of God, let us hold firmly to the faith we profess. For we do not have a high priest who is unable to empathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet he did not sin. Let us then approach God's throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.

In the Incarnation, Christians encounter a God who will never forsake what He created. They encounter a God who is determined to redeem, at any cost humanity. In the Incarnation Christians meet a God they can trust to accompany them on their spiritual journey. Here, the ordained and the lay evangelists in the East African revival tradition a God worthy of proclamation.

The Place of Incarnation in East African Revival Theology

There are several aspects of the Incarnation worthy of our attention as preachers. But for the purposes of this conference, I am going to tackle only one aspect namely, the taking on of a fallen nature by Jesus. Preachers in the East African revival tradition agree that Christ took on a fallen nature. Otherwise the Lord would not have been one with them and he could not have been tempted. Neither could he have been a redeemer. His power to save lay in the fact that in man's/ woman's fallen nature Jesus lived a sinless life and endured to the uttermost the penalty due to sin among human beings. Captivated by this dimension of the Incarnation ordained and lay evangelists usually emphasize in their preaching two main insights:

1. They proclaim that God understands human beings because He has been one of them. This is the God to whom they can turn without shame or fear of rejection.
2. They stress the nearly incomprehensible lengths to which God went in order to redeem human beings. God committed His own self to them, taking on their lot and their life.

The above mentioned preaching insights come together in the common confession that in the God-man (Jesus Christ), human beings are assured of the fact that God knows them and loves them unconditionally.

In John 1: 18 we read no one has seen God. None of us needs much convincing to this fact. When human beings come face to face with serious disappointments in life, it is usually difficult, and at times impossible, to perceive God at work in their lives. It is at such a time when they long for some tangible glimpse of God's presence and power. Since human beings cannot see God, God becomes in Christ tangible, physical, and visible. This is another aspect of the Incarnation worthy of any preacher's attention.

If the first dimension of the Incarnation we have explored above deals with God's ability to understand us, this second one involves God's commitment to be understandable to us. This is what John Calvin called God's condescension, God's decision to leave heavenly glory behind in order to come to us as one of us that we might both see and hear God's word of mercy and grace and find hope, faith, and courage.

God's condescension raised a second controversy around the Incarnation, this time involving Arius and Athanasius, both leaders of the Church in Alexandria. If Marcion as a good preacher wanted to protect the Church's belief in God's goodness, Arius sought to defend its historical monotheism (the confession that there is only one God). Arius taught that there once was a time when God the Son (Jesus Christ) did not exist. According to Arius, God the Father was the only God in the fullest sense. The only difference between the Son and other created beings was that the Son was created before time and had been adopted by God the Father. As a created being, there was a time when the Son was not. In his teaching Arius wanted to help his colleagues in the Church avoid preaching about two gods instead of one Almighty God.

It is Athanasius, the Bishop of Alexandria who is credited for the systematic refutation of the Arian heresy. Athanasius defended the Nicene formula which established that the Son and the Father were of the same substance (homoousios). He argued that the Son is eternal, he alone is the Son, and there is no subordination to the Father. He and the Father share the same substance. Athanasius saw Arianism as a terrible blow at the very root of humanity's salvation. If the Son was not equal to the Father in his Godhead, but created like the rest of other creatures, then he could not achieve the redemption of humanity. On the other hand if the Son was of the same substance as the Father, then he could redeem humanity. In his Incarnation, Christ assumed human nature, and in the unification of his divine and human natures, he deified humanity.

Athanasius, went on to argue that if the Son were created at some point in time, then there was a time when he was not and there is a time when he would cease to exist. If the Incarnation was at peril, then, according to Athanasius, also was the comfort and salvation that the Word promises. He therefore argued for the Incarnation's assertion that the fleshly word we see and hear in Jesus is also the divine, uncreated logos of God. The question was: when the Son of God became flesh, did he become God? No because he was God. Preachers seeking to proclaim this dimension of the Incarnation may take their cue from St. John and first admit that glimpses of God's presence and work in the world can seem frustratingly elusive. In the Incarnation, God has spoken of his great love for the world most clearly, reliably, and definitively in Jesus Christ. Athanasius' views

later prevailed at the Council of Chalcedon.

The final objection to the Incarnation meriting our attention as preachers is one of the oldest namely God, to be God, must be unchanging. God was immaterial and neither could nor would compromise God's integrity by interacting with corruptible, finite human beings. According to Aristotle, God is the unmoved mover yet in the Incarnation God intervenes personally in human history. In so doing, God becomes not only passionately involved in human affairs but also tremendously vulnerable. By becoming incarnate in Jesus, God becomes vulnerable to all facets of human life, including suffering and death.

If the doctrine of the Incarnation testifies to God's vulnerability through its portrayal of Jesus, it also witnesses to God's vulnerability through its confession that in Jesus we perceive God to be a loving parent. God said at Jesus' baptism, You are my Son. With you I am well pleased. According to Martin Luther Jesus reveals the fatherly heart of God. In African tradition, few human beings are more vulnerable than parents. Parents desire so much for their children, and try as much as possible to avoid evil and suffering that may come upon their children. For this reason, to confess that in the Incarnation God is revealed to be a loving father witnesses to the extreme sacrifice God makes in sending the Son to take on the human nature. In the case of God to see His Son mistreated, rejected, beaten and crucified is difficult if not impossible to imagine.

The doctrine of the Incarnation puts God's own self as a loving parent at extreme risk for the sake of the world. Preachers aiming to explore this aspect of the Incarnation may move in at least two directions. They may contrast our notions of divine strength and power with the picture of extreme vulnerability the Incarnation reveals. Such a message may surprise many hearers who have inherited ideas of a strict God and make it far easier for them to identify with, and approach, the God we meet in Jesus. Preachers will profit by stressing our status as children of God. God the Father's decision to send Jesus the Son into the world assures us of God's tremendous parental love for us. Both of these aspects of the Incarnation again emphasize the depths of God's love for us.

Analysis of the East African Revival Preachers' Approach to the Theology of the Incarnation

Nearly all preachers who belong to the East African revival tradition affirm the sinlessness of Jesus. They believe implicitly in the birth-holiness of Jesus Christ. They state unambiguously that Jesus differed from all human beings in the sense that he never sinned. Can they be accused of Nestorianism and logical confusion? Remember in their preaching they enthusiastically advance the idea that Christ took on the fallen nature and in doing so they acknowledge the work

of 4th and 5th century orthodox theologians. But fallen nature means a corrupt nature, one which is liable to sin.

Human beings stand before God characterized by the fall. Jesus not only assumed human nature but he entered the concrete form of human nature, under which human beings stand before God as lost creatures. How do we explain this? In their preaching, the ordained and lay evangelists need to stress the fact that this did not mean actual sin on Jesus' part. Jesus was not a sinful man even though inwardly and outwardly his situation was that of a sinful man. The Incarnation is to be understood as the coming of God to take upon Himself the fallen nature in order to redeem that nature. Unlike ordinary human doctors, Jesus does not heal by prescribing medicine for us to take, and then go away, to leave us to get better by obeying his instructions. Jesus becomes the patient! He assumes that very humanity which is in need of redemption. That is why the East African revival preachers do not hesitate to say, that Christ assumed fallen nature so as humanity might be turned back to God in Him by his sinless life.

The ordained and lay evangelists have always accepted that the humanity of Jesus was not autonomous, but dependent. Too often, however, they have expressed this in terms of the divine nature supporting the human nature. But the Bible never speaks in this way. It speaks of the dependence in inter-personal terms. The Son is supported by the Father through the Spirit: through the eternal Spirit he offered himself without spot to God (Heb. 9:14). Every power

Jesus possessed flowed from the close attention of the Father and the constant ministry of the Holy Spirit.

The overall impression conveyed by the preachers is that they minimize the difference between Jesus and Christian believers. Taking the example of being tempted, the preachers' argument is that if Christ had not had a fallen nature he could not have been tempted. Obviously he was tempted and the temptations were real. He felt the appeal of the sinful proposals put to him and had to struggle with all his might to repel them. In that struggle he depended on the Holy Spirit; and the Spirit's ministry was not physical but moral, so that he triumphed over temptation not by some effortless, but by faith, hope and love. In all this Jesus was like any other human being. But in one crucial respect he was not like them, namely he was not tempted by anything within himself. He was not drawn away by his own lusts (James 1:14). The temptations, therefore, came entirely from outside Jesus Christ.

There are two serious difficulties among the ordained and lay evangelists' preaching about the Incarnation.

a) What was fallen? Was it the person? This would lead to the conclusion that the Son of God was fallen, a conclusion none of them is willing to draw. What then was fallen? The human nature! This means, however, that the

preachers have to separate that nature from Christ's divine person. If that is the case, how can the nature be fallen without implicating the person? If a fallen nature exists at all, it can exist only as the nature of a fallen person.

b) To have fallen is to have sinned against God and to lack original righteousness. How can this apply to Jesus? Fallen Adam is sinful Adam.

Fallen nature is sinful nature, dominated by the flesh and characterized by total depravity. It is impossible to see how any of this can be true of him who knew no sin (2 Cor. 5:21). This means, first of all, that he was liable to all the miseries of this life. Secondly, he experienced all the emotions appropriate to such a situation.

In every point of view, therefore, in which the question as to the fallen nature can be placed, it appears that a preacher who persists in saying that Jesus took a fallen human nature has to choose whether he or she will preach the impiety of a fallen God, or the heresy of a distinct human personality, in Christ Jesus.

RELATIONAL SHIFTS OF THE REVIVAL MOVEMENT IN UGANDA

Rev. Robert Magoola

Introduction

Owing to his selfless dedication to the service of God through the service of people in Africa, particularly Uganda, a monument was erected in honorable memory of the late Bishop Alfred Robert Tucker (1849-1914). This monument to Tucker's ministry in Uganda was set up in 1913 as Bishop Tucker Theological College, now Uganda Christian University at Mukono. It bears his honorable name and a fitting motto to the story of his life: 'Called to Serve'. The very existence of this institution of higher learning tells about the Church's appreciation of Tucker's legacy in Uganda in particular and East Africa in general. Tucker's contribution touched the realms of ecclesiastical, social and political spheres of Ugandan life. Even in the face of hardship and possible death, Tucker ran the race marked out for him to its completion.

Although the school bears his name and seeks to follow his example, Tucker did not perform any direct administration of the school. The stories that we consider in this paper occur long after Tucker's death. These stories pursue the development of the intricate relationship between the *Balokole* and the administrators at Bishop Tucker College in subsequent decades. Of particular interest to this discussion are the intricacies of relationships between God's people in close proximity which at times proved uncomfortable.

In this paper I attempt to present the development of the relationship between generations of *Balokole* with the administration of the College named after Bishop Tucker at Mukono. The relationship has shifted over time from one characterized by antagonism and suspicion to one that is more amicable and trusting. Today, it is harder for non-*Balokole* to get ordination training at Mukono because salvation is understood to be the single most important qualification for ordination and ministry effectiveness in the Anglican Church of Uganda.

The *Balokole* Movement in the Church of Uganda's Foundation

The East African Revival, also known as the *Balokole* movement started in the late 1930s and spread widely in 1940s in East Africa. It marked the beginning of something new that was yet unknown to its participants and observers within the East African setting. A visit to the Gahini hill in Rwanda, where the revival is remembered to have started, one can enter and pray inside the now modified hut in which young people were praying in the middle of the night when the

Holy Spirit fell upon them mightily. There are other monuments on that large hill. One of them is where, closer to the cathedral, an open space was set up for the public confession of sins. It is where new believers came to symbolically let go of their sins and renew their commitment to Christ and his service. Stories are told of how they confessed and were forgiven of their sins, how they were cleansed and spiritually rejuvenated. Gahini continues to be a major attraction for revivalists. An annual *Balokole* convention is held there in the middle of each year.

The Balokole testified variously to the transforming presence of Jesus in their lives. One such testimony came from Apophia Wakabi: “Jesus came into my heart; he saved me and I gave thanks” (Farrimond, 2010:138). Their lives were transformed so much so that their close acquaintances, friends, relatives, family and in-laws could not escape the transformation. This was the case with Persis, Aloni Isabirye’s wife, who recognized the positive spiritual transformation that Jesus had brought to her husband and decided to give her life to Christ. Isabirye himself had confessed that: “I was blind but now I see.” She reasoned that if Jesus could do that for him whom she knew well, he could do the same for her. Often the place and date of their conversion were etched in their daily memory as it was most often revisited in testimony, for it marked a major turn-around for the affected individuals and their relationships. Testimonies and sightings of transformation majorly contributed to winning more people to the Lord. The lives themselves testified to the truthfulness of their spoken testimonies. Also those who came into the movement were constantly encouraged to continue the walk. They were constantly repenting of their sins, known and unknown so much so that some of them appeared to observers as “super saints.” Their testimonies differed in detail and progression with each saved person’s experience and were modified with time as the Lord added to their arsenal and repertoire. They spoke about God’s grace in their lives of which they were constantly aware.

The practice of giving testimonies and public repentance continues today. Even though it might be modified in some ways, it is quite similar to what it was in the early days of the revival. Henry Orombi, retired Archbishop of the Church of Uganda put it this way at GAFCON I:

I come from a Church where I must give testimony of the touch of the finger of God on my life. Once I was blind Jesus, Jesus opened my eyes; once I was a staggering drunkard, Jesus sobered my mind; once I was a man who was into fornication and adultery but Jesus put me straight. . . in my country this is the testimony we give as to where the Lord found me and what the Lord did to me.

. . . He is my savior, my healer, and my Lord, and I know it! Now, I know it. How else can I proclaim someone I don’t know?

Not even the archbishop was spared the need to tell his testimony. This is the message that the people hope to hear. It is the transforming power of Jesus that people yearn for. On account of their message, the early *Balokole* were truly inspirational people. Their impressive lifestyle attracted many people to their meetings and homes. Visitors sought godly guidance, counsel, assistance, encouragement, prayer and respite from the scorching heat of ministry or life itself. Deep friendships were formed among believers. Benign response to other members of their communities preceded a challenge to committing to the Lord Jesus Christ. The Balokole celebrated their lives and the Lord’s goodness with the hymn *Tukutendereza Yesu*. Their relationship with Jesus and other brethren transcended their familial and clan relationships.

The original movement is now tapering off. Former Archbishop of Uganda placed it in the past tense during a sermon when he asked: “do you remember them . . . how they used to greet one another and then they would sing *Tukutendereza*?” Do you remember? The past tense hardly means the obsolescence of the movement. There is a way in which the East African Revival will never completely leave the experience, memories and attitudes of the Church in East Africa.

Some would like to continue the legacy in the same fashion as it was in the past. Indeed it was beautiful. It was a great thing to be involved in. Yet, holding onto past experiences as though history should never change is neither plausible nor practical. The times and people have moved on. Instead, the necessity is for the current generation of believers to glean the best things out of the revival that can work for God’s people in the East African setting today, and from which the next generation will glean for its own spirituality tomorrow. Parents’ legacies serve best if their children can glean from there from and through that be transformed into who they should be rather than trying to mimic their parents. There are both continuities and discontinuities between generations. Yet each generation exists in its own right. In the same way, the fruit of the East African Revival will best be realized by its recipients’ willingness to contextualize it each to its own generation. The East African Revival is best preserved if applied to the challenges of the day. The people who have experienced its blessedness only need to keep in step with the movement of the Lord in the land. It is Jesus, not the song *Tukutendereza* that is needed. It is fellowship with other genuine believers and not the logistics of the meeting that people long for. It is transformation of individuals, not the hearing of other people’s sins that bears hope for the

transformation of whole communities.

At Mukono the *Balokole* existed under the motto: Called to Serve. They learnt to serve. The question they wrestled with had much to do with whom they served. And whenever hierarchical distinctions were called for, who preceded who?

They saw a definite distinction between the immediate authorities and the Lord God. That God was intangible was never their problem. For, their experience of conversion and transformation testified to God's real and spiritual presence.

The people who presented them with a challenge, however, were physically present and had means to directly affect their lives. The *Balokole* also had a strong loyalty to the community of believers. They bonded deeply with fellow believers, together with whom they experienced persecution and joy and shared life's meaning both temporal and eternal.

While laying the foundation of the Church of Uganda started with missionaries whose spiritual lives and social lifestyles were determined by prevailing conditions in England prior to their varied calls and journeys to Africa, the *Balokole* movement is the first major local landmark in the foundation of the Church of Uganda. It was an indigenous movement that was led by Africans within the locus of their local native perspectives on life and spirituality. For growing in the local soil with local seeds, this kind of Christianity is more sustainable for Africa than its Western counterpart. It is on account of movements such as the East African Revival that Christianity in Africa is stronger than ever before, to the surprise of most Western Christians.

Experience of the First Balokole Generation in Mukono

The kaffuffle between the *Balokole* and the administration of Bishop Tucker College began with Bishop Cyril E. Stuart's invitation. He, along with other Anglicans concerned about the low morals of most clergy and church members, had been longing for spiritual rejuvenation in the Church of Uganda for a while. To this end, Stuart determined to start with church leaders in training and invited Joe Church from Rwanda, who insisted upon jointly leading it with a team of native *Balokole* from Rwanda (Farrimond, 2010:140). About a third of the 120 students at Mukono freely confessed their sins and testified of God's grace. Their new spiritual life so emboldened them to testify to God's grace, to joyfully preach the gospel and to invite all sinners they met to repentance.

Missionaries were deeply impressed by the depth of transformation in the *Balokole* – spiritual depth was a blessing to the Church. Yet some of them hesitated to go all the way with them due to what they perceived as “excesses of

the revival” and “extreme *Balokole*,” (Ward, 2010:26, 28). Missionaries cited *Balokole*'s insistence upon experientialism and assurance of superiority of their own spiritual credentials to the exclusion of others for ordination. But the record might have included some natives as well; some of whom even today despise Christianity as merely a white man's religion. It was from this latter concern that relational problems arose between regular church people and those who adhered to the revival.

For instance, on June 24th 1936 during the Mukono mission Aloni Isabirye confessed his spiritual blindness and received new sight. While he was not present to tussle with authorities at Mukono, he dealt with his leaders in the church hierarchy whom he often confronted on sin. For pointing out their imperfections, Aloni was disliked and sent to work under more difficult circumstances than previously.

These negatives preceded the expulsion from Mukono of the original *Balokole*. The *Balokole* were yet oblivious of antagonistic feelings in the larger community. The background had been set when the astute student of Hebrew, Erisa Wakabi and other *Balokole* spoke up against their teacher's liberal interpretations of the Bible. They were certain that:

“The modernistic way of interpreting the Bible” was not the call of the Church of Uganda. What was theirs was the “simple, old, traditional, conservative way of the Bible,” (Farrimond, 2010:144).

They spoke up boldly being assured of their right position. But the teacher, John Jones was also the Warden of the College, one who was administratively responsible for them at school. Ward reports that:

Jones had a temperamental aversion to all excessive enthusiasm in religion, springing from his own experiences in the Welsh Revival at the beginning of the century.

Hitherto unknown to them, it was in the hands of a disaffected Christian, one who could not forget his dislike for the results of a similar revival, that Wakabi and the other *Balokole* found themselves. Jones had had negative experiences during the Welsh Revival of 1904-05, which bears a striking resemblance to the East African Revival. Maybe a thousand people were in the Chapel at the time, leaning over the galleries, packing every pew and squeezing into every spare corner. They had been here for more than four hours, in a service of intense emotion. Meetings like it were taking place across Wales night after night, with

fervent prayer and passionate singing - and similar disregard for the clock. They were both excited and appalled, left many puzzled and some frightened, but it was reckoned that in less than a year, over a hundred and fifty thousand people had made a new commitment to Jesus Christ. Whole communities changed, as men and women found themselves drawn into a powerful experience of God; and sparks from their awakening were soon to ignite fires in more than a dozen other countries.

The *Balokole's* commitment to Christ and to fellowship with one another would have reminded Jones of the Welsh Revival with which he had had an encounter: he would have remembered people flocking chapels and church sanctuaries for services of intense emotion, fervent prayer and passionate singing. His experience with the Welsh Revival would have also allowed him the knowledge of people who, away from the excited masses flocking to Jesus, watched on the sidelines: appalled, puzzled and frightened. In fact the disregard of their clock possesses great potential to rub an administrator badly. He had no patience for revival types of expressing the Christian faith. Of course it was up to Jones to determine what was excessive: after all, he was the one in charge of these students, both the *Balokole* and those who were not. Experiencing both revivals in one lifetime could be considered a desirable privilege. Yet to John Jones, the latter revival was an eerie reminder of the first. And so, his determination of excessive expression was not as directly related to the *Balokole* currently under his care as it was to his prior experience with the Welsh Revival. What was to Jones an excess was to the *Balokole* a joyful requirement and privilege of life in Christ.

To the *Balokole*, man-made administrative rules leading to their expulsion simply for carrying out the Lord's will meant high-handed misuse of power on the part of the administration. In fact, to these African adherents, the matter would be tantamount to questioning God, a no-no for the African adherent (c.f. Magesa, 1997:45). Moreover, Bishop Stuart himself had already sided with the warden, Mr. Jones. Having been out of the country during the time of the escalation, Stuart simply stated: "the issue is simple. When students are in college, they must obey rules," (Farrimond, 2010:145). The Bishop's assumption, of course was that the rules are fair and good, proceeding from a godly source. To the missionary Bishop as to the Warden, the rules were simple to obey. And so it was a simple matter. But this was not so to the African *Balokole* whose frame of reference was decidedly different. And even if the Bishop himself insisted on their mute obedience to these rules without sufficient consideration of the contrary opinion, something must have been deeply wrong with the Church.

It is this hard position that gave rise to the *Balokole's* negative consideration of the Church establishment and to the eventual power struggles between both sides. Bishop Stuart complained about:

'Abusive letters sent him by young revivalists, urging him to repent of his alleged sins. . Erica Sabiiti was a prominent revivalist who would later rise through the ecclesiastical ranks to become Archbishop of Uganda; yet, at one point he refused to read one of Bishop Stuart's circular letters aloud in Church, thereby highlighting the dead weight of oppressive, un-revived church leadership that Bishop Stuart's letter represented.'

Mukono's Fruit

The blood of the martyrs is the seed of the Church. Like the sun that shines after rain, the struggle was followed by much good fruit. In spite of the many challenges they went through at the beginning, the coming of the *Balokole* at Mukono left a strong legacy both in the Church and in the College. Struggles testify to the presence of life which seeks expression. Both sides were bubbling with life and would not be suffocated. In hind sight, the combination of the two is what was needed. It was necessary for the Ugandan Church to have both spiritual fervor and academic acuity. Mukono was the best place to bring this combination to bear.

Eventually *Balokole* and other Africans were allowed to take up higher positions of leadership both in the Church and at the College. A new attitude of inquiry into the Christian life and the Scriptures had started to emerge in that academic setting. With these changes more saved people took interest taking ordination training at Mukono. Their home dioceses endorsed them with increasing gratitude. A new crop of clergy began to emerge from the gates of Bishop Tucker Theological College. There are high sounding names in the Church of Uganda's legacy. Men of God such as Janani Luwum, who stood up to former Ugandan President Idi Amin concerning the well-being of his parishioners; Bishop Festo Kivengere, an internationally renowned preacher of the Gospel and who is famous for writing the book "I Love Idi Amin," once populated the campus of Bishop Tucker College. Former Archbishop Yona Okoth; retired Namirembe Bishop Misaeri Kawuma; Bishop Edward Muhima of the African Enterprise; recently retired Archbishops Mpalanyi – Nkoyoyo and Henry Orombi; current Archbishop Stanley Ntagali and numerous other bishops and clergy of substance whose stand for Christ remained uncompromised have been through Mukono. There they learnt what it meant to serve and to differentiate

whom they serve from other beneficiaries of that service. Mukono has produced some of the best examples of fervent dependency on God, testimony to God's grace and strong academic training. On the global front, it will be noted that Mukono produced some of the outspoken people who were strongly behind the inception of the GAFCON movement, a movement that seeks to correct ills in the Anglican Communion.

During the early 1990s when I was in Mukono, the Theological Students Fellowship was led Grace Karamura and the Mission and Evangelism club was led by Geoffrey Byarugaba along with other clubs like the Singles Fellowship to which I was privileged to be chairman. We also had diocesan/regional student meetings. Some of our fellow students have become bishops in the Church. All these clubs became the means of fulfilling the students' expressed needs for fellowship and interaction, a pragmatic way of preparing students for their roles in the varied fields. During the 1990s the College had already come a long way in releasing the students' social life, acknowledging their spiritual needs and encouraging them to seek God. Yet a prayerful and jovial mood was kept all around campus.

Nowadays, this mood is even more obvious. It only takes attending one of the many worship services held on campus; or a simple interaction with students, faculty or staff at the University. Members of the university community are encouraged to commit their lives to Christ. Morals are upheld. One feels a general sense of holiness on campus.

The College has advanced into one of the most notable Universities in Africa. This development is evident in an increased level academic pursuit in the midst of a godly environment. A walk on campus reveals reliable infrastructure, the means by which students are enabled to pursue their calls. All this development is the result tireless efforts some individuals and groups, some of whom might go unmentioned. Some of these prominent individuals in the life of Mukono's training are not products of this College. These include Dr. Stephen Noll and his successor Dr. John Senyonyi along with the Uganda Partners in the US and the UK Partners among others.

Although there are so many from whom a more detailed study could be done to reflect the relevancy of Bishop Tucker College and its training programs, there is one whose story I would like to share with you. She is a unique representation of a combination of the Revival Movement and training in Mukono. Prudence Kaddu is one of three pioneer female clergy who went through Mukono.

A Representative Story: Prudence Kaddu

Each person has a unique story. Most stories I have heard from Church of Uganda leaders are truly interesting. There are lay and ordained evangelists, preachers and leaders, both male and female, even bishops and archbishops. To illustrate the place and relevancy of Bishop Tucker College to life in the Church of Uganda I have chosen the story of Prudence Kaddu because her fascinating story brings together beautifully the two streams that are represented in this paper. The Reverend Canon Prudence Kaddu is the saved daughter of *Balokole* at the bottom of the church ministry hierarchy, a lay reader and his wife. She went to school at Bishop Tucker College at her father's displeasure, her own confusion and yet, with patient prayer, rose to be a priest and canon in the Church.

Early Formative Events: Preparing the Way for a Call to Ministry

At her birth on 10 April 1943 in Nabirumba, Kamuli, her father chose the name Prudence because he wanted her to be a prudent woman after the impressive picture presented in Proverbs 31; and her mother chose the name Joy because she wanted her to be a joyful woman. Her clan name was Nabiryo and Nadiope was her family name, for she is a *mumbedha* (princess) from a royal family in Busoga. Prudence was born at home following a short labor. Having assisted her mother with the delivery, Adulamu set a flower bouquet and lantern on the living room coffee table, invited neighbors and thanked God for the celebrated child. Her father Adulamu Nadiope was a well trained lay reader who served in many churches. It is through his service that God called Prudence. She loved the way he ministered. For instance, upon his arrival at a funeral service people who had been mourning kept quiet and waited hopefully. From time to time she wondered: why can't I do that in the future? She desired to emulate her father's pastoral ministry.

Unfortunately, most of Adulamu's children died young. Only three out of thirteen survived through childhood. A concerned relative suggested that these deaths were the result of his parents' ghosts, because he had been orphaned at a young age. Prudence commends her father's strong Christian faith. For, in response Adulamu asked, "what do they want?" They want to eat. The relative asked for a bull for his father and a heifer for his mother to which Adulamu was fully agreeable. "They birthed me and brought me up for a time. Let them choose whichever animals they want from my kraal. Then you can kill the animals and serve them," he said. "But there will be no serving wine" under his auspices. Since his parents did not come to choose the animals Adulamu took the opportunity as an object lesson to show the traditional adherents that Jesus

was alive.

A large feast was prepared and many people attended. Adulamu had invited his *Balokole* friends who assisted him to preach the gospel at this time, turning the occasion into a mission outreach. The traditional adherents never disturbed. At the end of the preaching he then challenged them: “if my parents want to eat, tell them to pick up the food and eat.” But they did not. No one brought up the subject again. Even when Prudence fell sick with cerebral malaria, it was generally understood that the family would seek Christ and medical attention rather than the ancestors. And so Prudence learnt to seek the Lord and to be faithful even while working in the church. If she was going to refute a position during contentious discussions, she learnt from her father to listen to all evidence to the contrary and then to prove them wrong openly. Prudence was educated at Nabirumba Primary School (P1-3), Kamuli Girls (P4-6, PLE), Bukonte Training School (up to S2) and Soroti where God called her to ministry. Prudence got saved on 2nd June 1957 and remained close to the Lord.

Schooling and Call to Ministry

Thelma Hossie, the founder of the girls training at Bishop Tucker College came from the Anglican Church of Canada. Per Prudence, Thelma was convinced that “there must be (local) women who can come to this school.” She herself was not ordained but had a vision for women clergy in the Church of Uganda, Rwanda, Burundi and Boga Zaire as early as 1963. This was during Bishop Leslie Brown’s time.

Whenever Prudence considered entering an ordained ministry career Adulamu would discourage her. He reasoned that if it had been so difficult for him to provide for his family while in full-time ministry even though he was a man, it would be much more difficult for his daughter, a young woman. Prudence started thinking of training in medicine at Makerere University and even took an interview at Ngora Hospital. If this option proved fruitless, she reasoned, perhaps she could become a police officer in order to assist children in trouble.

Nevertheless the idea of the pastoral ministry remained with Prudence. In January 1964, she happened upon a meeting of all archdeacons in the Busoga territory in Mukono. Bishop Leslie Brown, the convener, introduced her to the delegates and said: “when you come, this will be your home.” February was the start of the ordinands’ course. There was excitement in the house. The then principle, John Hunter added that there would be three women, and that, although Thelma was away on vacation at that time, she had high hopes in all

three of them. Upon returning home and reporting this news, her father was did nothing to conceal his displeasure. Prudence’s response was: “I respect you as my parents, what you say I may follow, but my heart!”

Decision Dilemma

Prudence wrestled with the choices at her disposal. Each of the three possibilities had value. She was still wrestling when the course at Bishop Tucker College started in February. She was hard pressed also because the program at Ngora was starting the following week. She knew she had to go somewhere. In order to assist her make the best choice, her parents sent her to her uncle Samwiri Lwanga in Butalejja. Both he and his wife were hospital workers and *Balokole*. They would act as assistant parents. They listened prayerfully and advised her to take the ordination training. She rejoiced as the burden had been lifted from her twenty year old shoulders. Per the *Balokole* custom, the Lwanga family gathered for devotions at 5am. During the time of walking in the light they said: “we did not sleep last night. The matter is too heavy for us.” So they conceded defeat and withdrew their decision. Suddenly, Prudence had her burden back. She thanked God because, in the Lwanga’s failure to decide for her, she had opportunity again to take responsibility for her own career path. She prayed and reconsidered.

At this point, Mukono is far away. Ngora was much closer. Her acting parents prayed for her and bid her farewell. Prudence paid for a bus ticket and traveled towards Ngora. She got off the bus at Kumi. Her confusion had reached a new height. Taking shelter under a mango tree near the bus stop she decided not to go anywhere until the Lord had spoken to her. Silence resumed after departure of the bus. It was time to pray and to deal with the truth. In her prayer she said: “I will always remember that wherever you send me you called me from under the mango tree.” Before God she remembered that she was a stranger in Ngora, her parents were far away, and so was her uncle, but the Lord was here with her. “Lord, guide me. Lord, guide me.”

