

MISSIONAL ECCLESIOLOGY OF BUKEDI DIOCESE

MOSES OGEYO OWORI

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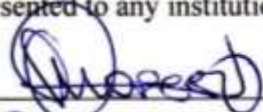


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DECLARATION:


I **OWORI MOSES OGEYO** hereby declare that this is my own original work and it has not been presented to any institution for any award.

Signed  Date 01/09/2025

Name OWORI MOSES OGEYO

APPROVAL:

This dissertation under the topic “**Missional Ecclesiology of Bukedi Diocese**” is submitted for examination with my approval.

Signed  _____

Date: September 1, 2025

Prof. Christopher Byaruhanga (Dean BTSDT)

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To God be the Glory!

LIST OF ABBREVIATIONS:

ACC	-	Anglican Consultative Council
AMiA	-	Anglican Mission in Africa
CMS	-	Church Missionary Society
COU	-	Church of Uganda
GAFCON	-	Global Anglican Future Conference
OT	-	Old Testament
NT	-	New Testament
NGO	-	Non-Governmental Organization
SACCO	-	Savings and Credit Cooperative Organization
UCU	-	Uganda Christian University
UN	-	United Nations

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ABSTRACT

This dissertation investigates the missional ecclesiology of Bukedi Diocese, an Anglican diocese in Eastern Uganda, in light of the global and biblical understanding of the *Missio Dei* (God's mission to redeem and restore creation). Rooted in Anglican tradition and scriptural theology, the study aims to examine how the Diocese of Bukedi perceives, articulates and practices its missional calling in a rapidly changing cultural and socio-economic context. The research is guided by four main objectives: to explore the theological understanding of mission among clergy and laity; to assess the implementation of the Five Marks of Mission; to evaluate the role of both clergy and laity in advancing the Church's mission; and to identify the contextual challenges and opportunities that shape missional engagement in the Diocese.

Using a qualitative, library-based theological research methodology, the study draws from biblical texts, ecclesiological writings, Anglican Communion resources and contextual African theology. It employs critical theological reflection to interpret findings in relation to Scripture, tradition, and the lived realities of the Diocese. The study particularly reflects on biblical passages such as John 20:21, Luke 4:18–19 and Ephesians 4:11–13, while engaging with theological thinkers including David Bosch, Christopher Wright, Stephen Bevans and Lesslie Newbigin.

The findings reveal that the Diocese of Bukedi retains a strong commitment to evangelism and community presence, but tends to adopt a reductionist and clerical approach to mission, with limited focus on social justice, ecological care or prophetic witness. Lay participation in mission is minimal and often informal, despite the Anglican emphasis on the priesthood of all believers. Furthermore, while the Five Marks of Mission are affirmed at the provincial level, their local integration into parish life remains uneven. Contextual challenges such as poverty, syncretism, illiteracy and environmental degradation are real, yet they also present unique missional opportunities especially in youth engagement, public theology and community transformation.

Theologically, the study calls for a renewed missional identity for the Diocese of Bukedi; one that is collaborative, contextually responsive and grounded in the holistic mission of God. It recommends practical steps for theological education, lay empowerment, environmental discipleship and deeper ecclesial reflection. Ultimately, this dissertation contributes to the ongoing theological discourse in African Anglicanism by offering a vision of the Church as a sent community, embodying the Gospel in word and deed for the transformation of society and the glory of God.

CHAPTER ONE

GENERAL INTRODUCTION

1.0. Introduction:

Missional ecclesiology is a subfield of systematic theology that explores the church's identity and mission as shaped by theological, historical and socio-cultural contexts. It combines two key concepts: Missional (relating to mission) and Ecclesiology (the study of the church). It does not treat mission as an optional task or program of the Church but as fundamental to its very nature. The Church, by its very existence, is a "sent" community, formed by God and sent into the world for the sake of the gospel (John 20:21). Unlike traditional ecclesiology, which may focus more on the church's structures, sacraments or offices, missional ecclesiology emphasizes the church's purpose and calling in the world.

Missional ecclesiology as a theological discipline, explores the identity and vocation of the church in relation to God's mission (*Missio Dei*). At its core, it asserts that the church is not merely an institution with a mission program, but rather that it is mission in its very essence (Bosch, 1991). This study focused on the Diocese of Bukedi, a constituent part of the Anglican Church of Uganda, situating its ecclesial identity within the framework of missional theology. Within the Anglican Communion, the Five Marks of Mission have become a standard framework for defining and evaluating the Church's engagement with the world.

In Uganda, the Anglican Church has been actively involved in both spiritual and social transformation since the arrival of missionaries in the 19th century. The Church's role in education, health, reconciliation and evangelism continues to shape local communities. However, in dioceses such as Bukedi, located in the eastern region of the country, the practical expression of missional ecclesiology remains under-examined, especially in rural

and semi-urban contexts where socio-economic challenges, religious pluralism, and limited resources affect the Church's capacity to engage in holistic mission.

This theological conviction strengthened the exploration of Bukedi Diocese's self-understanding, practices and historical orientation toward mission. Acts 1:8 says; *"You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the ends of the earth."* This verse emphasizes the Spirit-empowered witness of the Church, expanding outward from the local to global contexts. The Church is not merely an institution but rather a participatory agent in God's redemptive plan for the world, reflecting the outward-moving love of the Triune God. The ecclesial identity of Bukedi Diocese is thus deeply embedded in this historical narrative, reflecting an understanding of mission as both proclamation and service. The Diocese, established in a context heavily influenced by the East African Revival, continues to see evangelism, discipleship and social engagement as integral to its mission (Byaruhanga, 2011).

The Church of Uganda as a member of the global Anglican Communion has exemplified this missional vocation historically through its work in evangelism, discipleship, education and social transformation. Since the arrival of the Church Missionary Society (CMS) in the 19th century, Ugandan Anglicanism has held mission at its core. The Anglican Church of Uganda, to which the Diocese of Bukedi belongs, has historically embraced a robust theology of mission inherited from both Western missionary enterprise and indigenous revival movements (Ward, 2006). The work of the early Ugandan martyrs, such as Janan Luwum, as well as countless unnamed evangelists and catechists, shows how mission has been rooted in biblical witness and courageous public engagement. Romans 10: 14-15 says, *"How can they believe in the one of whom they have not heard?... How beautiful are the feet of those who*

bring good news!” This Scripture captures the essence of the Church’s commitment to gospel proclamation and discipleship throughout Uganda.

The Diocese of Bukedi was carved out of the Diocese of Mbale on 1st October 1972, and it continues to be a locus of such combined mission, responding to both spiritual and social needs in the region. The Diocese engages in preaching, education, health outreach and peace-building, thereby embodying the holistic mission. In the gospel of our Lord Jesus Christ according to Luke states that; *“The Spirit of the Lord is upon me... to proclaim good news to the poor... freedom for the oppressed...”* (4:18-19). This text reflecting Jesus’ foundational sermon has been a theological basis for holistic mission in African contexts. Missional ecclesiology is shaped not only by Scripture and tradition but also by the on-going dialogue between Christian theology and African worldviews. The Church operates within societies that are deeply influenced by indigenous spiritualities like; belief in ancestors, spirits, sacred rites and holistic understandings of health and community.

