

**ASSESSING THE CONSISTENCY BETWEEN PASTORS' PUBLIC MINISTRY
AND THEIR PERSONAL AND FAMILY SPIRITUAL LIVES**

A Case of Mpenja Archdeaconry, Central Buganda Diocese

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DECLARATION

I, Bwanika Michael Eric, declare that this dissertation is my original work and has not been submitted to any other institution for the award of a degree or any other qualification.

Signature: Eric

Date: 15/06/2026

APPROVAL

This dissertation has been submitted for examination with the approval of the supervisor.

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Date: 15th July 2026

DEDICATION

This work is dedicated to my family for their unwavering support, encouragement, and prayers throughout the course of my studies. It is also dedicated to all pastors who faithfully serve God and strive to live lives of integrity both in public ministry and in their private and family contexts.

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ABSTRACT

This study examined the consistency between pastors' public ministry and their personal and family spiritual lives within Mpenja Archdeaconry, Central Buganda Diocese. The study was guided by three objectives: to assess the extent of consistency between public ministry and private life, to identify factors contributing to discrepancies, and to propose strategies for promoting pastoral integrity.

A qualitative case study design was employed, using semi-structured interviews to collect data from pastors, their spouses, and key informants. The data were analyzed thematically, guided by Transformational Leadership Theory, particularly the concept of idealized influence.

The findings revealed that while pastors strongly emphasize spiritual values such as prayer, holiness, and faith in their public ministry, significant inconsistencies exist in their personal and family spiritual lives. Key factors contributing to these discrepancies include ministry workload, burnout, lack of accountability structures, cultural expectations, and family pressures.

The study further identified practical and theological strategies for addressing these challenges, including strengthening personal spiritual discipline, promoting family-centered ministry, establishing accountability systems, and enhancing institutional support.

The study concludes that pastoral integrity is a holistic reality requiring alignment between preaching and lived experience. It recommends a shift from performance-oriented ministry toward a more integrated and formation-centered approach to pastoral leadership.

CHAPTER ONE

1.0 Introduction

This chapter introduces the study by providing the contextual and conceptual foundation upon which the research is built. It begins by presenting the background to the study, situating pastoral ministry within its biblical, theological, and contemporary contexts, and highlighting emerging concerns regarding the relationship between public ministry and private life.

The chapter then articulates the problem statement, clearly identifying the gap between what pastors preach and how they live in their personal and family contexts. This is followed by the purpose of the study, specific objectives, and research questions, which together guide the direction of the research.

In addition, the chapter outlines the scope and significance of the study, demonstrating its academic, practical, and theological relevance. Key terms are defined to ensure conceptual clarity, and the theoretical framework is presented to provide an analytical lens for the study. Finally, the chapter discusses the limitations and delimitations, establishing the boundaries and methodological considerations of the research.

Overall, this chapter lays the groundwork for the entire dissertation by clarifying the focus, direction, and significance of the study.

1.1 Background to the Study

Pastoral ministry has historically been understood within Christian theology as a vocation that demands not only the proclamation of the Word but also the embodiment of the message proclaimed. The New Testament presents pastoral leadership as inherently holistic, integrating public ministry with personal character and family life. In particular, passages such as 1 Timothy 3:4-5 emphasize that a church leader must first demonstrate faithful leadership within the household before exercising oversight in the church. This biblical foundation establishes consistency between public and private life as a central requirement for pastoral integrity.

In contemporary Christian ministry, however, this ideal of integrated pastoral life is increasingly challenged by changing social, cultural, and institutional dynamics. Globally, pastoral roles have expanded beyond traditional spiritual responsibilities to include administrative leadership,

counseling, community engagement, and organizational management. While these expanded roles have increased the influence of pastors within society, they have also introduced significant pressure, often resulting in role overload and reduced attention to personal spiritual formation and family life. As a result, a growing body of scholarship highlights a disconnect between what pastors proclaim publicly and how they live privately.

Within the African context, pastoral ministry is further shaped by strong communal expectations and cultural perceptions of religious leadership. Pastors are often viewed as moral and spiritual exemplars who are expected to demonstrate near-perfect conduct in both public and private life. While such expectations reinforce the importance of integrity, they can also create pressure that discourages openness about personal struggles. Consequently, some pastors maintain a strong public spiritual presence while experiencing challenges in their personal spiritual lives and family relationships.

In Uganda, and particularly within Anglican church structures, these dynamics are evident in both rural and urban settings. Pastors are required to meet the spiritual needs of congregations while also navigating socio-economic challenges, limited institutional support, and high community expectations. Within Mpenja Archdeaconry, anecdotal observations and pastoral experiences suggest that while many clergy are committed to their calling, there are notable tensions between public ministry and private life, especially in relation to personal spiritual discipline and family leadership.

This situation raises important theological and practical concerns. If pastoral ministry is understood as both proclamation and embodiment, then inconsistency between preaching and personal or family life undermines the credibility of the message and the effectiveness of leadership. It also raises questions about the sustainability of pastoral ministry and the wellbeing of pastoral families.

It is within this context that this study seeks to examine the consistency between pastors' public ministry and their personal and family spiritual lives within Mpenja Archdeaconry. By exploring both the extent of this consistency and the factors that influence it, the study aims to contribute to a deeper understanding of pastoral integrity and to propose strategies for strengthening integrated and authentic ministry.

1.2 Problem Statement

Pastoral ministry within the Christian tradition is fundamentally grounded in the expectation of integrity, where the life of the pastor reflects the message that is proclaimed. Biblical teaching, particularly in texts such as 1 Timothy 3:4–5, underscores the necessity of coherence between public ministry and personal as well as family life. In this sense, pastoral leadership is not merely functional but representational, requiring that spiritual authority be validated through lived experience.

However, emerging evidence from contemporary ministry contexts suggests that this ideal of integrated pastoral life is increasingly difficult to sustain. While pastors continue to emphasize spiritual disciplines such as prayer, holiness, and faithful living within their public ministry, there are growing concerns that these teachings are not consistently reflected in their personal spiritual practices and family relationships. The increasing demands of ministry, including administrative responsibilities, counseling, and community engagement, often leave limited time for personal spiritual formation and family life, thereby creating a gap between proclamation and practice.

Within African church contexts, including Uganda, this challenge is further complicated by strong cultural expectations that portray pastors as moral and spiritual exemplars who must not display weakness. Such expectations can discourage transparency and limit opportunities for accountability, leading to situations where struggles in personal or family life remain hidden. As a result, pastors may maintain a strong public spiritual presence while experiencing difficulties in sustaining personal devotion and effective spiritual leadership within their families.

In Mpenja Archdeaconry, anecdotal observations and pastoral interactions indicate that while clergy are committed to their ministry, there are noticeable tensions between public ministry and private life. Reports of irregular personal devotion, limited family spiritual practices, and pressures arising from ministry workload suggest that consistency between preaching and lived experience may not be fully realized. These inconsistencies have implications not only for pastoral credibility but also for family wellbeing and the spiritual formation of congregations.

Despite the recognition of this issue, much of the existing literature on pastoral integrity has focused on Western contexts or has addressed African settings in broad terms without sufficient attention to localized Anglican contexts such as rural archdeaconries. Furthermore, limited

research has examined pastoral life holistically by integrating public ministry, personal spirituality, and family life within a single analytical framework.

It is against this background that this study seeks to assess the consistency between pastors' public ministry and their personal and family spiritual lives within Mpenja Archdeaconry. By identifying the extent of this consistency, examining the factors contributing to discrepancies, and proposing contextually relevant strategies, the study aims to contribute to both academic scholarship and practical ministry within the Church of Uganda.

The purpose of this study is to assess the consistency between pastors' public ministry and their personal and family spiritual lives within Mpenja Archdeaconry, Central Buganda Diocese. The study seeks to examine the extent to which the spiritual values and practices emphasized in public ministry are reflected in pastors' personal devotion and family life.

In addition, the study aims to identify the key factors that contribute to any discrepancies between preaching and lived experience, including personal, institutional, and cultural influences. By doing so, it seeks to provide a deeper understanding of the challenges affecting pastoral integrity within the study context.

Furthermore, the study intends to propose practical and theologically grounded strategies that can promote greater alignment between public ministry and private life. In this way, the research contributes to strengthening pastoral effectiveness, enhancing family spiritual wellbeing, and supporting the development of authentic and integrated ministry within the Church of Uganda.

1.4 Objectives of the Study

The study is guided by one general objective and three specific objectives that collectively address the research problem.

1.4.1 General Objective

The general objective of this study is to assess the consistency between pastors' public ministry and their personal and family spiritual lives within Mpenja Archdeaconry, Central Buganda Diocese.

1.4.2 Specific Objectives

The study is guided by the following specific objectives:

- i. To examine the extent to which pastors' public ministry is consistent with their personal and family spiritual lives.
- ii. To identify the factors contributing to discrepancies between what pastors preach and how they live in their personal and family contexts.
- iii. To propose practical and theological strategies for promoting integrity and alignment in pastoral life.

1.5 Research Questions

This study is guided by research questions that are directly derived from the specific objectives. These questions provide a framework for data collection and analysis, ensuring that the study remains focused on the central problem of pastoral consistency.

The study seeks to answer the following research questions:

- i. To what extent is pastors' public ministry consistent with their personal and family spiritual lives within Mpenja Archdeaconry?
- ii. What factors contribute to discrepancies between what pastors preach and how they live in their personal and family contexts?
- iii. What practical and theological strategies can be employed to promote integrity and alignment in pastoral life?

1.6 Scope of the Study

The scope of this study is defined in terms of geographical, content, and time boundaries in order to ensure clarity and focus.

Geographically, the study is limited to Mpenja Archdeaconry in Central Buganda Diocese, Uganda. This area was selected because it represents a typical rural Anglican ministry context where pastors operate within strong communal structures and cultural expectations. The findings of the study are therefore primarily applicable to similar ecclesiastical settings.

In terms of content, the study focuses on the consistency between pastors' public ministry and their personal and family spiritual lives. Specifically, it examines the spiritual values emphasized in public ministry, the nature of pastors' personal spiritual practices, and the extent to which these are reflected within their family life. The study further explores factors contributing to discrepancies between preaching and practice, as well as strategies for promoting pastoral integrity and alignment. Issues outside this scope, such as detailed doctrinal debates or broader institutional governance structures, are not the primary focus of the study.

With regard to time scope, the study concentrates on contemporary pastoral experiences, reflecting current ministry practices and challenges. Data were collected within the period of the study, and the analysis is based on present realities rather than historical developments.

By clearly defining these boundaries, the study maintains a focused approach while allowing for in-depth analysis of pastoral life within the specified context.

1.7 Justification of the Study

This study is significant at both academic and practical levels, as it contributes to the understanding and improvement of pastoral ministry within the Anglican Church, particularly in the Ugandan context.

From an academic perspective, the study contributes to the field of pastoral theology by providing an integrated analysis of pastoral life that brings together public ministry, personal spirituality, and family life. While existing studies have often examined these dimensions separately, this research offers a holistic framework that highlights their interdependence. In addition, by focusing on a localized Anglican context within Mpenja Archdeaconry, the study addresses a gap in scholarship that has largely emphasized Western or broadly generalized African settings without sufficient contextual specificity.