After a while, Sister Clift who knew Prudence was passing by. She stopped and said, “we heard you were going to Bishop Tucker Theological College.” A bus came from Soroti traveling Jinja through Mbale. She boarded it, praying: “Let your hand be with me.” She had been to Mukono only once. At Jinja she took a Peugeot 404 headed to Kampala from which she alighted at Mukono at 10.00pm. Worried about climbing the hill alone with her luggage, she was relieved to see a white man waiting. “Prudence we have been waiting for you, where is your luggage?” He took her right to Josephine Tucker House and

she knew that God had answered her prayers. There she met for the first time Margaret Kizanye and Perpetua Jihang, her fellow female pioneers at Mukono. She needed no introduction because they knew who she was.

Life at Mukono

Prudence describes her stay at Mukono with joyful memories. Her cubicle was very nice. The three students had all their needs. Thelma was there to meet her. She exclaimed: Praise the Lord! What happened to you? Prudence was so tired and offered to tell her story another day. she told her story the following day. “I was on my way to Ngora Hospital, I went as far as Kumi but under the mango tree the Lord brought me back here.” The principal, John Hunter said: “The Lord is good. I am eager to hear your story. But first come let me take you to meet you bishop” – Archbishop Leslie Brown, who embraced her. Brown confessed “Oh the flesh has been winning . . . saying where is Prudence? Where is my daughter?” Prudence remembers the counter as a holy embrace, full of love. And so the Lord affirmed her calling to the ministry. It was not anybody but the Lord. Bishop Brown told her his life history and concluded that: “The way the Lord sent me to Uganda has made me what I am.”

With this encouragement, Prudence wrote to her father about her whereabouts. Adulamu was a miserable man, for he worried about his daughter’s future. But his wife reminded him that he had instructed her to follow her uncle’s guidance. In the mean time Prudence was worried of how she could return home to an unhappy father. The test came when she fell and had to be in bed for a time. Her father said: “if you had gone to medical school, you would not have had to nurse these wounds.” Some relatives, including her uncle Sir Nadiope, visited her at the College. Her father took a long time to visit her. At Amos Betungura’s cordial invitation, Adulamu visited Prudence on campus on graduation day. He broke down and cried. The dormitory in which Prudence resided was very clean. Moreover she was well provided for. It was much better than he had anticipated. He finally blessed her endeavor.

Challenges at Mukono

In the meantime, relationships amongst the girls and their matron Thelma blossomed. Difficulties were present between the women and the men, some of whom were married and others single. Questions about the women were asked: Were women ever disciples of Jesus? Some single men said: You are here for us. For this reason Prudence never wanted to marry a clergyman. Some reminded them of Paul’s injunction: Women are not to speak in the Church. Yet Prudence felt like Jeremiah. “If I did not say anything about God – whenever I kept quiet,

the word was a burning fire,” and this was not limited to men alone. She reasons that “the women in Corinth were arrogant. Instead of speaking the Word they turned their audience towards their shoes and jewelry; boasted about what their husbands were accomplishing at home and in society. “They spoke nonsense. [But] we are educated.”

Another challenge had to do with the class on counseling for marriage which included discussions of sex. Dr. Charles Bristol, the psychology professor, used to send the women out of class for this session, partly because the men were embarrassed to speak about sex in the presence of women. But some of the older students spoke up for them: They are not different. They will do ministry like us. They did not have to wait till they were married. At first Prudence hated the subject for its long words. But, to her surprise, she learnt to love it because it was about life. She loved it even more when she went to England. She later taught this same course at Mukono.

Deployment

All three pioneer women were young and could not be sent to serve in parishes immediately after graduation. So the Church contrived a plan to send them to see the outside world. The Church of Canada sponsored their trip to Kenya, Tanzania and Nsamizi for practical training. They were commissioned at the provincial level on 12th November 1967, which occurred only one month after the death of Prudence’s father. All newspapers reported the event. All bishops were present to witness the three women at the ceremony which was presided over by the Archbishop of Uganda, Rwanda, Burundi and Boga Zaire.

Prudence was deployed to Ntinda Church and Bukoto Church. She was replacing a married man who had been to America. His name was Senyonjo and he was a priest. Since she was merely commissioned, she could not give communion or baptize. So she sought out help from clergy including her teachers in Mukono. One of her priests was Janani Luwum who was then Church of Uganda’s Provincial Secretary. He agreed to serve with her as she needed him. The Church grew. People were surprised as Bible study blossomed, there were also fellowship meetings, Mothers Union and even Fathers Union thrived.

Sensing her reluctance to take the opportunity for further study, Reverend Senyonjo asked Prudence why she would not take a three-year study leave. “My mother is a widow,” she revealed. She was reluctant to leave her in Namukunhu near Buyende. Senyonjo put her worries to rest when he offered to look after Prudence’s mother. At the farewell celebration the College principal

Rev. Betungura and Bishop Mukasa agreed that “Today we have proved that a woman can run a parish. . . She is going to study and we are hopeful that all will be good.” Her parishioners wanted her to return to Ntinda-Bukoto where she had served from 1968 to 1970. She returned from England in November 1972. Her motto has since been: where there is a call there is power and a purpose. She does not regret challenges in ministry.

Following her return, a dashing young man by the name Samuel Apollo Magamba Kaddu proposed marriage. He hailed from Makerere in Kampala and she was from Kamuli in Busoga. They had met in 1968 prior to her departure for England when he used to sing so well in Namirembe Cathedral. He had already been saved in Makerere in 1957. In order to stave conflict of interest, Bishop Bamwoze of the then new Busoga Diocese released Prudence to serve with her husband in Kampala. They were married soon afterwards. They had five children, of whom four still live. They also have five grand children.

Prudence also taught pastoral psychology and counseling at Bishop Tucker College, Mukono for thirteen years, where she was put in charge of female students and married women in the Ordinands Village. She served at Makerere Holy Trinity Church, was chaplain in YWCA and Nsambya Police Barracks, Fire Brigade and schools around at the same time a parish priest at Nsambya Church. She also served as chaplain at Naggulu Police Barracks while she was parish priest there as well. When the Diocese of Kampala felt the need for her services, she was appointed as the Diocesan trainer. She retired from this position.

Even in retirement Prudence has continuing influence and significance in society. From her home in Mukono where she lives with her husband Sam, Prudence still influences some decisions among people who seek her advice and counsel. From time to time she is invited to preach in different churches and conferences in various dioceses. Some bishops are her former students. She feels free to speak to them and respond to their questions.

Archbishops

It is noteworthy that all Prudence’s ceremonial church occasions were officiated by a succession of Archbishops of Uganda. She was commissioned by Archbishop Brown, ordained to the order of deacon by Archbishop Luwum, priested by Archbishop Yona Okoth, made canon by Archbishop Nkoyoyo and retired by Archbishop Orombi.

Conclusion

Prudence Kaddu is like most other Church of Uganda clergy I know. Prior to our calling we all start with a special background in which formative occurrences lead us down one path and then another. Through them, God plants a seed for a calling. Jeremiah might have been astounded to hear God say ‘before you were conceived I knew you!’ God in his inscrutable manner works out a path that, in hind sight, we can recognize as good and fitting, the only right way. It is after the fact that we can see why He brought us through some events we never understood at the time. We often come to decision cross-roads. We must decide something but have no clue which way to go. Yet He enables us to go the way we ought to. Challenges come to dissuade us from our calling. Yet with these the Lord also provides for us the means by which to abound in the good work He calls us to.

In the same way, the relationship of the early brethren of the East African Revival on the one hand with administrators of Bishop Tucker Theological College and Church of Uganda on the other was a major challenge to each individual who was involved at whatever level. Yet through all that God has brought much good fruit. By the fruit of the Balokole movement in conjunction with their training at Mukono, Bishops, clergy and lay people from Uganda have been instrumental in shaping some global Anglican decisions such as GAFCON and provided much needed assistance that the American Anglicans sought at a time of great necessity. The boldness with which they have carried out these debacles is reminiscent of the East African Revival. To them we are grateful. To the college that prepared them we show gratitude.

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2. FRUITS OF BISHOP TUCKER THEOLOGICAL COLLEGE: CHURCH WOMEN'S MINISTRY

PROMOTING GENDER EQUALITY: AN APPRAISAL BASED ON THE ROLE AND SIGNIFICANCE OF THE MOTHERS' UNION IN UGANDA

Rev. Canon Professor Christopher Byaruhanga

Abstract

In Uganda, like anywhere in Africa, there are socially and culturally defined roles, attributes, and privileges of females and males in society. There exist biological differences between women and men that define the social expectations of both sexes' behaviors, activities, rights, power, and resources. The need to empower women in Uganda has arisen from their constant marginalization through economic and cultural background stemming partly from residual colonialism in which men have always ascended to positions of supremacy at home and at the workplace and largely due to the fact that men have been positioned by culture as decision-makers. In this article the author critically examines the involvement of the Mothers' Union in promoting gender equality in Uganda through a careful study of its practices. The author traces the history of the Mothers' Union from its inception as an institution in Britain in 1876 to its subsequent establishment in Uganda. The author argues that while the creation of a church institution such as the Mothers' Union is good its aims and objectives do not constitute an appropriate strategy and a potential national model for gender empowerment and transformation in present day Uganda that is socially, politically and religiously predominantly patriarchal society. The author suggests that in order to be seen as fully human and equal citizens in Uganda, the gender imbalances must be addressed by the Mothers' Union through empowering the Ugandan women appropriately.

Introduction

In Africa in general and Uganda in particular, no one deutes the fact that women and men have socially and culturally defined roles, attributes, and privileges in society. There exist biological differences between women and men that define the social expectations of both sexes' behaviors, activities, rights, power, and resources. In Uganda, women's roles are clearly subordinate to those of men, despite the substantial economic and social responsibilities of women in society. Women are expected to assent to the wishes of men and to demonstrate their

subordination to them in most areas of public and private life. For instance, the property of a woman passes to the control of her husband upon marriage. Again, men have a clear advantage over women in access to and control over resources while cultural practices also bestow men with more power than women in many and different aspects.

Mothers' Union is an international women's organization which was started by Mary Sumner in Victorian England in 1876. One of the hallmarks of the Mothers' Union over the years has been its ability to acknowledge and effect change and its integrity and social responsibility has always been highly regarded. For instance, in 1926 the role of Mothers' Union as a change agent was publicly acclaimed by the granting of a Royal Charter by His Majesty, King George V. This was the first time such a charter had been granted to a women's organization.

When the Anglican Church in Uganda became a province of the Anglican Communion in 1961, there was the creation of Mothers' Union as one of the church institutions with the mission of helping women to realize more fully their responsibilities as wives and mothers. The question is do the aims and objectives of Mothers' Union today constitute an appropriate strategy and a potential national model for gender empowerment and transformation in the present day Uganda that is socially, politically and religiously predominantly patriarchal society?

In Uganda, many discussions around gender locate it as a "woman's issue." This means that many men are able to work within the gender sector without addressing the more challenging aspects of what one may call gender empowerment and transformation. As the custodian of family ideas, Mothers' Union is in a better position to monitor the promotion and protection of gender equality in society. However, in order to do that, its interpretation of gender equality should shape its strategic direction and practice as this paper will show.

The strength of this paper lies in the author's analysis of:

- a) The aims and objectives of the Mothers' Union as they relate to gender empowerment and transformation.
- b) The compelling reasons for the gender empowerment and transformation in Uganda.
- c) The suggestions for the adoption of affirmative action for women as a strategy for gender balanced participation at both the national and local levels.
- d) The new definition of women and gender.

Mothers' Union in the Victorian English Culture (Britain)

The Victorian English culture was patriarchal and women, consequently, played clearly defined subordinate roles in society. Rene Kollar says "psychologically, this society argued, females were naive, fragile and emotionally weak creatures who could not exist independently of a husband or a father's wise guidance."¹⁰⁹

Even when Victorian England became an industrialized society that saw many women join the workforce, the proper place for a female still remained the domestic realm. It was in the domestic realm that a woman could fulfill her proper vocation as mother and wife, and the male of the household could likewise exercise his rightful control and authority over her. Kollar says "with the exception of raising children and overseeing the daily running of the family, men exercised power within the family."¹¹⁰

It was in such a society as discussed above Mary Sumner, thought of a union of mothers coming together regularly for encouragement, support and education. It was not until 1876 that she was able to gather together a group of mothers to discuss her ideas of meeting together to help one another, and realize more fully their responsibilities as wives and mothers. She worked out very simple practical suggestions for mothers. She wrote "remember that your children are given up, body and soul, to Jesus Christ in Holy Baptism, and that your duty is to train them for His service."¹¹¹

In 1885 at the invitation of Bishop Harold Browne of Winchester, Mary spoke to a large gathering of women in Portsmouth and from this point on Mothers' Union grew to be a diocesan organization within the Diocese of Winchester. In her address Mary said:

My friends, as wives and mothers we have a great work to do for our husbands, our children, our homes and our country, and I am convinced that it would greatly help us if we could start a Mothers' Union, wherein all classes could unite in faith and prayer, to try to do this work for God. With His help and inspiration we can conquer all difficulties, and raise the home-life of our Nation.

¹⁰⁹ Rene Kollar, "Power and Control over Women in Victorian England: Male Opposition to Sacramental Confession in the Anglican Church," in *Journal of Anglican Studies* 3/1 (June 2005): 11

¹¹⁰ Kollar, "Power and Control over Women in Victorian England: Male Opposition to Sacramental Confession in the Anglican Church," in *Journal of Anglican Studies* 3/1 (June 2005): 12-14.

¹¹¹ "20 Memoir of Mrs. Sumner" in *Mary Sumner. Her Life and Work* from the Library of Brian Heeneey in The Library of Trinity College Toronto.

Union is strength. United prayer gives miraculous strength, and mothers can be made powerful and successful in their sacred duties by the grace of our Lord Jesus Christ. Let us help one another to come to Him; to lay all our cares before Him, and to look up into His loving Face. He will not send us empty away; He will most surely strengthen, help and comfort us in our Home-life here, and fit us to meet together, when our work is done, in His own presence, before the Throne of God.¹¹²

The Mothers' Union as a society quickly spread throughout England. This growth led to the formation of a council with Mary Sumner as its Central President and the adoption of a constitution in 1896. The Mothers' Union had three central objectives:

- a) To uphold the sanctity of marriage.
- b) To awaken in all Mothers a sense of their great responsibility in the training of their boys and girls (the Fathers and Mothers of the future).
- c) To organize in every place a band of Mothers who will unite in prayer and seek by their own example to lead their families in purity and holiness of life.¹¹³

Weekly devotional meetings aimed at helping women sustain their Christian loyalties and remain good wives and responsible mothers were to be held. Children were to be taught the ideals of patriarchal Victorian society.

The year 1893 saw the spread of Mothers' Union overseas to places such as New Zealand, Australia; Tasmania, India and Ceylon coming next, in 1895; and the West Indies, Canada, Japan, Cairo, Malta and South America following in the course of the next four years and South Africa in 1902. By 1900 the Mothers' Union had nearly 170,000 members.¹¹⁴ Today the Mothers' Union has 3.6 million members in 78 countries worldwide, involved in a range of programmes covering literacy, development, trauma counselling, and family life issues. It has been credited as one of church institutions that are most effective deliverer of education in primary health care, post-trauma counselling, micro-finance, education and the general advancement.

¹¹² 22 Memoir of Mrs. Sumner.

¹¹³ Quoted in Olive Parker, For Family's Sake: A History of the Mothers' Union 1876-1976 (Folkestone: Bailey Brothers and Swinfen, 1975), 27 and 122.

¹¹⁴ 24 Memoir of Mrs. Sumner.

Gender Identity in Pre -Mothers' Union Ugandan Culture

According to Wa Thiong'o, culture is a 'product of a people's history' embodying 'a whole set of values by which a people view themselves and their place in time and space.'¹¹⁵ And according to Asante, it is 'the totalization of the historical, artistic, economic, and spiritual aspects of a people's lifestyle.'¹¹⁶ It is also considered to be 'the fruit of a people's history and a determinant of history, by the positive or negative influence it exerts on the evolution of relations between

.....human groups within a society, as well as between different societies.'¹¹⁷

While Ugandan women have always been viewed as custodians of culture with a duty to transmit gender identity to the young, as a patriarchal society, women have always been expected to "do the things men approve of."¹¹⁸ However, in the African culture, J. H. Clarke argues:

Woman's 'place' is not only with her family; she often ruled nations with unquestionable authority. Many women were great militarists and on occasion led their armies in battle. Long before they knew of the existence of Europe, the Africans had produced a way of life where men were secure enough to let women advance as far as their talent could take them.¹¹⁹

Women played an important role also as religious leaders in various African societies.

One of the most important aspects in the ethics of gender identity in Uganda before the introduction of Christianity was the giving birth to children. Having children did confer status and respect, and mothers were viewed as morally superior in every society in Uganda. It was through their role as mothers that women were believed to be custodians of moral norms in society. When a child was born he or she was given a name depending on the sex of the child. The name and the sex conveyed information on the gender identity and the roles that child will play in society. Girls and women were identified with the domestic realm of the household. A woman's reputation in society depended on how well she managed household affairs.

¹¹⁵ Wa Thiong'o, Freedoms e Centre: The Struggle for Cultural Freedoms (London: James Currey, 1993),42.

¹¹⁶ M. K. Asante, Afrocentricity: The Theory and Social Change (Chicago: African-American Images, 2003), 134.

¹¹⁷ A. Cabral, Unity and Struggle: Speeches and Writings (New York and London: Monthly Review Press, 1979), 141.

¹¹⁸ L. M. Habasonda, "The Pitfalls of Gender Activism in Africa" in Agenda (54): 99-105.

¹¹⁹ H. Clarke, "African Warrior Queens," in Journal of African Civilization 6 (1): 123-124.

One of the contacts between Britain and Uganda was through the colonial administrators and the Christian missionaries. And Mothers' Union was introduced in Uganda by the Church Missionary Society female missionaries. The Christian missionaries brought their culture, with its attendant preoccupation with gender identity with them, and it shaped their actions. Patriarchal views were intrinsic to practices in the Christian Church in Uganda. For instance women were excluded from church affairs as much as possible. In Britain, access to power in the Church was gender-based; therefore leadership in the church was largely a man's job. The emergence of women as an identifiable category, defined by their subordination to men in all situations, resulted, in part, from the imposition of a patriarchal church to the Ugandan society.

This failure to recognize the role of women in the Church relegated women to a devalued domestic sphere, which, in the pre-Christian era had more respect. African women's formal role as mothers, and the status it conferred upon them was devalued. In this era women's workload and household responsibilities increased, while their status and authority declined. Even the projects Mothers' Union introduced involved activities linked to the domestic sphere: mat and table cloth making, vegetable growing among others.

In Uganda, the Church has rhetorically, and often practically, made significant efforts to recognize the role of women in society and provided opportunities for active participation as this paper will show later; however, the gender identity that filtered in with Mothers' Union from the Victorian era portrayed women as rightly confined to a less valued domestic sphere, and this view has left its mark on the lives of all Ugandans both in church and in the state.

Mothers' Union and the Ethics of Gender Identity in Uganda

The question to be asked is that: Did the concept of motherhood as understood by the Mothers' Union in Britain guide the role of mothers in their participation in the wider Victorian British community? The Mothers' Union concept of motherhood tended to dwell on the woman's role as a wife within the nuclear family. There was no independent meaning of motherhood outside the mother's sexualized identity as a man's wife. From this point of view, can motherhood be drawn upon as a source of "gender ethical authority?"

Gender identity was a Mothers' Union construct in the early 1960s in the Ugandan society. While it stresses the importance of motherhood in society, there are some scholars who argue that motherhood is one of those factors

that contribute to women's subordination in society.¹²⁰ Reyes Lázaro says that "patriarchal historical institution of motherhood that dooms women . . . since all women are culturally associated with motherhood, which is underestimated in most cultures."¹²¹ When Mothers' Union started in Britain, women enjoyed the prestigious position of being a mother and a house-wife.

In Uganda, the practices of Mothers' Union especially of assigning a special and high place to the mothers was easily embraced because motherhood in almost all African societies is highly valued. Oyewumi says that "mother is the preferred and cherished self-identity of many African women."¹²² Mothers' Union in the 1960s introduced Victorian ideas about gender. These new gender constructs reshaped the Ugandan society and largely relegated women in Uganda to a subordinate position. The Mothers' Union with Victorian ideas about gender reinforced not only girl-boy child divide but also domestic-public divide. The construction of gender identity by the Mothers' Union has not changed over time.

Mothers' Union was introduced in Uganda by British women missionaries who were influenced by the Victorian patriarchal society. Mothers' Union gatherings later on developed, under the leadership of black clergy wives.¹²³ Ugandan Mothers' Union groups also came to share the wider black stress on uniforms as a sign of female Christian zeal and marital respectability.¹²⁴

In Uganda, the Mothers' Union effectively has become largely an African movement working in a patriarchal society. The question is, are the objectives of Mothers' Union formulated in the Victorian English culture the route that has inevitably maintained the status quo or is it a route to gender empowerment and transformation?

Situating the Woman in the Ugandan Society

In the case of Uganda, women's roles are clearly subordinate to those of men,¹²⁰ For more details on this point see, Shulamith Firestone, *The Dialectic of Sex: The Case for Feminist Revolution* (New York: Bantam, 1971) and Simone de Beauvoir, *The Second Sex*. New York: Knopf, 1953..

¹²¹ Reyes Lazaro, "Feminism and Motherhood: O'Brien vs Beauvoir," in *Hypatia* 1(2): 98.

¹²² Oyeronke Oyewumi, 2000. "Family Bonds / Conceptual Binds: African Notes on Feminist Epistemologies. *Signs*" in *Journal of Women in Culture and Society* 25(4):1096.

¹²³ Claire G. Nye, *The Mothers' Union: A Case Study of African Branches in the Anglican Diocese of Cape Town*. Unpublished Dissertation Unieversity of Cape Town, 1987, p. 16-19.

¹²⁴ Nye, *The Mothers' Union: A Case Study of African Branches in the Anglican Diocese of Cape Town*, 33-38.

despite the substantial economic and social responsibilities of women in society. Both in private and public life men have a clear advantage over women in access to and control over resources while cultural practices also bestow men with more power than women in different aspects.

A woman in Uganda is discriminated against first of all because she is female and is perceived to be of a weaker sex. A man will have access to many areas in life simply because he is a man. A woman is further discriminated against if she belongs to a particular class that is ranked lower in society. She is again discriminated against if she comes from an ethnic background that is less in social standing. All of these attitudes are perpetuated by culture, tradition and religion, among other things. Can Mothers' Union in Uganda help women to realized their potential through a process that expands the meaning of a good mother and wife?

Mothers' Union and the Ethics of Gender Identity outside the Home

In general the Ugandan woman has been disadvantaged due to the following variances:

Education

As regards literacy rate, women in Uganda have a rate far below the national average while the men are above. In their work, *The Women's Movement in Uganda: History, Challenges, and Prospects*, Aili Mari Tripp and Joy C. Kwesiga, clearly bring out the educational levels of women in Uganda. Although in this book these authors are primarily concerned with the contributions of women's organizations to the women's movement in Uganda, they in particular inform the world that the girl-child and women generally still lag behind boys and men in Uganda when it comes to education.¹²⁵

There are more illiterate women than men in Uganda. The statistics of 1995 government report, indicate that 57% of rural women were illiterate compared to 29% of the men and 24% in the urban area compared to 14% for men. The 2001 Demographic and Health Survey (DHS) reveals that in its sample of adult respondents 40% of the women were illiterate compared to 16% of men.¹²⁶

The Universal Primary Education program has greatly increased enrollment of

¹²⁵ This kind of disparity between the education of boys and girls, women and men seems to be seen all over Africa.

¹²⁶ Aili Mari Tripp and Joy C. Kwesiga (eds.), *The Women's Movement in Uganda: History, Challenges, and Prospects*, (Kampala: Fountain Publishers, 2002), 40.

both boys and girls aged between 6-12 years even among the very poor, as indicated in the table below from 3.1 million to 5.1 million by 1998.¹²⁷

Table Showing Primary Net Attendance Ratio

Asset Index	Boys	Girls	Total	Number of children
Lowest quintile	82.4	79.4	80.9	1,305
Second quintile	89.0	87.0	88.0	1,341
Middle quintile	87.3	86.9	87.1	1,442
Fourth quintile	88.8	89.5	89.1	1,537
Highest quintile	88.8	90.9	89.9	1,341

Source: *Uganda DHS Ed Data Survey 2001* p. 38

The table above indicates that 87% of primary school age (6-12 years) attended school (87.3% boys and 86.9% girls) in 2001. From the 2002 Census, the adult literacy rate at that time stood at 64% with 54% for females and 75% for males. It was also noted that 13% of the total population had attained no education, with 67% of these being females. The majority, 95% were from rural areas.¹²⁸

Today, unlike in the past, women in Uganda are freely entering the academy as students either for the first time or upgrading. Women in Uganda were allowed to access university education at Makerere University in 1945.¹²⁹ Today, current student enrolment at Makerere University is over 30,000 with women comprising only 42%. The statistics seem to indicate that Uganda is doing well in terms of women's education. This increase is attributed in part to a strategic intervention to increase women's participation. In 1990, the University Senate instituted an affirmative action program to increase female student numbers. This is popularly known as the 1.5 Points Scheme. This provides for an additional 1.5 points bonus to female student applicants. This has progressively raised the percentage of female students from an average of 20% to about 35 % in 1998 to 42% currently.¹³⁰

The gender gap has been steadily narrowing in Uganda but there is still more to be done.¹³¹ The Government of Uganda together with different women's organizations is working hard to increase women's levels of education. School

¹²⁷ Ministry of Education and Sports, 2000.

¹²⁸ 2002 Population Census.

¹²⁹ In 1945, Makerere was the only university in the whole of East Africa.

¹³⁰ Makerere University is the oldest university in the whole of East Africa. Today it sets pace for what happens in other government funded universities in Uganda.

¹³¹ Tripp and Kwesiga (eds.), *The Women's Movement in Uganda: History, Challenges, and Prospects*, 40.

curricula continue to be revised to suit women. Tripp and Kwesiga give several suggestions that are put in place by the Government of Uganda. For instance they describe a number of programs that have already been put in place to advance women's education, such as 'The Education Gender Policy', scholarships to retain women and girls in school and much more. They however, point out the problem with all such policies being the general lack of commitment or political will or conviction by men in power. They cite the example of the campaign to return teenage mothers to school as not strongly supported by men within the Ministry of Education and Sports leadership. Tripp and Kwesiga further suggest that the civil society needs to be sensitized on the importance of the girl-child education.

The general view in Uganda that a woman's major call in life is to be a wife and mother as one of the objectives of the Mothers' Union needs to be drastically changed. Negative attitudes that position women low in society that stem from culture, religion and society at large need to change. My argument is that when it comes to higher education, women are few within tertiary education. There are also gender based disparities in the different courses and professions in tertiary institutions in Uganda. For instance, women are under-represented in mathematics, science, and technology related programs and courses.¹³²

Economic Status

Gender empowerment is not just a question of justice that women and men should have equal opportunities in all aspects of life; rather it is a question of good economics that is essential for development. In Uganda, women and men both play substantial though different roles in the country's economies. It is an economic fact that development activities function much more effectively if both men and women are empowered. As I have already mentioned, although the Government in Uganda is taking important steps towards redressing gender inequality by integrating gender in its reform policies and programs, stark gender inequalities have persisted.

The major concern of the Government of Uganda today is the issue of poverty reduction among the citizenry. Gender inequality and poverty are the result of distinct though interlocking, social relations and processes. Women's experience of poverty is mediated by social relations of gender. Although Uganda has embraced gender mainstreaming, it is evident that gender inequalities are still persistent. In most cases a woman's level of education determines her economic

¹³² Tripp and Kwesiga (eds.), The Women's Movement in Uganda: History, Challenges, and Prospects, 40.

status in Uganda. For instance, a graduate will most likely have a better paying job than a school dropout or illiterate woman. On the whole, women whether educated or un-educated are heavily involved in their national economy. Women in Uganda have become capable earners and managers of money. Ugandan women in particular are the majority in informal employment in Uganda's micro-and small-enterprise economy. They are also found among small to large-scale entrepreneurs.¹³³

The women's movement through different women's organizations such as FOWODE (Forum for Women in Democracy) has provided credit, training and other concrete assistance available to women farmers and entrepreneurs. It has also labored to challenge unfavorable policies within the economic sector.¹³⁴ Although the women's movement has put in place a lot of programs to lift women's economic status, there is a long way to go in order to achieve economic justice. There are many theoretical and practical issues that need to be addressed to reach equality. Given the fact that Ugandan women's political agenda is in place, they will have to work more on their economic empowerment.

Access to Health Care and Political Involvement

Uganda is one of the least urbanized countries in Africa, where over 80% of the population of about 30 million people live in rural areas. Uganda's economy depends mainly on agriculture and women contribute 60 to 80% of the labor. Women's health, therefore, has vital social and economic implications for national development. However, among Ugandan women of reproductive age, maternal health issues are a major problem.

The issue of HIV/AIDS and women's health can be viewed in the context of the unraveling epidemic, the screening of women for HIV and the provision of ongoing surveillance, and hope for the future, even though the battle against HIV has not been won. Ugandan society is patriarchal, and men control many aspects of women's lives including sexual matters and use of money in the household. The population growth in Uganda is among the highest in the world: 3.4% per year, and today the country has a population of about 30 million. One person in five (22.4%) is a woman of reproductive age.

My view is that the educational level and economic status of a woman in Uganda

¹³³ Tripp and Kwesiga (eds.), The Women's Movement in Uganda: History, Challenges, and Prospects, 78-79

¹³⁴ Tripp and Kwesiga (eds.), The Women's Movement in Uganda: History, Challenges, and Prospects, 86-87

play into their health and access to health education. The more sensitization one gets on safe living the less likely one is faced with health problems. Women can comfortably access healthcare only if they are economically empowered. At the moment women do not have access to appropriate health care because they are poor. I agree with Tripp and Kwesiga who say “the health of women in Uganda has for sometime been one of the worst in the world.”¹³⁵

In the light of the above assertion what is needed to empower women in Uganda is the provision of a variety of healthcare services to women ranging from reproductive health such as family planning, STD treatment, cancer, and pre natal care, post natal care, HIV/AIDS prevention, advocacy, awareness to programs for orphaned children. The other services that could be provided include safe motherhood. There is also need to develop good cooperation between women’s organizations and the Ministry of Gender, Labor and Social Development.

The woman’s level of education, economic status and health situation play a key role in the way she participates in politics in Uganda. For many educated women in Uganda, it seems evident that formal education should be strongly associated with political participation for women and for men. Education has direct and indirect effects upon political participation by both men and women. Its direct effects include the acquisition of the knowledge and communication skills that are useful tools for public and parliamentary debates. There is also direct training in political analysis through political courses both at college and university levels. Its indirect effects include for instance participation in school, college and university governments and community mobilization. These avenues have provided men and women in Uganda an early preparation for engagement in politics. Education enhances other factors supporting political engagement, such as access to high-income jobs that provide the resources and contacts for political activity. This is not the case with women in Uganda. Even when they ascend into the leadership positions, women in Uganda are not easily accepted simply because they are women.