Rather than rejecting these outright, African Christian theology often sought to re-interpret or redeem them in light of the gospel: Colossians 1:16-20 says *“For in him all things were created... whether thrones or powers or rulers or authorities... and through him to reconcile all things.”* This cosmic Christology supports the idea that Christ is Lord over all spiritual powers and cultural realities. As Andrew Walls (2020, p. 47) notes, African Christianity is marked by a dynamic interaction between biblical revelation and African cultural-religious traditions. This interplay is not a threat but a theological opportunity to express the gospel in locally meaningful ways, a process often referred to as inculturation or contextualization. The Ugandan Church also lives within a post-colonial and politically turbulent landscape, which often demanded a prophetic and transformative mission. Micah 6:8 says; *“He has shown you, O mortal, what is good... to act justly and to love mercy and to walk humbly with your God.”*

This text frames the Church's ethical mission in addressing injustice and promoting social healing.

The Diocese of Bukedi has demonstrated consistent involvement in evangelism, education, women's ministries and community development. Yet, there is limited scholarly documentation on how the Diocese understands, structures and implements mission in alignment with Anglican theological principles. This research sought to critically examine the missional ecclesiology of the Diocese of Bukedi, exploring the theological foundations, practical expressions and contextual challenges that define its mission.

1.1 Background of the Study:

The Church's self-understanding as a participant in the *Missio Dei* (the mission of God) lies at the heart of contemporary theological reflection on ecclesiology. Rooted in the Triune nature of God, the concept of mission has shifted from a peripheral activity of sending a few individuals to foreign lands, to a central theological identity of the Church as a 'sent' people. This missional ecclesiology views the Church not merely as an institution concerned with internal maintenance, but as the visible, communal embodiment of Christ's presence in the world a sign, foretaste and instrument of God's Kingdom.

Within the Anglican tradition, this missional self-understanding is expressed through the Five Marks of Mission, which serve as a holistic theological and practical framework. These marks affirm that mission involves not only evangelism and discipleship, but also service, justice and creation care. The Anglican Church of Uganda, as part of the wider Anglican Communion, has adopted this framework in its theological orientation and strategic planning, aiming to prepare dioceses to express their missional identity in concrete ways.

The Diocese of Bukedi, located in Eastern Uganda, operates within this ecclesial and theological heritage. Since its establishment, it has been active in evangelism, sacramental

ministry and community development. However, the practical outworking of missional ecclesiology in the Diocese, particularly in relation to the Five Marks of Mission, the role of clergy and laity and the contextual realities of the region, remains under-examined theologically. Questions arise as to how mission is theologically understood by the Diocese's leadership and members, how comprehensively the Five Marks are implemented and whether the Church's mission is being carried out in a way that reflects both biblical vision and contextual relevance.

This study therefore, undertakes a library-based theological investigation into the missional ecclesiology of Bukedi Diocese. It draws upon theological literature, Anglican documents and contextual theological perspectives to critically analyze the Diocese's understanding and practice of mission. The purpose is not merely to evaluate effectiveness but to explore how theological vision informs and shapes missional engagement in this specific ecclesial context.

1.2 Statement of the Problem:

Although the Anglican Church of Uganda affirms its identity as a missional Church and formally embraces the Five Marks of Mission, the practical and theological application of this missional vision within dioceses such as Bukedi remains insufficiently examined. There is a tendency towards a narrow focus on evangelism and church growth, while the broader theological dimensions of mission such as justice, environmental stewardship and lay participation are either underdeveloped or inconsistently practiced. Without a theologically grounded and contextually responsive ecclesiology, the Diocese risks limiting its mission to activities rather than embodying a holistic vocation as the Church of the Triune God in Eastern Uganda.

1.3 Purpose of the study:

The purpose of this study was to examine the missional ecclesiology of the Anglican Church in the Diocese of Bukedi, focusing on how mission is theologically understood, practically implemented and contextually expressed in relation to the Five Marks of Mission.

1.3.1 Objectives of the study:

The study was guided by the following specific objectives:

- i. To explore the theological understanding of mission among clergy and the laity in the Diocese of Bukedi.
- ii. To examine how the Five Marks of Mission are implemented in the Diocese's activities.
- iii. To assess the role of clergy and laity in advancing the mission of the Church in Bukedi.
- iv. To identify the contextual challenges and opportunities affecting missional engagement in the Diocese.

1.3.2 Research questions:

The study sought to answer the following research questions:

- i. How is mission understood theologically in the Diocese of Bukedi?
- ii. In what ways are the Five Marks of Mission being implemented in the Diocese?
- iii. What role(s) do the clergy and laity play in advancing the Diocese's mission?
- iv. What challenges and opportunities shape the Diocese's missional practice?

1.4 Scope of the Study:

This study was a library-based theological investigation focused on the missional ecclesiology of Bukedi Diocese within the Province of the church of Uganda. It explored the

theological understanding of mission among clergy and the laity, evaluated the theological and practical application of the Five Marks of Mission and analyzed the roles of clergy and laity in the Church's mission. The study was limited to; published and accessible theological literature, church documents, diocesan reports and scholarly reflections and does not include empirical fieldwork or interviews. However, its insights are intended to inform both academic theology and ecclesial practice in similar diocesan contexts.

1.5 Justification of the Study:

This study addresses a gap in localized theological reflection on missional ecclesiology within the Ugandan Anglican context. By focusing on the Diocese of Bukedi through a library-based method, the research contributes to academic theology by integrating global mission thought with local Anglican practice. It also offers practical value to the Church by encouraging a more theologically grounded, contextually responsive and holistic approach to mission especially through the lens of the Five Marks of Mission. The study aims to inform clergy formation, lay empowerment and strategic planning, helping the Diocese to reclaim its identity as a missional Church rooted in the *Missio Dei*.

1.6 Significance of the Study:

This study is significant both theologically and pastorally, as it contributes to the growing field of missional ecclesiology by examining how a local Anglican context specifically the Diocese of Bukedi understands and embodies its participation in the *Missio Dei* (mission of God). While much has been written about mission in global and theoretical terms, there remains a gap in theological research focused on how dioceses in Uganda integrate the Five Marks of Mission into their ecclesial life and witness. This research addresses that gap through a library based theological analysis, offering insights into the Diocese's strengths, challenges and potential for renewal. It also serves as a valuable resource for clergy,

theological educators and lay leaders by encouraging a more holistic, contextual and biblically grounded approach to mission. By highlighting the roles of both clergy and laity and calling for deeper theological formation, the study aims to inform future ecclesial strategies and inspire renewed participation in God's mission in Bukedi and similar diocesan contexts.

1.7 Theological Framework:

This study is grounded in the theological framework of missional ecclesiology, which conceives the Church as a community sent by God into the world to participate in the *Missio Dei* (God's redemptive mission). This framework arises from the biblical witness and is shaped by Trinitarian theology, where the Father sends the Son (John 3:16-17), the Son sends the Spirit (John 20:22) and the Spirit sends the Church (Acts 1:8). Theologically, this implies that mission is not one function among many but is the very identity and vocation of the Church.