Practically, the study is beneficial to pastors by helping them reflect critically on the relationship between their public ministry and their private lives. By identifying areas of inconsistency and the factors contributing to them, the study provides insights that can support personal spiritual growth, improve family relationships, and enhance overall ministerial effectiveness.

The study is also significant for the Church and diocesan leadership. It provides evidence-based insights that can inform the development of policies, support systems, and training programs aimed at strengthening pastoral integrity. In particular, the findings can guide the establishment of accountability structures, pastoral care initiatives, and continuous ministerial formation programs that address both spiritual and relational aspects of ministry.

Furthermore, theological institutions can benefit from the study by incorporating its findings into ministerial training. The emphasis on integrating personal spirituality, family life, and public ministry can inform curriculum development, ensuring that future pastors are equipped not only with theological knowledge but also with the skills necessary for living out their calling authentically.

Finally, the study contributes to the broader Christian community by reinforcing the importance of integrity in leadership. By highlighting the connection between what is preached and what is lived, the research underscores the role of pastoral example in shaping the spiritual growth and trust of congregations.

1.8 Significance of the Study

This study is significant at academic, practical, and theological levels, as it contributes to a deeper understanding of pastoral ministry within the Anglican Church, particularly in the Ugandan context.

Academically, the study contributes to the field of pastoral theology by offering an integrated analysis of pastoral life that brings together public ministry, personal spirituality, and family life within a single framework. While existing scholarship has often treated these dimensions in isolation, this study demonstrates their interdependence and highlights the implications of their misalignment. Furthermore, by focusing on a localized Anglican context within Mpenja Archdeaconry, the study addresses a contextual gap in existing literature, which has largely emphasized Western settings or generalized African perspectives without sufficient attention to specific ecclesial environments.

Practically, the study provides pastors with a reflective framework for evaluating the relationship between their public ministry and private lives. By identifying areas of inconsistency and the

factors contributing to them, the study offers insights that can support personal spiritual growth, strengthen family relationships, and enhance ministerial effectiveness.

At the institutional level, the findings are valuable to church and diocesan leadership in designing structures that promote pastoral wellbeing and integrity. The study provides evidence that can inform the development of mentorship systems, accountability frameworks, and continuous ministerial formation programs that address both spiritual and relational dimensions of pastoral life.

Theologically, the study reinforces the biblical understanding of ministry as an embodied vocation, where leadership is validated through lived example. By emphasizing the alignment between proclamation and practice, the study contributes to a renewed understanding of pastoral integrity within contemporary ministry.

1.9 Definition of Key Terms

In order to ensure clarity and consistency in the use of key concepts, the following terms are defined as they are used within the context of this study.

Pastoral Ministry

Pastoral ministry refers to the vocation and practice of spiritual leadership exercised by ordained or recognized church leaders, involving preaching, teaching, counseling, and shepherding the congregation. In this study, the term particularly emphasizes the dual responsibility of pastors to lead both in public ministry and within their personal and family lives.

Public Ministry

Public ministry denotes the visible and formal aspects of pastoral work carried out within the church and community. This includes preaching, teaching, administering sacraments, counseling, and leading church activities. It represents the outward expression of pastoral leadership.

Personal Spiritual Life

Personal spiritual life refers to the private and individual relationship of the pastor with God, expressed through spiritual disciplines such as prayer, Bible study, meditation, and personal reflection. In this study, it is understood as the foundation upon which effective ministry is built.

Family Spiritual Life

Family spiritual life refers to the spiritual practices and relationships within the pastor's household, including family prayer, Bible study, and the overall spiritual atmosphere of the home. It reflects the pastor's role as a spiritual leader within the family context.

Consistency (Pastoral Integrity)

Consistency, also referred to as pastoral integrity in this study, denotes the alignment between what a pastor teaches in public ministry and how they live in their personal and family life. It implies coherence between belief, proclamation, and lived experience.

Discrepancy

Discrepancy refers to the gap or inconsistency between pastors' public teaching and their actual personal and family practices. It highlights areas where there is a lack of alignment between proclaimed values and lived realities.

Accountability Structures

Accountability structures refer to formal or informal systems within the church that provide oversight, support, and guidance to pastors. These may include mentorship, peer review, supervision, and spiritual direction aimed at promoting integrity and growth.

Pastoral Burnout

Pastoral burnout refers to a state of emotional, spiritual, and physical exhaustion resulting from prolonged ministry demands, stress, and lack of rest. It often affects a pastor's ability to maintain personal spiritual discipline and effective leadership.

1.10 Theoretical Framework

This study is guided by Transformational Leadership Theory, particularly the concept of idealized influence, which emphasizes the role of leaders as models of values and behavior. Transformational leadership, as developed by Burns (1978) and further expanded by Bass (1985), focuses on the ability of leaders to inspire and influence followers through personal example, moral integrity, and commitment to shared values.

Within this framework, leaders are not only expected to communicate vision but also to embody the principles they promote. Idealized influence, one of the core components of transformational

leadership, highlights that effective leaders gain credibility and trust by demonstrating consistency between their words and actions. Followers are more likely to emulate leaders whose lives reflect the values they advocate.

In the context of pastoral ministry, this theoretical perspective is particularly relevant. Pastors function as spiritual leaders whose authority is not solely derived from their position but from their example. The expectation that pastors live in accordance with what they preach aligns closely with the concept of idealized influence. Consistency between public ministry and personal and family life therefore becomes a critical dimension of pastoral leadership.

This theory provides an analytical lens for examining pastoral integrity within this study. It helps to interpret consistency as a form of leadership authenticity and discrepancy as a breakdown in role modeling. By applying this framework, the study evaluates not only what pastors teach but also how their lived experiences reinforce or undermine their leadership effectiveness.

Furthermore, the theory supports the argument that leadership in ministry is relational and transformational rather than merely functional. It underscores the importance of personal spirituality and family life as foundational to credible and effective pastoral leadership.

1.11 Limitations of the Study (with Mitigation Strategies)

This study encountered several limitations that may have influenced the scope and interpretation of the findings. However, deliberate methodological strategies were employed to minimize their impact and enhance the credibility of the results.

First, the study relied primarily on self-reported data obtained through semi-structured interviews. Such data are inherently subject to social desirability bias, particularly given the sensitive nature of pastoral integrity, where participants may be inclined to present themselves in a more favorable light. To mitigate this limitation, the researcher ensured confidentiality and anonymity, creating a safe environment that encouraged honest and open responses. In addition, probing questions were used during interviews to elicit deeper and more reflective answers beyond surface-level responses.

Second, the study was conducted within a limited geographical context, specifically Mpenja Archdeaconry. This may limit the generalizability of the findings to other dioceses or ministry

settings with different socio-cultural dynamics. To address this limitation, the study provides thick description of the research context, enabling readers to determine the extent to which the findings may be transferable to similar settings.

Third, the sample size was relatively small, as is typical in qualitative research. While this allowed for in-depth exploration of participants' experiences, it may limit the diversity of perspectives captured. To mitigate this, the study employed purposive sampling to ensure that participants selected had relevant and rich experience in pastoral ministry. Furthermore, data saturation was used as a guiding principle to ensure that sufficient data were collected to support meaningful analysis.

Fourth, the study was constrained by time limitations, which restricted prolonged engagement with participants and extended observation of pastoral practices. To minimize this effect, the researcher conducted focused and well-structured interviews, supplemented by careful note-taking and systematic data analysis to maximize the depth and quality of the data collected within the available time.

Finally, the researcher's own background and familiarity with the church context may have introduced potential bias in data interpretation. To mitigate this, the study employed **reflexivity**, where the researcher remained aware of personal assumptions and ensured that findings were grounded in participants' responses rather than subjective interpretation.

Despite these limitations, the combination of these mitigation strategies enhances the trustworthiness of the study, ensuring that the findings remain credible, dependable, and analytically robust.

1.12 Delimitations of the Study

This study was deliberately delimited to ensure focus and manageability.

Geographically, the study was confined to Mpenja Archdeaconry within Central Buganda Diocese. This delimitation was intended to allow for an in-depth and contextually grounded analysis of pastoral life within a specific ecclesiastical setting.

In terms of content, the study focused specifically on the consistency between pastors' public ministry and their personal and family spiritual lives. While pastoral ministry encompasses a wide range of responsibilities, the study intentionally limited its scope to spiritual practices, leadership within the family, and alignment between teaching and lived experience. Broader issues such as church governance, doctrinal controversies, and financial administration were not examined in detail.

The study also delimited its population to pastors, their spouses, and selected key informants, as these groups were considered most relevant for providing insights into both public ministry and private life.

Additionally, the study adopted a qualitative research approach, focusing on depth of understanding rather than statistical generalization. This delimitation allowed for a detailed exploration of experiences and perceptions within the study context.

These delimitations were necessary to maintain clarity, depth, and feasibility of the study while ensuring that the research objectives were effectively addressed.

1.13 Conclusion

This chapter has provided the foundation upon which the study is built by presenting the background, problem statement, purpose, objectives, research questions, scope, justification, significance, key terms, and theoretical framework of the study. The chapter established that pastoral ministry requires consistency between public ministry and personal and family spiritual life, yet contemporary ministry realities often challenge this ideal. It also highlighted the existing gap in knowledge regarding pastoral integrity within localized Anglican contexts such as Mpenja Archdeaconry. Guided by Transformational Leadership Theory, the study seeks to assess the extent of consistency between pastors' public ministry and their personal and family spiritual lives, identify factors contributing to discrepancies, and propose strategies for promoting integrity and alignment. The next chapter reviews relevant literature related to these issues and situates the study within existing scholarly discussions.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter reviews relevant scholarly literature related to the study on the consistency between pastors' public ministry and their personal and family spiritual lives. The review is organized according to the specific objectives of the study: (i) assessing the degree of consistency between public ministry and private spiritual life, (ii) identifying factors contributing to discrepancies, and (iii) proposing practical and theological strategies for promoting integrity in pastoral life.

The chapter engages recent theological, pastoral, and leadership scholarship (primarily within the last ten years) in order to situate the study within current academic discourse. It also critically examines both global and African perspectives, with particular sensitivity to the Ugandan Anglican context highlighted in the proposal. The review moves beyond mere description to analytical engagement, identifying patterns, tensions, and gaps that justify the present study.

2.1 Consistency Between Pastors' Public Ministry and Personal and Family Spiritual Life

This subsection addresses the first objective of the study, which seeks to examine the degree of consistency between pastors' public ministry and their personal and family spiritual lives. It reviews relevant theological and empirical literature to explore how this consistency is understood, expressed, and evaluated within pastoral practice. Particular attention is given to the relationship between what pastors teach publicly and how they embody those teachings in their personal devotion and family life. The subsection establishes a conceptual and analytical foundation for assessing pastoral integrity as a holistic reality that encompasses both public and private spheres of life.