Uganda, with female adult literacy level of just 41% has a parliament in which 25% to 30% members of parliament are women.¹³⁶ This contrast suggests that the connection between education and engagement in formal representative politics is not directly observable in Uganda. Although the Government of Uganda has

¹³⁵ Tripp and Kwesiga (eds.), The Women’s Movement in Uganda: History, Challenges, and Prospects, 58

¹³⁶ Anne Marie Goetz, “Women’s Education and Political Participation,” in United Nations Educational, Scientific and Cultural Organization, (2003): 2.

policies in books that try to make it possible for women to actively participate in both micro and macro politics, there is need for exploring the nature of the relationship between women’s education and political participation. My view is that women in Uganda need to move from political representation to political participation. The idea of moving away from political representation to political participation brings me to look at culture as one of the factors that hinder women empowerment in Uganda.

Ugandan Culture and Ethnicity as a Source of Women Discrimination

Amba Mercy Oduyoye asserts that culture shapes and influences the experiences of African women. Culture can provide women with the communal identity and sense of belonging, while at the same time it can be manipulated and used as a tool of domination. Oduyoye says “African women’s theology is developing in the context of global challenges and situations in Africa’s religio-culture that call for transformation.”¹³⁷

Musimbi Kanyoro, a Kenyan theologian suggests that African women need a cultural hermeneutics as an important tool in analyzing their culture, religion, and the Christian heritage. There is need to note that African women’s cultural traditions are multilayered, and as such, their cultural hermeneutics has to be multidimensional as well, analyzing different aspects of culture at the same time. There is need to critique the colonial and white myths about African women. Rituals and ceremonies that define a woman’s life journey must be analyzed as well as the social institutions that support those rituals. Cultural ideologies regarding gender roles and power in society need to be looked into further. There is need to recover sources and data that provide information about women’s diverse experiences and the gender struggles defined by history, culture, race, and class structure.¹³⁸

Mohanty and others further discuss the subject of colonial culture. They say that “...colonialism marginalized women in Africa and chronicles how generally the independence process barely altered inherited colonial institutions which both excluded women and perpetuated externally dependent political economies and philosophies.”¹³⁹

¹³⁷ Mercy Amba Oduyoye, Introducing African Women’s Theology (Sheffield, UK: Sheffield Academic Press, 2001), 38.

¹³⁸ Musimbi R. A. Kanyoro, “Cultural Hermeneutics: An African Contribution,” in Other Ways of Reading: African Women and the Bible, in Society of Biblical Literature (2001): 101-13.

¹³⁹ Mohanty, Russo and Torres (eds.), Third World Women and the Politics 320.

Mohanty and others further say that rather than seeing men as the universal oppressor, women will also be seen as partners in oppression and as having the potential of becoming primary oppressors themselves. Above all, by studying the Black women we can avoid isolating sexism from the larger political and economic forces operating in many societies to produce internal colonialism and economic dependency, all of which affect both men and women in Africa, the Caribbean, South America and impoverished sections of the United States.¹⁴⁰

It is therefore important to note that obstacles to gender disparity in the case of Uganda are embroidered in “cultural norms and practices, socialization processes and into the framework of patriarchy, which is fundamental to social structures.”¹⁴¹ It is worth noting that education policy-makers and implementers, teachers, pupils, parents and communities at large are products of these arrangements, which influence their perception of a woman. Therefore, awareness of such attitudes by the public is crucial when dealing with women empowerment.¹⁴² Ugandan culture/ethnicity entails the totality of people’s norms, ethos, values, beliefs, codes of socially acceptable conducts among others. It therefore structures and determines the way social institutions in Uganda shape life as well as cultivate and impose behavior that are communally transmitted from one generation to another. Because empowerment of women involves changing such cultural attitudes and institutions, cultural approach is one of the determinants of the success or failure of women empowerment in Uganda.

Although Uganda has embraced gender mainstreaming, it is evident that gender inequalities are still persistent. Uganda ratified the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) in 1995, without reservations. The Constitution of 1995 enshrines gender equality in many of its provisions. The Constitution also prescribes temporary affirmative action in favor of women, among other disadvantaged groups for purposes of redressing imbalances created by history, tradition and other factors.

Uganda is in the process of passing what is called the Domestic Bill that highlights many of the issues of power and control over assets that have cultural roots. For instance, the payment of bride price/wealth brings a control imperative

¹⁴⁰ Mohanty, Russo and Torres (eds.), Third World Women and the Politics, 320.

¹⁴¹ Tripp and Kwesiga (eds.), The Women’s Movement in Uganda: History, Challenges, and Prospects, 42

¹⁴² Tripp and Kwesiga (eds.), The Women’s Movement in Uganda: History, Challenges, and Prospects, 42

where women are also seen as one of the “properties” a man owns. This is one of the root causes of the gender inequalities within households. “Woman as one of the man’s properties” attitude has a bearing on all aspects of a woman’s life ranging from resource allocation and control; roles and responsibilities in society and therefore livelihood options and opportunities to acceptable levels of empowerment. Negative and harmful traditional practices such as male child preference indicate the cultural subordination of women.

Even domestic time allocation is a visible sign of cultural subordination in the sense that while it is true culturally that the majority of men are conceived as bread earners; there is overwhelming evidence in both rural and urban areas that women work considerably longer hours than men. But their domestic activities are not taken into account when considering the contribution of women to the economic development of the family or nation.¹⁴³

Clearly, the promotion and protection of gender equality in the Mothers’ Union agenda in Uganda is so broad a project that unless a much focused approach is undertaken that identifies the key gender challenges in society, the activities of the organization could continue being dissipated in work that has no real impact on society. It can continue being a busy institution, undertaking education workshops throughout the Anglican Dioceses of the Church of the Province of Uganda. The danger of all this is that there has been little strategic understanding of the impediments to gender empowerment and transformation in Uganda, and as a result the work of the Mothers’ Union has been of no real outcomes.

Mothers’ Union should reinterpret its objectives so as to promote gender equality by adopting a fairly simple understanding of it. In this way the most marginalized women in Uganda are able to claim their rights and entitlements as citizens of their country. The coordination of public information and education and undertaking research should be seen as part of an interwoven project of promoting and protecting gender equality by Mothers’ Union in Uganda. The focus of Mothers’ Union and the test of its progress in this direction of promoting gender equality should to be from the standpoint of the poor rural women. If Mothers’ Union changes the subordination of poor rural women and they are able to participate in decisions about their own lives and livelihoods, then Uganda will be moving towards gender empowerment and transformation.

Emphasis by the Mothers’ Union on the integration of women into decision making positions and into development plans, programs and projects and by promoting the needs and interests of poor rural women helps it to confront

¹⁴³ PEAP, 2000.

the cultural, social and political dominance of men in Ugandan society. As for now the focus on family by the Mothers' Union in Uganda does not mean that women's needs and interests are met. The focus on family does not necessarily lead to structural shifts in political, social or economic power and control, although some few women have clearly benefitted from such a focus. For quite long the Mothers' Union in Uganda has followed the path of least resistance in its focus on gender empowerment and transformation. It has never engaged in a proper analysis of gender power in Uganda. In not doing this, it misses an opportunity to develop a sound strategic vision for gender empowerment and gender transformation.

Conclusion

The question is: Do the aims and objectives of a church institution such as the Mothers' Union constitute an appropriate strategy and a potential national model for gender empowerment and transformation in the present day Uganda that is socially, politically and religiously predominantly patriarchal society? As already mentioned, one's education most often determines his or her economic status, access to health care and also political involvement. All of those factors need to be taken into account by the Mothers' Union when empowering women in Uganda. It is important to remember that in women empowerment process, both women and men are needed. This cannot be only the work of women. All genders must realize inequalities between the two sexes in order that all reach an amicable solution.

STORIES OF THE CLERGY WOMEN IN THE CHURCH OF UGANDA

Rev. Canon Dr. Olivia Nassaka Banja

Introduction

The stories of the clergy women in the Church of Uganda give us a view into the life and call of Ugandan women into church ministry. The stories are a testimony of God's faithfulness to Ugandan clergy women: the same God whose son Jesus Christ died on the cross for our sins and rose from the dead. This risen Lord Jesus Christ appeared to Mary Magdalene and to Mary the mother of James and Salome, and sent them out to be the first witnesses to announce His resurrection to the disciples (Matt 28: 1-10; Mk 16: 1-11). This God, the father of our Lord Jesus Christ, also called these Ugandan women to serve at different times and is encouraging them into ministry. The women we see in these stories are church leaders of faith built in the revival power of God, which was lit by the Holy Spirit and touched the women, and inspired them to follow Jesus Christ their Lord and Savior. The stories of clergy women in the Church of Uganda are accounts of faith and commitment to God even when the environment of service was still hostile, during times when most church leaders in Uganda were still deeply skeptical of women's ministry and leadership. These are testimonies of patience and the joy of serving God, who created both men and women in His image (Gen 1: 27). They are stories of God's triumph over the evil of injustices, discrimination and discouragement: stories of joy and fulfillment as women and men mentor each other in faith and ministry. In these narratives we see the current and future leadership of the Church of Uganda growing from strength to strength, as women continue responding to the call to serve God and to build His kingdom here on earth as it is in heaven.

Please note that each story is authored by the lady who narrates it.

Rev. Canon Florence Njagali: from the Verandah to the Frontline

By Rev. Canon Dr. Olivia Nassaka Banja

The first female student to join the Bishop Tucker Theological College (BTTC), which is presently Uganda Christian University (UCU) was Miss Florence Njagali, a catechist from Bunyoro-Kitara Diocese. This was in 1957, when Florence had a share in the painful, and yet hopeful, experience of the pioneers. She plunged into the raging waters with the hope of victory. Her experience

was like that of a woman in labor pains, but with the hope that she will rejoice when the baby cries out on breathing the air outside the womb. When Florence received the call to join the ministry, she was confronted with threats from the then-existing structures and her male counterparts. However, a soft and yet persistent voice kept encouraging her to take up the cross and follow Jesus, for indeed, hers was a burden of overwhelming sorrows and joys.

When Florence was admitted in BTTC, the whole nation got shocked at her move. What was this young woman aiming at? Whether it was madness or sanity, the people could not tell. Despite all, she stood her ground and joined the College. The first slap in her face was the realization that there was no space for her in the lecture rooms, just like Mary the mother of Jesus failed to get a room in Bethlehem. The staff members and the students were all perplexed; how could a woman sit in the same room with them and study theology? Did she have the capacity to absorb the content given by the lecturers? How could a woman conceive of sharing academically and spiritually with men? As for her, this was just the beginning. She was braced with power, wisdom, and the grace of God. With this she confronted the church tradition and social structures.

Florence had to die to the flesh, shame, and scorn. Though she was advised to quit, she took to the verandah. At the verandah outside the lecture room, she managed to catch a glimpse of the lecturer, the male students, and to hear the voice of whoever was speaking. That was a better place for her; her polluting nature could not contaminate the pure and holy in the lecture room. In such a humble and demeaning situation, Florence managed to complete her course, and she returned to her diocese to serve. Thanks to God who touched some members of Bishop Tucker College then, and they gave her support, which kept her going. Infiltrating such an andocentric structure then was not easy. It was like eating the most bitter root to cure a resistant disease. More lay ahead of Florence, but the grace that saw her through was still abundant: She was later installed as a canon amidst some indifference and unhappiness.

Florence's courage and ability to withstand all threats and accusing eyes was a stepping stone provided by God for women's ministry in the Church. More women received the call, and they came forward for theological training. From the verandah, women were not only allowed to enter the lecture rooms, but were also provided with a hall of residence: Josephine Tucker House (JTH), which was built in 1963 to accommodate female students at the Theological College. In 1967, three women were commissioned, and today we have women deacons, priests, and canons. The revolutionary power of God is at work, and no human being can stand in his way.

Today women are part and parcel of UCU. They are now participating in studies and all activities that take place on this peaceful hill of Mukono. From the verandah, we are now on the frontline. There we stand, rooted in Christ's liberty which sets free and empowers humanity to participate fully in God's saving mission of this world (Luke 4:18-19). It is now our task as women to take up the challenge and move forward. There are so many opportunities for us in the University, in Uganda, and in the world. When God opens a door for his loved ones, no human being can close it. We need to constructively participate in the present day liberating programs. We ought to work hard in whatever we are doing on the campus and out in the world, while we well know that some people are still watching us with malicious eyes. Such have not yet realized that God has already overturned the traditional, oppressive stools and tables in the temple (Mark 11:15-19) and has put his house in order. Men and women are all children of God; it is therefore our duty to challenge and throw away all the oppressive implements. Effectiveness, excellence and justice for all humanity should be our goals.

On the frontline, women are now called to articulate their needs and concerns, and constructively engage in a holistic redeeming mission. We need to examine, re-interpret, and analyze the social, cultural, economic, and political issues prevailing in our society. Our minds must focus on eliminating all the life-threatening forces. We should engage in cultivating life liberating and affirming attitudes among all classes of women, men, youth, and children. This can be smoothly done when we are in solidarity with all women and men whose vision and mission is to save all humankind and the whole created order.

Rev. Canon Prudence Kaddu

Family Background

My name is Rev. Canon Prudence Joy N. Kaddu, daughter of the late Mr. Adoram and the late Mrs. Evelyn Nadiape of Bugabula, Budiope, Kamuli District, Busoga. My parents wedded on 30/11/1935 in St. Paul's Church, Bukwenge, Kamuli. My father worked in the Church as lay reader from 1937 to 1964. Out of 13 children, I am the sixth. My father went to stay with the Lord on the 10/10/1967, while my mother followed him on the 5/10/1998. I am married to Mr. Samuel A. Kaddu, and we are blessed with five children, three sons, and two daughters.

Education

I went to Kamuli Girls' Boarding School for primary education, and then

Bukonte S.S.S., both in Busoga. I also attended the Bethany Home Craft Training Centre in Soroti, Bishop Tucker Theological College (BTTC) in Mukono, Nsamizi Training Centre in Entebbe, and Josephine Butter College of Liverpool University, UK.

Call to Ministry

As a little child, I had two different calls: medical service and serving in the Church. As a child, I thought, “If only I could be trained as a midwife and be able to assist mothers to give birth!” This was my desire whenever I saw expectant mothers and babies, and even when I went to hospitals when sick. I was encouraged to work harder by my parents.

I used to accompany my father to the funeral services, and the way he comforted the mourners and conducted the services gave me more courage. However, whenever I shared my interest with him, he discouraged me by saying that the call and work was only for the men, not the women. Still that could not frustrate my desire. On 2/6/1957, I got saved while at Kamuli Girls’ School. That increased my call to be trained for Church work – as I continued to share such with the brethren, though I was still very young. The Rev. Amoni Mpagi, who was our parish priest, mentored most of us greatly as new converts.

While I was at Bethany, a visitor from Bishop Tucker Theological College (BTTC), Mukono came to my school and introduced the training of women for the Church. I said yes. Mrs. Dorothy Clerk, our headmistress, recommended me for the examinations and the interviews, which I later passed. A few days later, I sat for examinations from Ngora Hospital and passed them as well. When I returned home for holidays, I shared the news with my dad and he did not welcome this idea, he said, “If it is so hard for the men to find service in the Church, what about you, a woman?”

My father sent me to the College to find out what sort of training for the women there was. At the College, I met Rev. John Hunter, the principal, who welcomed me warmly. In early December 1963, I received a letter from my Bishop and the Archbishop of Uganda, Rwanda, Burundi, and Boga Zaire, the Most Rev. Leslie Brown, asking me to meet all the Archdeacons in Busoga. He wanted to introduce me to them, so that they might know the girl who was going to study from this area. This made my father worried.

After seeking counsel from different people and shedding tears from time to time, one morning I packed my belongings ready to go wherever the Lord would send me. Within the family, there was no agreement on where I should go for training. Since Butalejja was nearer Ngora Hospital compared to Mukono, I felt I should go for midwifery training in Ngora Hospital. I went with my uncle’s assistance. Though I was very upset in so many ways, the Lord’s presence was

with me. So I went. When we reached Kumi, we got off the bus for lunch. I sat under the mango tree on my suitcase in tears. The conductor announced that it was time to go, but I could not. So they left, wondering what the matter was since I had paid the full fare. I was so confused.

A few minutes after the Soroti bus had left the hospital van of Ngora parked next to the mango tree where I was. The tutor who had interviewed me was very excited, and came to me, saying “Hullo Prudence, nice to see you. We heard you might go to Mukono, but we are still waiting for you.” I was already confused, so they prayed for me and they left. I prayed saying, “Lord, if I have ever disobeyed you since I accepted you, please forgive me, and guide me. Wherever you want me to go I will, and whatever happens to me I will refer to you and what happened to me under the mango tree in Kumi.” I went to Mukono, where I was received warmly.

Training for Ministry

The principal and the warden took me to Namirembe to meet the Most Rev. Leslie Brown, Bishop of Namirembe and the Archbishop of Uganda, Rwanda, Burundi, and Boga Zaire, who had introduced me to the Archdeacons in Busoga in December 1963 as the person who was about to join BTTC for the training. After he had learned of what I had experienced since we last met, he gave me his personal testimony of his call to the ministry. He assured me by saying, “Indeed Prudence, God has called you! If anything befalls you – any challenges faced, you will have nobody to blame, but always take it to the Lord who has been, and is, and will still be your anchor.” His Grace as my Bishop blessed me, and wished me God’s blessing during my time as a student and after.

After spending two weeks at the College, I informed my parents where I was. My father, who received this letter, felt he would never believe I was normal till he had met me. When my mother received the news, she comforted him by reminding him of God’s calling – according to his will, but it was not easy for him to accept; he was worried about how I would manage life as a church worker.

Commissioning and Ordination

After completing my studies at BTTC, the three women students: Margaret Kizanye, Perpetua Gihanga, and I could not be posted, nor could we be ordained. We were women, and the mother church had not given blessings to women’s ordination. For the whole of 1967, we were taken to Kenya and Tanzania for a course, which was of great help to the three of us. Our experience in Mombasa was great.

The three of us were presented to the new Archbishop of Uganda, Rwanda, Burundi, and Boga Zaire, the late Most Rev. Erica Sabiti at St. Paul's Cathedral, Namirembe at the main service to be commissioned for the Lord's work in the Church of Uganda. A good number of the Bishops and many clergy, relatives, and friends attended the occasion. It was in all the newspapers in order to let the public learn what a large step the Church of Uganda, Rwanda, Burundi, and Boga Zaire had taken.

I was posted at Ntinda and Bukoto Churches where a senior clergy married with children had been serving. The Christians wondered what sort of services I would give them – a single girl! So young and not ordained! Where there is a call, there is power; this remained my purpose and my motto. We could not baptize, nor could we give Holy Communion. But the Lord opened the ways for me; the late Archbishop Janan Luwum, who was the Provincial Secretary, was always ready to assist me with the above.

In August 1970 I was chosen to go to the U.K. for further studies. When I returned, there was such joy in the village, as I was the first girl in our village and in my clan to go overseas! When I returned from the UK, there was the question of which diocese I should belong to. Should it be Busoga, where I was born, or Kampala, where I was employed when I went to the UK, or Namirembe, the mother Church? Ultimately, it was decided that I should fully belong to Kampala Diocese, but would always assist the others when needed.

I was still single till 2nd June 1973 at 2.00pm, when I was got married to Mr. Samuel Kaddu at St. Paul's Cathedral, Namirembe by Bishop Dustan Nsubuga of Namirembe Diocese. I was the third to get married; following my sisters the Rev. Canon Grace N. Ndyabahika and the Rev. Canon Lovey Kisembo.

In 1976, Margaret and I, using the Provincial Secretary's Office, met Archbishop, Janan Luwum, and shared the challenges of the ordination of women. He requested us to prepare a paper, which we presented to the House of Bishops in October 1976 at Lweza Conference Centre. The same issue was a topic at the Lambeth Conference where it was left to the individual provinces. The House of Bishops valued this paper, studied it, and in the end, they all blessed the ordination of women and deacons. The three of us had been commissioned Church workers for the last 10 years! Patience pays.

In 1977 during the 2nd January service, I was ordained by His Grace, Archbishop Janan Luwum. Other dioceses ordained most of the suitable ladies, and that was a big step for the Church of Uganda. I was the first woman to be ordained

in Kampala Diocese. However, we remained with the task of the ordination to priesthood, which was even much harder than before. However, we were grateful to the House of Bishops that played that part. The Lord used them. So much was written in the newspapers as we were interviewed – why has it taken this long before this step was taken? The answer was “because we are women.”

Ministry at Bishop Tucker Theological College and Other Areas

In 1978, I joined Bishop Tucker Theological College as a senior staff member, teaching pastoral psychology, and I was in charge of the Josephine Tucker House students, plus the Ordinands' Village as warden. When Bishop S. Wani became the bishop of Kampala Diocese, he thought that two of us (Lovey Kisembo and I), who had been in the service for so long, should have been priested. So he let down our clerical robes, while waiting for the real priesting. This took place in December 1978 during the ordination service at All Saints' Cathedral. Rev. Can. Lovey Kisembo and I were grateful. We got the right of wearing the black clerical robe and the people congratulated us at the end of the ordination service!

Later on I was priested on 16th December 1990 at All Saints' Cathedral by the late Archbishop Yona Okoth, who was the Bishop of Kampala Diocese at that time. I was priested together with the Rev. Can. Monica Sebidega, Can. Lovey Kisembo, Can. Hellen Oneka, Rev. Anna Kalibwijje, and Rev. Juliet Nyanja. This was a historic occasion that brought many people to witness. The six of us were the first women to be priested in Kampala Diocese. By that time, I had spent fourteen years serving as a deacon, and had served in parishes and offices like Mother's Union and Christian women workers in Kampala Diocese. I taught at Bishop Tucker Theological College, now Uganda Christian University, for thirteen years.

Lessons from My Call

1. Trust and obey the one who called us, for He is ever faithful. He steps in at the right time when we almost want to give up.
2. Be yourself at any cost, in the end there is victory.
3. Self-respect and faithfulness. When we do not respect ourselves, there will be no respect for all women clergy.
4. There is need for patience, as it pays at any cost.

In December 2000, nine years after I had been priested, I was made a canon by the Retired Bishop Mpalanyi Nkoyoyo. I continued serving in many parishes and I am now retired but will still serving my Lord and Savior Jesus Christ until He calls me home.

Rev. Canon Margaret Byekwatso

Family Background

I am the fifth, and last born, in my family. I was born in 1948, to Yereimiya and Keziya. Father was a medical worker during the missionary period. My parents were active Christians, but not born again. Both parents were Banyarwanda from Bufumbira, but moved to Kigezi, Kabale District, where I was born and raised. My parents left a legacy for being good medics and some of their children followed in their footsteps, so I praise God for their service and nurturing me.

Education

1956-1961	Primary education
1962-1964	Secondary education
1964-1967	Bishop Tucker Theological College
1968-69	Assistant Community Course Nsamizi Training Centre
12 December 1977	Ordained deacon
13 December 1983	Ordained to priesthood (by Bishop Festo Kivengere)
13 December 1997	Installed as canon
1970-71	Assistant Vicar – All Saints’ Church, Kabale
1971-73	West Hill College of Education
1974-77	Lecturer Bishop Tucker Theological College, Mukono
1978-84	Bishop Barham Divinity College and Vice Principal
1985-90	Chaplain Mary Hill High School, Warden Ankole Diocesan Community Centre
1991-2008	Chaplain in various secondary schools
2009 up to date	Retired

Call to Ministry

My calling goes back as early as my childhood. I loved Jesus Christ as my Savior at a very tender age and because of this, I found myself involved in church activities. I believe this must have been my calling to join the church ministry, and it really shaped me into the life that God intended for me. Before joining Bishop Tucker Theological College, my intentions were to study, get a good job, get a lot of money, and become a responsible citizen like others.

At the end of my secondary education, Mrs. Thelma Horsey, (now Mrs. T Scott) from the Episcopal Church of Canada had arrived in Uganda to explain to the Archbishop of Uganda the vision she had for women to join the ministry. It was at this time that she started recruiting girls. Without hesitation, I immediately thought it was a wonderful opportunity to join. I then responded to God’s

call and went to Bishop Tucker Theological College for an ordained ministry. Meeting the other young women, Prudence Nadiope (now Rev. Canon Kaddu) and Perpetua Gihanga (now Rev.) in a theological college was a wonderful experience as well as a testing period.

Pioneering and paving the way for other women was not an easy task, but praise God through prayer and patience, the mighty hand of God helped us and saw us through. Later, we were joined by Rev. Canon Lovey Kisembo, Rev. Canon Grace Ndyabahika, and many others followed. We thank God for our diocesan bishops and for their moral and spiritual support, which enabled these good servants. I am married to Rev. Canon Mordecai Byekwatso. I am blessed with five beautiful children, whom we love so much (Elizabeth Kiconco, Ruth Mukama, Mark Itanzi, Simeon Muhangi, and Paul Kwetakwe) and two grandchildren (Ryan and Leah). I am grateful to God for all of them.

Opportunities and Challenges

St. Luke 12:56 “Why do you interpret the present time...”

The present time is always in the hands of our Lord. He is at work in all the events of everyday life, whatever may be happening. He is always calling us to see what he is doing and to open our eyes to see the surprising and the expected. To see his hand at work is “to interpret the present time.” He is continually seeking new ways of working through his people to meet the needs and demands of new situations in this world. His call is to see the new things which he is doing and new ways he wants us to walk in. To see these things and to do them is to “interpret the present.”

New ideas are moving powerfully among the young people and old alike. Many ideologies are competing for the heart and minds and wills of our Christians. We are being challenged in the Church to a bold venture of faith with many developments taking place all around us, changing the character of our lives every day. He is challenging the character of our lives every day. He is challenging us to examine our lives as ordained women to see if we are properly equipped to be servants in the modern world, to see what we ought to be doing today and the years ahead to make an effective witness to the gospel in this age, hoping that in time the whole church may be part in a searching examination of our work, mission and shaping our course for the future. “Where there is no vision the people perish” Proverbs 29:18. In this spirit let us attempt great things in his name because we expect great things from Him. We his body, the Church, need:

1. To listen together to the Spirit and search out under his guidance how

best we can minister effectively today and to the whole life of men, women, and children in the name of our Lord Jesus and Savior.

2. Purpose in our fellowship. Ultimately, it is to give life to the growing shared vision of our mission to the church today. As we look at the present situation in light of the full word, we need a common vision of needs, hopes and plans, a common burden of difficulties in which we help one another and common resources to meet these needs and difficulties

One final word, beneath all these one central fact that we must not forget is the continual need for spiritual renewal in our Lord, and the steadily deepening obedience to his will. All our work will be worthless without the power and fire of the Holy Spirit blessing, breaking, cleaning and renewing us day by day, so that we share more and more deeply in one sacrifice, which is the root and the source of all our life. In one spirit through prayer, our Lord will grant each one of us to see the costly sacrifice of obedience to which he called us all in his service. To Him who by the power at work within us is able to do more abundantly than all that we ask or think, be the glory and in Jesus Christ to all generations forever and ever, Amen.

Rev. Faith Amali Obillo

Family Background

I was born in a Christian home, in a small village known as Biira, Mulanda Sub County, West Budama County, Tororo District (former Bukedi District) and Bukedi Diocese. I grew up in a nuclear family; my parents wedded in the Church of Uganda, and I was baptized and confirmed.

Education

I started Primary One in 1964 at Kisoko Girls' Primary School and sat for P.L.E. in 1970. In 1971, I joined Christ the King S.S, Kalisizo, for my secondary education. I sat for O level examinations in 1974. In 1975, I worked as a licensed teacher in a primary school in Mukono District. In 1976, I joined Bishop Tucker Theological College, and I obtained a Provincial Certificate in Theology in 1978. The male students I qualified with were ordained in December 1978, and I was commissioned because the church leaders then did not know what to do with me.

In 1979, I was posted to Tororo Girls as a chaplain for Church of Uganda students. In 1980, I was called back to Mukono to pursue a Diploma in Theology. I got married in August 1982 and completed the course successfully

in November 1982; I was ordained in December the same year. In 1983, I was posted to Mulanda Primary Teacher's College as a Chaplain. In 1984, I applied to pursue degree in Theology (Bachelor of Divinity), but the diocesan authority informed me that there were no funds for me. I continued with the work of chaplaincy until 1989, when the church authority recommended me to join National Teachers College (NTC). I graduated in 1991 with Diploma in Secondary Education. I was posted to Mulanda Primary Teacher Training College (PTC) by the Ministry of Education and Sports (MoES). However, I continued with the work of the Chaplaincy.

In the year 2000, Mulanda PTC was phased out and transferred to Mukuju, where I am currently serving as a tutor and chaplain. In the same year (2000), I joined Uganda Christian University (UCU) for a Bachelor of Education (BED) on self-sponsor, which I successfully completed in 2003. In 2005, I joined the same university for a Masters in Administration and Planning (Education) (MED), and I successfully graduated on 29th August 2006. I am looking forward to a kind sponsor for a Ph.D. program, God willing.

Call to the Ministry

A cousin who was studying in Bishop Tucker Theological College told me about women's ministry in the Church of Uganda. From his talks I developed interest to join the College. I was the first female from my diocese to venture in the field of theology. I never thought of any other career other than being a church worker (priest). On the contrary, when the diocese lacked funds to further my studies in theology, I turned to education for a diploma. I was under government sponsorship for teacher training and had to sponsor myself for the two degrees.

However, my priority is Church Ministry; I serve as tutor and chaplain to Church of Uganda students in Mukuju PTC. The chaplaincy work is basically voluntary, because the Diocese does not give me an allowance. This is because I feel God called me to serve Him with or without payment. I am all the more encouraged by the words of the prophet Isaiah, when he says 'come and buy without money' (Isaiah 55:1) and Jeremiah, who says God has good plans for me respectively.

Work/Ministry Experience and History

I have worked majorly in schools and colleges. I briefly took care of a sub-parish in 1995. As already noted above, I was a chaplain in Tororo Girls S.S. in 1979 and in 1983. I was posted to Mulanda PTC, where I worked up to 2000, and I am now serving in Mukuju PTC. I have enjoyed working with young

people (youth) and teachers in the making.

Opportunities and Challenges

The only opportunity I have had is to serve the Lord who called me. I delight in serving Him.

It is difficult to access scholarships for clergy women. Almost throughout the ministry, I have been rendering voluntary services. The fear of the Lord is the beginning of knowledge..." (Proverbs 7:7) serving in the Lord's vineyard is an encouragement to me.

Rev. Florence Joy Mwami

Family Background

I was born in the family of Musenze Kasedhere in Namutumba District in June 1946. My father had five wives; my mother was the youngest. We were 22 children in that family. My father and his wives were not baptized, but they encouraged my elder brothers and sisters to get baptized. He tried to educate some of the sons, and one became a headmaster of a primary school. Most of my elder brothers and sisters got married in Church.