In particular, this study engages with the Five Marks of Mission as articulated by the Anglican Communion. These five dimensions include; proclamation, discipleship, service, justice and creation care reflect the threefold office of Christ as; Prophet (teaching and proclamation), Priest (compassion and healing) and King (justice and stewardship). The framework provides a holistic theological lens to assess how the Diocese of Bukedi embodies its identity as a missional Church.

This framework is further enriched by the lens of contextual theology, particularly the work of Stephen Bevans, who asserts that all theology is contextual and must engage local culture, social structures and lived experiences. Contextual theology insists that; the Church must interpret the Gospel in ways that address the real issues faced by people in their particular context thus, the social and economic and spiritual challenges of the Diocese of Bukedi. By

integrating missional theology, Anglican ecclesiology and contextual theological reflection, this framework enables a critical and constructive theological analysis of how Bukedi Diocese lives out its calling.

1.8 LITERATURE REVIEW:

This section offers a summary of library-based theological review of literature relevant to the study of missional ecclesiology within the context of the Diocese of Bukedi. It aims to explore how theologians, ecclesial documents and church traditions articulate the Church's missional identity and purpose. The review is organized thematically, in alignment with the study's objectives theological understanding of mission, the Five Marks of Mission, roles of clergy and laity in mission and contextual theological engagement.

At the heart of Missional ecclesiology laid the doctrine of the *Missio Dei*, a Latin phrase meaning "the mission of God." This concept shifted the theological focus of mission from being primarily the activity of the Church to being the on-going redemptive activity of God Himself, in which the Church is graciously invited to participate. In this view, the Church does not own the mission but is caught up in God's mission to redeem, restore and reconcile all creation to Himself (Bosch, 1991, p. 390).

Missional ecclesiology emphasizes that the Church is called to be a participating agent in the mission of God (*missio Dei*). According to Bosch (2011), the Church does not have a mission of its own but is called into the mission of God who is sending the Church into the world. Guder (1998) argues that; ecclesiology must be reoriented around mission rather than institutional preservation. The church is sent rather than gathered and is to be embedded within the cultures and contexts it serves (Newbigin, 1989). It is "a community of God's people that defines itself, and organizes its life around it's real purpose of being an agent of God's mission to the world" (Van Gelder, 2000, p. 18). This idea aligns with the Anglican

vision that sees the Church as both local and global, engaged in worship, witness, service and transformation.

In the New Testament, the mission of God culminates in the person and work of Jesus Christ, who fulfilled Israel's missional vocation and installed a new covenant community, called the 'Church' that shared in this mission. In the Gospel according to St Matthew 28:18-20 (*The Great Commission*), Jesus commanded His disciples saying: "*Go and make disciples of all nations, baptizing them... and teaching them to obey everything I have commanded you*". The risen Christ authoritatively commissions the Church to engage in a global mission of disciple-making, baptizing and teaching. The command is universal and ongoing, sustained by the promise of Christ's abiding presence. This command has been understood as the foundational mandate for Christian mission, shaping the missional purpose of the Church throughout history (Newbigin, 2014, p. 64). It emphasizes the universality of the Church's mission, extending beyond the local context to all nations and peoples.

John 20:21 (*The Commissioning of the Disciples*), this captures the essence of the *Missio Dei*, where Jesus, having been sent by the Father, now commissions His disciples to continue with the work He started, saying: "*As the Father has sent me, I am sending you...*". This passage directly links the Church's mission to the sending nature of the Trinity. The Father sends the Son and the Son sends the disciples, indicating that the church exists by being sent. Mission is therefore not an optional activity, but rather the very mode of existence of the church. The Church is a community sent into the world with a divine purpose, aligned with God's mission (Bosch, 2011, p. 93). It emphasizes the sending nature of the Church, not merely as a local gathering but as a global entity involved in God's redemptive purposes of God.

Traditionally, ecclesiology focused primarily on the nature, structure and governance of the church. This extended beyond the traditional understanding of ecclesiology as the study of the church's structure and practices to incorporating the church's mandate for mission and evangelism. It sought to understand how the church, as an institution and community, is called to live out God's mission in the world. It has been concerned with questions of sacraments, ministry, polity and ecclesiastical authority, often within denominational boundaries (Guder, 1998, p. 11). Over time, several models and interpretations of missional ecclesiology have emerged, reflecting different theological traditions, cultural contexts and socio-political realities. The concept of missional ecclesiology expanded the scope of ecclesiological reflection by emphasizing the Church's participation in the *Missio Dei*; the mission of God (Bosch, 1991, p. 390; Wright, 2006, p. 62).

The Church exists not for itself but for the world, to bear witness to God's redemptive purposes in human history. This shift is not incidental but is rooted in a fundamental paradigm change in missional theology, whereby the Church is seen not as the sender but as the sent, commissioned by God and empowered by the Holy Spirit. Consequently, ecclesiology must be inherently missional, shaped by the Church's vocation to live as a sign, foretaste and instrument of the Kingdom of God (Wright, 2010, p. 30).

As this missional paradigm developed, diverse models and interpretations have emerged. These reflected the varied theological traditions, cultural contexts and socio-political realities in which Christian communities are embedded. For instance, Western models often emphasize post-Christendom challenges, such as secularism and pluralism, while African, Asian and Latin American models highlight themes such as inculturation, liberation and contextual transformation (Goheen, 2014, p. 112-115). In the African contexts specifically, missional ecclesiology is concerned with how the Church can meaningfully engage with

indigenous cultures, respond to poverty, political unrest and participate in holistic development (Walls, 2020, p. 47).

One of the most influential developments in contemporary theological thought is the reorientation of ecclesiology towards missional engagement. At the heart of this paradigm is the notion of the church as a missional community, meaning a body of believers who are not merely beneficiaries of grace but active participants in the redemptive mission of God. The concept of the church as a missional community asserts that the church is not primarily an institution defined by its structures and programs but is a living community of people sent by God into the world. This understanding challenges traditional ecclesial paradigms that prioritize maintenance over mission, structure over service and preservation over proclamation (Guder, 1998, p. 14). The Church's mission is seen as a continuation of the mission of Jesus Christ, which involves bringing; healing, justice, reconciliation and the proclamation of the Kingdom of God.

Central to the model of the church as a sent people is the conviction that mission is not merely a function of the church but is intrinsic to its very nature. This interpretation emphasized the idea that the church is called not only to witness to the gospel in its local context but also to send its members to various parts of the world to spread the message of Christ. Hansberger asserts that; “the church is missionary by its very nature” and “cannot be understood apart from its mission” (Hansberger; 2009, p. 42). The church is viewed as missionary by nature, with every member being a missionary who is sent into the world, whether through formal mission efforts or through their everyday lives. In this view, the church is not simply a location where people gather to receive spiritual nourishment but a community that exists for the purpose of being sent.

The theological foundation for the church as a sent people is deeply rooted in Scripture. In Matthew 28:18-20, also known as the Great Commission, Jesus instructs his disciples saying: “*Go therefore and make disciples of all nations...*” This imperative forms the core of the church’s global and local mission and is interpreted in missional ecclesiology not as a specialized command for a few but as the defining call for all believers. This “sending” motive is further reinforced by Jesus’ post-resurrection words in John 20:21: “*As the Father has sent me, so I send you.*” Here, Christ clearly establishes a parallel between his own divine mission and the mission entrusted to his followers. The concept of “sentness” (apostolicity) ties the church’s ecclesial identity to its mission, suggesting that the church cannot be fully realized apart from its missionary activity (Hunsberger, 2009, p. 42). The church is therefore inherently apostolic, not just institutionally but missionally. Every believer is a missionary, whether they serve in formal cross-cultural settings or through their faithful presence in ordinary life.