2.1.1 Biblical and Theological Foundations of Pastoral Consistency

Recent theological scholarship consistently affirms that pastoral ministry is intrinsically holistic, demanding an integrated coherence between proclamation, personal spirituality, and family life. This integrative understanding is deeply rooted in Scripture and has been further developed in contemporary pastoral theology. The biblical witness does not conceive ministry as a

compartmentalized function but as a lived vocation in which the minister's identity, character, and practice are inseparably intertwined.

Strawn (2019) articulates this integrative vision by arguing that biblical leadership is fundamentally concerned with wholeness of life. In the biblical narrative, leadership is not merely defined by role or function but by the moral and spiritual integrity of the leader. This perspective finds explicit expression in the Pauline qualifications for church leadership, particularly in 1 Timothy 3:4–5, where the ability to manage one's household is presented as a prerequisite for ecclesial oversight. The logic of the text is theological rather than merely practical: the household is a microcosm of the church, and failure in the former signals incapacity in the latter. Thus, pastoral authority is grounded not only in doctrinal competence but in demonstrated faithfulness within the intimate sphere of family life.

This biblical foundation is further reinforced by broader scriptural themes that link leadership with personal embodiment. The call to imitate Christ (1 Corinthians 11:1) and the expectation that leaders serve as examples to the flock (1 Peter 5:3) suggest that ministry is inherently incarnational. Pastoral leadership, therefore, cannot be reduced to verbal proclamation; it must be visibly enacted in the rhythms of daily living.

Building on this scriptural foundation, Vanhoozer and Strachan (2015) develop the concept of pastoral ministry as “embodied theology.” They argue that pastors do not merely communicate theological truths; they embody them. The pastor's life becomes a hermeneutical lens through which the congregation interprets the gospel. In this framework, inconsistency between preaching and personal conduct constitutes more than ethical failure, it represents a distortion of theological meaning. When the pastor's life contradicts the message proclaimed, the credibility of the gospel itself is undermined, as the medium of communication (the pastor's life) conflicts with its content.

This understanding aligns with a growing emphasis in practical theology on the performative nature of faith. Root (2020) advances this discussion by framing pastoral integrity as “participatory faithfulness.” He argues that ministry is not sustained by activity, efficiency, or institutional success, but by participation in the life of God. Such participation is not confined to public ministry but extends to the entirety of the pastor's existence, including personal devotion and family relationships. From this perspective, integrity emerges not as mere moral consistency

but as ontological alignment with the life of God. The pastor's authenticity is therefore tested in the hidden spaces of life as much as in public ministry.

Furthermore, contemporary theological discourse increasingly critiques models of ministry that prioritize performance over formation. Root (2020) and related scholars caution that when ministry is driven primarily by output, sermons, programs, and visible success, it risks becoming detached from the inner spiritual life that sustains it. This disconnection creates fertile ground for inconsistency, as pastors may maintain outward effectiveness while experiencing inward fragmentation.

In sum, the biblical and theological foundations of pastoral consistency converge on a central claim: ministry is an integrated vocation in which personal life, family relationships, and public proclamation must cohere. Scripture presents the household as a testing ground for leadership, while contemporary theology underscores the embodied and participatory nature of ministry. Together, these perspectives establish that consistency between public ministry and private life is not an optional ideal but a theological necessity, essential for the integrity of both the pastor and the church.

2.1.2 Empirical Perspectives on Pastoral Life Integration

While theological frameworks strongly affirm the necessity of integration in pastoral life, empirical research reveals a persistent gap between this ideal and lived reality. Contemporary studies indicate that many pastors struggle to maintain coherence between their public ministry and private spiritual lives, often due to structural, emotional, and contextual pressures.

A global study conducted by the Barna Group (2021) provides significant insight into this tension. The study found that although pastors are highly engaged in public spiritual practices such as preaching, teaching, and leading worship, a considerable number report experiencing personal spiritual dryness, emotional fatigue, and relational strain. This disparity suggests that public religious activity does not necessarily translate into sustained personal spiritual vitality. In many cases, ministry itself becomes a substitute for personal devotion rather than an expression of it.

This phenomenon can be understood through the lens of role internalization and occupational spirituality. Pastors often operate within environments where spiritual performance is expected

and evaluated, leading to what some scholars describe as “functional spirituality”, a form of engagement that fulfills ministerial responsibilities without necessarily nurturing personal transformation. The result is a divergence between external religious expression and internal spiritual experience.

In African contexts, this tension is further compounded by socio-cultural and ecclesial dynamics. Kalu and Nwoye (2020) observe that pastoral identity within many African churches is predominantly public and role-oriented. Pastors are expected to embody authority, wisdom, and spiritual maturity in highly visible ways, often leaving little room for vulnerability or personal formation. Consequently, attention is disproportionately directed toward public ministry activities, while personal spiritual disciplines and family engagement receive less emphasis. This imbalance contributes to a widening gap between what is preached and what is practiced.

Within the East African context, Njoroge (2018) offers a more relational perspective by highlighting the centrality of family stability in pastoral effectiveness. His study demonstrates that pastors who intentionally cultivate family devotion, shared prayer, and relational attentiveness tend to exhibit greater credibility and effectiveness in their public ministry. The family, in this sense, functions as both a support system and a validation space for pastoral integrity. Conversely, where family spirituality is neglected, pastors often experience diminished authority, as their private lives fail to reinforce their public message.

These empirical findings underscore a critical insight: the integration of pastoral life is not merely an individual responsibility but is shaped by broader structural and cultural realities. Ministry demands, congregational expectations, and cultural perceptions of leadership all interact to influence how pastors navigate the relationship between public and private spirituality.

Therefore, while the theological ideal of integration remains clear, the empirical evidence reveals a complex and often challenging reality. The persistence of this gap highlights the need for contextually grounded studies, such as the present research, to explore how these dynamics manifest within specific ecclesial settings and how they might be addressed in practical and sustainable ways.

2.1.3 Pastoral Family as a Site of Spiritual Formation

Recent scholarship has increasingly emphasized the central role of the pastor's family as a primary context for spiritual formation and a critical measure of ministerial integrity. This perspective represents a significant shift from earlier models of ministry that focused predominantly on public functions, recognizing instead that the home is a foundational arena where pastoral theology is embodied and tested.

Doehring (2019) conceptualizes the family as the "first congregation," a space in which the pastor's theological convictions are translated into daily practices of relationship, communication, and spiritual discipline. Within this framework, the authenticity of pastoral ministry is not primarily evaluated by public performance but by the quality of life within the household. The ways in which a pastor relates to a spouse, nurtures children, and cultivates a shared spiritual life become tangible expressions of the gospel message.

This understanding resonates with the biblical emphasis on household leadership as integral to pastoral qualification. The home is not merely a private domain but a theological space where faith is lived, transmitted, and observed. Consequently, inconsistencies between public ministry and family life are not peripheral issues; they strike at the heart of pastoral identity and credibility.

In African ecclesial contexts, this dimension takes on additional significance. Magezi (2017) argues that pastoral caregiving must be holistic, encompassing not only the congregation but also the pastor's own family. In many African settings, however, the demands of ministry, combined with communal expectations of availability, often lead to the neglect of family spiritual life. Pastors may invest extensively in congregational care while inadvertently marginalizing their own households.

Such neglect has both relational and theological implications. Relationally, it can lead to emotional distance, dissatisfaction, and conflict within the family. Theologically, it undermines the pastor's witness, as the proclaimed values of love, care, and spiritual discipline are not consistently practiced in the most immediate sphere of life. Over time, this dissonance can erode trust, both within the family and in the wider congregation.

Moreover, contemporary research suggests that the pastor's family serves as a reflective mirror of ministry authenticity. Congregations often interpret the health of a pastor's family as an

indicator of the pastor's spiritual maturity and leadership capacity. Where family life reflects stability, mutual care, and shared spiritual commitment, it reinforces the credibility of the pastor's message. Conversely, visible dysfunction or neglect raises questions about the integrity of the ministry.

These insights reinforce the argument that the pastor's family is not secondary to ministry but constitutive of it. Spiritual formation within the home is both a source and a test of pastoral integrity. Therefore, any meaningful assessment of consistency between public ministry and private life must give careful attention to the dynamics of family spirituality.

In conclusion, the literature reviewed in this section converges on a clear and compelling conclusion: consistency between public ministry and personal and family spiritual life is essential for authentic pastoral leadership. Theologically, it is grounded in the integrative nature of ministry; empirically, it remains a significant challenge; and practically, it is most visibly expressed within the life of the family. This integrated perspective provides a critical foundation for the present study.

2.2 Factors Contributing to Discrepancies Between Preaching and Practice

The persistence of inconsistency between pastors' public ministry and their personal and family spiritual lives cannot be understood apart from the complex interplay of structural, emotional, cultural, and relational factors that shape pastoral experience. Contemporary scholarship increasingly recognizes that such discrepancies are rarely the result of isolated moral failure; rather, they emerge from sustained pressures embedded within ministerial life and ecclesial systems. This section critically examines the major factors contributing to this dissonance, drawing on recent theological and empirical studies.

2.2.1 Ministry Demands and Role Overload

One of the most consistently identified contributors to inconsistency in pastoral life is the growing complexity and expansion of ministerial roles. In contemporary ecclesial contexts, pastors are expected to function simultaneously as preachers, administrators, counsellors, community mobilizers, and institutional leaders. Banks and Ledbetter (2019) argue that this multiplicity of roles reflects a shift in pastoral identity from a primarily spiritual vocation to a

multi-functional profession. While such diversification may enhance organizational effectiveness, it often comes at the expense of personal spiritual formation and relational attentiveness within the family.

The phenomenon of role overload arises when the cumulative demands of these responsibilities exceed the pastor's capacity to manage them effectively. This condition is not merely logistical but deeply formative, as it shapes how pastors allocate time, energy, and spiritual focus. Under conditions of overload, activities that are less immediately visible or measurable, such as personal prayer, reflection, and family engagement, are often deprioritized. Over time, this leads to a functional separation between public ministry and private spirituality.

Roxburgh (2018) deepens this analysis by critiquing contemporary ministry models that prioritize productivity, efficiency, and measurable outcomes. He describes this orientation as fostering "functional burnout," a state in which pastors continue to perform ministerial tasks outwardly while experiencing inner depletion. In such contexts, ministry becomes task-driven rather than spiritually grounded, and pastors may maintain the appearance of effectiveness while their inner life deteriorates.

This structural imbalance creates fertile ground for inconsistency. When ministry is defined primarily in terms of output, the cultivation of personal and family spiritual life is easily neglected, resulting in a widening gap between what is preached and what is lived.

2.2.2 Emotional and Spiritual Burnout

Closely related to role overload is the phenomenon of emotional and spiritual burnout, which has been widely documented in recent pastoral studies. Burnout is characterized by emotional exhaustion, depersonalization, and a reduced sense of personal accomplishment, all of which significantly impair a pastor's capacity for authentic spiritual leadership.

Francis, Laycock, and Brewster (2017) provide empirical evidence that clergy experiencing high levels of emotional exhaustion are more likely to exhibit dissonance between their professed beliefs and their lived practices. Emotional fatigue diminishes the capacity for sustained attention to spiritual disciplines, relational engagement, and ethical self-awareness. As a result, pastors may continue to articulate theological truths publicly while lacking the inner resources to embody them consistently.