My father died in 1949, when five of us were still young. I was the second last born. My father had built a good house with my mother. So when my father died, the elder brothers chased my mother away from the house and she went to stay with her brother. I was taken to stay with one of the sisters. The Reverend of Namunhumya Parish was looking for children to be taken to his parish. He came across my elder sister and he took her to study; she was baptized and thereafter started school. My sister also came for me, and I joined her at Namunhumya Parish. I was also baptized, and I got the chance of going to school in 1956. In 1960, I visited one of my sisters in Kamuli. Her husband was a headmaster, and they decided I should stay with them. I was in primary five then, and they educated me from that class until Junior 2. I decided to join the Anglican Church crossing from the Roman Catholic Church. I thank God for that little knowledge that I got. In 1964, we went to study methods of teaching for six months. I came back with that knowledge and started teaching. I taught for two years, and then God gave me a husband. We were married in church in 22/10/1966 at St. James Church, Jinja. He was Mr. Aggrey Mwami. We stayed for seven years without getting children. I suffered a lot, going here and there looking for medicine to help me produce children, all in vain. So he started producing children elsewhere. He is now in Mukono town with his family.

When he left me, I strayed from God; I used to go with other men. Even though Satan used me like that, I remained in the Church, going for Sunday Services and reading verses from the Bible every day. Time came when I began tailoring. I used to make Kanzu by sewing machine and by hand. I was very good at reading the Bible. One evening when I was reading my Bible, I came across a verse in the Gospel of St. John 3:17: "For God did not send his son into the world to condemn the world, but to save the world through him." I thought of this verse for two years praying to God to save me. It was on 15/01/1982 when I received Jesus Christ as my Saviour.

Education and Call to Ministry

I did primary leaving examination in 1961; after that I joined Iganga Girls Secondary School. I stopped in Junior II in 1989. I trained as a lay reader and obtained a letter II certificate.

It was 1983 when Jesus called me for his work. At first I did not know that the Lord was calling me for his work; one day a church teacher told me to go and serve in a Church on Sunday because the church teacher had run away. I went and led the service, and even if it was the first time to serve in the Church, God used me in preaching. The Christians were very happy with me, and asked me to remain in that Church to serve as a church teacher. The Church was called Butamira Church of Uganda in Jinja Archdeaconry. The Holy Spirit gave me encouragement, and I started loving to serve the Lord with my heart till now. So many people got saved and wedded in Church. From there I understood that really the Lord Jesus had called me.

Work and Ministry Experience

I started working as a Church teacher in this ministry. I enjoyed telling the Word of God in the first Church I served in. I liked the Christians whenever I would go, and would visit them in their homes. They would give me a lot of things like beans, ground nuts, matooke, and money. This was Butamira Church of Uganda. The second church I worked in was Bukonko, in Iganga Archdeaconry. This was a small church, just a year old. It was not well-built. We used to work on this Church together with Christians. I took a lot of time to work on this Church until it looked well. So many couples wedded in this church. Time came, when the people turned their minds from me, blaming me that I never supported them in constructing the new Church, so the Vicar transferred me to another Church. And I worked well there. I had no problems.

When I finished training in 1989, the Archdeacon posted me to Iganga Town Church as a lay reader. At the beginning, they never liked me because I was a woman. They knew I was not going to do good work as men do. There were

two services in this Church, the English service, and Luganda. They thought that I would not be able to lead the English service, but the Holy Spirit used me and I did everything well. By that time there was no Church in that town, so immediately we started building one. God helped me, and within two years the Church had reached the ring beam. Christians were happy with me because of the construction work.

During the crisis in Busoga Diocese the leaders of the Church suffered. The Anti Bishop Bamwoze faction disorganized everything in the Church. Even though I worked so hard, some of the Christians chased me away. So I stayed at home for two years without a Church. In 1996 I was again transferred to a small Church called Buwolomera. I did my work there so well. I worked there for six years without any disturbance. In 2002, I was ordained a deacon. Among the 51 deacons who were ordained, I was the only woman. I am a full priest now, appointed vicar at Nakalama Parish, Iganga Archdeaconry.

Opportunities and Challenges

God opened the door for women to stand before people and proclaim the word of God, and to serve God as men do. People now respect us as clergy women. In Busoga Diocese, clergy women do not have transport, and yet we do not have enough money in our parishes which we can use for transport. Some men overlook us. They do not want women to stand before men. Some people do not know that we can work as men do. When I was sent to Nakalama Parish some people were unhappy because they thought a woman priest could not do any work. I praise the Lord, He is with me and He is using me.

Rev. Canon Joy Abia Obetia

Family Background

I was born in a Christian family on 12th December 1959 in Nebbi District, Okoro County, Warr Parish, in Okemo, Church of Uganda. My parents, Timoteo and Yemima Urwothwun, were strong believers and catechists in the Church. My father was a teacher of the Bible, a prayer warrior, a counselor, and preacher. I thought being born in such a family was enough for me to be accepted by God, so I became very proud and despised those born in unbelieving homes.

I thank God for my mother, whom God used to open our eyes to know God in our early years. She taught that each of us will have to make personal decisions to follow Christ and to grow in Him. As the first daughter in the family, despite my love for my parents' lifestyle, I was very stubborn to my mother who needed

my help in the family chores. She challenged me that unless I confessed my sins to God and forsook them, I would not see God and end up in hell even as a child of the catechist. In our sitting room was a large picture illustrating the narrow and wide roads that respectively led to heaven and hell. This picture showed me where I was heading if I did not heed my mother's teaching. In 1971 when I was 12 years old, I committed my life to Jesus as my Savior and Lord. This created in me a desire to serve the Lord full time and I prayed to God to give me a Christian husband who would support me in the ordained ministry.

Early in 1982 when I was in Senior 4, I wrote a prayer to God to reveal to me my future husband before I completed secondary education. The Lord answered me straight away, for in April, the Lord brought Joel Obetia, my husband, all the way from Nairobi where he was training with Life Ministry. He came for a week of evangelism in our parish. This first encounter was enough because he shared with one of the elders about me that if God wills he would like to have me as his wife. They prayed about it, and he was advised to wait after the exams in order not to destabilize me. In December 1982, indeed Joel approached me and I shared with him my desire to do a certificate in theology and be ordained. He waited for me to finish, and after five years, in 1987 we got married. God has blessed us with five children, two boys and three girls, Mark Harvester, Naaman Victor, Gloria Melody, Miriam Litany, and Mercy Jubilee. I see the Lord's hand on my family. It was not easy to be the priest in the family when my husband was an evangelist. Not until he trained to be ordained did I settle in my pastoral calling and ministry.

Education

My late father married my mother when he was about to retire from ministry. Because he was old, he resolved to educate us through primary level so we could read and write. This meant no secondary education for their eight children. As I stated earlier, my desire after receiving Christ was to serve the Lord as an ordained person. I cried to the Lord for a chance to go to secondary school so I could join Bishop Tucker Theological College. In a special way, God granted my request, and after senior four I applied to join for a Certificate in Theology at St. Paul's Theological College Ringili, in Arua, which I completed in 1985. I was to start my Diploma in Theology in 1987, but dropped out because I was pregnant with our first child, though I was able to do the course from 1991-1993. And in 2002-2004 I did my Bachelor of Divinity degree. The girl who had no hope for a secondary level education now has a second class upper degree. Praise the Lord!

Call to Ministry

In 1971 when I received Jesus as my Lord and Saviour, I had a strong desire to serve God as an ordained person. There was a deaconess, who is now the Rev. Can. Penina Enyaru, the Canon in charge of Women Affairs and Ministry in Madi/West Nile Diocese, who made the ministry very attractive and appealing to me. She was focused, smart, and determined, a true pioneer for women. I remember I even applied to Mukono for training when I was in primary five and only twelve years old! Despite my determination to be ordained, there were many obstacles I had to overcome. From primary five till senior four, I had seven proposals for marriage which I declined. Some of these were arranged by concerned relatives who felt my father was getting too old, and should therefore get a taste of my dowry. Many friends tried to discourage me by pointing at the state of ordained ministers in the Church. Most of these ministers were old, poor, and had a very poor opinion of the youth joining the ministry, let alone girls!

Work and Ministry Experience

In 1985 after my ordination, I was retained at the College as chaplain and ordinands' wives trainer. After a year, I was posted to my home parish as chaplain to my old school, Warr Girls SS. In 1987, after marriage, I joined my husband, who was the Diocesan Mission Coordinator. I became the Curate in the Cathedral in charge of the English service. In 1989, we moved to Kampala, as my husband was promoted to be the National Trainer for Life Ministry

Uganda. This was the most difficult time for me, as I was only a housewife looking after our two sons. There was no opportunity to work in the Church for reasons of language and Life Ministry policy. We prayed about this, and in 1990 my husband agreed to join Bishop Tucker to train for ordination. It was like a dream because he had been very strongly opposed to the ordained ministry.

In 1993, we came home and I was made the Coordinator for Women Projects. After two years, the office was closed and I was sent to Emmanuel Cathedral as Curate from 1995-2001. This was the time when my ministry thrived and blossomed. I helped a number of young people who are now key leaders in the Church. The Lord gave me a vision for an effective mission, praise, and worship, which has engulfed all the services in the Cathedral. We had prayer meetings and overnights and missions to other churches. The fellowship grew and spilled over to other churches. This crop of leaders helped to sustain the Diocese during the difficult times we went through when a conflict erupted.

My husband went for further education in England. When he returned, God moved us to Mukono in 2002 when the conflicts started. This was to set us apart for the task of initiating the reconciliation of the Diocese. In Mukono, I was able to finish my Bachelor of Divinity as my husband lectured. I was an active organizer and chaplain of the International Women Fellowship. This gave me a wonderful experience of relating to many women.

In 2005, the Lord brought us back to the Diocese of Madi/West Nile as Bishop. I get shocked when people call me Mama Bishop. I am greatly humbled by how far God has brought me, from a hopeless little daughter of a church teacher to Mama Bishop and minister in the Lord's vineyard. It was not easy for us as a family to say yes to God when he made it clear he was sending us back to West Nile as Bishop. We had many reasons not to go, and there were better options and benefits if we did not go. But God in his wisdom wanted us to go, and he convinced us individually, including our children, to do so. Now I am Mama Bishop, and also the Prayer and Intercessory Ministry Coordinator. We have over 100 intercessors who meet weekly and twice a month for half-nights of prayer. I was also made a canon in March 2009. I am also directly involved with the pastor's wives. I want to empower them for ministry and to help support their families through prayer, fellowship, Bible study, conferences, and through income generation. We have started a small restaurant that will generate funds that they can use to develop themselves and ministries

Opportunities and Challenges

The greatest opportunity God has given me is that of serving him in this ministry. He called me as a little girl, trained me to a good level and gave me a ministry. For this I am eternally grateful. The Lord also helped my husband to submit to him and be ordained, thus giving us the opportunity to serve in the same ministry as a family. When he was a freelance preacher it was not easy for me. Now we have the opportunity to serve together. We are seeing God change lives and situations. As we serve, God's people also serve us. We enjoy their love and affection as we give to them the same.

The challenges we face in this ministry cannot be compared with the opportunities that we get. God has met our personal, family, and ministry needs, sometimes miraculously. We struggle a lot, but we know in Christ we are more than conquerors. No challenge is too big for God. At times as a mother I am too busy for the children, but they have come to understand us although we miss each other a lot.

Rev. Captain Hellen Susan Olwa

Family Background

I was born to Kuranimo George Ojok-Akol of Dagapio Village, Oyam District and Katorin Ayugi of Abalokweri village, Maruzi County, Apach District. Out of the 12 children, I am the second born. My late father was a medical worker, and that helped us to live and study in semi-urban places. My mother was a housewife who looked after the many of us, including relatives who used to stay with us in order to get quality education. My parents had run away from the Church because my father married my mother as a second wife. My mother tells me that when I was a baby, she visited my aunt in the village and this coincided with the time when there was infant baptism. My aunt, who was a church person, took me for infant baptism with my mother's consent, but without both parents witnessing. I started attending Sunday school by following the children of our neighbor, who were introduced to Church by their parents. At the age of 13 years I heard about confirmation class and I joined and was confirmed. Again, none of my parents were there, and I did not have the basic requirements, a Bible, prayer book, and catechism book, but some well-wishers raised money and bought them for me. In 1977, I accepted the Lord as my personal savior and introduced him at home. My life attracted my parents, and they started going to Church. My father accepted Jesus in 1988 on his death bed, while my mother accepted later in 1995 and she is still walking with the Lord.

Education

1970-1976 Primary leaving examination
1977-1980 Ordinary level certificate
1984-1986 Certificate in Theology and Lay Evangelism
1999-2000 Diploma in Theology
2002 – 2005 Bachelor of Social Work and Social Administration
2006 – 2010 Masters in Public Health and Leadership

Call to Ministry

My love for the ministry started in 1977, when after meeting with the Lord. I got involved in Scripture Union leadership at school, and began active participation in conferences and Bible study. I was elected choir leader both at school and in my local Church. Two key people must be recognized: His Grace Henry Luke Orombi for leading me to Christ and Margaret Ford for nurturing me through Sunday school and the overall Scripture Union programmes. I joined full time ministry in 1984 through the initiative of my late father. I was a

student at Nsambya Nursing and Midwifery School in Kampala, but back at my Diocese an advertisement for training lay evangelists was made. My father came to school and took me for the interview, and when I passed he advised me to quit midwifery and join ministerial training because it was better. I was commissioned a church army sister in 1986, ordained a deacon in 1995, and priested in 2000.

Work/Ministry Experience

I have had opportunities to work in urban parishes both in Kenya, as a curate, and in Uganda. Also by God's grace I got involved in the mission work in community health evangelism in a rural area in Bunyoro Kitara for two years. Lastly, what has taken a lot of my ministry years are women's ministries, both at the diocesan level and in parishes and schools, evangelizing and promoting the objectives of the Mother's Union. I was a member of different boards in my Diocese for schools, African Evangelistic Enterprise, finance, and staff. I am currently serving as a female custodian at Uganda Christian University.

Opportunities and Challenges

Thank God for the opportunity of marriage, children, education, and leading many people to the Lord some of them are now full time church workers.

Challenges

My home has been always crowded by sick people who come for treatment in the hospital, travelers who would like to connect to another town, and hosting retreats for pre-marital counseling.

Minimal Resources

While in training we were told that there is no money in the Church, so we give servant leadership. Indeed, my family has been lacking. Several times we have borrowed money for our children's school fees, we have taken essential commodities from shops on credit, we have lacked what to put on, and we have had difficulty in getting enough food to eat. What surprised me most is that when we in a state of need, it would please some of our congregation, but anyway the Lord would bless us. Then they would raise all sorts of accusations. For instance Church money has been stolen and that we are begging from congregation and so on.

Conflict with Co-Workers

Some fellow clergy would undermine my programmes in their parishes, and this could be manifested by not being in their station the day when I would go there. For that reason, there would be very little support from the male counterparts.

I also had conflict with some clergy over St. Mary's Celebrations collections, though the diocesan finance board had given one Sunday in March for the day.

Conclusion

All in all, the Lord has been faithful in all my struggles. When no one seems to accept and walk with me, he has always done it, and when I am down and broken, he has been my comforter. I still promise to serve him up to the end.
AMEN

Rev. Canon Dr. Olivia Nassaka Banja

Family background

My name is Olivia Nassaka Banja. I am a Ugandan clergy woman born in 1967 to the late James Lwanga Salongo and late Daisy Ndagire Nalongo. I grew up in an ecumenical family, as my father was a member of the Church of Uganda (Anglican) and my mother was a member of the Roman Catholic Church. However, they brought us up as Christians, though my father did not live to see us grow up as he was killed in 1980 during the war. The death of my dad was a big blow to our family, and it affected my faith in God. As a young girl in primary seven, I could not understand how God whom I trusted could let that happen to us. Nevertheless, God was in control. He empowered my mother to work so hard and to bring up her six children. Some of her relatives also helped where possible, but it was a struggle.

Professional Studies, Call to Ministry and Work History

Teacher Training and Commitment to the Lord Jesus

When I completed advanced level, I joined National Teachers' College Nkozi, and graduated with a Diploma in Education (1989). During my teacher training period, I interacted with many young people who knew Jesus Christ as their Lord and Saviour. It was after completing my diploma that I committed my life to the Lord. I had seen many young people struggling with life, and I asked God to help me to become a better person. After praying, the Lord revealed to me the message in Matthew 6:33 and that helped me to seek the kingdom of God first and his righteousness.

After training as a teacher, I applied to teach in a rural secondary school in Mityana Diocese. My desire at that stage was to teach and to be a good example of a God fearing person to the young people. I was also involved in many activities in Church, such as youth activities, and it was at that time that I heard God calling me to ministry. I believed that God could use me to teach and be a

vessel of change among the young people. I also wanted to help and encourage young girls in their studies, and to remind them that God loved them, even if some cultural aspects did not favour girl child development in the area of education.

Preparation for Ministry at Bishop Tucker Theological College (BTTC)

After teaching for two years, I joined Bishop Tucker Theological College, against many people who thought that there was no need for women to join ministry. Some people thought that joining ministry would put an end to my progress. There were also some questions. Who would be interested in marrying a clergy woman? What contribution was she going to make in such a male dominated ministry? At that time there were two other women in the Diocese whom many clergy men thought were just offering unwanted services. Amidst such discouragement, I joined Bishop Tucker as a self sponsored student. The Diocese could not pay for my fees because it was in a weak financial state. However, Bishop Wilson Mutebi (now retired) and his wife Mrs. Faith Mutebi were very supportive, and they encouraged me to go on. As I did not have funding from the Diocese, I decided to continue teaching at Mityana Secondary School during the holidays, so that I could raise funds for my fees. Thanks to the headmaster Mr. Robinson Nsumba Lyazi, Bishop, and Mrs. Mutebi, who stood by me during that time.

Ordination as Deacon and Priest

In spite of the discouragement and struggles, I completed my Bachelor of Divinity in 1993, and graduated with a first class degree. At that time, many people began changing their minds about my position in ministry. I was ordained deacon in December 1993, and served as curate at Saint Andrew's Cathedral, Mityana Diocese. In December 1994 I was ordained to priesthood, and I continued to serve as assistant vicar in Saint Andrew's Cathedral and teacher in the Mityana Secondary School. As I had graduated with a first class degree, my Bishop, Wilson Mutebi, Bishop Eliphazi Maari (then Principal of Bishop Tucker Theological College), and some other people believed I could go on and train so that I could teach in higher institutions of learning. However, all this could not work out easily, as funds during those days were mainly channeled into training men for ministry. In 1995, I applied to Makerere University for a Master of Arts degree in religious studies. While studying at Makerere I got in touch with the Church Mission Society (CMS), and I was granted a scholarship to pursue a Master of Arts Degree in Theology at St John's College, Nottingham. When CMS granted the scholarship, doors started opening for me.

Teaching at Bishop Tucker Theological College and Further Studies

As soon as I completed my masters degree at St John's College, Nottingham in 1997, I joined the staff at Bishop Tucker Theological College and I started teaching. Teaching in a male dominated institution was not easy, yet I felt that I had a call to teach and to be there for the young girls who were training for ministry. However, I was very much encouraged by some women whom I met while at Bishop Tucker and St John's College. Dr Christina Baxter, now Principal of St John's College, is one of them. Such women were firm and committed to the ministry, and their example helped me. Christina was also very articulate in doctrine, and I learnt a lot from her. The Late Rev. Canon Mabel Katawheire also encouraged me so much, by reminding me to stand firm in Christ, as He had not made any mistake in calling me to ministry. While teaching at Bishop Tucker Theological College, my dreams for further studies did not die. I felt that I should pursue more studies in African Christian theology so that I could reflect more on theological issues in Africa, and contribute to the development of African Christian thought as a woman. I had interest in researching on the concept of evil (traditionalist and Christian ideas). After teaching at Bishop Tucker for two years, I decided to go for further education. Then the College had grown into a university, and I realized that I had to do a PhD if I was to continue serving at the University. That dream was again fulfilled when CMS once again granted me a scholarship to do my PhD studies at the University of Edinburgh (1999 September - 2004 February). Because of my desire to contribute to an authentic/contextual theology in Africa and Uganda in particular, I researched on the *Kiganda* and Christian idea of *Ekibi* (evil) in contemporary Baganda society. The period of fieldwork was interesting and very revealing. I was even able to discuss issues with Christians and church leaders, which I believe contributed to God's service even before I completed my work. It was such a joy, and indeed a miracle, when I graduated with a PhD in July 2004.

Marriage and Family

God not only blessed me in terms of academics, but also brought along a wonderful God fearing man and friend Rev. Moses Banja. We got married in April 2001, and in November 2002 the Lord gave us a lovely baby boy, Joshua Mwebaza. In 2006, God gave a baby girl, Faith Margaret Biyinzika Nabbanja and later on Ann-Grace Abimanyi in May 2009. Moses has been supportive and continues to be a friend in ministry. My husband is currently serving in the Diocesan Education Office, Namirembe Diocese. The truth is that God has blessed me in a special way. God gave me a PhD and a baby in four years! To be the first Church of Uganda clergy woman to graduate with a PhD is a blessing

from God, channeled through the kind ministry of CMS, family support, and prayers from my friends and colleagues.

Opportunities and Challenges

In July 2008 I was appointed Dean of Bishop Tucker School of Divinity and Theology. I see this as very humbling, and indeed God's gracious affirmation of his trust in me as his maid servant. As a leader, servant, and senior lecturer at Uganda Christian University, I enjoy my work and contribute to the development of many people whom God has called into various sections of His vineyard. I teach African Christian Theology, Theology and Culture, Theology and Gender, Research Methods, and work with many postgraduate students. I have many opportunities and challenges, especially as the University is growing and now about half of the students are women pursuing different courses. The number of women in theology has increased, though it is still low compared to men. However, I always thank God when I see girls whom I taught at secondary school level joining ministry. I also do a lot of advocacy for recruitment of women into theological education and training. I make efforts to solicit support and funding for female theological students in dioceses, local communities, and all possible well-wishers. This responsibility has been enhanced by my current position as Chairperson Church of Uganda Clergy Women Fellowship, secretary Provincial Theological Commission of the Province of the Church of Uganda, and member of the Provincial Assembly. God's call for me to serve as Dean of the Bishop Tucker School of Divinity and Theology says a lot about the Church of Uganda today and it affirms what Jesus Christ said, "... everything is possible with God," Mark 10:27. Our Church has come a long way and though in some places the gender balance issues seem to be peripheral, for us in the Bishop Tucker School of Divinity and Theology, God is helping to roll the stone away (Mark 16:3-4) so that both women and men can participate in announcing the good news and building of the kingdom of God.

In my capacity as Dean of the School of Divinity and Theology, I work with many young people and I still believe that God called me not only to do the academics, but also to teach by example as a committed Christian. I always appreciate my male counterparts who see me as child of God and a worthy leader in the Church of God. I know that I am able to do many things through their cooperation and commitment to God's ministry. We are now at the stage of developing more of our courses and theological thought. The pull of the Global South in the Christian world is resting on some of us to teach, write, and participate in building the kingdom of God among all women and men in the world. As I stand in ministry, I see myself participating with the students in

building relevant and reflective leadership for the Church in Africa; leadership that provides faithful role models for children, youth and elderly; and leadership which seeks to empower both men and women to participate in the building of the kingdom of God.

Rev. Rebecca Nyegenye

Family Background

I am Rebecca Margaret Nyegenye, born in a Christian family on 15th November 1969 in a village called Syonga, Busitema Sub County, Masafu County in Busia District. My parents are Rev. James Efumbi, a retired Anglican priest, and my mother is Janet Nekesa Efumbi, a house wife. We were nine children in the family. Two went to be with the Lord and seven of us are serving Him in different capacities here on earth. My parents confessed Christ on the same day when we were in a clergy conference where I had gone to baby sit my little brother. At the same conference I received my call clearly to be a clergy. My father retired 31st December 1995 and my appointment as a minister started on 1st January 1996. Thus my father said “I have retired a happy man because I have an heir in ministry. My labour has not been in vain.” My story cannot be separated from my father because he is my role model and mentor.

My Call to Ministry

It was at a conference in 1980 that I saw a well dressed lady in blue, very smart and active with the details of the conference. She drew my attention until I asked who she was. It was impossible to talk to her but my mother told me that she was a priest. My mother did not know that the lady was a commissioned worker. For the first time I declared to them that I want to be like her. Originally, I had admired my father’s profession, but I knew it was only for men. This became rather hard for my father, who was not sure whether as a woman I would be accepted because he was aware that the woman I admired now, Rev. Faith Amali, had been denied ordination. My father did not disclose it to me, but kept it to himself. He told me, it is fine my daughter, you are still young, and when time comes you will go. I treasure his love as a father, peaceful lifestyle at home, zeal for ministry and prayer life. My father knelt down to pray every time he entered the house even after a short journey. We always waited for him to finish praying before we greeted him, later he started praying with us in the living room. Not forgetting morning and evening prayer which was our daily routine. His pray life did not make much sense to me then but now I appreciate the impact it made on my life.

Throughout my life at school I knew that one day I would be a priest. When I committed my life to Jesus Christ in 1982, 17th October, my call became very evident. In primary six I read lessons in Church, cleaned the Church and sounded the drum to prepare for the service. It became my pattern of life to get things ready before the service. At first it was upon my father’s instruction, but later I did so without him. I did every kind of ministry that was available to me. I enjoyed singing in the youth choir, something I carried on throughout my life at schools and even when I joined Uganda Christian University. I do not sing in choirs today because of time, but I enjoy singing.

Education

I started school at Lunyo Primary School in 1976 where my father was a priest. In 1977, he was transferred to Makina Parish, so I joined Makina Primary School 1977 to 1983, when he was again transferred to Namungodi Parish. In 1984, I joined Namungodi Primary School and completed primary seven. From 1985 to 1988, I did my ordinary level certificate at Busia Secondary School. In 1993, I went to Bishop Usher Wilson Theological College – Buwalasi in Mbale for a Certificate in Theology and was later ordained a deacon on the 16 February 1997. In 1999, I joined Uganda Christian University for Bachelor of Divinity degree (after sitting for mature entrance exams). I was ordained to priesthood on the 23rd February 2000. In 2005 I had the privilege to go for Master of Arts in Theology, a programme between Uganda Christian University and Trinity Episcopal School for Ministry in USA. I studied in USA for one year and one year at Uganda Christian University. I completed in June 2006. I am currently a doctoral student at the University of Kwazulu Natal in South Africa. My school life was full of patience, waiting upon the Lord in prayer for yet another opportunity. One thing is very clear, that my studying has been by God’s grace, not my wisdom or my money; every step has been a miracle that I cannot explain in this brief story. My friends, my lecturers, my elders (Bishops), family members, and mentors have all been part of my journey of education, and I am thankful to God for them.

Work Experience

From 1996 to 1998, I worked in St. John’s, Church of Uganda, Busia Parish in various capacities as a curate, chaplain in schools around the parish, and tutor at the Lay Reader’s Training College. Since 2002 up to date, I am serving as an Assistant Chaplain, and now Chaplain, at Uganda Christian University.

Family Life

I am married to Mr. Wilson Nyegenye, a laboratory technologist by profession.

In addition to his medical profession, he holds a bachelor's degree in business administration and a master's degree in business administration. He is now completing another master's degree in procurement and logistics management. He is currently working as a National Logistics Advisor with USAID Supply Chain Management System (SCMS) Uganda. Wilson has greatly contributed to what I am today. He has always left me to go and study whenever opportunity arises; he has given me all the support I need financially, emotionally, and spiritually. We have three children, Ronald Peter Mukisa 18 years, Winifred Sarah Kwagala 17 years, and Priscilla Barbra Mirembe 13 years. We take care of many other children (our relatives), including Michelle Kirabo who was abandoned by her parents at the age of two; she is now nine years, a very lovely girl. Apart from these being my biological children, they are my close friends and a great support to God's ministry.

Opportunities and Challenges

Looking at what is stated above, my opportunities are already clear. In parish ministry I enjoyed serving the Christians from the least educated to the highly educated. They loved me and I loved them. Old women received me with great honour; I sat on their beds, shared meals with them, and hugged them. I only had a challenge from my boss then, which made me think I had made a wrong choice. I was reminded that he never called me but God did, and therefore the one who called me faithfully took me over and gave me another ministry. The story in regard to this is a long one because it took me a period of one year of tears and prayer until when the Lord snatched me out of that misery. However, it was part of my learning experience worth thanking God for. I no longer take things for granted. I was trained through this to be persistent and faithful in prayer and never to be a barrier in someone's way. Nevertheless, I note that, that leader never mistreated me because I was a woman; rather it was his way of life.

When I started working at Uganda Christian University in 2002, my life became different; I have enjoyed relationships with my bosses. The major challenge I have faced is carrying student issues with me. I sometimes have wished to have all the answers, but I cannot. Ministry among university students is lovely because you see them grow into maturity. In other words, I have acquired friends and wherever I go in this country, many students identify me as their chaplain. My preaching, confidence and communication skills have steadily improved. The two chaplains I have served with have helped me to feel that I have potential, they have appreciated me and corrected me, they have encouraged me and prayed with me, they have also gently rebuked me especially in areas where I have been passive and silent about issues I should have handled or talked about.

Overall assessment: my ministry has had more opportunities than challenges. I have steadily moved from one level to another. My challenge sometimes is just the "me" or "self" because of my background. I sometimes take long to act on issues for fear of failing. I love being perfect and doing things on time. I get so irritated working with people who are slow. I also become nervous if I do not quickly understand something. Sometimes I try to work hard beyond my ability and I fear that I may break down. It gets bad when I do not get to speak to someone about it. At such moments my prayer partner has been very helpful.

Conclusion

The journey in ministry is not easy, but with determination and prayer, I am sure I will make it. My motivation verses are 2 Timothy 2:2 "And the things you have heard me say in the presence of many witnesses, entrust to reliable men (and women) who will also be qualified to teach others," and "Follow my example as I follow Christ" (1 Corinthians 11:1), and "I can do everything through him who strengthens me"(Philippians 4:13). It has always been my desire to live an exemplary life. That is why my scholarly work is centered on mentoring and discipleship. It is my passion and joy to know more of Christ daily and to live like him. If he called me into ministry, then my task is to make disciples for him, and by doing this I must lead an exemplary life.

Rev. Justine Nuwagaba Byomuhangi

Family Background

I was born in 1972, in a family of fourteen children, of whom two died. My parents are Mr. Karuhanga Wilson and Mrs. Gladys Karuhanga who live in Kyabyoma village, Kamwenge District. I am married with two children.

Education

St. Paul Primary School	1987	PLE	
Ndejje S.S.S.		1992	Ordinary level certificate
Mityana S.S.S.	1995		Advanced level certificate
Bishop Tucker Theological College	1998		Bachelor of Divinity
Institute of Teacher Education	1999 - 2000		Postgraduate Diploma in Teacher
(Kyambogo University)			Education
Uganda Christian University	2012 to date		MA in Health Care Management

Call to Ministry

This happened during my senior six vacation in 1995. There was a rumour about the release of A level results and this created tension and anxiety in my life. I started recalling stories told by friends who were members of Scripture Union in my secondary school. These after joining tertiary institutions, especially universities, could come back to see us with discouraging experiences that they had denounced salvation because to a university student and a female, salvation was boring and outdated. They said they left salvation to cope with life there.