Within the evolving framework of missional ecclesiology, one significant and influential interpretation is the view that the Church is called not only to address the spiritual needs of individuals but also to actively engage in social, economic and political transformation. This interpretation emphasizes that the mission of the Church extends beyond traditional evangelism and discipleship to include an active concern for social justice, poverty alleviation and human dignity (Tennent, 2010, p. 112). Such a vision aligns with the theological streams of liberation theology and prophetic ecclesiology, both of which stress the Church’s obligation to speak the truth with power and embody the values of the Kingdom of God in the public sphere.

This understanding is especially pertinent in global South contexts including Uganda, where evangelical and revivalist movements within the Anglican Church have historically emphasized proclamation, public crusades and household evangelism as central mission

strategies. In many Ugandan dioceses, particularly Bukedi, evangelism remains the defining feature of parish-level outreach and diocesan mission planning. Lay readers and evangelists play significant roles in this effort, by carrying the message of Christ into villages, schools, prisons, markets, hospitals and other public gatherings.

While this proclamation model sometimes risks reducing mission to verbal communication alone, contemporary missional theologians emphasize that; “gospel proclamation must be accompanied by authentic Christian living, forming a holistic witness that encompasses both word and deed” (Goheen, 2014, p. 176). Nonetheless, the evangelistic core remains: the Church is commissioned to speak the gospel boldly and call the world to salvation through Christ Jesus.

The Diocese of Bukedi, carved out of the Diocese of Mbale has since grown to include numerous parishes and archdeaconries across Tororo, Busia, Butaleja, Pallisa, Butebo, Kibuuku and Budaka districts. The Diocese continues to face challenges such as rural poverty, limited educational resources, youth unemployment, domestic violence and syncretism.

Despite these challenges, the Church has played a vital role in rural development through schools, agricultural initiatives and community health programs. The diocesan leadership has also emphasized the role of lay participation, especially through Mothers’ Union and youth fellowships, in carrying out mission activities (Bukedi Diocesan Reports, 2017-2022). Nonetheless, there remains a lack of structured training for lay missionaries and limited theological reflection on the effectiveness of the Diocese’s missional approach. This underscores the need for a deeper understanding of how missional ecclesiology is both understood and practiced locally.

1.9 METHODOLOGY:

This section outlines the methodological approach used in the study, which is library-based. The part defines the research design, sources of data, methods of data collection and procedures for data analysis. The study does not involve empirical fieldwork but instead relies on the critical analysis of existing theological, ecclesiological and contextual literature related to mission and the Church's missional identity in the Diocese of Bukedi and other similar contexts.

1.9.1 Research Design:

This study employed a qualitative, library-based research design, appropriate for theological inquiry that seeks to explore and analyze concepts, frameworks and practices through the examination of existing literature. Rather than collecting primary empirical data through interviews or surveys, the research focuses on critically engaging theological texts, ecclesial documents and academic literature to develop a deeper understanding of missional ecclesiology as it relates to the Diocese of Bukedi. The design is analytical and interpretive in nature, allowing for systematic theological reflection on how mission is understood and practiced in light of Scripture, Anglican tradition and contextual realities.

1.9.2 Field of Study:

The field of study is systematic and contextual theology, with a particular emphasis on ecclesiology and missiology within the Anglican tradition. This study examines how the Church, understood theologically, participates in the mission of God (*Missio Dei*) and how this participation is articulated and practiced in a local ecclesial context specifically, the Diocese of Bukedi. It also draws upon African contextual theology, which considers the socio-cultural, economic and spiritual dynamics of the local community in shaping theological expression and mission.

1.9.3 SOURCES OF DATA:

1.9.3.1 Primary source.

In this library-based study, primary sources of data refer to official ecclesiastical documents and foundational theological texts that directly inform the missional identity of the Church. These include Anglican Communion statements (such as the Five Marks of Mission), Church of Uganda synod reports, diocesan mission strategies, pastoral letters and liturgical texts used in the Diocese of Bukedi. These sources are considered primary because they represent the Church's official voice and theological position on mission, by offering direct insight into how ecclesiology is articulated and practiced within the Diocese.

1.9.3.2 Secondary sources of data:

The study relies entirely on secondary sources, which include a wide array of published and authoritative materials. Key sources encompass biblical and systematic theology texts, works by theologians such as David Bosch, Lesslie Newbigin, Stephen Bevans and relevant Anglican Communion documents including the Five Marks of Mission. It also draws on Ugandan Anglican Church publications, such as pastoral letters, diocesan strategic plans and synod proceedings. Additionally, scholarly journals and academic theses that address African ecclesiology and contextual theology form a significant part of the data, offering diverse insights into the missional life of the Church.

1.9.4 Data collection:

In this study, data collection was conducted through a systematic review of secondary sources, primarily focusing on theological literature, Anglican Church documents and scholarly materials relevant to missional ecclesiology. The process involves identifying, reading and analyzing books, peer-reviewed journals, articles, official Church of Uganda publications, synod reports from the Diocese of Bukedi, Anglican Communion texts (such as

the Five Marks of Mission) and relevant theological reflections from African scholars. These materials are gathered from university libraries, digital databases and institutional repositories. The sources are selected based on their relevance to the research objectives and are organized thematically to support critical theological analysis.

1.9.5 Methods of data collection:

Given the library-based nature of the study, data collection involved systematic identification, selection and review of theological and ecclesiastical sources. The method includes gathering relevant materials such as books, peer reviewed journals, articles, diocesan synod reports, Anglican Communion statements, theological textbooks and dissertations. These resources are accessed through academic libraries, online databases, church archives and official Anglican websites. Data are organized thematically according to the research objectives, allowing for focused theological engagement with each aspect of missional ecclesiology in the context of the Diocese of Bukedi.

1.9.6 RESEARCH THEOLOGICAL METHODS:

1.9.6.1 Biblical theological method.

This method involves interpreting Scripture in relation to the Church's mission, focusing on biblical texts that reveal God's sending nature (Gen. 12:1-3; Matt. 28:19-20; John 20:21). It provides a foundational theological basis for understanding the Church as a missional community.

1.9.6.2 Historical theological method:

This approach examined the development of missional ecclesiology within the Anglican tradition, tracing its evolution through Church history, especially in relation to the Five Marks of Mission and the Church's engagement in Uganda.

1.9.6.3 Contextual theological Method:

This method reflected on how theology is shaped by and responds to the local context. It considers the cultural, social and economic realities of the Diocese of Bukedi and how these factors inform the Church's understanding and practice of mission.

1.9.6.4 Comparative theological Method:

This involved comparing different theological perspectives global Anglican, African contextual and Ugandan ecclesial to assess convergences and divergences in the understanding and application of missional ecclesiology.