More recent research by Proeschold-Bell et al. (2020) reinforces the strong correlation between clergy wellbeing and spiritual integrity. Their findings indicate that pastors who experience chronic stress, inadequate rest, and limited social support are significantly more vulnerable to inconsistencies between public ministry and private life. Burnout, in this sense, is not merely a personal health issue but a theological concern, as it undermines the coherence of pastoral witness.

Furthermore, burnout often leads to what may be described as “spiritual disengagement,” where pastors continue to perform religious functions without meaningful personal connection to the practices they promote. This condition creates a form of internal fragmentation, where the public expression of faith is no longer sustained by private conviction or experience.

2.2.3 Lack of Accountability Structures

Another critical factor contributing to discrepancies in pastoral life is the absence of effective accountability structures within church systems. Accountability, in this context, refers not only to administrative oversight but to relational and spiritual mechanisms that support integrity, transparency, and ongoing formation.

DeKruyter (2019) argues that many contemporary church systems have shifted toward performance-oriented evaluation, focusing on indicators such as attendance, numerical growth, and program success. While these metrics may provide useful organizational data, they often fail to address the deeper dimensions of pastoral character and spiritual health. As a result, pastors may be affirmed for external success while internal struggles remain unaddressed.

The lack of intentional accountability structures creates an environment in which inconsistencies can develop and persist unnoticed. Without regular opportunities for honest reflection, mentorship, and correction, pastors may gradually drift into patterns of disconnection between their public and private lives.

In African ecclesial contexts, this challenge is further complicated by cultural and institutional dynamics. Togarasei (2021) observes that hierarchical church systems, which emphasize respect for authority and leadership status, may inadvertently discourage open discussion of personal struggles among clergy. Pastors may fear that admitting weakness could lead to loss of respect,

credibility, or position. Consequently, issues related to personal spirituality, family life, or moral struggle are often concealed rather than addressed.

This culture of silence not only prevents early intervention but also reinforces the separation between public persona and private reality, thereby sustaining patterns of inconsistency.

2.2.4 Cultural Expectations and Clerical Idealization

Cultural expectations play a significant role in shaping pastoral identity and behavior, particularly within African contexts where religious leaders are often accorded high moral and social status. Wariboko (2018) notes that pastors are frequently perceived as moral exemplars whose lives must reflect near-perfect spiritual maturity. While this expectation underscores the importance of integrity, it can also produce unintended consequences.

The idealization of clergy creates pressure to maintain an image of spiritual perfection, leaving little room for vulnerability, struggle, or growth. In such contexts, pastors may feel compelled to project strength and stability even when experiencing personal or family challenges. These dynamic fosters what may be described as a “culture of concealment,” where authenticity is sacrificed in favor of maintaining public credibility.

Within the Ugandan church context, such expectations are particularly pronounced, as reflected in the study background. Pastors are often viewed not only as spiritual leaders but as moral reference points for the entire community. The weight of this expectation can lead to performative spirituality, where outward expressions of faith are carefully managed to align with communal expectations, even when they do not fully reflect personal reality.

This tension between expectation and experience contributes significantly to discrepancies between preaching and practice. When authenticity is constrained by the need to uphold an idealized image, the integration of public and private life becomes increasingly difficult to sustain.

2.2.5 Family Strain and Relational Tensions

The final major factor contributing to inconsistency is the presence of family strain and relational tensions arising from the demands of pastoral ministry. The pastor’s family occupies a unique

and often challenging position, functioning both as a private unit and as a public extension of ministry.

Carroll (2020) highlights that pastoral families frequently experience secondary stress as a result of ministry pressures. The time-intensive nature of pastoral work, combined with expectations of availability and responsiveness, often leads to the neglect of family relationships. Spouses and children may feel marginalized, resulting in emotional distance, conflict, and weakened family cohesion.

These relational tensions have direct implications for pastoral integrity. When the family environment is characterized by strain or neglect, it undermines the pastor's ability to model the very values, love, care, and spiritual discipline, that are proclaimed in public ministry.

Dean (2017) further emphasizes the impact of such inconsistencies on pastors' children, who are particularly sensitive to perceived hypocrisy. When children observe a disconnect between their parent's public message and private behavior, it can lead to disillusionment not only with the parent but with the faith itself. This highlights the intergenerational consequences of pastoral inconsistency, extending its impact beyond the immediate family to the broader faith community.

Moreover, the family serves as a critical site of validation for pastoral authenticity. Where relationships are nurtured and spiritual practices are shared, the family reinforces the credibility of the pastor's ministry. Conversely, where relational breakdown occurs, it exposes and amplifies the gap between preaching and practice.

2.2.6 Synthesis

The factors discussed above, role overload, burnout, lack of accountability, cultural pressures, and family strain, are deeply interconnected and mutually reinforcing. Together, they create a complex environment in which maintaining consistency between public ministry and private life becomes increasingly challenging.

This analysis underscores that discrepancies between preaching and practice are not merely individual failures but systemic and contextual realities. Addressing them therefore requires not only personal spiritual renewal but also structural, cultural, and institutional transformation. This

insight provides a critical foundation for the subsequent exploration of strategies aimed at promoting integrity and alignment in pastoral life.

2.3 Strategies for Promoting Integrity and Alignment in Pastoral Life

The persistence of discrepancies between pastors' public ministry and their personal and family spiritual lives necessitates not only diagnosis but also the formulation of practical and theological strategies for restoration and alignment. Contemporary scholarship increasingly emphasizes that pastoral integrity is not accidental but must be intentionally cultivated through disciplined formation, relational structures, theological clarity, and institutional support. This section critically examines key strategies proposed in recent literature for promoting coherence between preaching and practice.

2.3.1 Spiritual Formation and Personal Discipline

A foundational strategy for promoting pastoral integrity lies in the intentional recovery and cultivation of spiritual formation. Recent scholarship consistently emphasizes that authentic ministry flows from a deeply nurtured inner life rather than from external activity or institutional demands.

Foster (2018) underscores the indispensability of classical spiritual disciplines, such as prayer, meditation on Scripture, solitude, fasting, and confession, as means through which pastors are formed in the likeness of Christ. These practices are not merely devotional exercises but formative processes that shape the pastor's identity, desires, and character. In their absence, ministry risks becoming activity-driven, where effectiveness is measured by output rather than spiritual depth. Such a model inevitably leads to disintegration, as the external demands of ministry outpace the internal resources required to sustain them.

Willard (2016) advances this argument by asserting that spiritual transformation must precede and sustain ministerial effectiveness. He critiques models of ministry that prioritize competence and performance over character formation, arguing that such approaches produce leaders who are externally effective but internally fragmented. According to Willard, the transformation of the inner life, through intentional discipleship and spiritual disciplines, is the primary condition for integrity. Pastors who are deeply rooted in a lived relationship with God are more likely to

exhibit consistency across the various domains of life, including family relationships and public ministry.

Moreover, contemporary pastoral theology emphasizes the need for what may be termed “rhythms of abiding.” Root (2020) suggests that pastoral integrity emerges from sustained participation in the life of God, which requires creating space for silence, reflection, and attentiveness to God’s presence. In this sense, spiritual disciplines are not additional tasks but essential rhythms that ground the pastor’s entire existence.

Therefore, spiritual formation functions as the bedrock upon which all other strategies for integrity are built. Without a cultivated inner life, efforts to align public and private spirituality are unlikely to be sustainable.

2.3.2 Family-Centered Ministry Models

A second critical strategy involves the intentional integration of the pastor’s family into the life and practice of ministry. Recent scholarship challenges the traditional separation between ministry and family life, advocating instead for models that recognize the family as a central context of pastoral vocation.

Anderson and Reese (2019) propose a “family-integrated ministry” model, which repositions the home as the primary locus of spiritual leadership. In this approach, pastoral ministry is understood to begin within the family and extend outward to the congregation. The pastor’s role as a spiritual leader is first exercised in nurturing the faith, relationships, and wellbeing of the household. This model not only strengthens family cohesion but also enhances the credibility of public ministry, as the values preached are visibly embodied in the pastor’s immediate context.

In African ecclesial settings, the need for such integration is particularly pronounced. Magezi and Manala (2018) argue that pastoral care must be holistic, encompassing both the congregation and the pastor’s own family. They recommend that churches intentionally develop support systems tailored to pastoral families, including counseling services, family retreats, and discipleship programs that engage spouses and children. Such initiatives acknowledge the unique pressures faced by pastoral families and provide resources for sustaining their spiritual and relational health.

Furthermore, family-centered ministry models contribute to the prevention of relational strain, which has been identified as a major source of inconsistency. By prioritizing family time, shared spiritual practices, and open communication, pastors can cultivate environments where faith is lived authentically. This not only strengthens the family unit but also serves as a powerful testimony to the congregation.

Thus, integrating family life into the core of ministry is not merely a pragmatic adjustment but a theological realignment that affirms the household as a vital sphere of spiritual formation and leadership.

2.3.3 Accountability and Mentorship Structures

The cultivation of pastoral integrity also requires the establishment of robust accountability and mentorship structures. Integrity, while deeply personal, is sustained within relational contexts that provide guidance, correction, and support.

Clinton (2017) emphasizes the critical role of mentoring relationships in pastoral development. He argues that effective leaders are formed within networks of accountability where they can reflect on their experiences, confront personal challenges, and receive spiritual direction. Mentorship provides a space for honest dialogue, enabling pastors to address areas of inconsistency before they develop into significant problems.

In addition to mentorship, peer accountability structures are increasingly recognized as essential. Regular engagement with fellow pastors or ministry teams creates opportunities for mutual encouragement, shared learning, and collective discernment. Such relationships help to counteract the isolation that often characterizes pastoral ministry, thereby reducing the risk of hidden struggles and fragmented living.

Hirsch and Ford (2019) further advocate for team-based ministry models, which distribute leadership responsibilities across a group rather than concentrating them in a single individual. This collaborative approach not only alleviates the pressure associated with role overload but also fosters a culture of shared accountability. Within such environments, pastors are less likely to operate in isolation and more likely to experience support in maintaining integrity.

Importantly, accountability must extend beyond administrative oversight to include spiritual and relational dimensions. Structures that focus solely on performance metrics are insufficient for sustaining integrity. Instead, accountability systems must intentionally address personal spirituality, family life, and ethical conduct.

2.3.4 Theological Reorientation of Ministry

A deeper and more foundational strategy for addressing inconsistencies in pastoral life involves a reorientation of the theology of ministry itself. Contemporary scholarship suggests that many of the challenges faced by pastors arise from distorted understandings of ministry that emphasize performance, success, and productivity.

Root (2020) calls for a shift from performance-oriented ministry to a theology of participation in God's work. In this framework, ministry is not defined by what pastors accomplish but by their participation in the ongoing activity of God. This perspective relieves pastors from the burden of sustaining ministry through their own efforts and redirects their focus toward faithful presence and responsiveness to God. Such a reorientation fosters authenticity, as pastors are no longer compelled to maintain an image of constant effectiveness.