To me, a young person who got saved in 1983, with the aim of inheriting eternal life, such stories bothered me so much and created a lot of fear in my life. I was studying to join university, but with fear created from friends, who had joined earlier, fear to backslide and miss eternal life. I had been brought up in the fear of the Lord. My mother was a committed Christian and born again and had taught me how to pray. I had also learnt from school to always have a day of fasting and prayer to seek God's face.

I set aside a day of fasting and prayer, to seek God's will for my future. A level results were about to be released, and I sought peace of mind amidst the tensions and anxiety that were building up in my life. During my quiet time, I read so many encouraging verses, among which there was Psalm 110:4 "The Lord made a solemn promise and will not take it back; you will be a priest forever in the line of Melchizedek." This sounded like a turning point, but I assumed I had not understood it, since I had never thought about being a priest and did not know how people become priests.

A few weeks later my aunt asked me to accompany her for a mission. We went and the clergy asked me to share my testimony. I shared my experiences as a born again Christian. At the end of the service I was called upon by some priests in the vestry. They asked me whether I had ever thought of serving God in the ordained ministry. This sounded strange to me, and I had even forgotten the psalm I read during my quiet time. I replied that I had never thought about it and that I had no interest. Afterwards, this made me restless and I became uncomfortable with the whole thing. Amidst all that, a small voice kept on reminding me of God's goodness to me from primary school up to the end of secondary school, the very many challenges God had seen me through.

I went home after the mission and my mother welcomed me warmly and she had this to say in her welcome remarks. "My daughter, I have been praying for you since you committed your life to Christ, and thought I should share this with you. I think it would be better for you to join ministry as an ordained person. I have been seeing you, and I think serving God in the ordained ministry will keep your fire burning until Jesus Christ comes." I asked her why she was telling me something which women do not do, because I had not seen women clergy in

my locality. I had even forgotten the two I had seen while still in my secondary school: Rev. Dr. Olivia Nassaka Banja and Rev. Lovey Kisembo. Rev. Lovey Kisembo had visited us at Ndeje Secondary school for mission when I was in senior two, and I had seen Rev. Dr. Olivia Nassaka in Mityana Secondary School when I had just joined senior five and she was teaching a literature class.

She later went for further studies within a few months. My mother told me she had not seen the female priests, but knew that they existed somewhere. She directed me to Rev. Mugisha Edward, who was in Bishop Tucker Theological College. I got a chance of hearing about young ladies studying to become priests, and I was now determined to join.

When I came back, mother and I shared with my father about the whole plan, but he did not welcome the idea. Many people started hearing about it and confronted me; some thought I was out of my senses; some even tried to counsel me saying the Church is poor with un-manageable Christians. They said I would never get married, but all was in vain. I had now got convinced beyond doubt that God was calling me and that he was more than able in all things. I was introduced to the parish priest who welcomed the idea and took me to retired Bishop Rt. Rev. Eustace Kamanyire. He received me with happiness and recommended me to go and start studying. The challenge was that there was no money in the diocesan treasury for sponsorship, but after reaching home, mother told me that God would still provide, as He had always done to meet fees in school. My parents raised the money and I set off to Bishop Tucker Theological College in 1995. I was received by fellow students and it was wonderful to be there, to train for ministry.

I finished my course in June 1998 and on my way back home, I passed via African Evangelistic Enterprise (AEE) to inform and invite Rev. Dr. Edward Muhima and Rev. Geoffrey Rwabusisi. Rev. Dr. Edward Muhima told me words which have been ringing in my mind up to now. "Justine, you have joined the Church of Christ when you are still young, keep in the Church of Christ, and if you feel you will not manage, do not get ordained. Some young people join the Church and do what is not expected of them; as a result they put to shame the Church of Christ." I was ordained as deacon into the Church of Uganda, Ruwenzori Diocese in 1998 by the retired Bishop Rt. Rev. Eustace Kamanyire after completing the Bachelor of Divinity degree at Bishop Tucker Theological College/Uganda Christian University, Mukono.

Work Experience

Soon after my ordination as a deacon, I was posted to work in Rukunyu Parish,

Kamwenge Archdeaconry. In February 1999, I was posted to Canon Apolo Core Primary College as a Chaplain, and was asked to teach religious education as a resource person. In September 1999, I was admitted at the Institute of Teacher Education Kyambogo, to pursue a Postgraduate Diploma in Education (PGDE), which I completed in June 2000. I was ordained as a priest the same year. In 2006, I was appointed by the Ministry of Education and Sports as a tutor and transferred to Bishop Stuart Core Primary Teachers College, Kibingo with effect from November 1, 2006. In January 2007, I was transferred back to Canon Apollo Core Primary Teachers College by the Ministry of Education on request from my Bishop. Since then I have continued to serve in Canon Apolo Core Primary Teachers' College as a tutor and chaplain.

Opportunities and Challenges

In all the above, I have seen the hand of God at work. Working in the above places has given me opportunity to grow in the faith, share God's word with the youth and adults to nurture them, and see some transformed and even join ministry. I have been involved in guidance and counselling of the young teachers in the making and the rest of the college community. I have been involved in training teachers, and my joy has been seeing them complete their courses. In addition to serving God as an ordained person, God has given me opportunity to go for further studies to do a post graduate diploma in teacher education. Serving in an institution, interacting and sharing with people of varying backgrounds and from different parts of this country, and the world over, has enabled me to learn a lot. In addition to the above, I am involved in training students pursuing theological studies in Bishop Balya Theological College and have also embarked on further studies for a masters of arts in theology and healthcare management at Uganda Christian University. Like any other working mothers, my challenge is balancing responsibilities as a tutor, student, mother and priest. I have tried to overcome this challenge by apportioning time for prayer, so that the God who gave me these responsibilities could enable me to serve diligently.

Rev. Joyce Nyokatre

Family Background

I was born in 1958 in Arua District, Madi and West Nile Diocese. My grandfather, Eliya Mindre, was a church warden; my father Ibrahim Enzama is the church treasurer in Church of Uganda, Olevu. My mother, Mrs. Pisisila Lasi, died in 1969 when I was 12 years old.

I got married to Rev. Alex Nyokatre in 1978. God blessed us with two children and four orphans; one of them was picked at the age of two weeks.

Education

Primary Education	1965-1973	
Primary Teacher Training College (PTC)	1974-1977	Grade II Certificate
	1987-1990	Certificate in Theology
PTC	1995-1997	Grade III Certificate
National Teacher's College	2002-2006	Diploma

Call to Ministry

I got saved in 1979, and my husband got saved in 1985. In 1985, God sent our parish pastor, the late Kezikia Ajule, to counsel my family to join the ordained ministry because he was too old. By this time we had had bitter challenges after our marriage had lasted for five years. I had tubal obstruction, which happened twice in my pregnancy. This meant no more children in the family. We needed much help and counseling. He had married me officially with nine heads of cattle. So when this pastor came with his vision, he left us to pray and decide. We decided to believe that God had planned to send this pastor to come to our home. If we joined the ministry, God would be able to help us come out of our problem. From 1991 to date, when my husband was ordained, we are just happy in our family. He is a faithful servant of God, and has been made a canon.

In 1987, my husband and I joined Ringili Theological College and I left teaching. Three female teachers, including me, were wives of students, and the principal asked us to be in the male class. Then the late Rev. Kerimu Sam, who was our tutor, advised us to apply and sit for mature entrance examinations. In 1989, the college administration declared that three of us shall not be ordained because the call was for our husbands. This was declared a week before exams. I wanted to surrender my studies, but some of the tutors and students encouraged us. I did my first paper in less than one and a half hours and came out in tears.

By God's mercy I passed all my papers.

Work Experience

In 1990 my husband was ordained and I followed him as a wife. He and other church leaders used me in the ministry. He was promoted to a principal in ATC as well as a parish priest; he and other staff gave me some periods to teach the lay readers and their wives. In 1999 I wrote to the Archdeaconry and was ordained but not appointed to any post. It was not until after five years (2004) that I was posted as a chaplain in a school.

Opportunities

I thank God I remained faithful in the Lord, serving Him in various disciplines such as facilitating in church workshops, conferences, teaching Christian women and men, and preaching the gospel of Christ. In 1999 after my ordination, although I was not posted, my husband and other neighbouring parishes used me mightily in administering Holy Communion and baptism services. When I was teaching the lay readers in ATC, I was able to encourage a woman who was a wife to a church teacher to join in the studies for the ministry. I am happy she (Rev. Rhoda Obini) is now a degree holder teaching in UCU – Ringili. I have chances to be invited to speak in church fundraisings and in women's gatherings. I have served as a chaplain in a school. I had the opportunity to uplift myself educationally to a diploma level. I would be grateful for opportunity uplift myself theologically.

Challenges

In the college, some men had negative attitudes towards my theological studies. My call by God was despised by some clergy men, while others encouraged me. The two women (wives) of students refused to be ordained for nine years. After my ordination, I was not posted until after five years. This led to stress and discouragement. As such I remained a certificate holder in theology. I did not know why that happened. I was always praying to God for relief and strength. I was strengthened and relieved by God Almighty.

Rev. Grace Tayua

Family Background

I was born in Eleku village (Eleku Parish) in Aroi Sub-County in West Nile, in the family of my late father Matia Ozuma and mother Tabita Buzaru in 1962. I am a Ugandan by nationality. My parents were peasant farmers and were able to educate me up to secondary level. Due to unavoidable circumstances, I was unable to continue further with my studies. I then had a boyfriend with whom we stayed in friendship for five years before we got married. I got married to Rev. Tayau Simei Nelson in 1992. We wedded in St. Luke's Church, Ombokoro on Saturday 20th September 1992 in Madi/West Nile Diocese. We had been customarily married in 1980. God blessed us with seven children, out of which four died. We are left with three (one boy and two girls). The boy has been sick for many years, and he is our eldest child. The children's names are Feni Kennedy, Mawua Comfort, and Letaru Fortunate respectively.

Education

I had primary education at Yole Primary School, Terego County. My secondary education was at Duhaga Secondary School in Hoima District. My journey through school had difficulties. After secondary school, I spent one year at home, and was then employed at Maracha Hospital as a nursing aide. After working as a nursing aide for one year, I got married (customary marriage). In my early marriage life, I served as parish primary health care worker and women fellowship parish secretary for ten years. I also served as a secretary for the Mothers' Union (Archdeaconry) in Terego Archdeaconry for five years.

After my husband completed his Bachelor of Divinity degree at Bishop Tucker Theological College and a Postgraduate Diploma in Education At Makerere University in 1995 and 1996 respectively, he was posted by the Diocese to St. Paul's Theological College, Ringili (now St. Paul's Regional Study Center Arua) in 1997. I also went to Ringili as his wife.

Call to Ministry

I accepted Jesus as my personal saviour and Lord in 1993. I heard my call to serve in God's ministry while a pastor's wife. I went to request the college administration if they could allow me to have theological knowledge by studying together with ordinands' wives. This is because in Madi/West Nile Diocese, pastors are trained with their wives. The Principal advised me to join the certificate class with the ordinands rather than their wives because ordinands' wives had illiterate learners in their class. After one year, I was admitted at Mukono as a full time student on a certificate course. This was after

I sat and passed the mature entrance examinations from Mukono. God blessed me and I completed my studies successfully, and on 30th November 2000, I was ordained as a deacon. In January 2002, I was priested. I was posted to St. Paul's Theological College, Ringili to teach ordinand's wives as women's tutor. I joined the diploma class in 2003. By God's grace, I graduated after successful studies in 2007.

Work Experience

After teaching women for two months, I was promoted to an acting senior women tutor because the senior woman tutor went for upgrading. I served in this post for three years. My superior resumed her office and worked for one month and went for further upgrading. I again served in the office for two years. While in this office, I was also in charge of Ringili Tailoring School, which is now Ringili Vocational School. I also served as diocesan mothers' union chaplain for three years (2003-2006). I also received my Bachelor of Divinity degree from St. Paul's Regional Study Centre, Arua.

Opportunities and Challenges

I still have opportunities to go for further studies. I had opportunities to attend seminars and workshops, like the “Project Africa” in the programme of Christian World Relief Committee (CRWRC). I attended this training for two years. The challenges I face in serving in the ministry are mostly family issues, whereby I had three children suffering from epilepsy, and all were bedridden for more than ten years. I praise God that despite this issue, I have been able to serve my God, though not so much effectively as I should have done. Another challenge I have witnessed is that women servants, are sometimes overlooked. So women need to struggle and come up so as to be equally treated like male servants in the Lord’s service, because women and men are created in God’s image.

Rev. Jessica Atuzariirwe

Family Background

I am a committed Christian born in a Christian family of a father, mother and twelve children (six boys and six girls). Our father died in 1996, and also the two boys. Our mother, six females, and two males (one a Pentecostal pastor) know Jesus as their personal savior. I received Jesus as my personal saviour in 1976, since then up to now I have never regretted. I continue knowing and praising him more. Amen!

Education

1.1980	Kanoni Primary School
1.1982	Rwomuhoro Primary School
1.1985	Kazo Secondary School (O-Level)
1987	Y.W.C.A. Kampala Branch (Certificate in Tailoring)
1998	Methods and Skills of Evangelism and Discipleship at Bishop McAllister College (BMC) Bushenyi
1998-2001	Double Training (Certificate in Theology and advanced level) BMC Bushenyi
2002-2005	Bachelor of Divinity at Uganda Christian University-Bishop Barham Campus
2012	College tutor and bursar

Call to Ministry

Being a born again Christian and lay evangelist with a testimony, my call to ministry was easy. It came when I was in West Ankole Diocese, by then working with Entebbe Best Loaf Kabwohe branch bakery as a sales girl. I had time for fellowships and Sunday service, but I had no time for missions. Then

I prayed to God to give me a job that would allow me to go for many days’ missions in order to remain on the team of lay evangelists. God answered my prayers; the diocesan treasurer invited me writing to go for a methods and skills of evangelism course (1998). From there, I continued slowly being trained for more knowledge about the ministry. If God wishes, I shall continue studying more for God’s ministry.

Work Experience

After my first course for ministry, I was posted for pastoral fieldwork at Kyeibaare Girls Boarding Secondary School as a chaplain (2001-2006), alternating with my second course, a bachelor of divinity at Bishop Barham University. In 2007, I requested the Bishop of West Ankole Diocese to allow me to return to my home, Diocese of North Ankole, in order to cater for my aging and sickly mother. I was posted in our home Parish Kantaganya as a parish priest, and then later to Buremba Secondary School, as a chaplain.

What I have experienced in the ministry is that chaplaincy is one farm/paddock; while in the parish, the leader has to walk around seeking help for the sheep (parishioners). More to that, members in the chaplaincy are elite; even at the time of preparing candidates for confirmation, people from the school learn more quickly than those of the parish. (I am comparing the two areas where I have worked so far- but whatever case in any area of work I hope to die a church minister). I am determined to work for God.

Challenges and Opportunities

In the ministry, I have met challenges. Some men think that they are not supposed to be led by a woman. They continue with their tradition that a woman should not stand before men and say anything. Even some ladies do not support their fellow women for fear of their husbands, who do not respect ladies. There is also another challenge of modernity, whereby people do some things which are contrary to the teachings of the Bible.

However, I have many opportunities in the ministry. In our area (Kanoni and Buremba Archdeaconries), there are no other clergy women except me. Most of the people grew up without meeting any clergy woman. They come with the intention to see how a woman clergy looks and how she does the work, and then they receive the gospel. Another opportunity is that most of the women praise God to see that even women are raised up to the level of ordination. This serves as a good example for young girls aspiring for ministry. It is also pleasant to see that men and women are equal before God, as they can do the same ministry.

Rev. Alice Wataka

Family Background

I am Rev. Alice Wataka, and I am the first born in a polygamous family of eight children, two boys and six girls. I was born in Bududa District and in Bulucheke Archdeaconry, Bubita Parish. I have served in St. Andrew's Cathedral Parish in Mbale Diocese as an assistant vicar. I attained both primary and secondary levels of education. In 1991, I trained with the Youth with a Mission in Wairaka, Jinja for Discipleship Training School, commonly known as DTS. It was after this training that I was given an opportunity to serve as a youth worker in Busoga Diocese for about five years.

The zeal I had for evangelism prompted in me a desire to train in theology of course with the encouragement from the church leaders. In 1997, I joined Bishop Barham College for a Diploma in Theology and was ordained on 10th February 2002. I was priested on 27th September 2003.

In addition, I went back to Uganda Christian University, Bishop Barham Campus (Kabale) for a Bachelor of Divinity degree and graduated on 10th October 2006. I developed a desire for ministry because I had made a personal confession to accept Christ as Lord and my Savior on 22nd February 1982 during a mission week. This has made me to always remember that without reaching others, they may die in sin and it is me who will be responsible.

Besides the above, my family background alone challenged me to resolve to live a life which glorifies God and be different from the life my parents led. They divorced when I was seven years, and it is the grace of God that has brought me this far. I have worked with the Church as a lay person in the youth office, and have also served in the ordained ministry.

My experience as a female pastor has encouraged me to know that I am in the right ministry, because women prefer sharing their challenges with women pastors than men. Besides the above, much as I am a single pastor, my home has received orphaned children, my six nieces and nephews.

In addition to the above, God has helped me to be a testimony to many women, bearing in mind that we are partners in ministry with male clergy, but are not opponents as some people think. On the side of opportunities, I thank God for giving me the opportunity of training through organizations like the Li-Tim-Oi Foundation, which sponsored my training. God has also availed me with time

to share with others the ministry experiences, including family members, and in conferences, especially those that concern children, youth, and women. I thank God that I have not had serious challenges with my leaders, for which I am grateful. On the other side, I have had a challenge of ministering to particular groups as a woman because we still have 'modern Jews' who do not believe in women's ministry. For example, one day I was invited to lead devotion in one of the hotels in Mbale, but after the session one man stood and asked for forgiveness because he had never believed in seeing a woman ministering to him. He actually repented and pledged to accept women because God had spoken to him through a woman on that day. Another big challenge is that, some people have failed their responsibilities as parents, and think that single pastors (clergy women) are fit to cater for their children, which is a challenge. All the same, I am proud of the ministry I have been called to.

Rev. Rhoda Obini

Family Background

I was born on 12th October 1962 in Nyio Village Adumi division, Arua District, Uganda, a daughter of a church teacher. When I was young, my parents were concerned about my physical and spiritual life. They used to send me to Sunday school and I was able to learn many things, including memory verses. Sunday school moulded and shaped my life. More importantly, my parents used to tell me Bible stories about great men and women such as Abraham, Noah, Moses, Joshua, Jesus, Mary, and others. The lifestyle of my parents attracted me and opened the way for me to know Jesus Christ as my personal saviour and friend at a youthful stage. After my studies, I got married to Mr. Obini Phillip and was blessed with nine children: two died at infancy and seven are still alive.

Education

I completed primary education successfully in 1976 in Nyio Primary School, Arua District. In 1977, I joined senior secondary education in Kitgum High School (East Acholi). In 1980, I completed ordinary level obtained aggregate 23, but could not continue due to war and lack of school fees. In 1982, I started teaching as untrained teacher (UT) for eight years. In the ninth year my headmaster advised me to join National Teachers' College Muni in Arua. As I was planning to join, I received a letter from my Archdeacon inviting me to go for theological training in Ringili. So in 1994, I was admitted in St. Paul's Theological College Ringili on a certificate program. In 1997, I completed my third year. Through God's mercy and love I was successful and became the best

student. I was retained at the College as a tutor to run the women's program. From 2002-2004, I joined and completed a diploma program and obtained an upper second class diploma. In 2004 October I joined the bachelor of divinity programme, and through God's grace, I was able to get a first class degree (G.P.A. 4.40). I have been a senior women's teacher, head of the women's programme and assistant chaplain at UCU, Arua Branch and 2012 I was posted as a chaplain.

Call to Ministry

I am called to ministry by God, without any merit but out of love, grace, and mercy. Indeed God loves sinners, despite our weaknesses and failures. God called me to be his soldier and ambassador. In fact, the call to ministry is a high calling. Therefore I should be exemplary and show love to others. Above all I should be trustworthy, self-controlled, respectable, hospitable, not violent, gentle, not quarrelsome, a manager of my family and children and not a lover of money. (I Tim 3:1-8ff). He called me to be the salt and the light of the world (Matthew 5:15-16). My light should shine before men, if they see my good deeds; they will praise the Father in heaven and glorify him.

Work Experience

It is through work that humanity obtains the basic needs of life. Work in the Bible begins with God's work during creation. Work is not punishment. Theologically God is a worker and he entrusted us to work. We do different kinds of work for development. Examples of work are teaching, digging, construction and preaching. Work is not a curse but a way of giving glory to God. Therefore to earn a better living, I must work hard. My development without God is a distraction. I love the work I do in UCU. Teaching is two-way traffic. First students learn from you, secondly you learn from the students. I enjoy teaching very much because it helps me to read widely as I do research in various books. It also widens my knowledge and understanding. Paul in 2 Thessalonians 3:10-12 exhorted the Thessalonians to mind their own affairs. They were urged to do their work to earn their own living. When you do not work God calls you wicked and unfaithful. I have served in ministry for eight years; I have experience in teaching, preaching, administering sacraments and counseling. With ministry experience, I can help my theology students to understand and serve better in the ministry of the Church. For example, with my experience in worship practices, I was able to teach theology students the skills. So when they went for pastoral placements, they performed very well. When I joined church ministry, I found it very important because my spirituality and way of life greatly changed because I was seeking guidance and direction

from God. The Spirit would lead me very well whenever I got stranded and lost. My dependence on God alone always made me successful and achieved goals. A forgiving heart always gives me peace of mind to serve God with a sincere heart.

Opportunities

God has given me opportunities to love and serve him. As soon as I accepted Jesus as my friend and saviour, God gave me opportunity to join theological education. I made the best use of this opportunity through completing a certificate, diploma, and first degree program. I am really grateful to God for allowing me to study up to this level. According to Jewish culture, women are like outcasts. Women are brainless, useless, and even up to now; some people have negative attitudes towards women and their leadership. But Jesus has valued women. Even some women can do better service to God than men.

Challenges

The following are challenges I always encounter. The first is lack of fees. By now I would be doing a master's programme, but there is no support. This is the biggest challenge to me. God knows my problems so one day He will perform a miracle. I should continue to trust Him because things that are impossible with man are possible for Him. There is also lack of fees for my children. Whenever the holidays are ending, I do not feel peace in my heart at all. Secondly, I am sick, suffering from an ulcer and on and off fever. Thirdly, there is a lack of love and bad attitude towards me by some of my fellow clergy, who are men.

Rev. Rose Napio

Family Background

I am called Rev. Napio Rose, born in the year 1962 in Arua District. Napio is my surname, which was given to me by my mother at the time of my birth. The name has a simple meaning, "small," because I was born small in body size. Rose is my Christian name, which I got when I was baptized by an Anglican priest called Rev. Caleb Ariaka, who later became the fourth Bishop of Madi/ West Nile Diocese. Unfortunately, he passed away in a motor accident. I was born in a polygamous family where my father had three wives and my mother was his second wife. Among all the children I am the ninth child, but for my mother I am the fourth.

Education and Family Life

In our culture, girls were not entitled to education. So my father never gave us

any education. It was my mother who took the responsibility for my education at primary and secondary school level. I had primary education from 1972 to 1979, then I joined secondary education in 1980. I dropped out of school in senior one because my mother could not afford to get school fees for me. After one year of my secondary education, I eloped with a boy and got pregnant and gave birth to a baby boy. The boy who made me pregnant rejected me. As I still had interest in education, I started to look for school fees and only managed to pay for one term and could not continue any further with secondary education. During the insurgency in West Nile region in the 1980's, we went as refugees to the then Zaire (which now is DR Congo). There I got married as a second wife, and had two children with the man. I stayed with this husband for four years then we separated. I married a third time and got a child with the man. This was my fourth child. Unfortunately, the man died.

Call to Ministry

I then heard the call of my Lord, and accepted Him as my personal savior and Lord in the same year my husband died. I stayed at home for some time, and heard the call to the ministry of the Lord as a church teacher. I went to train as lay reader from 1994 to 1996 at Adalafu A.T.C., after which I was assigned a congregation with my home Church. I was handling the English service. This was very great in my life. In the years 2001 to 2006, I joined Theological Education by Extension (TEE programme) with the then St. Pauls' Theological College, Ringili. I performed well, and joined the ordination course with the Uganda Christian University Study Centre Arua, in 2006 which is a branch of the main Mukono campus, and I was ordained a Deacon on November 11th 2007.

Church work is very good according to my experience. I have been in the ministry as church teacher for long. When I was ordained as a deacon and assigned a sub parish, the work was normal to me despite some few challenges in the ministry. I am now assigned to a sub-parish which has four Churches. Two of the four Churches are being headed by female church teachers. These church teachers are performing very well – sometimes better than the male counterparts. Their Christians enjoy their leadership, and this has made my work so enjoyable.

Opportunities and Challenges

During my appointment, I got the following opportunities.

1. I have been appointed by the Archdeacon of my Archdeaconry as Advisor to the Church Teachers' Association.

2. Because of this ministry, I got to know many stakeholders in the government, like the Member of Parliament of the constituency, members of other organizations and I now easily come close to them and interact with them. This gives me the chance and time to share the word of the Lord with them at such short moments.

In all ministries of the government, and even in the churches, there are challenges. Below are some of the challenges that I have met.

1. Poverty whereby in our Diocese we get our monthly token from the church collections which are so meager for a living.
2. Negative attitude of some Christians who do not like female leadership.
3. Western culture is influencing the young generation. Some youth do not mind about their Creator but what they watch on TV and videos.
4. HIV/AIDS: The HIV epidemic is a very big challenge to us.
5. Lack of interest in church activities and church attendance, especially by men.
6. Many denominations and cults have come up and are a big challenge to us.

In conclusion, I am very grateful to the Almighty God who gave us His Son Jesus Christ to die on the cross to set me free from my sins and gave me a new life. I also thank those who set my feet on the right path in the ministry and on my journey of faith, those who have prayed for me, and those who support me spiritually throughout the years past and present. May the Lord reward them all.

Rev. Captain Agatha Zeuliah

Background and Family Life

I am Rev. Captain Agatha Zeuliah, born in November 1952, in the family of twelve children, five boys and seven girls. My father had two wives and my mother was the first wedded wife. My father died when I was in primary seven at Nabongo Junior Secondary School in 1966. My home village is Buyaka, Busano Sub County, Bungikho South Constituency, Mbale District.

Education

1959-1965	Busano Primary School
1966- 1967	Nabongo Junior Secondary School
1967-1970	Nyakasura School
1971-1974	Mulago Medical School
1978 September	Accepted Jesus Christ as my personal savior and Lord

1981 Nairobi Church Army College where I trained as an evangelist and Church Army sister
 1984 Posted to St. Andrews Cathedral, Mbale as a curate
 1996-1997 St. Mark's University UIC programme for a Higher Diploma in Theology
 1997-1998 Uganda Christian University, Bishop Tucker for a Bachelor of Divinity
 2000-2001 Limuru United Theological College
 April 1989 Ordained as a deacon
 May 1991 Ordained as a priest
 September 1991 Joined Haggai Institute, Singapore for advanced leadership

Work Experience

1984-1989 Served at St. Andrews Cathedral as a curate, prison chaplaincy, and Sunday school coordinator in the Diocese
 1990-1999 Served at Bubulo Girl's High School as a chaplain 2000-2005 Served at Bungokho Rural Development Centre, Church Army Project as a principal of the College
 2006-up to date Serving at Nabweya Church of Uganda, Parish as a Priest and as a volunteer at Namanyonyi World Vision A.D.P., and as a leader of Hope Team

Rev. Betty Kharono

Background and Family Life

I thank God for what I am. I was born in 1980, and it was at the age of 8 that I started school at Shikhuyu Primary School, Bududa District, Mbale Diocese. Then in 1990 when I was in primary three we had a crusade and a film show of Jesus Christ. I began helping my Sunday school teacher to teach my friends. After my primary seven I joined Bulucheke Senior Secondary School. I joined the school choir, and was the chairperson of the Scripture Union. In 2000 I joined Christian Child Care Project for a catering course for two years. In 2002, I heard God's call to the ministry, and I joined Buwalasi Theological College for five good years. I counted two dead years, but still Jesus remained Lord. During my training I was posted to Bubilabi Parish for field work. After training

I served in Nabumali Archdeaconry for my pastoral placement. My experience is that some people despise us but we should not underrate ourselves. Some Christians had pity on me wondering if I will manage ministry, but glory be to God who is using me to challenge this attitude. People have returned to Church and are getting saved. Please pray for me to grow like others. Thanks be to God

for what he has done.

Rev. Egrance Komuhangi

Background and Family Life

I was born in a Christian family, but my father and mother had not committed their lives to God. I completed primary seven, and after that I did not get a chance to go on. So I stayed at home helping my parents. In 1978 I accepted Jesus as my Savior.

Education

1979 Appointed to teach nursery school at Kaberebe
 1980 Returned to Birere, the home parish
 1983 Joined Kabingo Divinity College for the second letter
 1984 Posted to Kubeya Church of Uganda
 1989 Joined Ibanda Centenary College for the third letter
 1990 Transferred to Katete Church of Uganda as lay reader
 2003 Joined Uganda Bible Institute
 2005 Ordained as a deacon; transferred to Katebe as parish priest
 2012 Parish priest

I thank the Lord so much in that year I was posted to Katebe Parish where I am now a parish priest. It is a great pleasure to me to be a priest. In this ministry, I have met challenges where some men think that they are not supposed to be led by a woman and other challenges. I thank God so much really, I am eager to serve Jesus till the end of my life. This is my story.

May God bless you.

Rev. Rebecca Mudondo

Background and Family Life

My name is Rev. Rebecca Mudondo. I am a Ugandan, born to Mr. and Mrs. Moses Muyinda of Buwaga Bulange County, Namutumba District. My father is a driver working in Nairobi in Kenya. My mother is a housewife. In our family we are four girls and four boys, a total of eight children. I am the second born. I was raised up by my maternal grandparents, the late Mr. and Mrs. Erussaniya Mukama and my uncle, Rev. James Nathan Werukwangana of Nakavule Village, Bugiri District. I got saved in 1984, in senior one. In senior three, I was elected the vice chairperson of Scripture Union. In senior five and six I was elected the chairperson of Scripture Union, and during these years of leadership, I used to preach in the school chapel, Bible Study, Scripture Union and to students on

the compound and in the dormitory. During holidays I used to preach to my family members and to other people of our village. I had the zeal for God. I have had a joyous life in our Lord Jesus Christ while serving him in all the places I have been to. I have made many friends the young, old, youth, people of other denominations, and leaders of the country.