1.9.7 Data Analysis:

The data was analyzed using qualitative content and thematic analysis, a method suitable for theological reflection. After collecting and organizing the literature, the study identified key theological themes and patterns related to mission, such as ecclesial identity, participation in the *Missio Dei* and implementation of the Five Marks of Mission. These themes are examined in light of Scripture, Anglican theology and contextual considerations relevant to the Diocese of Bukedi. The process involved interpreting the meaning and implications of theological ideas, comparing perspectives and constructing a coherent narrative that addresses the research questions through critical theological reflection.

1.9.8 Presentation of the Findings:

The findings of this study are presented through thematic theological analysis corresponding to the study's objectives. Each chapter discusses a major theme such as the theological understanding of mission, implementation of the Five Marks, clergy-laity participation and contextual engagement drawing from the reviewed literature and documents. The findings are interpreted through theological reflection, highlighting patterns, gaps and implications for the

missional life of Bukedi Diocese. This method of presentation ensured that the research remained rooted in both theological integrity and contextual relevance.

1.9.9 Ethical Considerations:

As a library-based study, this research did not involve human subjects and therefore does not require formal ethical clearance or informed consent procedures. However, academic and theological integrity are upheld through proper citation of all sources, avoidance of plagiarism and critical engagement with materials in a respectful and honest manner. Special attention is given to representing authors' theological positions accurately and acknowledging contributions from African theologians and ecclesiastical sources.

1.9.10 Limitations of the Study:

This study was limited by its non-empirical nature, relying exclusively on secondary sources without fieldwork, interviews or direct engagement with clergy and laity in the Diocese of Bukedi. As such, it may not fully capture the lived experiences, perceptions or nuanced practices within the Diocese. Additionally, access to certain diocesan documents may be restricted or unavailable. Despite these limitations, the study provided a robust theological framework and valuable insights through critical engagement with existing literature and ecclesial resources.

CHAPTER TWO

THEOLOGICAL UNDERSTANDING OF MISSION AMONG CLERGY AND THE LAITY

2.0 Introduction:

The theological understanding of mission among clergy and the laity in the Diocese of Bukedi appears to be primarily shaped by a traditional focus on evangelism and church growth, with less emphasis on the broader missional implications of the *Missio Dei*. In missional ecclesiology, the Church is understood not as an institution with a mission program but as a community sent by God to participate in His redemptive work in the world (Bosch, 2011, p. 372). This identity is grounded in the Trinitarian nature of God: the Father sends the Son, the Son sends the Spirit and the Spirit sends the Church (Newbigin, 1989, p. 120). However, in many Ugandan diocesan contexts including Bukedi, the clergy often emphasize preaching and sacraments while lay involvement is typically limited to supportive roles, rather than being theologically affirmed as missional agents in their own right (Guder, 1998, p. 11). This creates a disconnect between the biblical vision of the Church as a royal priesthood (1 Pet. 2:9) and the practical ecclesiology on the ground. The missional paradigm calls for a shift in both theology and practice one where the whole people of God are equipped and sent into every sphere of life to witness to the Gospel in word and deed (Wright, 2006, p. 105). Without this theological renewal, the Church risks reducing mission to institutional expansion rather than embodying the fullness of God's kingdom in the world.

2.1 Biblical and theological foundations of Mission:

The concept of *Missio Dei* (the mission of God) forms the theological foundation for all Christian engagement in the world. Rooted in Scripture, this understanding emphasizes that mission is not primarily the Church's initiative but God's own redemptive action in history.

In John 20:21, Jesus declares, “*As the Father has sent me, I am sending you,*” underscoring the Church’s vocation to continue Christ’s mission in the world. Similarly, the Great Commission in Matthew 28:19-20 calls the Church to make disciples of all nations, baptizing and teaching in Christ’s name. This sending language reflects a deep biblical pattern of God being a missionary God, who sent Abraham to bless the nations (Gen. 12:1-3), sent prophets to call Israel back to justice and ultimately sent His Son for the salvation of the world (John 3:16). According to Bosch; this shift in missional theology from Church-centered to God-centered was one of the most important developments in 20th-century missiology, placing the Church within God’s universal and reconciling purposes (2011, p. 390). Therefore, mission is not an optional task for the Church; it is embedded in the Church’s identity as a sent people, called to participate in God’s ongoing work of redemption.

2.2.1 Trinitarian theology:

This theological vision was further reinforced by Trinitarian theology, which frames mission as a movement within the life of God. The Father sends the Son into the world (John 3:17), the Son accomplishes redemption and the Spirit continues this mission through the Church (Acts 1:8). The Church therefore, is not the originator of mission but is drawn into the eternal mission of the Triune God. As Newbigin (1989, p 120) explains, “*The Church is not the proprietor of the Gospel but its steward and witness, living under the sign of the sending God*”. Guder (1998, p. 4) similarly notes that a missional ecclesiology must be inherently Trinitarian, affirming that the Church’s life and witness are grounded in the sending nature of God. This Trinitarian framework corrects individualistic and institutional models of mission, challenging the Church to understand itself not as the center of God’s activity but as a vessel through which God reaches the world. Thus, the Church in the Diocese of Bukedi and elsewhere is called to align its theology and practice with this divine pattern of sending, bearing witness to the Gospel in both word and deed.

2.2 Historical and doctrinal development in Anglican Ecclesiology:

The history of Anglican ecclesiology reveals a gradual yet profound shift in the way the Church understands mission. Traditionally shaped by Christendom paradigms, early Anglican mission was closely aligned with colonial expansion, particularly in the 18th and 19th centuries. Mission was often perceived as a function of the Church's institutional presence, focused on the extension of sacramental and ecclesiastical structures, often through missionary societies such as the Church Missionary Society (CMS). According to Walls (1996, p. 63) states that; this period emphasized a "sending" model in which European churches were the originators of mission and African contexts were seen merely as recipients. While these efforts brought the Gospel to many parts of Africa including Uganda, they were not without theological and cultural limitations, often overlooking the role of local agency and contextual expression of the faith.

The Anglican tradition began to experience a renewal in missional thinking during the 20th century, particularly through the influence of ecumenical movements and theological reflection on the Church's identity. A pivotal moment came through the Anglican Congress in Toronto (1963), which declared that; "*Mission is the Church's response to God's love for the world.*" This statement marked a doctrinal turn toward understanding mission as rooted not in institutional expansion but in God's redemptive love and the Church's calling to serve and transform society. This was further reinforced by the Lambeth Conferences especially those of 1988 and 1998 which introduced and affirmed the Five Marks of Mission, thus moving Anglican ecclesiology towards a holistic, integrated view of mission that embraces proclamation, nurture, service, justice and creation care (Anglican Communion Office, 1999).

Theologically, Anglican ecclesiology is informed by a sacramental and incarnational vision of the Church. The Church is seen as a visible sign of God's invisible grace, called to embody

Christ's presence in every context. According to Avis (2000, p 55), Anglicanism maintains "both/and" approach holding together Scripture, tradition, reason and context which allows it to engage with diverse cultures while remaining rooted in apostolic faith. This sacramental worldview emphasizes the importance of place and context in ecclesiology, making the local diocese not just an administrative unit but a theological locus of mission. For the Diocese of Bukedi, this implies that missional ecclesiology must be articulated and practiced in a way that honors local realities while remaining faithful to the broader Anglican theological heritage.