Similarly, Vanhoozer (2016) emphasizes that pastoral identity must be rooted in vocation rather than role performance. He argues that when pastors understand themselves primarily in terms of their calling before God, rather than their functional responsibilities, they are better able to integrate faith into all aspects of life. This vocational understanding of ministry encourages coherence between belief and practice, as the pastor's identity is anchored in a unified theological vision.

This theological reorientation also challenges the dichotomy between sacred and secular aspects of life. By affirming that all dimensions of life, public ministry, personal devotion, and family relationships, are arenas of divine participation, it promotes a holistic approach to pastoral living.

2.3.5 Institutional and Diocesan Support

While personal and relational strategies are essential, the role of institutional structures in promoting pastoral integrity cannot be overlooked. Church systems and diocesan frameworks significantly shape the conditions under which pastors live and minister.

Proeschold-Bell and Byassee (2018) argue that clergy wellbeing must be a priority within ecclesial institutions. They recommend the development of policies that support sustainable ministry, including manageable workloads, regular sabbaticals, access to counseling services, and opportunities for ongoing spiritual formation. Such measures recognize that pastoral integrity is closely linked to overall wellbeing and cannot be sustained under conditions of chronic stress and overwork.

Within Anglican contexts, diocesan leadership plays a particularly role in shaping pastoral practice. Effective supervision, continuous ministerial education, and structured support systems can provide pastors with the resources needed to maintain alignment between their public and private lives. Additionally, fostering a culture of openness, where pastors feel safe to share struggles without fear of judgment, can significantly enhance integrity.

Institutional support also involves redefining success in ministry. When dioceses prioritize spiritual health, relational wellbeing, and faithful service over numerical growth alone, they create an environment in which pastors are encouraged to pursue authentic and integrated lives.

2.4 Summary of Literature and Research Gap

The literature reviewed in this chapter demonstrates a strong and consistent consensus that pastoral integrity, understood as the alignment between public ministry and personal and family spiritual life, is foundational to effective and credible ministry. Biblical and theological perspectives affirm that pastoral leadership is inherently holistic, requiring coherence between identity, character, and practice. Empirical studies further reveal that this ideal is frequently challenged by a range of factors, including role overload, emotional and spiritual burnout, lack of accountability, cultural expectations, and family-related pressures.

At the same time, contemporary scholarship offers a range of strategies for addressing these challenges. These include the intentional cultivation of spiritual formation and personal discipline, the integration of family life into ministry, the establishment of accountability and mentorship structures, the theological reorientation of ministry away from performance toward participation, and the provision of institutional and diocesan support systems. Collectively, these strategies highlight that pastoral integrity must be pursued at multiple levels, personal, relational, theological, and structural.

However, despite the richness of existing scholarship, a significant gap remains. Much of the literature is either rooted in Western contexts or addresses African Christianity in broad and generalized terms. There is limited empirical research that engages the specific realities of pastoral life within localized Anglican settings, particularly in rural Ugandan archdeaconries such as Mpenja. As indicated in the study background, concerns about inconsistencies between public ministry and private life are present within this context, yet they remain underexplored in academic research.

This study therefore seeks to address this gap by providing a contextually grounded analysis of pastoral consistency within Mpenja Archdeaconry. By focusing on lived experiences of pastors and their families, the study aims to contribute both to academic scholarship and to the practical strengthening of pastoral ministry within the Church of Uganda.

2.5 Conclusion

This chapter reviewed relevant literature concerning the consistency between pastors' public ministry and their personal and family spiritual lives. The review demonstrated that biblical and theological perspectives consistently emphasize the importance of integrity and alignment between what pastors preach and how they live. The literature further revealed that many pastors experience challenges in maintaining this consistency due to factors such as ministry workload, burnout, lack of accountability structures, cultural expectations, and family pressures. In response to these challenges, scholars have proposed various strategies, including strengthening personal spiritual disciplines, promoting family-centered ministry, establishing accountability and mentorship systems, providing institutional support, and adopting a theology of ministry that prioritizes spiritual formation over performance. Despite these contributions, a significant research gap remains regarding empirical studies conducted within localized Anglican contexts in Uganda, particularly in Mpenja Archdeaconry. Therefore, the present study seeks to address this gap by examining the lived experiences of pastors and their families within the study area. The next chapter presents the methodology employed to conduct the research.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter presents the methodological framework employed to investigate the consistency between pastors' public ministry and their personal and family spiritual lives within Mpenja Archdeaconry. It outlines the research design, study area, target population, sampling procedures, data collection methods, data analysis techniques, and ethical considerations guiding the study.

Given the nature of the research problem, which seeks to explore lived experiences, perceptions, and practices of pastoral life, a qualitative approach was adopted. The methodological choices were carefully aligned with the study objectives to ensure that the data collected directly addressed the research questions and contributed to a coherent and rigorous analysis.

3.1 Research Design

This study employed a qualitative case study design. A qualitative approach was selected because the study seeks to explore meanings, experiences, and interpretations rather than quantify variables. According to Creswell and Poth (2018), qualitative research is appropriate for investigating complex social and human phenomena within their natural contexts.

The case study design was considered suitable because it allows for an in-depth examination of a bounded system, in this case, pastoral ministry within Mpenja Archdeaconry. Yin (2018) argues that case studies are particularly effective in understanding contemporary phenomena where context plays a critical role. This design enabled the researcher to explore the interaction between public ministry, personal spirituality, and family life in a holistic and context-sensitive manner.

Furthermore, the design facilitated the collection of rich, detailed data that captured the complexities, tensions, and lived realities of pastors and their families. This depth of understanding is essential for assessing consistency and identifying underlying factors influencing pastoral life.

3.2 Study Area

The study was conducted in Mpenja Archdeaconry, located within the Central Buganda Diocese of the Church of Uganda. The archdeaconry comprises several rural parishes characterized by strong communal relationships, cultural expectations, and active church participation.

The choice of this study area was informed by its representativeness of rural Anglican ministry contexts in Uganda, where pastors often operate under multiple responsibilities and societal expectations. As indicated in the study background, concerns regarding inconsistencies between pastoral teaching and personal or family life have been observed within this context.

The rural setting also provided a meaningful context for examining how cultural norms, ministry demands, and institutional structures influence pastoral integrity.

3.3 Target Population

The target population comprised individuals directly involved in pastoral ministry and family life within Mpenja Archdeaconry. These included:

- Parish pastors actively serving within the archdeaconry
- Spouses of pastors
- Key informants such as church elders and diocesan staff

This population was selected because it provides multiple perspectives on pastoral life. While pastors offer insights into public ministry and personal spirituality, spouses provide access to the private and relational dimensions of pastoral life. Key informants contribute contextual understanding of church structures and expectations.

3.4 Sampling Procedure and Sample Size

The study employed purposive sampling, a non-probability sampling technique used to select participants with relevant knowledge and experience. Patton (2015) notes that purposive sampling is appropriate in qualitative research where the goal is to obtain rich, information-based cases rather than statistical representation.

Participants were selected based on the following criteria:

Active involvement in pastoral ministry or family life

Willingness to participate

Ability to provide relevant and reflective insights

The study included: 10 pastors, 10 spouses, A small number of key informants

The final sample size was determined by data saturation, that is, the point at which no new themes emerged from additional data.

3.5 Data Collection Methods

3.5.1 Semi-Structured Interviews

The primary method of data collection was semi-structured interviews. This method was chosen because it allows for guided yet flexible exploration of participants' experiences.

Semi-structured interviews enabled the researcher to ask predetermined questions while allowing participants to elaborate on issues of importance. This was particularly useful given the sensitive nature of the study, which involved personal spirituality and family relationships.

The interview guide was carefully structured to align with the study objectives as follows:

Sections B, C, and D addressed Objective One by examining public ministry, personal spiritual life, and family spiritual practices

Sections E and F addressed Objective Two by identifying inconsistencies and their contributing factors

Sections G and H addressed Objective Three by exploring practical and theological strategies for promoting integrity

This alignment ensured that the data collected directly responded to the research objectives.

3.5.2 Key Informant Interviews

In addition to pastors and spouses, key informant interviews were conducted with selected church leaders. These participants provided broader insights into institutional structures, expectations, and support systems within the archdeaconry.

Key informants were particularly useful in validating and contextualizing findings from primary participants.

3.5.3 Document Review

Where available, relevant documents such as church guidelines, pastoral training materials, and diocesan reports were reviewed. These documents provided additional context and helped to situate individual experiences within institutional frameworks.

3.6 Data Collection Procedure

The data collection process followed a systematic and ethical approach:

Permission was obtained from relevant church authorities

Participants were informed about the purpose and nature of the study

Informed consent was obtained prior to participation

Interviews were conducted at convenient locations

Interviews were audio-recorded with permission

Field notes were taken to capture additional observations

Interviews were conducted in English or Luganda, depending on participant preference. Data collection continued until saturation was achieved.

3.7 Data Analysis

Data were analyzed using thematic analysis, which involves identifying, organizing, and interpreting patterns within qualitative data.

The analysis followed these steps:

- i. Transcription of interview recordings
- ii. Familiarization with the data through repeated reading
- iii. Coding of meaningful units of text

- iv. Grouping codes into categories
- v. Development of themes
 - 1. Interpretation of themes in relation to study objectives

The analysis was both inductive and interpretive, allowing themes to emerge from the data while being guided by the research objectives and theoretical framework.

3.8 Theoretical Framework in Data Analysis

The study was guided by Transformational Leadership Theory, particularly the concept of idealized influence, which emphasizes the leader's role as a model of values and behaviours.

This framework informed the analysis by:

Examining whether pastors model the values they preach

Interpreting consistency as a form of leadership integrity

Understanding discrepancies as failures in role modeling

The theory provided a lens through which pastoral life was analyzed as both a personal and leadership responsibility.

3.9 Trustworthiness of the Study

To ensure rigor, the study applied the criteria of trustworthiness:

Credibility

Achieved through triangulation of data sources (pastors, spouses, key informants) and in-depth engagement with participants.

Dependability

Ensured through a clear documentation of research procedures and decisions.

Confirmability

Maintained by grounding findings in participant responses and minimizing researcher bias through reflexivity.

Transferability

Enhanced through detailed descriptions of the research context, allowing applicability to similar settings.

3.10 Ethical Considerations

Ethical considerations were carefully observed:

Informed consent was obtained from all participants

Confidentiality was maintained through the use of pseudonyms

Anonymity was ensured by removing identifying details

Participants had the right to withdraw at any time

Interviews were conducted with sensitivity and respect

Ethical approval was obtained from the relevant academic authority prior to data collection.

3.11 Conclusion

This chapter has presented the methodological framework of the study. It has outlined the qualitative case study design, described the study area and population, and explained the sampling procedures and data collection methods.

The chapter has also demonstrated how the interview guide was aligned with the study objectives and how data were analyzed using thematic analysis guided by Transformational Leadership Theory.

The methodological approach adopted in this study provides a robust foundation for the analysis and interpretation of findings presented in the next chapter.