Education and Experience

1977 Bugiri Primary School
 1983 Primary leaving examination
 1984-1987 O’Level at Wanyange Girls’ Secondary School
 1988-1990 A’Level at Wanyange Girls’ Secondary School
 1992-1995 Bishop Barham Divinity College for Diploma in Theology
 1995 Ordained deacon
 1995 Posted to St. James Parish, Jinja
 1997 Priested
 1998 Transferred to Mutai Parish as vicar as the first parish priest in that Church
 2002 Transferred to St. Mark’s Parish, Kamuli Archdeaconry
 2004 Joined Namassagali University, taking a Grade III Primary Certificate Course
 2006-2008 Joined Busoga University Buwaiswa Study Centre, completed the Grade III Primary Teacher Certificate
 2008 Pursuing Diploma in Primary Education at Busoga University, Buwaiswa Study Centre
 2012 Parish priest

Challenges

My challenges include lack of transport, too much work while studying and performing Church duties. In addition, some leaders of other faiths were preaching against the ministry of clergy women over the radio when I first came to Kamuli. Thank God it has all ceased, and the ministry of clergy women is now recognized.

Rev. Sesai Tibikaraho

Background and Family Life

I was born in a polygamous home. My father had four wives and I am the ninth child. My mother was the first wife, and in our tradition she is called the “neglected wife.” I suffered because of this background. My father did not

want me to go to school because I was a girl from the “stupid woman.” My elder sister and her husband looked after me.

Education

1955-1960 Primary education
 1961-1962 Junior secondary education
 1963-1966 Senior secondary education

Work Experience

1967-1969 Started working with Uganda Television
 1970-1983 Ministry of Culture and Community Development 1971-1972 Trained on duty at Nsamizi Training Institute in Social Development
 1983 I got saved
 1984-1986 Joined Bishop Tucker Theological College
 1986 Ordained a deacon
 1990 Ordained a priest
 1987-1991 Served as a curate at the Diocesan Cathedral for five years Worked with Mother’s Union Office
 1992-2000 Principal and tutor in the Mother’s Union Vocational Training Centre
 2000-2004
 2004-2012 Tutor at the Diocesan Theological Training Centre
 Retired

I am a single mother of five grown up children and one who went to the Lord in 1992. I praise the Lord for what he has done in my life. He has taken me through valleys, hills, and mountains. I cannot tell it all, but the Lord is able in everything. My last word is that remember who called you, He knows all your needs and He has a plan for you. God bless you.

Rev. Captain Joyce Geria

Background and Family Life

I am Rev. Captain Joyce Geria. I was born on 7th July 1960 in Oluko Wandu and I am a Ugandan by nationality. I accepted the Lord Jesus as my personal savior on 10th June 1970. God called me as a youth leader and He called me immediately to serve him. My father served in a secondary school as a caterer and quartermaster for fifty years. He is now retired. He was baptized and confirmed, and is a born again Christian, faithful, kind, and a very religious man. His wife is a committed Christian, baptized, confirmed, and also a born again.

She was a housewife. They had eight children, three girls and five boys. All were Christians, baptized, and confirmed. I was also baptized and confirmed. I am married to Rev. Onesmus Geria and we have six children.

Education and Experience

I am a primary seven leaver due to the death of my mother.

1984-1986	Provincial lay reader's course in Arua
1987-1989	Church teacher at Aliko Church of Uganda, Ocoko Parish
1990-1995	Transferred to teach the ordinands' wives at Arua Archdeaconry Center
1996	Transferred to Ringili Theological College to teach the ordinands' wives
1998-2001	Certificate in theology programme at Ringili
2001	Ordained
2004	Posted to Eleku Church of Uganda as parish priest

Opportunities and Challenges

The opportunities I have had have helped me to grow in faith and now I live with very many people and have very many friends. We have built a Christian family in which my husband is now a reverend in a parish, and we can now educate our children. Very many people have been converted to the Christian faith. The challenges I have are the differences in Christian denominations. Some people have a negative attitude towards God. There are no incentives like salary. We get support through the contributions from the Christians including free offerings, labor, and offerings to the pastor. The low salary makes it difficult to educate our children.

3. THE CHURCH IN EDUCATION

RETHINKING THE PROVISION OF HIGHER EDUCATION BY THE CHURCH IN UGANDA:

THE CASE OF UGANDA CHRISTIAN UNIVERSITY

Mrs. Christine Byaruhanga

Abstract

In the recent past, a new phenomenon in Christian higher education in the form of university education has emerged in Uganda namely, the growth of Christian universities. The Church has realized that the best way of maintaining a Christian identity in an academic setting is by having a Christian University. The major goal of a Christian university is to train indigenous leadership with a Christian touch. In order to achieve this objective, the author argues that Christian university administration should first, pay particular attention to (a) who is recruited, trained and by whom. (b) What is being taught and how it is taught and for what purpose. Secondly, the Christian university is being challenged to define itself or justify its role in the provision of higher education in Uganda. A Christian university in Uganda therefore, has a responsibility not only to the students in training but also to society in general.

Introduction

The emergence of Christian university education as a form of higher education¹⁴⁴ is essentially a 20th century phenomenon when the landscape of higher education in Uganda first began to change.¹⁴⁵ It was in the 20th century that a good number of players joined the Government of Uganda as providers of university education. This was also the time when the Province of the Church of Uganda realized that the best way of maintaining a Christian identity in an academic setting was by opening a Christian University. Even today the interest in the provision of

¹⁴⁴ Christian university education in this article means university education with a Christian background.

¹⁴⁵ Higher education according to Benon Basheka, "VFM and Efficiency in Higher Education: Resources Management and Management of Higher Education in Uganda and Its Implications for Quality Education Outcomes," Uganda Management Institute (19-Aug-2008): 2, is "all types of studies, training or training for research at the post-secondary level, provided by universities or other educational establishments that are approved as institutions of higher education by the competent State authorities."

Christian university education in Uganda where government monopoly has been the norm is growing stronger. This interest has been promoted by significant shifts in the attitude of the Government of Uganda on how university education should be provided. At the moment Uganda has five public universities and sixteen gazetted private universities. Out of these twenty-one universities, five are church founded.¹⁴⁶ One of them is Uganda Christian University.

Traditionally, universities have been engaged in three functions namely:

1. Through teaching, university education promotes critical thinking and sharpens the reasoning capabilities of students. This is what Saleem Badat calls “dissemination of knowledge.”¹⁴⁷
2. Research or production of knowledge. Through research, university education generates, interprets, disseminates, applies, and preserves knowledge. Boulton and Lucas argue that:

Universities operate on a complex set of mutually sustaining fronts – they research into the most theoretical and intractable uncertainties of knowledge and yet also seek the practical application of discovery; they test, reinvigorate and carry forward the inherited knowledge of earlier generations; they seek to establish sound principles of reasoning and action which they teach to generations of students. Thus, universities operate on both the short and the long horizon. On the one hand, they work with contemporary problems and they render appropriate the discoveries and understanding that they generate. On the other hand, they forage in realms of abstraction and domains of enquiry that may not appear immediately relevant to others, but have the proven potential to yield great future benefit.¹⁴⁸

3. Public service, which alongside community engagement is a “means for connecting universities and communities with development needs” and “for higher education staff and students ‘to partner with communities to address development aims and goals.’”¹⁴⁹ Saleem Badat further says:

¹⁴⁶ On the number of gazetted universities in Uganda see, A. B. K. Kasozi, Financing Uganda’s Public Universities: An Obstacle to Serving the Public Good (Kampala: Fountain Publishers, 2009), 238.

¹⁴⁷ Saleem Badat, “The Role of Higher Education,” A paper read at HERSOSA Academy 2009, University of Cape Town Graduate School of Business, Waterfront, Cape Town on 14 September 2009, p. 5.

¹⁴⁸ Geoffrey Boulton and Colin Lucas, What are Universities For? (Leuven: League of European Research Universities, 2008), 4.

¹⁴⁹ T. K. Stanton, ‘Introduction’ in Service Learning in the Disciplines: Lessons from the Field. Pretoria: Council on Higher Education/JET Education Services, 2008), 3.

We must make a distinction between a university being responsive to its political, economic and social contexts and community engagement. Being alive to context does not mean that a university is necessarily engaged with communities, however we may define these. That is to say, in much as sensitivity to economic and social conditions and challenges is a necessary condition for community engagement, it is not a sufficient condition.¹⁵⁰

Carefully conceptualized and planned partnerships with communities usually result in creating opportunities for economic and social development. University public service activities may include consultancy, conferences and seminars.¹⁵¹

Basing on the three above mentioned functions of a university, I agree with Pamela Marcucci, D. Bruce Johnstone, and Mary Ngolovoi who look at university “education as a major engine of national economic growth and provider of individual opportunity and prosperity.”¹⁵² It has been rightly argued that university education in Uganda is no longer a luxury because it is essential to the country’s social, political, economic and of recent, to spiritual development.¹⁵³ At the same time universities in Uganda are a source of concern for most people today because while the benefits of university education continue to rise, the costs of being left behind are also growing. One of the reasons for the existence of this situation is that university education in Uganda is increasingly becoming obsolete. Benjamin W. Mkapa former President of Tanzania is reported to have said that “our universities must produce men and women willing to fight an intellectual battle for self-confidence and self-assertion as equal players in the emerging globalized world.”¹⁵⁴ As the current situation is not a temporary phenomenon, reforms are necessary to adapt universities to their environment in Uganda. In the recent past, the country has seen a substantial rise in the number of people receiving university education. University graduates in Uganda therefore are expected to make responsible decisions, use the education they have acquired to improve their lives, and **influence others to better their livelihood.**

¹⁵⁰ Badat, “The Role of Higher Education,” p. 5.

¹⁵¹ For detailed information on the major public service activities by universities see, M. Castells, “Universities as Dynamic Systems of Contradictory Functions,” in J. Muller, N. Cloete, and S. Badat (eds.), Challenges of Globalization. South African Debates with Manuel Castells (Cape Town: Maskew Miller Longman, 2001), 206-223.

¹⁵² Pamela Marcucci, D. Bruce Johnstone, and Mary Ngolovoi, “Higher Educational Cost-Sharing, Dual-Track Tuition Fees, and Higher Educational Access: The East African Experience,” in Peabody Journal of Education, 83 (2008): 101.

¹⁵³ It was in 1992 when the first Christian university was established in Uganda.

¹⁵⁴ The World Bank, “Higher Education in Developing Countries: Peril and Promise,” The International Bank for Reconstruction and Development, (2000): 15.

The History of University Education in Uganda

Uganda being part of the East African region shares a common historical background of university education with the rest of the four countries. The East African region which consists of Uganda, Kenya, Tanzania, Rwanda and Burundi has been linked together historically since the 13th century.¹⁵⁵ Although in the 19th century the region was colonized mainly by the British and the French it is now free politically. However, the East African region remains a unique part of Africa in the sense that it is diverse in terms of language groups, natural resources and political arrangement to which university education is expected to respond meaningfully. It is a place of numerous people belonging to different ethnic, social and economic groups. Even the natural landscape sometimes provides relatively influential cultural, social and political boundaries. At the moment the region is undergoing considerable changes in terms of higher education provision. As this happens, university education cannot afford to remain what it used to be. However, this raises the question about the extent to which university education in the region in general and Uganda in particular is ready for change.

University education in Uganda as we know it today is a post-independence phenomenon. During the colonial era only one university college that had close ties to Britain was established and supported by the colonial government. University education in Uganda, like anywhere in the East African Region, has gone through three phases. The first phase is what some scholars have called appendages of universities abroad. University education in Uganda began as an appendage of universities in Europe. Referring to universities in Africa in general, Heila Lotz-Sisitka, Justin Lupele and Akpezi Ogbuigwe say:

Curricula and institutional forms were based on reproductive models, reproducing intellectual and knowledge creation patterns characteristic of British, French, Portuguese, Belgian and other colonial universities and epistemologies. Even after independence, these universities enjoyed special relationships with the University of London, the Universities of Paris and Bordeaux in France and the University of Louvain in Belgium.¹⁵⁶

¹⁵⁵ For detailed information on how the countries in the East African region have been linked together since the 13th century see, Gaudens P. Mpangala, "Origins of Political Conflicts and Peace Building in the Great Lakes Region," A Paper read on February 2004 at a Symposium organized by the Command and Staff College, Arusha .

¹⁵⁶ Heila Lotz-Sisitka, Justin Lupele and Akpezi Ogbuigwe, "Translation Processes in the Design of an Education for Sustainable Development Innovations Course for Universities in Africa," in *Journal of Education for Teaching* 33/2 (May 2007): 160.

Makerere Technical College was established in 1922 with the aim of training talented students from the British East African territories of Kenya, Tanganyika, and Uganda for subordinate jobs in the colonial civil service. The 1920s therefore can be termed as formative years in the development of university education in Uganda. In 1949, the Asquith Report recommended that Makerere Technical College be affiliated to the University of London.¹⁵⁷

The second phase was that of regional universities. In 1963 Makerere University College, the Royal Technical College in Nairobi, and University College of Dar-es-Salaam merged to become constituent colleges of the University of East Africa. These were set up under the patronage of former colonial powers. Commenting on these universities, Akpovire Oduaran and Choja Oduaran say, "conceived in colonial legacies, their philosophies, objectives and characteristics were incapable of preparing the people for effective competition in the modern world."¹⁵⁸

The third phase was national. This was the time when "the forces of nationalism confronted the academic heritage of the colonial period"¹⁵⁹ and universities began to be run and controlled by national states. The University of East Africa was dissolved into three fully fledged independent universities. These were Makerere University in Uganda, University of Nairobi in Kenya, and University of Dar-es-Salaam in Tanzania. In this phase, the nationalist agenda influenced the design of the curriculum as well as the nature and purpose of the universities in East Africa. In the case of Uganda the head of state became chancellor.¹⁶⁰ The adjustment of university education to the social, historical, cultural, and economic contexts that were at the center of Uganda was characteristic of all African countries that became independent in the early 1960s. For instance, in 1961 ministers in charge of education met in Addis Ababa (Ethiopia) to discuss the possibility of Africanizing the curricula.¹⁶¹ In 1962, the ministers in charge of education in Africa met in Madagascar to discuss the possibility of adapting higher education to Africa's life and development, the training of specialist

¹⁵⁷ For detailed information on the recommendation of Asquith Report see, Kiluba L. Nkulu, *Serving the Common Good: A Post-colonial African Perspective on Higher Education* (New York: Peter Lang, 2005), 51f.

¹⁵⁸ Akpovire Oduaran and Choja Oduaran, "Widening Access to University Education in Anglophone Africa: Problems and Prospects," in *Convergence* 40/1-2 (2007): 83.

¹⁵⁹ Academic Freedom and Human Rights Abuses in Africa: An Africa Watch Report (New York: Human Rights Watch, 1991), 10.

¹⁶⁰ Today the head of state is no longer the Chancellor of any university in Uganda.

¹⁶¹ UNESCO, "Conference of African States on the Development of Education in Africa," *Final Report: Addis Ababa*, 1961a.

staff, structure and funding of higher education, and data collection in support of the development of higher education.¹⁶² Uganda participated in all these two meetings that set the tone for the subsequent meetings. At this time, as Akpoyire Oduaran and Choja Oduaran say, “the universities were no longer expected to be carbon copies of the European universities.”¹⁶³ Instead university education was supposed to provide competences to Africans whose skills at that time were irrelevant in the light of the new challenges. University curricula that were deemed as rather too narrow to meet the new challenges were to be appraised.

The founding fathers of independent Uganda who were eager to build their young nation, preferred setting up Makerere University as a prestigious institution that would preserve the foundations that were inherited from the colonial period. The state began to invest in human resource development by fully funding university education. For instance, university students at Makerere University were entitled to a stipend, free tuition, free room and board.¹⁶⁴ This was the time when Uganda was looking for highly educated nationals to replace the departing colonial civil servants. In the process, Makerere University produced “new closed communities of scholars.”¹⁶⁵

In the subsequent years Makerere University faced the new challenges associated with:

1. Rapidly rising enrollment due to population growth.
2. Increased demand for university education.
3. Maintaining quality of education without a corresponding increase in revenue.
4. Social equity in terms of gender and regional representation.
5. Heavy dependence on government funding.
6. Maintaining the quality and relevance of university education.

In such a situation as described above, the academic system was vulnerable

¹⁶² H. A. Yussif, “The Contribution of African National Commissions to the Implementation of the Addis Ababa Plan for Educational Development and the Recommendations of the Tananarive Conference on Higher Education,” Report of Commission II, AFNAC/Report/Chapter II, Kampala, 1963.

¹⁶³ Oduaran and Oduaran, “Widening Access to University Education in Anglophone Africa,” p. 84.

¹⁶⁴ Pamela Marcucci, D. Bruce Johnstone, and Mary Ngolovoi, “Higher Educational Cost-Sharing, Dual-Track Tuition Fees, and Higher Educational Access: The East African Experience,” in Peabody Journal of Education, 83 (2008): 104, with the exception of Tanzania, where bursaries were only introduced in 1967.

¹⁶⁵ For more information on this point see, T. M. Yesufu, Creating the African University: Emerging Issues in the 1970s (Ibadan: Oxford University Press, 1973), 73.

to the pressures of social and political conformity which in the long run had negative consequences for intellectual development at Makerere University. There was the demand for relevance in nearly every program at Makerere that was followed by that of the need to break down the “ivory tower” concept. This was the beginning of the non-dependent on government support universities which are usually called “private universities.” Even in those universities that are government funded there has been the introduction of cost sharing and private sponsorship schemes.¹⁶⁶

The establishment of private universities is seen by many Ugandans as a welcome force for the revitalization of higher education in the country. The country has realized that the best way of giving many people access to holistic university education is by opening private universities. One of the major criticisms against private universities is that they “tend mainly to offer programs that have high private benefits but fewer social benefits.”¹⁶⁷ Private universities such as Uganda Christian University on the other hand offer programs which meet both high private and social benefits.

Uganda Christian University and Christian University Education in Uganda

A recent phenomenon in the university education sector in Uganda is the emergence of Christian universities. The Province of the Church of Uganda (hereafter Church of Uganda) is in support of the introduction of private university education. Her argument is that privatization of university education improves efficiency and leads to increased diversity of choice and access to university education. The Church of Uganda upholds and shares Moses Oketch’s view that some of the benefits of having non-dependent on government support universities in a country are “improved access, efficiency, quality and competitiveness.”¹⁶⁸

Today, private universities such as Uganda Christian University, which was the first chartered private university in Uganda, are trying to strike a balance between the desirable and the possible in teaching and research.

Uganda Christian University started as Bishop Tucker Theological College in 1913. It was this theological college that was later transformed a Christian

¹⁶⁶ For detailed information on cost-sharing see, D. B. Johnstone, “The Economics and Politics of Cost Sharing in Higher Education: Comparative Perspectives,” in Economics of Education Review, 20 (2004a): 403–410.

¹⁶⁷ Moses Oketch, “Public–Private Mix in the Provision of Higher Education in East Africa: Stakeholders’ Perceptions,” Compare 39/1 (January 2009): 22.

¹⁶⁸ Moses Oketch, “Public–Private Mix in the Provision of Higher Education in East Africa: Stakeholders’ Perceptions,” p. 22.

university. In 1997 the Provincial Assembly of the Church of Uganda announced the decision to establish a Christian university.¹⁶⁹ The Assembly gave two main reasons for this decision:

1. To offer students the opportunity to study in an environment that stresses the acquisition of high skills as well as a sound ethical and spiritual formation.
2. To supplement existing facilities and provide greater access to university education, in view of the limited intake each year in public universities.

The aim of Uganda Christian University was to create educational opportunity for all students in order that they might develop their God given intellect. This means that the University combines the mission of university education with the desire to train students in Christian practice. Uganda Christian University mission is as follows:

Uganda Christian University is dedicated, through teaching, scholarship, service, spiritual formation, student development and social involvement, to the preparation of students for thoughtful, productive lives of Christian faith and service in their respective professions and places.

The University therefore was established firmly as a Christian institution of higher learning, partly in response to social and religious changes that encouraged universities in the region to train leaders without a Christian touch. Commenting on the establishment of Uganda Christian University as a Christian university not merely in name, Daniel Button says:

Not merely in name but in substance, with a clear evangelical statement of faith embedded in its Instruments of Identity; oversight by the Anglican Church of Uganda as its Trustee body; an educational commitment to the Integration of Faith and Teaching; a full time academic employment policy mandating personal commitment to Christ; an open admission policy requiring students to respect the Christian ethos of the university and a curriculum requirement across all disciplines incorporating four Christian foundational courses: Old Testament, New Testament, Worldviews and Ethics.¹⁷⁰

¹⁶⁹ Uganda Christian University was chartered on May 20, 2004 and gazetted on January 14, 2005 under the Uganda Christian University Charter notice, section 102(3) of the Universities and Other Tertiary institutions Act 2001.

¹⁷⁰ Daniel Button, "A Christian Worldview and the Global South: A Case Study of Uganda Christian University," in *UCU Research Bulletin* 3 (2009): 81.

The Christian identity of the University is summarized in her motto, "Alpha and Omega: God the Beginning and the End." And the university's distinctive values are articulated in the vision, mission statements and the yearly themes that require the Vice Chancellor and the Deputy Vice Chancellors to ensure their faithfulness to the church's values. The question is: "Is it possible for the Christian University to preserve and disseminate Church's values at the same time observe the traditional academic values of the University?"

One of the reasons for the emergence of Christian Universities was the steady decline in academic quality, ethical motive, facilities and finances. This was partly due to the heavy dependence on government funding and the withdrawal of the Church from the provision of higher education. Today the idea of private university education is growing rapidly in Uganda. Although each Christian university has its unique characteristics, they typically share some traits with Uganda Christian University when compared to their public counterparts. What are the general characteristics of Uganda Christian University? Uganda Christian University is intentionally smaller, with a more homogenous student body and faculty. At the moment Uganda Christian University has developed four study centers of learning and evening programs to meet the needs of non-traditional

students.¹⁷¹ The residential approach is characterized by a commitment to a student-centered learning and living community where curricular and co curricular programs combine to emphasize a holistic approach to human development and understanding.¹⁷² Due to its emphasis on a holistic approach to human development and understanding, Uganda Christian University has invested significant financial and personnel resources to foster personal worth and dignity within a diverse and just community, leading to emphasis on lifelong learning, social responsibility, and service. Community service is an integral part of the University's mission.

Uganda Christian University offers programs that are limited and market oriented. Students pay fees set by the university governing council and not the Government of Uganda. It has a church foundation and mission statement that proclaims a Christian vision that seeks to provide education that is holistic. It demonstrates strong support and attention to moral/ethics education. The University aims at integrating the Christian faith in teaching. Co curricular Christian activities that are present on campus include worship, fellowship, Bible study and Sunday services. Campus religious programming is coordinated by

¹⁷¹ Uganda Christian University study centers are: Mbale, Arua, Kampala and Bishop Barham Constituent College.

¹⁷² The university's theme for the year 2011 is "A Complete Education for a Complete Person."

the University Chaplain, who is an ordained minister in the Church of Uganda.

Uganda Christian University operates in a unique set of circumstances within the Ugandan university education structure. It is deeply embedded in and accountable to two domains, namely the world of university education as represented by the National Council for Higher Education and the Church as represented by the Church of Uganda. Each of these domains has a distinctive culture with well articulated values, expectations, and ways of operation. Each domain claims its unique role in influencing administration and academic culture of the Christian university. What the two domains expect from the Ugandan Christian university leadership is the provision of excellent university education in ways that fulfill the expectations of both domains. The key issue in the quest for finding the balance in fulfilling the expectations of both domains is the provision of exemplary academic and administrative oversight while maintaining institutional Christian values. Finding the balance in fulfilling the expectations of both domains is a matter of great importance for the administrators at Uganda Christian University.

While related to and supported by Church of the Province of Uganda, Uganda Christian University welcomes students and faculty from various religious traditions. The student body includes representation from Africa and international communities. The institutions' student-centered focus generally assures most students that they will graduate in time with a Christian touch. The ethos of Uganda Christian University is marked by service to the Church and to human society. The University always tries to create an environment that is conducive for the intellectual, moral, spiritual and social formation of students, leading them to a commitment to shaping a more humane local and international community.

The Uniqueness of Christian University Education in Uganda

Uganda Christian University represents the uniqueness of Christian university education in Uganda. In her daily business, the University is always conscious of those unique attributes that justify her role as a Christian university in the provision of higher education in Uganda. The University's argument is that it is called to offer the kind of knowledge, competencies, skills and attitudes that her graduates require to function in a rapidly changing society. She designs programs that enable students to graduate as professionals who are able to think through issues both theoretically and imaginatively, critique and construct alternatives and communicate effectively orally and in writing. This is why the *Writing and Study Skills* course is mandatory. All undergraduate students have

to pass *Writing and Study Skills* if they intend to graduate with an academic qualification from Uganda Christian University. The task of the University is not simply the dissemination of knowledge to students but also the induction of all students into the production of knowledge which task, in many universities a preserve of a few professors.

Uganda Christian University does not apologize for offering a Christian University education. In her activities, the University tries to merge the student's academic and spiritual life. It encourages students to see their academic life as one of the acts of worshiping their creator. Providing students with opportunities to discuss religious and spiritual issues in class, supporting religious student organizations on campus, and allowing space on campus for students to engage in spiritual practices such as prayer and fellowships are some of the ways in which other universities could foster student learning and the development of the whole person. Incorporating intellectual engagement into community worship three times a week and at the same time maintaining a campus ethos of academic excellence makes Uganda Christian University a center of excellence offering "A Complete Education for a Complete Person."¹⁷³ Merging the best of both the academic and the spiritual spheres of a student's life offers an opportunity for the University to have the most significant impact not only on the students' learning outcomes, but also on their life style beyond the University. This assertion is supported by A. Astin and H. S. Astin who argue that students cannot be active citizens if that spirit is not inculcated in them by the institutions in which they study.¹⁷⁴ Uganda and the region as a whole is in need of university graduates who are not only professionally trained but also disciplined citizens. This is why Uganda Christian University's culture and practice ensure that the ethical concerns raised by the student body, faculty or community at large are attended to as soon as possible. What B. O'Connell said of South Africa is true of Uganda Christian University. O'Connell said we are "tasked with the arduous formation of a critical, creative and compassionate citizenry. Nothing less will suffice."¹⁷⁵

A Christian university will inform the manner, content, and even the scope of the curricula. Above all a Christian university is less influenced by negative

¹⁷³ Uganda Christian University Chaplaincy organizes community worship on Tuesdays and Thursdays from 12.00 - 1.00 pm and on Sundays from 8.15 am to 12.00 noon. During worship time no other activity is encouraged at the University.

¹⁷⁴ For more information on this point see, W. A. Astin and H. S. Astin, H. S. (Eds.), *Leadership Reconsidered: Engaging Higher Education in Social Change* (Battle Creek, MI: W.K. Kellogg Foundation, 2000).

¹⁷⁵ B. O'Connell, quoted by Badat, "The Role of Higher Education," A paper read at HERSOSA Academy 2009, University of Cape Town Graduate School of Business, Waterfront, Cape Town on 14 September 2009, p. 8.

forces of modernity.

The size of Uganda Christian University makes it uniquely equipped to provide positive relationships for its students. It is intentionally smaller in size. The University Governing Council believes that a smaller student body allows for better attention from the lecturers/professors and administrators. This allows Christians to watch out for one another and provide encouragement as well as accountability to a student or faculty facing new challenges and opportunities. Uganda Christian University, because of its size, encourages more academically oriented student-lecturer interaction which is one of the hallmarks of good practice in undergraduate education. One of the strengths of UCU is the level of lecturer/professor support provided to students. Yet at other universities students are not as likely to interact with lecturers and professors outside class, particularly about academic issues. This lack of academic interaction represents a missed opportunity for lecturers and professors to assist students in the development of critical thinking skills and intellectual self-concept which elements are crucial to their success. Due to its small size, all undergraduate students who join Uganda Christian University for the first time highly appreciate the relational aspects of their education as they are required to reside in the halls of residence on campus.

Some people have argued that university education that has traditionally been defined by an institution's support from government resources is deficient in addressing the holistic development of students, which the Church of Uganda believes to be the fundamental purpose of university education. That is why the Church of Uganda has come out to advocate for an alternative view of excellent university education namely, Christian university education that reflects an institution's educational effectiveness. What Uganda Christian University emphasizes is the holistic development of a student that comes as a result of participating in educationally purposeful university experiences. What makes Christian university education unique from the rest is the positive impact on students' intellectual and personal development.

Conclusion

Uganda Christian University is a center of excellence in the heart of Africa where Christian university education as a dynamic learning process is promoted and where the community is served and the spiritual dimension of various cultures is recognized. Some members of the Christian community have expressed fears of a secular influence eroding institutional values and diluting the impact of Christian university education. Advice from R. Zemsky is more fitting, he says:

Universities need to know fundamentally what they believe and value in the old-fashioned sense of that word. They actually have to draw a line in the sand defining in advance what they will and will not do."¹⁷⁶

These words are good advice to Christian universities in general and Uganda Christian University in particular as they actively participate in the provision of university education in Uganda.

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¹⁷⁶ R. Zemsky, Making Reform Work: The Case for Transforming American Higher Education (New Brunswick, NJ: Rutgers University Press, 2009), 49.

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**THE ROLE OF ARCHIVES IN ACADEMIC RESEARCH
AT UGANDA CHRISTIAN UNIVERSITY
Mrs. Christine Byaruhanga**

Abstract

In this article, the author identifies as far as possible the role archives play in the promotion of academic research. The article begins by highlighting the importance of archives as sources of information and goes on to look at the obstacles that hinder the use of information held in archives at Uganda Christian University. The article concludes by noting that archives section of the library needs to take certain measures in order to enhance the exploitation of information in their custody.

Introduction

There are commonly held perceptions of archives and the primary task of an archivist in many institutions of higher learning in Uganda. The primary task of an archivist is to make sure that the archives are retrievable which involves arranging, describing, and cataloguing them very well. The archivist is also expected to provide proper care which is known as preserving the archival materials and make them available for historical purposes. On top of that the archivist's primary task lies in the area of records appraisal, documentation planning, and documentation strategy.

What are Archives?

In order to assess the role Uganda Christian University archives play in the promotion of academic research at Uganda Christian University, we need first of all to know exactly what archives are and also know the primary task of an archivist. According to the Society of American Archivists, archives are described as:

Non-current records or documents created or received and accumulated by a person, groups, institutions, organizations or governments in the course of the conduct of affairs, and preserved because of their enduring value. The building or part of a building where archival materials are located and the agency or program responsible for selecting, acquiring, preserving and making available archival materials.¹⁷⁷

¹⁷⁷ Lewis J. Bellardo & Lynn Lady Bellardo, compilers. A Glossary for Archivists, Manuscript Curators, and Records Managers (Chicago: Society of American Archivists, 1992), 3.

Archival records are a product of everyday activity of an institution. Apart from the traditional unpublished letters, diaries and other manuscripts, archival records in modern archives include, among others, films, video, sound recordings, tapes, computer diskettes and other electronic records.

Archives provide firsthand information about the past. They are valuable to researchers, scholars, students and others who want to know about people, places, and events in the past. At times researchers use archives for purposes other than those for which they were created. For instance, church historians use archival materials to analyze past events in order to reconstruct the way forward for the Church. This means that archives benefit nearly everyone in society including those people who have never directly used them.