In the African context, Anglican ecclesiology has increasingly emphasized contextualization and local leadership. With the growth of indigenous theological reflection, the post-colonial Anglican Church in Uganda sought to develop mission strategies that are not merely imported but theologically grounded in African realities. As Bediako (2004, p. 36) affirms, *"The Gospel must be at home in the culture of the people it addresses"*. This emphasis supports a view of mission that empowers both clergy and laity to take ownership of the Church's calling within their own communities. For the Diocese of Bukedi, embracing this trajectory means developing a missional ecclesiology that is rooted in Scripture, shaped by Anglican doctrine and responsive to local challenges and opportunities.

2.3 Current theological perceptions in Bukedi Diocese:

The current theological understanding of mission among clergy and the laity in the Diocese of Bukedi is shaped by a strong legacy of evangelism and church planting, inherited from early missionary endeavours through the Church Missionary Society (CMS). Evangelistic campaigns, catechism classes and youth fellowships remain central to parish life. This emphasis while rooted in biblical instruction (cf. Matthew 28:19–20), tends to frame mission primarily as verbal proclamation and church expansion, rather than as a holistic engagement

with the community. As Bosch (2011, p. 511) warns that; “a narrow view of mission risks reducing it to a recruitment drive for the Church,” overlooking the broader biblical call to embody the Kingdom of God in all areas of life. In Bukedi, mission is often viewed as the responsibility of the clergy or specific ministry departments, with less awareness of the Church’s vocation as a community sent into the world.

This perception may be partially explained by the theological training the clergy receive, which often emphasizes pastoral care, sacraments and evangelism, but not necessarily the full range of missional ecclesiology. According to Byaruhanga, seminary curricula in Uganda have historically focused more on doctrine and liturgy than on the Church’s public witness in society (Byaruhanga, 2014, p. 87). As a result, many clergy operate with a functional ecclesiology seeing the Church as a place of worship and moral instruction rather than a theological ecclesiology that views the Church as God’s instrument of transformation in the world. This gap has significant implications for how mission is taught, preached and practiced within the Diocese. Without a broader theological framework, the Church may continue to operate primarily within maintenance structures, rather than being shaped by a vision of participation in God’s redemptive mission.

Among the laity, there is an observable commitment to the life of the Church, particularly through active participation in choirs, Mothers’ Union and youth ministries. However, many lay members still regard mission as something that takes place within church walls and primarily as the responsibility of trained clergy. This reflects a clerical ecclesiology, which sees clergy as the “doers” of ministry and the laity as passive recipients or helpers. Guder (1998, p. 6) critiques this model arguing that “the missional Church must equip and send all members to be active agents of God’s mission in their everyday lives.” Without theological formation that affirms the priesthood of all believers (1 Peter 2:9), the laity may remain underutilized in the Church’s wider witness to society. In the Diocese of Bukedi, this creates

a theological and practical disconnect between worship and witness, diminishing the Church's transformative potential in the public square.

Despite these limitations, there are signs of theological growth and innovation within the Diocese of Bukedi. Some parishes are integrating social outreach such as health programs, agriculture and education with their evangelistic work, reflecting an emerging awareness of holistic mission. This aligns with the Five Marks of Mission, even if not always consciously articulated as such. Contextual engagement with poverty, youth unemployment and environmental degradation also suggests a growing recognition that mission must respond to real human needs, not just spiritual concerns. As Katongole (2010, p. 43) notes, African contexts marked by suffering and injustice, the Church's mission must include narratives of hope, healing and resistance grounded in the Gospel. To sustain this growth, the Diocese of Bukedi will need a deeper theological formation and strategic integration of missional principles across all levels of ministry and leadership.

2.4 Critical reflection:

A critical theological reflection on the understanding of mission in the Diocese of Bukedi reveals, a Church in transition and deeply rooted in a traditional evangelistic paradigm, yet increasingly exposed to broader theological and missional frameworks. As discussed, the prevailing view among many clergy and laity remains focused on verbal proclamation and church growth. While evangelism is undoubtedly central to the Church's mission (Romans 10:14-15), the danger lies in reducing mission to evangelism alone, neglecting the rich biblical witness that includes justice, reconciliation and care for creation. According to Bosch, such a narrow approach stems from inherited missionary paradigms that emphasized conversion and ecclesial expansion without sufficient attention to social transformation or contextual integration (Bosch; 2011, p. 401). In light of the *Missio Dei*, the Church is not

merely a messenger of salvation but an instrument through which God renews all things, including human relationships, societal systems and the environment (Wright; 2006, p. 105).

This reflection demands an ecclesiological shift from a maintenance-oriented Church to a truly missional Church, one that views itself as a community sent into the world. Guder emphasizes that; in a post-Christendom era, churches must move from being attractational to being incarnational and participatory, engaging the world from within rather than from above (Guder; 1998, p. 6). In the context of the Diocese of Bukedi, this means recognizing that mission must include engagement with systemic issues such as poverty, injustice, gender inequality and environmental degradation. Yet this broader view of mission is not always theologically articulated in local settings. Liturgical practices, preaching and parish programs often reinforce a dualism between spiritual matters and social realities, treating them as separate domains rather than integrated aspects of the Gospel. Theologically, this undermines the doctrine of the Incarnation, in which Christ took on human flesh and fully entered into the social, economic and political dimensions of human life (John 1:14). The Church, as the Body of Christ, is therefore called upon to do likewise.

Additionally, the current perception of mission in the Diocese of Bukedi raises questions about ecclesial participation and vocation. A truly biblical ecclesiology affirms the priesthood of all believers (1 Peter 2:9), calling upon every baptized person to be a witness in their own context. However, the Diocese of Bukedi still reflects a clerical model in which mission is seen as the responsibility of only the ordained leaders, while the laity play largely supportive or passive roles. This is not only a practical deficiency, but a theological misalignment with the New Testament vision of the Church as a diverse and participatory body (1 Corinthians 12:4-27). When the mission of the Church is overly concentrated in the hands of clergy, the Spirit-given gifts of lay people; teachers, farmers, business owners, youth, women, artists remain untapped for the Kingdom. This imbalance can be addressed by recovering a theology

of vocation, in which ordinary life is understood as a field of mission. Volf (2001, p 110) argues that; everyday work, family life and civic engagement are legitimate spheres where Christians live out the Gospel and participate in God's redemptive work.

Furthermore, this critical reflection must also consider the role of theological education and formation. The Church's understanding of mission is shaped not only by its official documents but also by the content of clergy training programs, catechism materials and the diocesan teaching. If mission is presented narrowly or inconsistently in these contexts, it is unlikely that parishes will embody a holistic missional identity. Theological education in Uganda has made significant strides, but there still remains a need for greater emphasis on missional ecclesiology, contextual theology and public witness in clergy and lay formation. Bevans and Schroeder (2004, p. 70) argue that; theology must be contextual, prophetic and dialogical engaging the local situation while remaining faithful to Scripture and tradition. For the Diocese of Bukedi, this means that mission must be taught and practiced not only as proclamation, but also as presence, service and transformation, rooted in the character and purposes of the Triune God.