CHAPTER FOUR

ANALYSIS, INTERPRETATION AND PRESENTATION OF FINDINGS

4.0 Introduction

This chapter presents and analyses the findings of the study on the consistency between pastors' public ministry and their personal and family spiritual lives within Mpenja Archdeaconry, Central Buganda Diocese. The findings are based on data collected through semi-structured interviews with pastors, their spouses, and key informants. Data were analysed using thematic analysis, allowing recurring patterns, experiences, and perspectives to emerge from participants' narratives.

The presentation of findings is organized according to the three objectives of the study. The chapter examines the extent to which pastors' public ministry reflects their personal and family spiritual lives, explores factors contributing to inconsistencies between preaching and practice, and identifies strategies that may strengthen pastoral integrity. Throughout the chapter, participants' voices are incorporated through direct quotations, while findings are interpreted in relation to existing literature and the Transformational Leadership Theory that guided the study.

4.1 Background Information of Respondents

The study involved pastors serving within Mpenja Archdeaconry, their spouses, and selected key informants from church leadership. These categories of participants were intentionally chosen because they offered different but complementary perspectives regarding pastoral life.

Pastors provided insights into their ministerial responsibilities and personal spiritual experiences. Spouses offered valuable perspectives concerning family spirituality and the realities of living with ministry demands. Key informants contributed broader institutional observations regarding pastoral leadership within the Archdeaconry.

The diversity of participants enhanced the credibility of the findings by allowing the researcher to compare and triangulate perspectives from different sources.

4.2 Consistency Between Public Ministry and Personal and Family Spiritual Life

4.2.1 Spiritual Values Emphasized in Public Ministry

Participants consistently indicated that prayer, holiness, faithfulness, stewardship, and Christian love form the core values emphasized in their preaching and teaching ministries.

One pastor explained:

"Every Sunday I encourage believers to remain committed to prayer because prayer is the foundation of Christian growth."

Another respondent stated:

"Much of our preaching focuses on holiness because people need to see the difference that Christ makes in daily life."

A key informant similarly observed:

"Pastors in this Archdeaconry teach biblical values faithfully. The message that comes from the pulpit is generally sound and spiritually enriching."

These responses suggest that pastors possess a clear understanding of the spiritual ideals expected of Christian leaders. Participants demonstrated strong awareness of biblical teachings concerning personal devotion, family leadership, and moral integrity.

This finding resonates with the observations of Strawn (2019), who argues that biblical leadership is rooted in the integrity of the leader's life rather than merely the performance of ministerial duties. Likewise, Vanhoozer and Strachan (2015) maintain that pastors embody the theology they proclaim, making consistency between message and lifestyle essential for authentic ministry.

However, while participants expressed commitment to these values, subsequent discussions revealed challenges in fully embodying them within personal and family contexts.

4.2.2 Personal Spiritual Life of Pastors

A major theme that emerged from the interviews concerned the tension between public ministry activities and personal spiritual nourishment.

Several pastors acknowledged that maintaining personal spiritual disciplines had become increasingly difficult due to ministry demands.

One pastor reflected:

"There are times when I spend many hours preparing sermons and counselling church members, yet I realize I have not spent enough time alone with God."

Another admitted:

"Sometimes you are teaching others about prayer while personally struggling to maintain a consistent prayer life."

A spouse echoed similar concerns:

"My husband serves many people faithfully, but ministry responsibilities often leave him exhausted. Sometimes personal devotion becomes irregular because of the workload."

These responses suggest that ministry responsibilities can unintentionally displace personal spiritual formation. Participants frequently described situations where public ministry consumed time and energy that would otherwise be devoted to prayer, Bible study, and reflection.

This finding corresponds with the work of the Barna Group (2021), which found that many pastors remain highly active in ministry while simultaneously experiencing spiritual fatigue and personal dryness. The findings also support Root's (2020) argument that ministry can become performance-oriented when activity replaces participation in God's sustaining presence.

From the perspective of Transformational Leadership Theory, this finding is significant because idealized influence requires leaders to model the values they promote. When personal spiritual disciplines weaken, the credibility of pastoral leadership may also be weakened.

Nevertheless, many participants emphasized their desire to maintain spiritual disciplines despite these challenges, suggesting that inconsistency often arises from pressure rather than intentional neglect.

4.2.3 Family Spiritual Life as an Expression of Ministry

Another important theme emerging from the study concerned the role of family spirituality in pastoral integrity.

Many participants agreed that the pastor's family serves as the first environment where Christian leadership is tested.

One pastor remarked:

"Before leading the church, I should first lead my family spiritually. That is where ministry begins."

A spouse similarly observed:

"Children learn more from what they see at home than from what is preached in church."

However, participants also acknowledged that family spiritual practices were sometimes inconsistent.

One spouse stated:

"Church programmes often take priority. We know family prayer is important, but sometimes days pass without having meaningful devotion together."

Another participant explained:

"Many pastors are available to church members at all times, yet their own families receive limited attention."

These responses reveal a tension between ministry commitments and family responsibilities. While participants recognized the importance of family spiritual leadership, practical demands frequently interfered with its implementation.

This finding aligns with Doebling's (2019) understanding of the family as the pastor's "first congregation." Similarly, Magezi (2017) argues that neglect of family spirituality undermines the authenticity of pastoral ministry.

The findings therefore suggest that family life represents both a strength and a challenge within pastoral leadership. Where family spirituality is intentionally nurtured, it reinforces pastoral

credibility; where it is neglected, it creates visible inconsistencies between public ministry and private life.

4.2.4 Overall Assessment of Consistency

Overall, participants described pastoral consistency as a continual struggle rather than a fully attained reality.

One key informant summarized the situation as follows:

"Most pastors sincerely desire to live according to what they preach, but the realities of ministry make that difficult."

Another pastor reflected:

"The challenge is not knowing what is right. The challenge is maintaining it consistently in every area of life."

The findings indicate that consistency exists to varying degrees among pastors within Mpenja Archdeaconry. While strong commitment to spiritual values was evident, participants also acknowledged areas where personal devotion and family spirituality did not always match public teaching.

This supports the argument advanced by Root (2020) that pastoral integrity should be understood as an ongoing process of formation rather than a static achievement.

4.3 Factors Contributing to Discrepancies Between Preaching and Practice

The second objective of this study sought to identify the factors contributing to inconsistencies between pastors' public ministry and their personal and family spiritual lives. Analysis of the interview data revealed several interconnected factors that influence pastoral integrity within Mpenja Archdeaconry. These included ministry workload, emotional and spiritual burnout, lack of accountability structures, cultural expectations surrounding pastoral leadership, and pressures arising from family responsibilities.

The findings indicate that these factors do not operate independently. Rather, they interact in ways that create significant challenges for pastors seeking to maintain consistency between what they preach and how they live.

4.3.1 Ministry Workload and Competing Responsibilities

One of the most dominant themes emerging from the interviews was the burden created by multiple ministry responsibilities. Participants consistently reported that contemporary pastoral ministry extends beyond preaching and spiritual guidance to include administration, counselling, conflict resolution, community engagement, fundraising, and numerous church activities.

One pastor explained:

"People expect you to be available all the time. You are called to pray for the sick, attend meetings, solve church conflicts, visit members, prepare sermons, and respond to emergencies. Sometimes there is hardly any time left for yourself."

Another respondent remarked:

"You can spend the entire week serving others and then realize you have not intentionally invested in your own spiritual growth."

A spouse similarly observed:

"The church always needs something. When one programme ends, another begins. Family time often competes with ministry obligations."

These findings suggest that the growing demands of ministry can create an imbalance in which public responsibilities receive greater attention than personal and family spiritual formation. Participants frequently described feeling pulled in multiple directions, making it difficult to maintain healthy rhythms of devotion and family engagement.

These observations support the findings of Banks and Ledbetter (2019), who argue that contemporary pastors increasingly function as multi-purpose leaders rather than solely spiritual shepherds. Similarly, Roxburgh (2018) notes that expanding ministry responsibilities often contribute to functional exhaustion and weakened spiritual formation.

From the perspective of Transformational Leadership Theory, such conditions may undermine idealized influence because effective role modelling requires leaders to cultivate the very values they seek to promote among followers.

4.3.2 Emotional and Spiritual Burnout

Closely related to ministry workload was the issue of emotional and spiritual exhaustion. Many participants described seasons in which they felt physically tired, emotionally drained, and spiritually depleted.

One pastor shared:

"There are moments when you continue serving because people depend on you, but inside you feel empty and exhausted."

Another participant reflected:

"Ministry can be lonely. People assume that pastors are always strong, yet there are times when we also need encouragement and support."

A key informant stated:

"Some pastors carry many burdens alone. They listen to people's problems every day, but they have few opportunities to share their own struggles."

Several spouses also described the effects of burnout on family relationships.

One spouse explained:

"When a pastor is constantly tired, it affects the whole family. Communication becomes difficult and spiritual activities at home are reduced."

These responses indicate that burnout affects more than ministerial effectiveness; it also impacts personal spirituality and family wellbeing. Participants frequently associated exhaustion with reduced prayer life, diminished enthusiasm for spiritual disciplines, and increased relational strain.

This finding confirms the work of Francis, Laycock, and Brewster (2017), who found a strong relationship between clergy burnout and reduced personal spiritual vitality. Similarly,

Proeschold-Bell et al. (2020) observed that emotional exhaustion often contributes to inconsistencies between public ministry and private spiritual practice.

The findings therefore suggest that pastoral integrity cannot be separated from pastoral wellbeing. Sustainable ministry requires attention to emotional, spiritual, and relational health.

4.3.3 Lack of Accountability and Support Systems

Another recurring theme was the limited availability of accountability structures within ministry settings. Many participants expressed the need for trusted relationships where pastors could openly discuss personal challenges without fear of criticism or judgment.

One pastor observed:

"We often encourage church members to seek accountability, but many pastors themselves have nobody checking on their spiritual lives."

Another respondent commented:

"A pastor can continue serving while struggling privately because there is no one asking difficult questions."

A key informant added:

"Most supervision focuses on church programmes and reports. Very little attention is given to the pastor's personal spiritual wellbeing."

Participants consistently emphasized the importance of mentorship and peer support. Several respondents believed that intentional accountability structures would help pastors address personal challenges before they become serious problems.

These findings correspond with DeKruyter's (2019) observation that many church systems evaluate pastors primarily according to performance indicators while neglecting issues of character formation and spiritual health. Likewise, Togarasei (2021) argues that hierarchical church cultures often discourage transparency among clergy.

The findings therefore suggest that accountability should not be understood merely as administrative oversight but as a relational process that nurtures personal growth, honesty, and spiritual maturity.

4.3.4 Cultural Expectations and Clerical Idealization

The study further revealed that cultural perceptions of pastors significantly influence their ability to live authentically.

Many participants noted that pastors are often expected to maintain an image of constant spiritual strength.

One pastor explained:

"People expect pastors to have answers for everything. Admitting weakness is sometimes interpreted as lack of faith."

Another participant stated:

"There is pressure to appear spiritually mature even when you are struggling."

A spouse similarly observed:

"Many pastors hide their difficulties because they fear disappointing church members."