The Primary Task of an Archivist

Apart from archival collections getting insufficient funding and attention, the primary task of an archivist in general is misunderstood by the other library professionals and administrators in institutions. In most institutions, an archivist is commonly understood as a person whose primary task is to spend all day browsing among interesting old documents. This is a great misconception. Why is this so? There are various reasons but the most important one is the difference between the primary task of an archivist and those of other library professionals. The primary task of an archivist is related to, but distinct from, that of certain other professionals. For instance, when one looks at the primary task of a librarian and the primary task of an archivist, both collect, preserve, and make accessible materials for research; but significant differences exist in the way these materials are arranged and described by a librarian and by an archivist.

The records manager and the archivist are also closely allied. However, the records manager controls vast quantities of institutional records, most of which are eventually destroyed, while the archivist is concerned with relatively small quantities of records deemed important enough to be retained for an extended period. The curator and the archivist are associated; however, the curator collects, studies, and interprets mostly three-dimensional objects, while the archivist works with paper, film, and electronic records.

What then is the primary task of an archivist? The primary task of an archivist is to establish and maintain control over records of enduring value. An archivist has an important role in working with users of the archives. He or she has to explain what archives exist, how they are organized and what information they contain. An archivist's primary task is in the acquisition, arranging and describing the records.

Let us look at the archivist's primary task in details. The first primary task of an archivist is the acquisition of records. The acquisition of records begins with

an active policy to secure the deposit of records. This is done partly by direct approach to owners and custodians, sometimes prompted by local news such as the closure of an organization. Some groups are selected for permanent retention, others for destruction after a set period, while others are reviewed after set periods. By these means a coherent archives of an organization is created in an orderly manner for the present and the future generations of scholars.

At this stage, many groups of records are brought at the archives when they are mixed up and are usually dirty. After cleaning them, they are usually put in boxes and then shelved. They are eventually accessioned and a receipt sent to the record creator, who may choose either to deposit records on permanent loan, or give them to the archives outright. By this means there is an audit trail concerning the records which is important for their long term evidential value.

The process of selecting records requires an understanding of the historical context in which those records were created, the uses for which they were intended and the relationships of those records to other sources.

The second primary task of an archivist is arranging and describing the records. Having received the records, the archivist compiles a catalogue so that each unit is described and has a reference number. Cataloguing involves creating a summary description of the records without the archivist reading every item in detail, as a researcher might be able to do. However, this work is time-consuming and that is why there is frequently a considerable lapse of time between the receipt of a collection and the compilation of a catalogue of its contents. During the cataloguing process, however, an archivist has the opportunity to see which items are most in need of repair.

The process of arranging and describing the records should be done in accordance with accepted standards and practices that will ensure the long term preservation of the collections and assist researchers to easily access the information they need. This involves helping the researchers to use the catalogues and indexes to find the records necessary for a particular research topic.

When the original records are produced they can be hard to interpret at times because of various factors. In the case of Uganda Christian University, this could be in the form of bad hand writing, or being written in one of the local languages of Uganda. An archivist is supposed to have professional training which includes reading bad hand writing as well as understanding changes

in the context in which different types of record were created. Although an archivist is not a historian in the real sense of the term, he or she is supposed to have a unique insight into the raw materials of which history is made and help researchers to make sense out of them.

Archives at Uganda Christian University

Archives at Uganda Christian University provide information to staff and other researchers about the Church both in Uganda and abroad in countries including Congo, Rwanda, Burundi, Kenya, Tanzania and Britain. They also provide information about the important personalities and institutions associated with the Church in Uganda and East Africa. This information reaches broader audiences through publications.

Uganda Christian University archives range in date from 1877 to 2005 and provide a rich resource for the history of the Church. Uganda Christian University has been acquiring collections since 1997, and now holds the Church of the Province of Uganda and Bishop Tucker Theological College collections that cover a wide range of personal, professional and theological matters. These archives are paper based and are split into two groups deposited collections from the Church of the Province of Uganda. These cover a wide range of personal and professional materials, and all these are related in some way to Church matters and Bishop Tucker Collections. These include the records of both the College as an organization and individual personalities.

The materials at Uganda Christian University Archives reflect the history of the Church of the Province of Uganda. Christianity was introduced in Uganda late compared with many other parts of Africa. The first Church Missionary Society missionaries arrived at Kabaka Mutesa's court on June 30, 1877. This was about seventy-seven years after the founding of the Church Missionary Society in Britain. However, within about twenty seven years, after much persecution, Uganda had become one of the most successful mission fields in the world. Through its indigenous teachers and a few European missionaries by 1914, nearly the whole of the area we call Uganda today had already been evangelized. In 1961 the growth of the Church of Uganda was recognized in the Anglican Communion with the establishment of the Church of the Province of Uganda, Rwanda-Burundi and Boga-Zaire with Leslie Brown as its first Archbishop. Brown was succeeded in 1966 by the first Ugandan Archbishop, Erica Sabiiti. For quite long Uganda has been a center for evangelization in the Great Lakes Region. The records at Uganda Christian University archives are

important sources not only for the history of Christianity in Uganda, but also for the political and social development of the country, both before and after its independence.

The collection includes the following:

Office of the Bishop of Uganda – CMS/NAC (1882-1961). These records trace the development of the CMS Uganda Mission and the Native Anglican Church in Uganda, including the Uganda Diocese and the Diocese of the Upper Nile.

Education Secretary General – CMS/NAC (1936-1964). This record group documents the development and operations of the CMS/NAC Schools and their governing bodies, and their interaction with the Uganda Protectorate Education Department, which regulated education within Uganda.

General Secretary – CMS/NAC (1924-1963). The General Secretary served as administrator for the Bishop, so the records in this group are complementary to those found in the Office of the Bishop of Uganda and Education Secretary General. The CMS/NAC General Secretary also served as the Archdeacon of the Uganda Diocese.

Financial Secretary – CMS/NAC (1929-1963)

Archbishop's Office – COU (1960-1993). The Archbishop's Office replaced the Bishop's Office when the Church of the Province of Uganda was established in 1961. The Diocese's structure changed in the process of the transition from the Native Anglican Church to the Province of Church of Uganda, but many programs continued as they had been.

Provincial Secretary – COU (1960-1995). The Provincial Secretary replaced the General Secretary when the Church of the Province of Uganda was established in 1961. These records are complementary to the Archbishop's Office records in the Archbishop's Office.

Since the year 2000, efforts have been made to identify, sort and list archival materials which should be preserved, and make them accessible to researchers. In 2003 Uganda Christian University contributed towards the costs of arranging and describing archival materials. A grant from Yale University in 2006 supported the preparation of the archives for microfilming the materials from the Bishops' and Archbishops' records of the Church of the Province of Uganda,

which are held by the UCU archives.

Having worked in the Archives section for a number of years now, I have found out that the Archives at Uganda Christian University is constrained by a number of obstacles in the quest to provide information to various users who come to this University. Such obstacles include the disorganized manner in which the materials are stored, lack of appropriate instruments and tools to facilitate access and lack of an information system for the proper management of the archives.

The efficient management of archives is one part of an efficient information management program. It is therefore possible to efficiently manage archives using information technology at this University.

Another problem not unrelated to the above, is what I would call distributed archives that are created at every level from national to parish records and those of the many church organizations. In some ways the Church of the Province of Uganda, from an archival and organizational point of view, constitutes a huge number of independent record creating bodies. While provision for the archives at the provincial level is fairly good, the situation often becomes worse as one moves to the diocesan level. There is a real need to guide users through the complex network of these distributed records and to provide gateways to such material where it is available for research. Perhaps Uganda Christian University Archives can play this role.

When people in Uganda seek to deposit their historical records, they find that the places where they want their records deposited face further hurdles in terms of falling outside the collecting policies of many repositories. Even in places where records of historical value are available, there is often no obvious place of deposit for those records. The Church faces a familiar problem of many private institutional archives, with limited space for storage and lack of resources for cataloguing. Cataloguing is vital to unlock the archival materials and the various lists need to be placed online as users now are expected to begin their research at a computer terminal. However, when this is done it is likely to create a paradox: increased demand for, and use of archives, but fewer people physically coming through the doors of those archives. The question Uganda Christian University will have to answer is on “what appropriate support could be given by the University to support the growth in user interest?” There is no doubt, access to archives is a key issue as Uganda Christian University attempts to encourage academic research but this agenda is complicated by the lack of

resources and the number of potential access points.

The key question is “what can Uganda Christian University do with limited resources?” Part of the answer might be in working more strategically, and making the most of the archival support networks. Perhaps there is need for the University to decide on what can best be done centrally within different dioceses.

Conclusion

In conclusion, there is an increasing need to capture digital records and oral history to reflect the wide range of religious and cultural experience of the Church in Uganda, as well as to ensure that paper records are properly managed so that they can be exploited in the future. Because UCU archives have widespread interest they are being digitized and made available over the internet to make them more accessible. It is important that the Uganda Christian University archives staff get involved in promoting access to archives through various means such as giving talks, giving tours of the record office, and putting on exhibitions. It is vitally important that not only this generation, but future ones, will benefit from having Uganda Christian University archives services if properly preserved.

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FORMING CHRISTIAN PROFESSIONALS: A REFLECTION ON THE COMPLEMENTARY ROLE OF BTS DT IN FURTHERING THE UNIVERSITY'S MISSION Rev. Dr. Samuel Opol

Introduction

"We do not want to divorce education from evangelization and Christian edification."

These words by Rev. Edward Daniell, the first Warden of Bishop Tucker College (1913-27), underscore the missionary policy on training of school teachers. Its goal, besides teaching, was to enable the school teacher to "do the work of a catechist in the afternoons and on Sundays." In this model of training, the school teacher was also a teacher of faith. The setting and style of teacher training ensured this. From 1934 to 1954, the College hosted side-by-side three training programmes: theological training, teacher training and clergy wives' training. The broadening of the function of the College, whose objective at its founding in 1905 was to equip men and women for the ministry, cast its function to embrace the training of teachers as an important part of the Church's mission.

This model of training provides the beginning of the reflection of the complementary role of Bishop Tucker School of Divinity and Theology (BTS DT) to the University mission. As we celebrate the 100 year long tradition of theological training, the School casts its role within a broader context of Uganda Christian University (UCU). Departing from 42 year tradition (1955-1997) of isolation and homogeneity that provided a safe haven for ministry formation for 120 men and women bound together in a community of formation, it is now hemmed by departments of secular disciplines of study, raising the numbers from 120 to 6000, who form the majority of the student population. The milieu of isolation for formation has been invaded and 'desacralized,' thus ending the monastery like setting of theological formation. These developments have broadened the scope of its mission beyond simply theological training to infusing the tradition of Christian professional formation among students pursuing non-theological disciplines.

This paper examines the current context of theological training in order to show how the School invaluably feeds into the central mission of the University of preparing "students for thoughtful, productive lives of Christian faith and service in their respective professions and places." It argues that in upholding "Called to Serve" as its motto, the School is called to curve out its mission of calling men and women into the service of kingdom. It posits the School's new role of deepening among students in professional development the sense of career

as a means of service to the kingdom. It will, therefore, examine the history of the early missionary model of training Church ministers alongside teachers, highlighting the resultant effect of developing a complementary vision. Then it will examine the interface of the School's motto and the University's mission in order to highlight ways in which the former feeds into the general mission of the latter in preparing professional Christian men and women in serving the Kingdom. Finally it will delineate lessons for the School's ongoing efforts in furthering the University's mission.

The perspectives of this paper are informed by the Christian higher education tradition, a trend in Christian based colleges and universities, whose core feature is "creative and active integration of faith and learning, of faith and culture."

Christian higher education has two distinctives: first, it is where Christian students are given a Christian education that helps them in the development of Christian perspectives in all areas of life and thought. Second, it is a form of education that retains a unifying Christian worldview and brings it to bear in understanding and participating in various arts and science, as well as non-academic aspects of campus life. This contrasts with a college purely for liberal arts or sciences, also called a secular university.

From this background, the definitions of key concepts in this paper are derived. While 'professionals,' refers to people who are trained in specific career path at formal level, 'Christian professionals' here refers to men and women who engage professionalism as vocation or calling to enhance the purpose of God in the contemporary culture. Thus, 'Forming Christian professionals' is the process of helping Christian students at university to develop perspectives that inform their professional formation in view of participating in the cultural mandate. It constituted helping Christians to think 'Christianly' about professionalism; or helping them have Christian worldview of professionalism, where worldview is seen as "a comprehensive life system that seeks to answer the basic questions of life". It departs from a dualistic view of reality as necessarily secular and sacred, culture and the gospel, but from a Christian worldview sees the world as cohering in God's purpose. The world of God thus becomes the milieu of professional service where the pre-eminence of Christ is brought to bear in all spheres of life. Colson has used the term 'cultural commission' in terms that approximate this in meaning, and means "to take dominion and bring God's truth to bear on culture and society"; or as "the call to create a culture under the Lordship of Christ" (Colson & Pearcey, 1999). This represents a radical approach to the Christian approach to the world. In their own but similar way, champions of Christian higher education call for a comprehensive cultural vision, a Christian cultural response. This involves unleashing to the world a crop of Christian professional men and women. The process of forming

Christian professionals involves developing in them the mind of Christ. David Dockery aptly articulates:

We are to have the mind of Christ, and this certainly requires us to think and wrestle with the challenging idea of history and the issues of our day. For to do otherwise will result in another generation of God's people ill equipped for faithful thinking and service in this new century.

But it is more than simply Christian intellectualism and is certainly broader than biblical and theological studies. It is the faithful integration of the Christian values in the academic process; providing the framework for Christian scholarship in any and every field. Accordingly, forming Christian professionals recognizes all scholarship, all invention, all discovery, and all exploration that is truth, as God's truth.

From this methodological background, this paper examines how the School can play a complementary role to the University's task of developing Christian professionals. It highlights Christian professionalism as a calling to render service to the Kingdom.

Charting a Heritage of Holistic Christian Career Formation

a). Uganda Christian University's Christian Identity

Since its establishment, UCU has maintained the distinctive of a Christian university. In doing, it has charted a heritage of Christian higher education. UCU's Christian identity is imbedded in its statements of identity. Its motto Alpha and Omega, God the Beginning and the End underscores the Christian roots of the University. Its mission statement captures the University's commitment:

Dedication, through teaching, scholarship, service, spiritual formation, to student development and social involvement, to preparing students for thoughtful, productive lives of Christian faith and service in their respective professions and places.

As a Christian University, central to this mission is the integration of faith in career formation. This is a process whereby students develop Christian perspectives during career formation, both in academic, as well as non-academic aspects of campus life. This is achieved, first, through instruction of students in various Christian foundational courses whose philosophical underpinnings seek to ground students in the fundamentals of faith. Their teaching is founded on the University's theme: "A Complete Education for a Complete Person" of which the goal is to provide a wholesome education that consists of: spiritual, relational, practical, and cross-disciplinary studies. These courses provide the

foundation for students' career formation whereby they integrate Christian values—integrity, purpose, wisdom, and discernment—in all areas of life. Second, it is achieved through its emphasis on strong Christian background and affirmation by staff of the instruments of Christian identity according to the Anglican Church. Third, it is achieved through its emphasis in Christian community building. All these play into the University's mission of "preparing students for thoughtful, productive lives of Christian faith and *service* in their respective professions and places." Consequently, UCU has distinguished itself as a university where students are empowered to think critically and creatively about how faith informs their career goals within community of learning.

Christian service is central to the University mission, and is reiterated differently as assisting "local communities, the surrounding region, and the church in promoting and achieving holistic development". In order to achieve this, it delineated a three-fold goal of increasing their understanding of the important issues facing the community, engaging in community and regional issues, and supporting the Church of Uganda's mission, education, and research. This emphasis recaptures the University's role as an instrument of the Church's ministry in the contemporary world, the furtherance of which the School is strategically located. Service, however, is seen in the broader theological sense as part of God's calling to all who profess Christ, and are thereby called to Christian ministry through their career.

Community is core to UCU's identity. Two previous goals specifically address this. The first is to be "a community of learning, worship and fellowship and care among staff and students," and the second is valuing and promoting "the diversity of character, gifts and experiences of women and men from various ethnic backgrounds." For both goals, strategies for achieving are delineated. The former is to be achieved by developing "orientation and care group programmes" whose goal is to help orient students to the university's life and values by encouraging "departments to strengthen Christian fellowship activities," and the latter by meeting "the physical, emotional, social and spiritual needs of the community." These two community-focused goals have remained central to UCU's community life. Both goals focus on community as a means of developing and reinforcing the Christian ethos.

Three aspects of the University—chapel, dining hall/halls of residence, and library/classroom—are the pillars on which the Christian community has stood unshakably. Emphasis is placed on on-campus residence for new students and attendance in worship by all members of the University community. The goal for this is to enable students to catch the Christian values through sharing in

community. Through shared life, community is blended from members of different gender, ethnic, national, Christian religious backgrounds. Spiritual enrichment programmes such as Community worship, fellowship meetings for interest groups, and Bible study, have helped students to grow spiritually.

The residual benefit is that it has enabled students to bring a holistic Christian worldview into their career development.

b). Building on the Heritage of Missionary Education

Resonance in the integration of faith in career development in UCU with the early Missionary education in Uganda, especially in the emphasis in holistic education, is worth pointing out. In two respects a common chord is struck. The first is on its emphasis on character development; the second is on preparing learners for life in a wide world. Indeed it is tempting to associate Bishop Tucker's vision of a higher institution of learning in Uganda with UCU's idea of Christian higher education, though the argument may be far-fetched. But as early as 1890 Bishop Tucker 'saw the absolute necessity of higher education and even dreamed of the establishment of a university'. This vision was tied with his vision for an indigenous leadership—to prepare the well-trained men and women for the emerging state and church. The birth in 1905 of CMS's premier school, King's College, Buddo was the fruition of this vision. But while the idea of an explicitly Christian university never materialized at his time, a college for teachers and clergy did. In the College the seminal idea of training of men and women for ministry was nurtured in a context of multi-disciplinary educational environment. The goal, similarly to that of the current trends in Christian higher education, was to infuse career preparation with Christian values for men and women training called into ministry, either as church ministers or as teachers. Bishop Tucker College thus trained teachers as a complementary force for Christian formation in schools, alongside Church ministers for the growing Native Anglican Church in Uganda (NAC).

The Need for Church Ministers

The need for training was accentuated by the initial explosion of mission activity. Religious wars of 1886-1892 saw the seminal mission efforts within and outside Buganda, to such places as Buddo and Ankole. This initial effort gave the further impetus to indigenous mission. Both Pilkington and Bishop Tucker were agreed on their invaluable role. Bishop Tucker wrote: "The Baganda have already begun to go out to preach in other countries (in Busoga and Usukuma)," and was thereby convinced that very soon Buganda would become the center of Christianity in Uganda. Training of indigenous leaders remained central to Bishop Tucker's vision for the native church. (Byaruhanga, 2008, Ward, 1989) It

was a matter of expediency given the numerical disadvantage of the missionary force *vis-a-vis* the vast mission frontier. Beyond the question of numbers, he deemed that the new frontier would better be ventured into by locals in the spirit of “African for Africans.” Such was indeed ennobling to the African, now zealous to reach out to fellow Africans. Pilkington, similarly convinced wrote: “If there is any truth about mission which all parties accept as axiom, it is ‘Africans for Africa,’ and here are men all but ready to supply this long-felt need . . .”

Indigenous missionary effort was boosted when in 1891 Bishop Tucker commissioned the first six lay evangelists, and in 1893 he ordained six men into the diaconate and in 1896 priested some of them. It was bolstered further by the Christian leadership in influential position such as Apollo Kagwa, the then Katikiro of Buganda. As a result, there were five categories of leadership in the church—European missionaries, the ordained Baganda, commissioned lay evangelists, the Baganda Christian chiefs and zealous lay Christian. The growing church in Mengo, and its expansion into the nearby areas, pointed to the dire need for increased native participation, and therefore called for formal training. This ushered the Church into the phase of formal theological education.

The Need for Teachers

The teacher training supplied the much-needed teachers for the Missionary schools’ right from the beginning education served Missionaries’ pragmatic needs in planting Christianity, and was core to missionary activities. The rudimentary educational activities consisted of literacy which enabled the new Christians to read portions of the Bible, prayers, hymns and other religious instructional materials. Thus, the need to evangelize the people led to the beginning of missionary education that made no distinction between literacy and religious instruction, a church and a school, and a church teacher and a schoolteacher. Church buildings served as places of worship on Sunday and as day schools the rest of the week. That the designation ‘*abasomi*’ for converts into the Christian faith, derived from the Luganda root word *kusoma*, to read, points to the nature of instruction which constituted basic literacy skills—reading, writing and Christian instruction.

Missionary education entered a new phase characterized by more systematic educational activities when Bishop Tucker arrived in Uganda in 1890. His education philosophy strengthened the rudimentary educational efforts, yielding a long-term impact in the emerging educational system. For him, education, rather than being for literacy, was to bring the learner to the saving knowledge

of Christ and for molding character. Education in totality was a necessary part of, rather than simply a tool for mission. He understood evangelism as holistic liberation of the person. Any aspect of mission through which this would be achieved constituted evangelism.

Education particularly served the purpose of shaping Christian character, and thereby assumed the tenor of mission. It is in light of this that in a teacher the role of teaching in a school and church was integrated. Oldham (1934) speaking of the broad scope of the work of teacher said:

The tendency of an education department is to concern itself chiefly with what goes on within the school walls. Fortunately the outlook of education departments in Africa is as a rule wider than this. They are interested in health and agriculture as well as in more scholastic subjects. But just because government in Africa is departmentalized, what comes to the desks of education officers is apt to be in the main matters relating to the conduct of the school itself. Missions should be saved by the connexion between church and school from ever thinking of education except in terms of its relation to the whole community.

The community’s focus of education in contrast to departmentalized approach recaptures central aspect of holistic Missionary education. This was achieved through a community of formation that emerged from the Missionary training programme.

c). Bishop Tucker College: a Community of Formation for Service

The opening of Bishop Tucker College epitomized the Missionary ideal of training men for holistic ministry. A three-fold ministry emerged consisted of students in theological training, school teachers and ordinands’ wives. Even though this was done as separate departments it went a long way to capture the vision of training men and women for a holistic ministry.

Theological Education

The opening of Bishop Tucker was to meet the dire need for trained personnel for the Church. Prior to its opening, formal theological training had begun in 1905 at a Theological College founded at Namirembe, and led by Daniell as its Warden. Its objective was clearly set as: “To train African Christians to become Evangelists to the heathen, pastors of Christians, Lay Readers in the Church.” In 1913, the College was moved, to Mukono, and in 1915 renamed in memory of Bishop Tucker. By 1916, there were 51 men in training. Of these, there were 23 senior catechist, 18 lay readers, and 10 ordinands. Several levels

of ministry emerged in the Church, namely: Local Catechist, Junior Catechist, Senior Catechist, Lay Reader, and Ordinand. There were at least 12 years from when a Christian man became Local Catechist to ordination, the goal for which was to allow time and opportunity of candidate to prove their “moral worth and ability.” Thus, zeal, commitment and maturity, were complemented by the curriculum.

The training curriculum consisted of courses in Bible study, Prayer Book, Articles and Creed, Church History, Pastoralia, Geography, General History, Hygiene, Arithmetic, Accounts, Singing. Other included sports to increase ‘many virtues,’ and menial tasks such as cultivation which was taken as a means of upholding the dignity of work. Spiritual training consisted in daily services in the village church, special addresses on Sunday, and discipline of prayer. H E Fox captured the methodology of ministerial formation:

Missionary zeal is stimulated by monthly addresses given by students who had returned from the “mission Field” for further study. Pastoral gifts are encouraged by visiting the villages near the colleges, as well as by lectures. Unity in the Church is fostered by the corporate life of the collegiate system. Undergirding the massive training programme was a two-fold goal form Missionaries. First, there was the philosophy of “The African for the African.” For a College set up to meet the need of emerging a Christian Church, students were, of necessity, prepared relevantly. Based on Jesus’ saying, “I am the Good Shepherd,” Daniell, the Warden, argued that a shepherd must ‘know’ and ‘be known’ [by the sheep]. The implication for ministry of this was that: “there must be the closest intercourse in social, mental, and spiritual aspirations between him and his flock.” Translated, it meant that for the need of the emerging Church, the indigenous minister was better prepared to reach out to his fellow people. The desired intercourse was deemed impossible with the “‘foreigner’ (the European Missionary),” rather; it was the African for Africa. To the benefit of the newly established Church, the training of both the church minister and teachers served to foster the selfhood of the newly established church. In the quest for the spirit of self-sustainability, Daniell said: “Our immediate need is to found the College and then leave the Church in Uganda to provide the annual income for upkeep, thereby fostering the spirit of self-support while, at the same time, giving this young church a good start in securing a trained native ministry”.

Primary Teacher Training

In 1935 the isolation for ministry formation was broken by the introduction of the Primary Teacher Training component at BTC. Teacher training was initially

done in Namirembe which served as the headquarters of CMS, alongside the Theological Training College, before it was moved to Mukono. This department was managed separately for training of teachers for primary schools. The course lasted three years. First year was for polishing students’ competency and was called revision year. Its goal was to raise the general level of education. Second year was for professional training. Task was to deepen students’ knowledge content on the teaching subjects. Such subjects included Religious Knowledge, African Studies Geography, History, Biology and Vernacular. Instruction on the Methodology was to wait till the third year. In the third year, as well as the above mentioned courses, students took professional courses—School Organization and Management, Educational Psychology and Teaching Methods. To sharpen the professional competencies, they took teaching practice at Bishop’s Primary School. Two weeks a term were required for this for the second and third year students. While on school practice they took part in the school activities—prayers, physical training and working with boys.

Ordinands’ Wives

This was for the training of wives of clergy. This was started much later in 1941. However, it was hampered in its capacity by facilities. Its capacity was therefore limited to only 5 or 6 wives each year. The course lasted only one year.

d). A Community of Learning: Shaping a Complementary Vision

In the above setting was formed a community of learning and formation. A number of aspects of this community shaped a common vision of holistic mission for both church ministers and teachers. First, there was the common schedule which fostered bonding among students of various departments. Second, there was the mandatory chapel attendance for students of theology at the morning and evening prayers. Services ran throughout the week, except for Saturday where there was an evening service. The services were taken by ordinands. Third, Luganda was the *lingua franca* of the College. The predominantly Ganda identity of the first evangelist naturally made it a matter of course the liturgical as well as the instructional language during theological training. Services and sermons were in Luganda, except for the separate session of the PTC where English would be used. But in 1946, teaching of Lay Readers began in English, and there was an addition of the dimension of clergy refresher courses. The latter addition meant that there would be two classes running side-by-side—Luganda Lay Readers’ Class and English Lay Readers’ Class. Fourth, the common focus of training was the mission field. Church ministers were trained with the field in mind, while school teachers had as their focus the primary schools. And although there were variations in the field of training, there was a

common understanding as to the complementary nature of the role of a teacher to the mission of the church minister.

The context of training provided an invaluable opportunity for both church ministers and teachers in training to develop this complementary vision. First, deliberately keeping them together narrowed the gap. Daniell, the Warden, argued that rather than intensifying difference, the two sections of the college were to be seen as part of one institution. In that way “There should be no possibility of a schoolmaster getting the idea that he is superior to a Catechist.” Second, strategically, it fed into the broader training goal of the schoolmaster; to respond to the needs of the village community, and also to “do the work of a Catechist in the afternoons and on Sundays,” which comprised teaching the faith. Daniell clearly articulated it saying: “We do not want to divorce education from evangelization and Christian edification.” In that way, this fed into Bishop Tucker’s vision of education as a means of Christian formation. A teacher would serve the greater role of Christian formation in the community. In this way, we see the emergence of the complementary in professional formation.

However, it faced several challenges. Between 1943 and 1953 there were new developments that tended to reinforce the separate identities of the training programmes. First, there were growing levels of independence between the two colleges. For example, the books of accounts of the two institutions (theological and teacher training) began to be kept separately. While the Theological College was funded by the local church and the PTC was grant aided by Government. However, each would contribute towards the shared cost of certain shared items. Second, there was steady growth in the number of enrolments of both the Theological College and the PTC, with the latter registering more numbers in proportion to the theological school. In addition, teachers had more academic preparation than church ministers who, with the exception of a few that had been to King’s College, Buddo had little academic preparation. Considering that they were going to work among the village folk, all they needed was basic training and Luganda, beside the passion and zeal for the Lord. Moreover, many of them had come to train after several years of in-service as Lay Readers through various levels of Lay Reader Certificates, and had climbed the ladders to ordination. The discrepancy in the level of training between clergy and teacher was glaring. There had been unsuccessful attempts earlier to combine ‘high school’ and theological education at King’s College, Buddo. Another attempt was made later by Bishop Stuart to have a crop of Buddo graduates. Unfortunately, the *Balokole* crisis at the College led to their dismissal in 1941 (Ward, 1989; also Ward, Fasc. 3 Oct., 1989)

An appraisal of the missionary style of formation is not central to this paper as critique on missionary education has been well ably done elsewhere. It is important, however, to mention that missionary education laid the foundation for emergence of the Ugandan educational system. One of its major strengths was character formation as an integral part of the education process. Missionary education also stimulated development of skill and competencies that would remain important for the emerging state. Coupled with this is that it stimulated social progress. Those who completed school took up positions in government—as chiefs, translators, clerks, school teachers. Finally, it provided a new direction to leadership development. High schools were established for sons and daughters of chiefs, and the people associated with missionaries used those education opportunities to prepare their sons for future leadership positions. Missionary education, not only supplemented native education, but with time supplanted it, giving school a new leadership development role.

Complementary role of BTSDT to the Mission of the University

The foregoing discussion has demonstrated the challenges as well as opportunities in shaping complementary vision out of a multi-disciplinary context of training. It also illustrates the pain of the Church in arising to the changing national and ecclesiastical context. Ward in noting the developments in the College during the independence era, however, cites the determined effort by the Church in “contributing both to nation building and showing the relevance of the gospel in the new social and economic situation”. The important question would then be: To what extent would the Church of Uganda (CoU) tap on to the opportunity? The opening up of Uganda Christian University on the foundations of Bishop Tucker College may well have been a later maturation of CoU’s reinvention of its ministry in this regard. But where would this put Bishop Tucker College and its call to serve, and what are the challenges arising from the attempt to uphold its mission within the wider University’s mission?

The response to the last question perhaps finds an answer in a Report by Alfred Olwa on Ministry Formation. He highlights the challenges of theological training within the context of University, noting the critical role of the University in meeting the need for pastors in training “to have a good academic degree training,” a role hitherto played by Makerere University. To him, the coming of UCU “enabled pastors to rub shoulders with [students of] other disciplines and get compatible education in the same academic environment.” Yet, he cites some adverse effects on Bishop Tucker College, now turned into a Faculty of Theology, of the coming of the University. Among them are loss of staff to the University and leaving predominantly part-time staff; loss of housing

and office facilities to University staff and faculty; and competition for space for accommodation for theology students with the younger students in the dormitories, which interferes with the process of spiritual formation. There is also the disparity between the “lower and slower in-service training system of the church” and the recent high school leavers which consequently renders it difficult for the latter to cope with the demands of studies. Then there is failure to anchor ministerial formation in the Chapel, now used broadly by the University. These challenges are pertinent, and his recommendations capture the need for a redefined position of the School within the University.