In conclusion, the current theological perceptions of mission in the Diocese of Bukedi reflect both strengths and gaps. There is a strong commitment to evangelism and church growth, a vibrant liturgical life and increasing lay involvement in ministry. However, the Church's missional vision remains theologically incomplete without a fuller embrace of the *Missio Dei*, the Five Marks of Mission and a participatory ecclesiology. The Diocese must therefore, recover and teach a biblical and contextual theology of mission, one that moves beyond programmatic evangelism to a dynamic, Spirit-led participation in God's mission of reconciling all things to Christ. This shift will require not only new strategies but also a deeper theological renewal, grounded in Scripture, Anglican tradition and the lived realities of God's people in Bukedi.

CHAPTER THREE

IMPLEMENTATION OF THE FIVE MARKS OF MISSION

The Five Marks of Mission, articulated by the Anglican Communion, provides a theologically holistic framework through which the Church can understand and embody its participation in the *Missio Dei*. These marks include; (1) proclaiming the Good News of the Kingdom, (2) teaching, baptizing and nurturing new believers, (3) responding to human need through loving service, (4) transforming unjust structures of society and (5) safeguarding the integrity of creation to reflect the fullness of Christ's ministry as a Prophet, Priest and King. In the context of the Diocese of Bukedi, the first two marks are the most visibly practiced, often through open-air evangelistic missions, catechism classes and sacramental preparation. These activities express a strong commitment to verbal proclamation and spiritual formation, which are deeply rooted in Scripture (Matthew 28:19-20; Romans 10:17). However, these efforts tend to be event-based and clergy-driven, with limited emphasis on long-term discipleship or contextual engagement. While this shows vitality in evangelistic outreach, it also highlights a theological imbalance, where mission is largely reduced to conversion and church attendance, rather than a lifelong journey of transformation and societal witness (Bosch, 2011, p. 400; Wright, 2006, p. 105).

In contrast, the final three marks particularly those concerning justice and creation care receive less consistent attention in diocesan programming, teaching and liturgical life. Although the Diocese of Bukedi has initiated some social outreach projects, such as healthcare drives and support for vulnerable children, these are often treated as humanitarian extensions rather than being theologically integrated into the Church's core identity and mission. There is minimal engagement with issues such as systemic poverty, gender-based violence, corruption or environmental degradation, which are pressing concerns in the

Diocese's context. This lack of emphasis suggests that the theological vision behind these marks is either underdeveloped or insufficiently communicated. Spencer (2010, p. 22) notes that; unless the Five Marks are held together in theological unity, the Church risks fragmenting its mission and defaulting to patterns that favour numerical growth over social transformation. Therefore the implementation of the Five Marks in the Diocese of Bukedi calls for a renewed theological grounding, wherein each mark is understood not as a discrete program, but as an integrated expression of the Gospel and the Church's identity as the Body of Christ in the world.

3.1 BIBLICAL AND THEOLOGICAL REFLECTION ON EACH MARK OF MISSION:

3.1.1 Mark 1. To Proclaim the Good News of the Kingdom:

The call to proclaim the Good News of the Kingdom lies at the heart of the Church's prophetic identity. Throughout the Gospels, Jesus declares the arrival of God's reign, not merely as a future hope but as a present reality breaking into the world (Mark 1:15; Luke 4:43). The Gospel proclamation therefore, is not only about individual salvation but about the comprehensive rule of God that challenges sin, evil and injustice. Wright (2006, p. 63) clarifies that; "*Mission begins with the God of the whole Bible and must include the whole message of Scripture from creation to new creation*". In this sense, proclamation is not a human marketing strategy, but rather a divine initiative in which the Church participates.

Theologically, the proclamation of the Gospel flows from the sending nature of the Triune God. Jesus was sent by the Father to reveal the Kingdom (John 3:17) and in turn, he sends the Church as His witnesses (John 20:21; Acts 1:8). Guder (1998, p. 53) emphasizes that the Church's identity is inherently missional and that its proclamation must be both verbal and incarnational demonstrating the Gospel through lifestyle and public witness. The

proclamation includes both the message of salvation and a demonstration of transformed lives, especially in contexts where cultural, economic and spiritual brokenness are present. This has particular relevance for the Diocese of Bukedi, where mission is often confined to preaching campaigns and altar calls, while neglecting the holistic dimensions of the Kingdom.

In the Diocese of Bukedi, proclamation is actively pursued through open-air evangelism, church planting and pastoral ministry. However, a theological shortcoming exists when proclamation is understood merely as conversion rather than Kingdom-centered transformation. Bosch (2011, p. 117) warns against reducing mission to numerical growth, arguing that true Gospel proclamation involves “*an invitation to life under the reign of God in the world*”. For Bukedi to embody this mark fully, the Diocese must shift from an event-based model to an integrated proclamation that includes teaching, justice and hospitality offering a foretaste of God’s Kingdom in the present.

3.1.2 Mark 2. To teach, Baptize and nurture new believers:

The second mark of mission focuses on discipleship, rooted in Jesus’ command to “*teach them to obey everything I have commanded you*” (Matt. 28:20). Baptism marks the beginning of new life in Christ, but it must be followed by intentional teaching and nurturing. This includes doctrinal formation, spiritual disciplines, moral teaching and community life. According to Bosch (2011, p. 415), Christian mission must emphasize “*the making of mature disciples who embody the Gospel in their personal, social and public lives*”. In Scripture, nurturing is exemplified in the early Church’s commitment to the apostles’ teaching, fellowship and prayer (Acts 2:42).

Theologically, nurturing new believers is part of the Church’s pastoral and tutorial vocation. It reflects the ministry of Christ, who spent years teaching His disciples before sending them

into the world (Luke 24:27; John 14-17). Bevans and Schroeder (2004, p. 106) argue that “formation in faith must include a missional orientation, preparing believers to live out their faith in the community and mission.” Teaching therefore, must be both formational and missional, equipping Christians not only with knowledge but also with a vocation to serve, witness and lead. In African contexts like Bukedi, oral traditions, storytelling and experiential learning can enhance theological formation when grounded in biblical truth.

In the Diocese of Bukedi, teaching and catechism are often emphasized before baptism and confirmation, particularly for children and new converts. However, ongoing post-baptismal discipleship is frequently lacking, especially for lay adults. Without long-term nurturing, faith can remain shallow or disconnected from public life. Wright (2010, p. 279) insists, “*the Church’s failure to disciple the nations is evident in the disconnect between confession and conduct*”. For this mark to be fully realized, the Diocese must implement comprehensive, context-sensitive discipleship programs for all age groups by empowering Christians to grow into mature followers of Christ who can embody and multiply the mission.

3.1.3 Mark 3. To respond to human need by loving service:

Responding to human need reflects the priestly ministry of Christ, who showed compassion to the sick, hungry, marginalized and the outcast. In Matthew 25:31-46, Jesus identifies Himself with “the least of these,” affirming that acts of service to others are acts of service to Him. Service is thus not optional or secondary, but intrinsic to Christian mission. Theologically, it is rooted in the Incarnation, where God takes on human flesh and enters into human suffering. Bevans and Schroeder (2004, p. 68) note that “*mission is incarnational when it embraces human need with the love and compassion of Christ*”.

Loving service is also a witness to the Gospel in a world marked by inequality, suffering and injustice. The book of James emphasizes that “*faith without works is dead*” (James 2:17),

challenging the Church to engage practically in acts of mercy. Guder (1998, p. 78) warns that a Church that preaches the Gospel but fails to respond to real needs is theologically inconsistent, as God's mission is for the whole person; spirit, body and community. In missional ecclesiology, service is not charity, but an expression of shalom which is God's holistic peace and wellbeing for all creation.