Participants described how these expectations sometimes discourage vulnerability and openness. Instead of seeking support, some pastors feel compelled to conceal their challenges in order to preserve their reputation.

These findings align with Wariboko's (2018) argument that African societies frequently place pastors on a moral pedestal, creating unrealistic expectations of perfection. While such expectations reinforce the importance of integrity, they may also contribute to emotional isolation and performative spirituality.

The findings therefore suggest that pastoral authenticity requires church environments where vulnerability is not viewed as weakness but as part of spiritual growth and maturity.

4.3.5 Family Pressures and Relational Demands

Family-related pressures emerged as another important factor contributing to inconsistencies between preaching and practice.

Participants frequently discussed the difficulty of balancing ministry responsibilities with family commitments.

One spouse remarked:

"The church gets the best hours of the day while the family receives what remains."

Another spouse explained:

"Many church members can easily access the pastor, but sometimes family members struggle to get quality time with him."

A pastor acknowledged:

"One of the greatest challenges is ensuring that ministry does not replace family relationships."

Participants emphasized that family neglect often occurs unintentionally. Most pastors expressed genuine concern for their families but struggled to balance competing responsibilities.

These findings support Carroll's (2020) observation that pastoral families frequently experience secondary stress resulting from ministry demands. Likewise, Dean (2017) notes that children are particularly sensitive to inconsistencies between public ministry and private family life.

The study therefore confirms that family wellbeing is closely connected to pastoral integrity. Strong family relationships strengthen pastoral credibility, while relational strain can undermine the authenticity of ministry.

4.3.6 Discussion of Findings on Objective Two

The findings demonstrate that discrepancies between preaching and practice cannot be attributed simply to personal failure. Rather, they emerge from a complex interaction of institutional, cultural, emotional, and relational factors.

Participants generally displayed strong commitment to spiritual values and pastoral responsibilities. However, ministry workload, burnout, limited accountability, societal

expectations, and family pressures often created conditions that made consistency difficult to sustain.

These findings reinforce the literature reviewed in Chapter Two, which emphasized that pastoral integrity is influenced by both personal and contextual realities. They also support the assumptions of Transformational Leadership Theory, which recognizes that authentic leadership depends upon the alignment of values, behaviour, and lived experience.

4.4 Strategies for Promoting Integrity and Alignment in Pastoral Life

The third objective of the study sought to identify practical and theological strategies that can strengthen consistency between pastors' public ministry and their personal and family spiritual lives. Participants proposed several approaches which collectively point toward a more integrated understanding of ministry.

4.4.1 Strengthening Personal Spiritual Formation

Participants overwhelmingly emphasized the importance of maintaining personal spiritual disciplines.

One pastor stated:

"Before leading others spiritually, I must first nurture my own relationship with God."

Another explained:

"The greatest protection against inconsistency is a disciplined prayer life."

Several respondents stressed the need for intentional time dedicated to prayer, Bible study, meditation, and reflection.

A key informant observed:

"Pastors often prepare sermons for others but need equal commitment to feeding their own souls."

These findings strongly support Foster's (2018) argument that spiritual disciplines remain foundational to Christian formation. Similarly, Willard (2016) maintains that ministerial effectiveness flows from transformed character rather than professional competence alone.

Participants therefore viewed personal spiritual formation as the primary foundation for pastoral integrity.

4.4.2 Promoting Family-Centred Ministry

Participants also emphasized the importance of giving greater attention to family spiritual life.

One spouse remarked:

"The family should not become a casualty of ministry."

Another participant explained:

"When the family is spiritually healthy, ministry becomes stronger."

Several respondents proposed regular family devotions, intentional family time, and shared spiritual activities as practical ways of strengthening pastoral consistency.

One pastor stated:

"If I cannot lead my family spiritually, it becomes difficult to lead the church effectively."

These findings correspond with Anderson and Reese (2019), who advocate family-integrated ministry models. They also support Magezi and Manala (2018), who argue that pastoral care should include the wellbeing of pastors' families.

4.4.3 Establishing Accountability and Mentorship Structures

Another major recommendation concerned mentorship and accountability.

One pastor stated:

"Every pastor needs someone who can ask honest questions about their spiritual life."

A key informant observed:

"Accountability should not only focus on ministry results but also on personal growth."

Participants recommended peer fellowship groups, mentorship relationships, clergy retreats, and regular spiritual check-ins.

These findings support Clinton's (2017) assertion that effective leaders develop within supportive accountability relationships. They also align with Hirsch and Ford's (2019) emphasis on collaborative ministry models.

4.4.4 Enhancing Institutional Support

Many participants believed that diocesan leadership has a significant role in promoting pastoral wellbeing.

One pastor explained:

"Pastors need encouragement, not only expectations."

Another participant suggested:

"There should be regular programmes that focus on clergy wellbeing and family life."

Participants recommended counselling services, leadership development programmes, family retreats, and opportunities for rest and renewal.

These findings are consistent with Proeschold-Bell and Byassee (2018), who advocate institutional policies that support sustainable ministry and clergy wellbeing.

4.4.5 Reorienting Ministry Towards Formation Rather Than Performance

A final theme involved the need to redefine success in ministry.

One participant reflected:

"Success should not only be measured by church attendance or activities but also by spiritual growth."

Another pastor stated:

"Sometimes we become busy doing God's work and forget to spend time with God."

These responses suggest a desire for a ministry model that prioritizes spiritual formation, authenticity, and faithfulness rather than mere productivity.

This finding strongly supports Root's (2020) call for a shift from performance-based ministry toward participation in God's work. It also aligns with Vanhoozer's (2016) understanding of ministry as a vocation rooted in identity rather than achievement.

4.4.6 Discussion of Findings on Objective Three

The findings indicate that promoting pastoral integrity requires a holistic approach. Participants recognized that consistency between public ministry and private life is strengthened through personal spiritual discipline, healthy family relationships, accountability structures, institutional support, and a theology of ministry centred on spiritual formation.

These strategies correspond closely with recommendations found in contemporary pastoral theology and leadership literature. Collectively, they suggest that pastoral integrity is not achieved through individual effort alone but through supportive relationships, healthy structures, and sustained spiritual formation.

4.5 Conclusion

This chapter presented and analysed the findings of the study concerning the consistency between pastors' public ministry and their personal and family spiritual lives within Mpenja Archdeaconry. The findings revealed that while pastors strongly uphold biblical values in their public ministry, maintaining the same level of consistency in personal and family life remains a significant challenge. Factors such as ministry workload, burnout, inadequate accountability structures, cultural expectations, and family pressures contribute to this challenge. The study further identified several strategies for strengthening pastoral integrity, including personal spiritual formation, family-centred ministry, mentorship, accountability, institutional support, and a renewed theological understanding of ministry. These findings provide the basis for the summary, conclusions, and recommendations presented in Chapter Five.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter presents a synthesis of the key findings of the study, draws conclusions based on the research objectives, and offers recommendations for pastoral practice, church leadership, and theological training. The study sought to assess the consistency between pastors' public ministry and their personal and family spiritual lives within Mpenja Archdeaconry.

In moving from analysis to synthesis, this chapter integrates empirical findings with theological reflection in order to articulate the broader implications of the study. It also identifies areas that require further scholarly attention, particularly within the context of Anglican ministry in Uganda.

5.1 Summary of Findings

The findings of this study reveal a complex relationship between pastors' public ministry and their personal and family spiritual lives. On one hand, pastors demonstrated a strong commitment to proclaiming key Christian values such as prayer, holiness, love, and faith within their public ministry. These values reflect a sound theological understanding and an intentional effort to guide congregations toward spiritual maturity.

However, the study also established that this strong public emphasis is not always consistently reflected in pastors' personal and family lives. While a minority of pastors maintained regular personal devotion and structured family spiritual practices, a significant number experienced inconsistency in these areas. Personal spiritual life was often described as moderate or irregular, largely due to competing ministry demands that limit time for prayer, reflection, and spiritual renewal.

Similarly, family spiritual life emerged as a particularly vulnerable area. Although pastors acknowledged their responsibility to provide spiritual leadership within the home, regular family devotion was not consistently practiced. In many cases, ministry responsibilities took precedence over family engagement, resulting in weakened spiritual formation within the household.

Taken together, these findings suggest that pastoral ministry within the study context is often stronger in proclamation than in embodiment. The theological ideals that pastors communicate publicly are not always fully integrated into their lived experiences, particularly within the private and family domains.

5.2 Conclusions

Based on the findings of the study, several key conclusions can be drawn.

First, pastoral integrity is inherently holistic, requiring coherence between public ministry, personal spirituality, and family life. The study demonstrates that effective pastoral leadership cannot be reduced to preaching and public engagement alone, but must be grounded in a consistent and integrated life. Where such integration is lacking, the credibility of ministry is significantly weakened.

Second, the gap between preaching and practice is a real and substantive challenge within Mpenja Archdeaconry. Although pastors possess a clear understanding of biblical expectations, the practical realities of ministry often hinder the full embodiment of these principles. This gap not only affects personal spiritual growth but also has implications for family wellbeing and congregational trust.

Third, the causes of inconsistency are multifaceted and interconnected. Ministry workload, emotional and spiritual burnout, lack of accountability structures, cultural expectations, and family pressures all contribute to the observed discrepancies. These factors indicate that inconsistency is not merely an individual failing but a systemic issue shaped by institutional and contextual dynamics.

Fourth, the study affirms the relevance of Transformational Leadership Theory, particularly the concept of idealized influence. Pastors are expected to serve as models of the values they proclaim. Where there is a disconnect between teaching and practice, the transformative potential of pastoral leadership is diminished.

Finally, the study concludes that addressing pastoral inconsistency requires intentional effort at multiple levels. Personal spiritual discipline, family engagement, and institutional support must work together to foster a more integrated and authentic expression of pastoral ministry.

5.3 Recommendations

In light of the conclusions drawn, several recommendations are proposed for pastors, church leadership, and theological institutions.

Pastors are encouraged to intentionally prioritize personal spiritual formation as the foundation of their ministry. Practices such as prayer, Scripture meditation, and reflection should not be overshadowed by ministry activities but should instead sustain and inform them. In addition, pastors must recognize the family as a primary context of ministry and actively cultivate spiritual life within the home through regular devotion, communication, and relational care. Maintaining healthy boundaries between ministry responsibilities and personal life is also essential in preventing burnout and ensuring long-term effectiveness.

At the institutional level, the Church and Diocese have a critical role to play in supporting pastoral integrity. There is a need to establish structured accountability systems that provide mentorship, guidance, and oversight for pastors. Such systems can create safe spaces for reflection and growth, reducing the likelihood of hidden struggles and unresolved challenges. Furthermore, the provision of counseling and pastoral care services is essential in addressing emotional and spiritual needs. The church should also invest in continuous ministerial formation programs that equip pastors with skills for balancing ministry, personal spirituality, and family life. Efforts should also be made to reduce excessive workload through team-based ministry approaches.