There is perhaps more to celebrate than gets mentioned in this report, especially regarding the critical role of the School plays in upholding the mission of the University. Thus, while the Report invaluablely informs current thinking about the challenges of ministry formation, I feel more focus could still be made to demonstrate the complementary role in upholding the vision of the University. Stephen Noll strongly does this, and as the founding Vice Chancellor, has played a big role in creating a milieu in which where professional formation assumed the character of integration of faith in learning in the heritage of Christian institutions of higher education.

Btsdt’s Complementary Role

BTSDT’s motto, *Called to Serve*, inherited from Bishop Tucker College, expresses its role as serving the needs of the Church in transforming men into servant hood. The nature of service is seen in light of the traditional understanding of ministry within the Church. However, in light of the University’s mission of “preparing students for thoughtful, productive lives of Christian faith and service in their respective professions and places”, this motto assumes a broader focus. This is of supporting 6,000 students in achieving *A Complete Education for a Complete Person*. This theme drives the University’s Strategic Plan 2012-2018, and captures the ‘holistic’ nature of the University’s education philosophy. It also represents an understanding of its role in not simply offering higher education, but doing so in a manner that is responsible and responsive to global trends and local market condition. This marks a change in emphasis in its educational effort. In the first decade of its existence, a quest for excellence defined the University goal, propelling it, not only to heights of greater renowned for its academic and professional excellence, but also towards consolidation of its structures towards this desired end. It continues to do so now by offering an education for a complete person that is best fitted for the emerging labour market, thereby distinguishing itself among the 40 universities in the nation.

Apparent variance in the mission foci of the School and University must not be overstated. To the extent that it seeks to churn out students fitted for the emerging labour market the School’s motto complements the University’s mission by providing the framework for thinking Christianly about education and career preparation as ministry in the world. The demise of BTTC does not spell a lost cause; rather, the emergence of the School has broadened its mission. From “Called to Serve,” it goes beyond simply ‘serving’ needs, to creatively responding to three strategic principles that guide the University: faithfulness to its Christian identity, raising leaders, and commitment to quality. How has the School so far done this?

Current Contribution to University’s Vision

So far it has done it in at least three ways. First, through instruction of students in various Christian foundational courses whose philosophical underpinnings seek to ground students in the fundamentals of Christian faith. By teaching these courses through the School’s Department of Foundation Studies, it has caused infusion of Christian values—integrity, purpose, wisdom, and discernment— into career formation of non-theology students. In this way, it has invaluablely contributed to the University’s commitment to providing a wholesome education that consists of spiritual, relational, practical, and cross-disciplinary studies—a Complete Education for A Complete Person.

Second, it has achieved this by active participation in Christian community building. The central pillars of UCU’s community: chapel, dining hall/halls of residence, and library/classroom, have provided opportunities for interaction between the School and the rest of the University. Through the spiritual enrichment programmes in the University Chaplaincy such as Community worship, fellowship meetings for interest groups, Bible study, students and staff are able to foster spiritual growth. Furthermore, emphasis on on-campus residence, dining hall for new students, enables the students and staff of the School to bring spiritual leadership, maintain a pastoral presence and to be available to members of the community to provide spiritual counsel. Thus, through living and sharing of facilities it is possible to positively model Christian values.

Thirdly, it has done this through its presence in the University community. The community which is blended from members of different gender, ethnic, national, Christian religious backgrounds, fosters a strong sense of Christian fellowship and furnished opportunity to mentor young students into responsible living.

Opportunity and Challenges

While the above shows the strategic role of the School within the University,

it also situates it in the windfall of opportunity. While providing spiritual leadership, counsel and pastoral presence, residual benefits accrue to it. First, it taps on the enriched fellowship of more than 6,000 members. Although these do not gather at once for worship, the broader Christian fellowship generates spiritual inspiration. Second, with the increased population, there are also increased denominational identities. Besides the Anglicans who are perhaps the majority Christian group, there are Pentecostals, Baptists, Roman Catholics, Presbyterians, and Seventh Day Adventists. These have brought in a rich blend of Christian traditions that has enriched the fellowship. Third, there is a variety of liturgical traditions and spiritualities borrowed from the diversity of Christian denominations. The general spiritual tradition, though less traditionally Anglican, and blend from Anglican and Pentecostal/Charismatic traditions, has unleashed a rich liturgical tradition in Community Worship. This has invaluable nurtured the faith of many, from the young adults across the board to middle aged members of the community. It has thereby strengthened the Christian fellowship.

However, in tapping on this opportunity, the challenges loom large. Students in the School continue to feel the stigma. Olwa (2004) observes: “while theology students are mostly drawn from the lower and slower in-service training system of the Church, the other students are drawn from the high school system.” He sadly notes: “yearly the percentage of fresh graduates joining the ministry is approximately less than two percent of the annual intake.” This however, is changing gradually. Moreover, the recent admissions into the School show increase in the number of recent high school graduates, as well as professionals in mid-life career shift.

Other challenges, though minor, include difficulty in adjusting to the oppressive presence of younger recent school leavers and their mannerism. On this, alumni remain nostalgic over the glory and homogeneity of the student population of Bishop Tucker College. This is evident through a desperately attempt to preserve the vestiges of the BTTC, especially space—housing for staff, dormitories, and office space.

Also, there is challenge in harmonizing the programmes for Christian growth as many of these run parallel to those at the School that aimed specifically at ministry formation. Furthermore, there is difficulty in harmonizing the varying spiritual interest from the diversity of Christian denomination represented at the University. Moreover, there are people of other faiths, such as Muslims who, though a numerical minority, constitute a large number of non-Christian

students’ population. Alongside these are varieties of new movements, and others whose values and ethical behaviors are disconcerting to students of the School in the residential areas. Unfortunately, the temptation among students of the School is to assume a standoffish posture, rather than an engaged approach to contextual issues. This complexity can easily breed the ‘I thou’ dialectic, and consequently, the polarization of the community.

Role of BTSDT in shaping the Tradition of Integration of Faith and Learning

The foregoing challenges notwithstanding, the School’s contribution in furthering the University’s Christian identity cannot be ignored. However, the question that remains to be answered is: how can the complementary role of the School in influencing the University’s mission be made explicit? In answer to this question I wish to propose the following.

Enhance the Re-visioning of the goal of Academics and Professional Preparation

I believe the School is called to champion the cause of re-visioning of understanding of the nature of academic enterprise; central to it is developing a framework for thinking Christianly about academic and professional formation. This is thinking as Christ would about the academic enterprise in general, but also seeking to recapture the lost vision of Christian academic engagement. David Dockery says the following about the Christian academic enterprise:

The call for serious Christian thinking built on the Christian foundation... affirms our love for God and our love for study, the place for devotion and the place of research, the priority of affirming and passing on the great Christian traditions and significance of honest exploration, reflection, and intellectual wresting. These matters are in tension but not in contradiction and are framed by faith-based commitment.

In order to do this the School needs to embody the Christian tradition of academic excellence by fostering rigorous academic pursuit born out of a spirit of stewardship—pursuing academics as ‘as unto the Lord, rather than human beings.’ The approach to academics ‘as unto the Lord, rather than human beings,’ refocuses the academic pursuit to its spiritual dimensions. It is one in which the Christian tradition recognizes that academic pursuit is as much a spiritual exercise, and is done in respect of the theology of stewardship of the gift of the intellect. It is one in which hard work; honesty and excellence are supreme values. Also, it draws from the rich Christian tradition virtues that particularly

help the academic pursuit. This perspective is suggestive of learning as an integrated process that is pursued not in isolation, but with academic roots set in some religious tradition. The religious tradition is the fountain out of which flow the virtues that make academic pursuit a worthwhile enterprise. The roots of academic pursuit in the religious tradition give birth to the integration of Christian virtue to the academic enterprise.

Furthermore, in championing the University's mission of "preparing students for thoughtful, productive lives of Christian faith and service in their respective professions and places" it needs to foster excellence in academic and professional formation. In the bid to integrate spiritual nurture in academic and professional formation, the chapel remains an intrinsic aspect of the university programs. This implies demonstrating how Christian scholarship seeks to integrate the specifically Christian character into the wide varieties of academic discourse. In this way it might be possible to influence the attitude of those that are engaged in other disciplines to think through how their faith informs their academic engagement during professional formation. So faith, academic and professional formation are upheld in responsible Christian tradition, thus forming a continuum of Christian scholarship under girded by the on-going search for God's truth.

Finally, the School needs to engage in collaborative and practical research on the field of integration of faith in various fields of study offered at the University.

The foundation courses constitute a perfect start. There is need however, to deepen the teaching of Christian content courses—introduction to OT and NT, understanding Worldviews and Ethics.

Furthering the University's Service to Community

In addition to the above, I believe the School needs to continually challenge and actively participate in furthering the University's mission. This posits a recovery of the University as a community on mission. It begs an answer to the question: To what has God called the University and how does this call impact their self-understanding as a community of learning? As a community, I believe God is calling the University during our time to rediscover its purpose within a society wracked by forces of moral and spiritual failure in all aspects of life; such as unhealthy levels of corruptions and abuse of office, broken families, poverty, disease, level of HIV/AIDS infection rate, war and violence. It is in this context that the School is called to play its complementary role of preparing men and women to take part in God's mission of transforming the world. This mandate means liberating members of human community from any structures

that enslave, oppress, and impair full development of a person's potential, and recognizing and ensuring the individual's unique value and right to live by his or her conscience. By this, the School ought to see its role as a player in the redemptive work of God in Christ as the means of restoration and responsible care for creation. In this respect, it should demystify the dichotomy between secular and sacred employments, and empower students in professional formation to see every aspect of their career as part of God's transforming mission. According to Walsh and Middleton, Jesus' call for us to proclaim his kingdom means that his healing must be offered to the dying culture—the reason why fleeing from the world is no option for a Christian. Rather than fleeing, they propose a more holistic approach: "our cultural vision must be comprehensive—our approach [to culture] must be comprehensive because all of the issues are inter-related".

Telling the Story of the Christian University

Finally, I believe the School is called to continually tell the Christian story of the University. As a School, its life is intricately caught up in University's and in God's purpose for the University. Only in this light does it understand the reason for its existence in the University. Stanley Hauerwas argues that we can understand the self only in light of the story of what God has done in history. Thus he says: "Stories are not the "substitutive explanations" to be supplanted, but rather, are necessary to our understanding of those aspects of our existence which admit no further explanation, that is God, the world, and the self." By so saying, Hauerwas makes an important claim about issues of identity. We do not know who we are except in the story that we tell about ourselves. The reason for this is that the self is historically formed, and we require a narrative to speak about it if we are to speak about it at all. Similarly, we can know God's purpose for the School only as we learn from history. This is foundational for the School's role in furthering the University mission. This implies that the School must stand strong in proclaiming the Christian identity and mission of the University. Simply stated, the story is that We are a University in the service of God to reach out and transform culture, and we will do our best to uphold the honor of this call! This can prevent it from defaulting to secularism as has been the case with the historical Christian founded Universities in America— Harvard and Yale.

Conclusion

This paper has presented an argument for the rediscovery by the School of its mission within the broader University context. The demise of BTTC is not a lost cause; rather, it has come with the broadening of its mission within the broader University's mission. By looking at the mission and vision of UCU,

it has highlighted the Christian distinctives of the University, and showed the resonance of integration of faith in professional formation at UCU with the Missionary style of character development and preparation of learners for life in the wide world—the holistic education. By using the Missionary precedent of integrated approach to training whereby church ministers were trained alongside teachers, it has argued that the integration of the School within the broader mission and vision of the University furnishes the shaping of a complementary vision. From this the School is encouraged to rediscover its mission. It has also shown the current role of the School within the university, and in order to realize its increased role, I have proposed that the School contributes further through re-visioning the goal of academic and professional preparation, help further the University's service of the community, and continue in telling the story of the University.

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PREACHING: PROVIDING LEADERSHIP THAT GROWS THE CHURCH

Rt. Rev. Dr. Titre Ande Georges

Introduction

'The twentieth century was not a good time to be born in the Democratic Republic of Congo', complained a Congolese who was recently expressing his disappointment. He noticed that the annual passage of time in Congo, as it is in many African countries, seems to reduce the dreams and expectations of people who have known little peace. He realised that corruption, dishonesty, disease, war, mismanagement, police brutality, harassment, nepotism, the widening gap between the rich and the poor and illiteracy are still rife. There is much preoccupation with escalating failures of African governments leading to violence, suffering, hopelessness and meaninglessness of lives. But instead of reading the signs of time, churches have tended to give support to these ruling governments. The forces of change affecting society also affect the Church, the way we engage as churches in the mission of God and therefore affect the nature and task of those who are ordained ministers. Those things which affect the whole people of God, call for ministry out of the Word of God that address what is absolutely a dominating, preoccupying issue of their lives. Those moments of great challenge present the pastor with a leadership challenge: How does the pastor lead the flock during this horrible time of upheaval, and respond to the questions this upheaval brings to their minds? What can the pastor be in the environment of the crisis and how can preaching lead the ministry opportunities for a thinking believer?

Potential of the Local Church

Bill Hybels once said that the future of the world rests in the hands of local congregations because strong and growing communities of faith can turn the tide of history¹⁷⁸. One may wonder how this can happen when many African churches seem to be on the verge of failure, going through empty motions that appeared to impact no one. For instance, the protestant churches in Congo have shown themselves to be 'loyal' supporters of the regimes. This 'loyalty' is still impressive. They often offer biblical support to political ideologies, and have built their own life on these ideologies. Many of their leaders have now joined the government as members of the national assembly and senate. Politicians are manipulating the church leaders by using the religious language at the level

¹⁷⁸ Bill Hybels. *Courageous Leadership*. Zondervan, 2002, p.22

that these leaders believe, ‘some of politicians’ discourses are simply biblical sermons’.

Our pastors must notice, though public service is an honourable vocation, politicians, no matter how sincere their motivation, can only do so much. They cannot change a human heart. They cannot heal a wounded soul. They cannot turn hatred into love. They cannot bring about repentance, forgiveness, reconciliation and peace¹⁷⁹. Of course, businessmen can provide sorely needed jobs. Wise educators can teach effective methods of behaviour modification.

Advanced psychological techniques can aid self-understanding. But none of them can transform human heart.

It is the power of the love of Jesus Christ which ultimately changes the world. The radical message of that transforming love has been given to the Church, for it conquers sin and wipes out shame and heals wounds and reconciles enemies and patches broken dreams.

As Bill said, this unlimited potential of the Church comforts the grieving and heals the broken in the context of community. It builds bridges to seekers and offers truth to the confused. It provides resources for those in need and opens its arms to the forgotten, the downtrodden and the disillusioned. It breaks the chains of addictions, frees the oppressed, and offers belonging to the marginalised of this world. Whatever the capacity for human suffering, the Church has a greater capacity for healing and wholeness¹⁸⁰.

The power of the Church flows from the mind of God and depends on the blessing of God. But on human level, thriving churches are led by people who possess and deploy the spiritual gift of leadership. They humbly and prayerfully provide the vision, the strategy and the inspiration that an entire congregation to bear fruit abundantly. And they provide opportunities for other people to use their gifts most effectively. So as Bill put it, the Church will never reach its full redemptive potential until men and women with leadership gift step up and lead¹⁸¹. Effective preaching can provide such leadership that grows the Church.

Leadership Role of Preaching

Some believe that preaching needs to take a backseat to leadership. Dismissing such comparisons as artificial, Pastor Professor Michael Quicke notes how the Scriptures themselves reveal transformational leadership through proclamation

by preachers. God’s preachers, Quicke asserts, are inevitably his leaders¹⁸². Ray Johnston of Bayside Church in Sacramento, says that ordinary people become extraordinary communicators when they are fired with conviction, which then translates into passion, which then translates into impact¹⁸³. Leadership impact happens when we couple our leadership passion and preaching for the powerful purposes of God among our people.

Powerful preaching and leadership go hand in hand in the Bible, as well as in the contemporary Church. Both are inspired by God’s energy. The pastor will be renewed to discern that biblical preaching is central to the events of church life and mission. Ephesians 4:29 tells us that we should “speak only what is helpful for building others up according to their needs, that it may benefit those who listen”. As leaders who preach, we are to use the pulpit as a faithful tool for declaring God’s will for individuals and building up the local body of believers that we lead. Preachers who communicate with excellence must exercise leadership in and through the pulpit on a regular basis.

Therefore, as preaching is about life change, it is one of the most powerful tools of leadership. Pastors who utilize their preaching opportunities as a leadership instrument increase the fruitfulness of their ministry. They nurture people, build communities and individuals toward God’s purpose to his people.

Nurturing People

God said to his people in ancient times, ‘I have a place for you and a promised purpose for you in that place’. This purpose requires a whole set of steps in order for this to take place. It would not be without vision, faith, struggle and failures along the way. In the Book of Joshua, God had a specific place for Israel to go. He held a promise before them, and led them down a pathway in order for them to realize that place and promise. But there were battles in the practical experiences of people’s lives. It is the same with Jack Hayford who, realising that every person in his congregation is in some place in his life in which God is beckoning toward new life possibilities, brought the series of messages ‘Possess Your Tomorrows’¹⁸⁴. It became the calling card for the new campus as they wanted to buy some property for the Church. He realised that the possession of the tomorrows of our lives have their principles set in taking steps forward to realise the hope and the possibilities of those promises. He started by nurturing people, so wherever they were in their life they would find something that would feed them with principles for possessing what God had

¹⁷⁹ Bill Hybels. *Courageous Leadership*. P.21

¹⁸⁰ Bill Hybels. *Courageous Leadership*. P.23

¹⁸¹ Bill Hybels. *Courageous Leadership*. P.27

¹⁸² Michael Quicke.

¹⁸³ Ray Johnston. *Sacramento*. www.baysideonline.com.

¹⁸⁴ Jack Hayford. *Leading and Feeding: How Preaching and Leadership Intersect*, 11/01/01

for them. That is the leadership role of the pastor and all feedings should centre on those priorities of helping people feel the sense of God's purpose, a sense of his love, and a sense of his commitment to ultimate victory.

So the preacher must select preaching topics with leadership concerns in mind. The pastor should not continue on some idealistic pursuit of a series he had been engaged in, or anything else at times of events that are in process at the moment. He must be realistic with the Scriptures and with the world. And those moments of great challenge in the Church and in the world present him/her with a leadership challenge because the Bible addresses people in the need and turmoil of their lives. A shepherd leads, feeds, nurtures, comforts, corrects and protects and these responsibilities of nurturing belong to every church leader.

Many preachers do not nurture well their members because they work under *institutional* pressure. The budget is down, attendance has dropped and young people are not interested in the church service any more. And that generates suffocating pressure. Of course, sermons are a major part of moving the religious, administrative, and financial agenda of such a Church forward. But in this case, sermons are preached in a way that keeps everyone happy and causes no one to leave and keeps the budget up so that they can pay different expenses of the Church.

Other sermons are dying because of preachers own sinful tendency to please. As the church world seems ever more performance-based and competitive, preachers tend to be eager for people's affection and for the Church to grow numerically. They instinctively pitch the sermon into the strike zone of what people like, aiming for what works. They cushioned things too much because of their past experiences which caused much pain. They even overload the sermon with Greek words to prove they have studied; they insert disclaimers at the touchy parts and insert humor. Such sermons do not lead people feel the sense of God's purpose for their lives.

Building Individuals

As said before, God has a purpose for the life of each person and the preacher must help that person to become what he or she was meant to be. In this sense, preaching is not simply to get them to meet some ethical requirement, nor to get them to meet some local congregational goal. It is to lead people with every message. So, the target is to nurture the benevolent purpose of God for their lives.

Within this context, Jack Hayford expresses his greatest desire, through ministering the Word, to lead people to a conviction of three things. The first is

to realize the absolute commitment of God in his love for them, the love that has justified them through the blood of Christ. The second conviction is for them to know that that same love is the love that is committed to fulfilling that vision God has for them. And the third is, within that conviction, to come to the assertive confidence that there is going to be a triumph, whatever may be their present environment, their struggle and their fears¹⁸⁵. Whatever may be the present challenge to their life, Jack wants them to realize that there will be victory. That victory may take on different variations from what the person first thought when he started the journey, but nonetheless it is going to come through triumphantly. So Jack's goal is to lead people with those understandings that first, God made a man with a specific high purpose and destiny. And it throbs through everything of the passion of his preaching. Second, that God's love has embraced man and is going to get him there. And as he moves toward that goal, God is beside him, never to leave or forsake him. The Lord is supporting him. Third, whatever is the apparent point of struggle, or apparent reversal, there is going to be an ultimate triumph.

Leading people towards that view of themselves is, in itself, feeding, but it is also leading, because any of those ideas are not consonant to the average person's readiness to think of themselves. They tend to think that they are persons of special purpose, but still do not feel it. Everybody struggles with that. Everybody needs to be led constantly through those things. And the essence of the shepherd's doing, as the Isaiah passage says, is to **graciously lead the flock**, but with a sensitive arm to bear up those who are young, and to lead those who are as the ewe who's about to bear lambs — those people who are in transition, who are carrying the possibility of new purpose and new life. It is still not a comfortable time for them.

Building a Community

It is commonplace that the sense of community is strong in Africa. Community, relationality and fundamental interconnections are still crucial to the African worldview. Okechukwu Ognonnaya underlined that participation, openness, freedom and common responsibility are fundamental for community¹⁸⁶. Unfortunately, the African communal orientation tends to be based squarely on tribal loyalty, but the African metaphysical orientation demands the community to be more than physical face-to-faceness. It is based on 'a common union, a union grounded on the fact that humanity shares a common nature that

¹⁸⁵ Jack Hayford. *Leading and Feeding*.

¹⁸⁶ Okechukwu Ognonnaya. *On Communitarian Divinity: An African Interpretation of the Trinity*. United States:Paragon House, 1994, 2.

connects them to one another¹⁸⁷. Members of community share in one power, yet because of the unique expression of spirit in each person this power allows each member an exercise of freedom. This freedom must lead persons to take a variety of roles in the community. So for the contribution of the person to be effective, the community must be open to new possibilities of creativity. Therefore careful openness becomes a fundamental principle. Such life and understanding of community is an asset for church leaders to reshape African church communities in the model of Acts 2 church.

Acts 2 tells us about the community of believers who were so totally devoted to God that their life together was charged with the Spirit's power. These Christ-followers loved each other with a radical kind of love. They took off their masks and shared their lives with one another. They laughed, cried, prayed, praised and served together in authentic Christian fellowship. Those who had more shared freely with those who had less until socioeconomic barriers melted away. People related together and celebrated cultural differences. The Acts 2 church offered unbelievers a vision of life that was so beautiful, so bold, so creative, and so dynamic that unbelievers could not resist it. 'The Lord added to their number daily those who were being saved'.

Christians grow individually, but more in their communities. Preachers must value participation, openness, freedom and common responsibility. They must assist the local church to be a Life-Community which arises through the common participation in the Holy Spirit that brings people together. Their sermons must help people understand that the Church is the community of the Spirit and Life-Community is a 'Spirit-filled community'. The Church must avoid preaching division, racism or favouring a tribe because the unity and equality within this Life-Community comes from the fact that all members possess the same Spirit (1 Corinthians 12.13) with diversity of function which does not exalt one group above others. Each member has been given particular gifts for the sake of the whole and the whole has a duty to care for one another and to nurture the gifts each has been given. But we should be aware of this community's weakness. Therefore, it is 'an ever-reforming body', constantly needing to submit to God's word, to repent and to change. It is truly *ecclesia semper reformanda*.

Visionary Preaching

We are in a church culture that places a lot of emphasis on leadership. Pastors think not only in terms of pasturing people, but also in terms of leading the Church, the corporate body of Christ. They are oriented toward success. Various leadership styles are used and they are revealed in the preaching life in different ways. For instance, "commanding" preachers take seriously their identity as

¹⁸⁷ Okechukwu Ognonnaya. *On Communitarian Divinity*.8

individuals ordained by God for leadership. Their "because I said so" style of preaching may take the shape of inspiration 'God has placed this upon my heart' or education and interpretation 'this is how I read the text'. These preachers are able to move congregations along by telling listeners what to think on matters big and small. They shape the body of Christ over and against the world rather than shaping it in service to the world. They act like a coach who inspires loyalty and motivates performance by convincing the team it is "us" against "them". Effective preachers who invoke this style can instill high levels of commitment and loyalty as community identity takes shape, but with their own vision. It is worth reflecting on which leadership style is most evident in pastor's preaching and whether cultivating a different style might be helpful. So much pastoral 'program thinking' today — not all of which is healthy, but a certain amount of which is appropriate — needs to distinguish between two things: preaching simply to advance a program, and preaching to advance the Kingdom.

It is worthy noticing that a pastor, by definition, is a shepherd who is not only feeding, but is taking the people somewhere. So, every leader has a vision from God for the future that is compelling for his people. Habakuk 2:2 tells us to "write the vision and make it plain". Preachers who preach for leadership impact recognize the opportunity to cast vision whenever they speak from the pulpit. Many of us who preach find it far easier to simply explain the text and apply it to the individual lives of our hearers from a pastoral perspective. While this is noble, it is insufficient. When a pastor stands before his people, there is an opportunity to fulfill the Old Testament roles of prophet, priest, and king.

The leadership role is a prophetic and kingly assignment that the preacher can best fulfill¹⁸⁸.

Yet as we try to be strong leaders and pastors, we have to think about the preaching task: How does the preaching shape the leadership? It is appropriate for pastors to see this in themselves. It is not simply to gather people together and teach them the Bible. But there is a place where the pastor's preaching ministry must point the direction for the Church to go. It is to give direction through the sermons. For instance in our Diocese of Aru, we tend to give Christians a clear vision of what God wants them to be. The 2001 Diocesan Synod chose the theme: 'To be rooted in the future'. It was to help each person, each congregation and the whole Diocese to have the vision of what God has prepared for us as Christ's followers, and develop strategies to achieve them. So, when we reach our tomorrow, we are not surprised by events. Since then, most of sermons have played a key role in pastor's leadership task to give direction to the members. It

¹⁸⁸ John Jackson. *Preaching for Leadership Impact*. www.jessup.edu. 26/9/2012

helps to fight the virus of dependency so the Church becomes a self-supporting body. These sermons have helped to condition their mindset to stretch. We helped expand their sense of God's readiness to do more than we thought, but also to help them recognize that that would have a price to pay, a path to pursue. We helped congregations to see we are going someplace together. It was not just leading people in the right way of the Lord, but leading the people as the body of Christ to move to some place with vision. In a sense, that sermon series became the stars by which the Church could navigate. It became a frame of reference for values, for beliefs, for a way of looking at life so that when they had to take action, they were ready. Folks who are hungry for the Word, as good sheep of the pasture of Christ are, want to be fed. They like to learn. They like to have freshness, things that warm their soul, encourage them, lift them, give them insight and instruction.

Any pastor who would see a sermon as the means to help motivate people towards church-wide goals must always keep as his primary motive the need to knit the Church together. The pastor needs to knit them together as people who each individually see that this corporate enterprise, the Church, is an expression of something God wants to do in them personally. The pastor needs to nurture that in the people while he is summoning them to rise beyond where they are, and then to move. It is important to first feed the flock. If they are not fed, they have no strength to follow pastor's leadership to go someplace. It is like that phrase, 'You get what you preach.' A Church will be able to do corporately only what they have been fed.

Visionary preachers are kingdom preachers. They present the big picture of the kingdom of God. Working with biblical texts, imagery, and examples, they point the body of Christ toward a world of justice and righteousness. They consistently inspire listeners to dream dreams and see visions, calling them to be servants of the kingdom here and now. These preachers point to the sure and certain signs of the kingdom that surround us, all the while empowering the congregation to have "eyes to see and ears to hear." But the target is to nurture what God made those individual persons to be, and to help lead them through the next baby steps forward of whatever will be God's vision for their life.

The pastor do that hoping somehow they will, somewhere along the way, capture his vision for their life and align themselves with it, not only through faith in Christ for salvation, but by opening up to the advancing processes of that purpose; and that they will follow as they are led. So because of that, the pastor must see his teaching never as simply instructional, educational, and informational. It is always prophetic, pointing forward, calling to some point of

advance. It is leading them to stretch. As a pastor, he must enter into his sermons in an intentional way leadership concerns such as mission, vision, values, and goals.

Growing Leader

E. M. Bounds, in *Power through Prayer*, wrote, 'The Church is looking for better methods; God is looking for better men'¹⁸⁹. He also wrote that it takes twenty years to make a sermon because it takes twenty years to make a preacher.¹⁹⁰ Bishop Quayle even said, 'Preaching is the art of making a preacher and delivering that. It is no trouble to preach, but a vast trouble to construct a preacher'¹⁹¹. It means that when considering a possible preacher such as when calling a pastor, we should be concerned, not only with his pulpit skills, but also with his character, his spirituality, his lifestyle, his godliness, and whether he is a man of prayer. It is sad that in our training institutions the emphasis is often upon techniques and know-how rather than on the quality of the preacher's life, his character. When students are trained, there is not a good balance between spiritual formation and the intellectual formation. For the sake of destructive competitions among training institutions, academic excellence is valued. Students are encouraged to have or are given a small library of basic books. On the surface this seems to be very commendable. But it is good if they are truly converted, called of God, consecrated, prayerful, living godly lives; separate from worldliness and Spirit-filled. If they are not so qualified, not prepared in those qualities, they may be simply learning techniques which may result in seeking status and position. Their preaching will not reflect what they live and end up being blind leaders of the blind.

So, for a preacher, while technique may be helpful, and in formal public services, very desirable, the primary emphasis for a preacher must be upon character, godliness, sincerity, prayerfulness, living the life. Emphasis on techniques alone may result in producing doctrinally weak, unspiritual, or even unconverted, men in the pulpit. There will be no difference between them and many men in secular life who are fine, compelling, even brilliant public speakers, but they are not preachers of the gospel. This is why preachers need to grow in grace and if possible, learn the principles of spiritual leadership. We need to value spiritual formation which is a process of increasingly being possessed and permeated by such spiritual character traits as we walk in the easy yoke of discipleship with Jesus, our teacher. People's greatest need is preacher's own holiness.

¹⁸⁹ E.M. Bounds. *Power Through Prayer*.

¹⁹⁰ E.M. Bounds. *Power Through Prayer*.

¹⁹¹ Quayle quoted by E. M. Bounds. *Power Through Prayer*

Growing churches are led by growing leaders. From their inward character the deeds of love then naturally, but supernaturally – and transparently flow. So, if the preacher has stopped progressing personally, his/her church is not far behind. He/she must therefore set a personal growth plan for himself, focusing on leadership ability and spiritual maturity. The preacher must check regularly if she/he is growing in Christ each week and if she/he has an intentional discipleship growth pathway.

Conclusion

Bill Hybels gives us a wonderful leader's prayer: 'God, mold and shape me to my full leadership potential, direct my growth and instruct me in the way I should go'. Numerical growth can occur without preaching the Word, but genuine personal and congregational transformation does not happen apart from the Word. The struggling churches that experience healthy change have been led by leaders who preach the Word. They do not compromise on this task, knowing that the Word still changes lives. Our future is death if things do not change and preaching must provide leadership for that change.