Theological institutions also have a responsibility to address this issue at the level of training. Ministerial formation programs should integrate spiritual formation as a core component, ensuring that students develop not only theological knowledge but also personal spiritual discipline. Additionally, training should include practical guidance on family life and pastoral leadership within the home. Greater emphasis should be placed on the concept of pastoral integrity, particularly the relationship between public ministry and private life.

5.4 Theological Implications

The findings of this study carry significant theological implications for pastoral ministry. They reaffirm the biblical understanding that ministry is not merely a function but a vocation that

demands embodied faith. Pastors are called not only to proclaim the Word of God but also to live it in their daily lives.

The study also highlights the importance of the family as a foundational context for spiritual leadership, as reflected in 1 Timothy 3:4–5. The ability of a pastor to lead within the church is closely connected to their faithfulness within the home. This reinforces the theological principle that ministry begins in the private sphere before it is expressed publicly.

Moreover, the findings challenge performance-oriented models of ministry that prioritize activity and visible success over spiritual formation. Instead, the study calls for a reorientation toward formation-centered ministry, where authenticity, integrity, and spiritual growth are central.

5.5 Areas for Further Research

While this study provides valuable insights into pastoral consistency within Mpenja Archdeaconry, it also highlights the need for further research. Future studies could explore comparative dynamics between rural and urban church contexts, examine the role of pastoral spouses in greater depth, and investigate the impact of pastoral inconsistency on congregational life. Quantitative studies could also be conducted to measure the extent of burnout and its relationship to pastoral performance.

5.6 Final Conclusion

This study has demonstrated that consistency between pastors' public ministry and their personal and family spiritual lives is essential for authentic and effective ministry. While pastors exhibit strong commitment to their calling, significant challenges hinder the full integration of life and message.

Addressing this issue requires a shift from performance-driven ministry toward a holistic model of leadership grounded in integrity and authenticity. Ultimately, the credibility of pastoral ministry, and the health of the church, depends on the alignment between what is preached and what is lived.

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APPENDIX 1: SEMI STRUCTURED INTERVIEW GUIDE

Title of the Study

Assessing the Consistency Between Pastors' Public Ministry and Their Personal and Family Spiritual Lives:

A Case of Mpenja Archdeaconry, Central Buganda Diocese

Researcher's Introduction

Good morning/afternoon. My name is Bwanika Michael Eric, a postgraduate student at Uganda Christian University. I am conducting this study to examine how pastors' public ministry relates to their personal and family spiritual lives.

This study is not intended to evaluate or judge your ministry, but to understand experiences in order to contribute to strengthening pastoral integrity and support within the Church.

Your participation is voluntary. All information will remain confidential, and no names or identifying details will be used. With your permission, this interview will be audio-recorded for accuracy.

Do you consent to participate in this interview?

SECTION A: Background Information

(Contextual grounding for all objectives)

1. What is your current role (pastor, spouse, or other)?
2. How long have you been involved in pastoral ministry or supporting ministry?
.....
3. How long have you served in your current parish or role?
.....
4. Briefly describe your family structure (marital status, number of children).
.....

SECTION B: Public Ministry and Spiritual Teaching

(Objective 1: Establishing the “public ministry standard”)

1. What key spiritual values or messages do you emphasize most in your public ministry?

.....

2. What specific spiritual disciplines do you encourage your congregation to practice (e.g., prayer, fasting, Bible study)?

.....

3. In your understanding, what characterizes a spiritually mature and effective pastor?

.....

Probes

- Why are these values important in your ministry?

.....

- How do these teachings shape your leadership and pastoral identity?

.....

SECTION C: Personal Spiritual Life

(Objective 1: Examining personal practice)

1. How would you describe your personal spiritual life outside public ministry?

.....

2. What personal spiritual disciplines do you practice regularly?

.....

3. How consistent are you in practicing these disciplines?

.....

4. How do your personal spiritual practices compare with what you teach publicly?

.....

Probes

- What challenges do you face in maintaining personal spiritual discipline?
-

- Are there seasons when your spiritual life becomes weaker or stronger? Why?
-

SECTION D: Family Spiritual Life and Relationships

(Objectives 1 & 2: Testing consistency within the household)

1. How would you describe the spiritual life of your family?
-

2. What role do you play in providing spiritual leadership within your home?
-

3. What spiritual practices do you engage in as a family (e.g., prayer, Bible reading)?
-

4. To what extent does your family spiritual life reflect what you teach in church?
-

For Spouses

- How would you describe your spouse's spiritual leadership at home?
-

- Are there differences between how your spouse leads in church and at home?
-

Probes

- What are the strengths of your family spiritual life?

.....

- What challenges affect your family's spiritual growth?

.....

SECTION E: Consistency and Inconsistencies Between Public and Private Life

(Objective 2: Directly identifying the gap)

1. To what extent do you think your public ministry reflects your personal and family spiritual life?

.....

2. Are there areas where you experience inconsistency between what you preach and how you live?

.....

Deep Analytical Question

3. What specific areas show the greatest tension (e.g., prayer life, family time, relationships)?

.....

Probes

- Can you give examples of such inconsistencies?

.....

- How do these inconsistencies affect your ministry or family?

.....

SECTION F: Factors Contributing to Discrepancies

(Objective 2: Systematic categorization of causes)

1. What personal factors contribute to inconsistency (e.g., fatigue, lack of discipline)?

.....

2. What ministry-related factors contribute (e.g., workload, expectations)?

.....

3. What family-related factors affect your ability to live consistently?

.....

4. What cultural or societal expectations influence your life as a pastor?

.....

5. What role does the church structure play in either supporting or hindering consistency?

.....

Probes

- Which of these factors is most influential? Why?

.....

- How do you respond to these challenges?

.....

SECTION G: Support and Accountability Structures

(Objective 2: Institutional dimension)

1. What forms of spiritual or pastoral support are available to you?

.....

2. Do you have accountability relationships (mentors, peers, supervisors)?

.....

3. How effective are these structures in helping you maintain integrity?

Probes

- What challenges exist in seeking help or accountability?

-
- What improvements would you suggest?
-

SECTION H: Strategies for Promoting Integrity and Alignment

(Objective 3: Practical + Theological solutions)

1. What practical steps can pastors take to improve consistency between public ministry and private life?

-
2. How can pastors strengthen their personal spiritual life?

-
3. How can pastors improve spiritual leadership within their families?

-
4. What biblical or theological principles can guide pastors toward a more integrated life?

-
5. What role should the church or diocese play in supporting pastors and their families?
-

Probes

- Which strategies are most realistic in your context?

-
- What changes are urgently needed in the church?

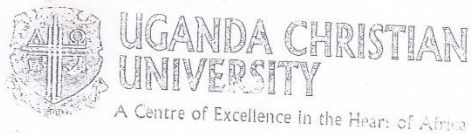
SECTION I: Closing Reflections

1. What advice would you give to pastors regarding balancing public ministry and private life?

-
2. In your opinion, what defines a pastor with true integrity?

-
3. Is there anything else you would like to add?
-

APPENDIX 2: INTRODUCTORY LETTER



13/4/2026
15 March 2024

TO WHOM IT MAY CONCERN

Dear Sir/Madam

INTRODUCTION LETTER FOR DATA COLLECTION

This letter serves to introduce to you Rev. CAN. BWANIKA MICHAEL ERIC a student of Bishop Tucker School of Divinity pursuing a Master of Divinity/ Master of Arts in Theology/ Master of Arts in Theology and Development/Master of Arts in Theology and Health care Management/ Bachelors of Divinity.

His/her is carrying out a research as a partial requirement for him/her to be awarded the degree he/she is pursuing. So kindly avail him or the required information for building his/her research work.

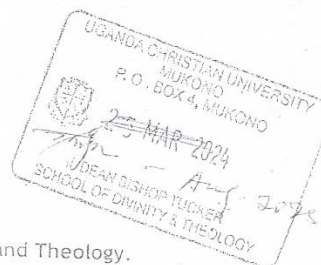
Counting on your cooperation and thank you in advance

Yours faithfully

Rev. Prof. Elly Kansime

Research coordinator, Bishop Tucker School of Divinity and Theology.

ekansime@ucu.ac.ug, 0772621182



APPENDIX 111: REC APPROVAL NOTICE



UGANDA CHRISTIAN UNIVERSITY
A Centre of Excellence in the Heart of Africa

Office of the Vice Chancellor
Research Ethics Committee UG-026

BWANIKA ERICMICHEAL
Uganda Christian University
ericbwanika11@gmail.com
0703 618440



24th April, 2026



UG-REC-026 APPROVAL NOTICE

To: Bwanika Eric Micheal; Principal Investigator

Re: UCU-REC Application titled : *Assessing the Consistency between Pastors' Public Ministry and their Personal and Family Spiritual Lives: A Case of Mpenja Archdeaconry, Central Buganda Diocese.*

Application Number: UCUREC-2026-254

Version: 4.1

Type: ☒ INITIAL REVIEW
☐ Exemption Request
☐ Protocol Amendment
☐ Letter of Amendment (LOA)
☐ Continuing Review
☐ Material Transfer Agreement
☐ Other, Specify:

I am pleased to inform you that the UG-REC-026; UCUREC under expedited review approved the above referenced application.

Approval of the research is for a period from 24th April, 2026 to 24th April, 2027.

This research is considered minimal risk category.

As Principal Investigator of the research, you are responsible for fulfilling the following requirements of approval:

1. All co-investigators must be kept informed of the status of the research.
2. Changes, amendments, and additions to the protocol or the consent form must be submitted to the REC for re-review and approval prior to the activation of the changes. The REC application number assigned to the research should be cited in any correspondence.
3. Reports of unanticipated problems involving risks to participants or other must be submitted to the REC. New information that becomes available which could change the risk: benefit ratio must be submitted promptly for REC review.

Research and Ethics

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UCUREC is accredited by Uganda National Council for Science & Technology, FDA, and National Institutes for Health of the United States of America



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Office of the Vice Chancellor
Research Ethics Committee UG-026



4. Only approved consent forms are to be used in the enrollment of participants. All consent forms signed by subjects and/or witnesses should be retained on file. The REC may conduct audits of all study records, and consent documentation may be part of such audits.
5. Regulations require review of an approved study not less than once per 12-month period. Therefore, a continuing review application must be submitted to the REC eight weeks prior to the above expiration date of 24th April, 2027 in order to continue the study beyond the approved period. Failure to submit a continuing review application in a timely fashion may result in suspension or termination of the study, at which point new participants may not be enrolled and currently enrolled participants must be taken off the study.
6. The REC application number assigned to the research should be cited in any correspondence with the REC of record.
7. Your research details have been shared with the Executive secretary of Uganda National Council for Science and Technology (UNCST) and you are not required to get clearance.

The following is the list of all documents approved in this application by UG-REC_026:

	Document Title	Language	Version	Version Date
1.	Protocol	English	1.0	2026-04-24
3.	Research tools	English	1.0	2026-04-24
4.	Data Entry form	English	1.0	2026-04-24
5.	Informed Consent form	English	1.0	2026-04-24
6.	Study work plan	English	1.0	2026-04-24
7.	Budget	English	1.0	2026-04-24

Signed and Stamped

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APPENDIX IV: TURNITIN REPORT



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