In the Diocese of Bukedi, various ministries demonstrate concern for the poor and vulnerable through health clinics, youth mentorship and care for orphans and widows. However, these efforts are often carried out as humanitarian projects rather than expressions of the Church's theological identity. There is a need for deeper reflection on the sacramental nature of service that, in serving others, the Church participates in God's healing and reconciling work. Wright (2006, p. 302) argues, "*Mission must be as concerned with how we live as with what we say*". By connecting loving service with Gospel proclamation and formation, the Diocese of Bukedi can better embody this mark as a sign of the Kingdom.

3.1.4 Mark 4. To seek to transform unjust structures of society:

The fourth mark of mission recognizes that the Gospel has public and structural implications, calling the Church to challenge systems of oppression, injustice and violence. The biblical mandate for justice is clear throughout Scripture. The prophets, particularly Amos (5:24) and Micah (6:8), denounced corrupt leadership and exploitation of the poor, emphasizing that right worship must be accompanied by right social practice. Jesus Himself, in the Gospel according to St Luke 4:18-19, inaugurated His mission with a commitment to release the oppressed and bring good news to the poor. This mark therefore, reflects the Church's role in manifesting the justice of God's Kingdom in all areas of life legal, economic, political and familial.

Theologically, this mark aligns with the kingly office of Christ, who rules with righteousness and calls upon His people to embody the ethics of the Kingdom. Guder (1998, p. 82) insists that a missional Church must be “publicly present,” challenging social norms that contradict with the Gospel. Bosch (2011, p. 405) asserts that mission includes “the struggle for justice, peace and the integrity of creation”. In the African context, where communities often face structural issues such as poverty, land disputes, corruption and gender-based violence, mission must go beyond personal conversion and address the root causes of suffering. If the Church is to reflect the values of Christ, it must engage prophetically with its context, advocating for systems that promote human dignity and the common good.

In the Diocese of Bukedi, while individual clergy may speak about injustice in sermons or during community gatherings, there is limited structured or sustained engagement with institutional or systemic transformation. The Church’s prophetic voice risk being muted when it fails to challenge exploitative cultural norms or to equip its members for civic engagement. Often, fear of political retaliation, limited theological formation or cultural sluggishness discourages bold action. However, mission requires courageous witness, informed by Scripture and grounded in the conviction that God’s justice is not abstract but embodied in faithful action. Wright (2010, p. 328) notes that; “*God’s mission is to set things right in a broken, sinful world*”. For the Diocese of Bukedi, realizing this mark means nurturing theological literacy around justice and enabling both clergy and the laity to engage the public sphere as bearers of God’s righteousness.

3.1.5 Mark 5. To safeguard the integrity of creation and sustain the life of the earth:

The fifth mark of mission expands the Church’s missional horizon to include the care of creation, affirming that God’s redemptive purpose extends to the entire cosmos. The

theological foundation here lies in the creation narratives of Genesis 1 and 2, where humanity is given the vocation to “tend and keep” the earth (Gen. 2:15). This is reinforced by Romans 8:19-22, which speaks of creation’s groaning as it awaits liberation. Creation care is therefore not a secular concern, but a spiritual and theological mandate, rooted in the character of the Creator and the destiny of creation in Christ. Wright (2006, p. 398) powerfully argues that; *“There is no biblical mission without ecological responsibility”*.

From a doctrinal standpoint, this mark touches on both ecclesiology and eschatology. The Church is a steward of God’s world, called to reflect His love for all that He has made. The mission of the Church includes resisting environmental degradation, advocating for sustainable development and promoting habits that honor the earth. Spencer (2010, p 35) notes that; “ecological mission is not a distraction from evangelism but an essential witness to the Lordship of Christ over all creation.” The Church must speak against practices that exploit the environment for short-term gain and instead model communities for sustainability, gratitude and reverence for God’s handiwork.

In the Diocese of Bukedi, creation care receives minimal theological attention. While some parishes engage in tree planting, waste management or farming programs, these efforts are typically framed as social initiatives rather than theological expressions of mission. There is an urgent need to integrate ecological themes into liturgical life, preaching and catechesis, helping congregants to see the biblical connection between faith and environmental stewardship. Bevans and Schroeder (2004, p. 389) suggest that; the Church must embody *“communities of contrast”* living differently in a way that points to the redemption of all things. If Bukedi is to fully participate in God’s mission, it must embrace the fifth mark not as an optional add-on, but as a core dimension of what it means to be a faithful and missional Church in the 21st century.

CHAPTER FOUR

ROLES OF CLERGY AND LAITY IN ADVANCING THE MISSION OF THE CHURCH

4.0 Introduction:

The mission of the Church is not confined to ordained clergy but it is the collective calling of the whole people of God. A true missional ecclesiology affirms that both clergy and the laity are participants in the *Missio Dei*, each contributing uniquely to the Church's vocation in the world. According to 1 Peter 2:9, all believers are a "royal priesthood" called to proclaim the works of God, and Ephesians 4:11-12 emphasizes that; ordained leaders exist to equip the saints for ministry. However, in many contexts such as the Diocese of Bukedi, the Church's mission is often overly clergy centered, with limited theological recognition or practical mobilization of the laity. This section explores how both groups can faithfully and collaboratively engage in God's mission, grounded in Scripture, Anglican ecclesiology and the practical realities of local church life. It critically reflects on patterns of ministry, spiritual formation and ecclesial participation, aiming to highlight the theological necessity of shared leadership and mission within the Body of Christ.

4.1 Biblical and theological vision for shared ministry:

The New Testament offers a compelling vision for shared ministry within the Body of Christ, emphasizing that all believers are called and equipped to participate in God's mission. In 1 Peter 2:9, the Church is described as "*a chosen race, a royal priesthood, a holy nation, God's own people*", called to proclaim His mighty acts. This verse redefines priesthood as no longer exclusive to sacrificial elite but extended to the entire baptized community. Similarly, Ephesians 4:11-13 identifies the purpose of clergy not as the sole actors in mission, but as equippers of gifts given by Christ "*to equip the saints for the work of ministry, for building up*

the body of Christ.” The metaphor of the Church as a body with many members in 1 Corinthians 12 reinforces the idea that every member has a unique and indispensable role to play. These biblical foundations challenge hierarchical and passive models of church life, affirming that the whole community of faith is called into active, Spirit-led service.

Theologically, this vision finds strong resonance in the Reformation doctrine of the “priesthood of all believers”, which asserts that all Christians have direct access to God and a shared responsibility for ministry. In Anglican ecclesiology, this principle is upheld within a sacramental and ordered framework, where ordained clergy have distinct liturgical and pastoral roles, but not an exclusive claim to mission. As Avis (2000, p 112) explains, “*The Anglican tradition maintains the balance between ordained ministry and the vocation of the whole Church, preserving both the priestly character of the Church and the royal priesthood of the laity*”. This understanding affirms that laypeople are not spectators or helpers in mission, but **co-ministers** with clergy in proclaiming the Gospel, serving the world and embodying the life of Christ. Mission therefore, becomes not just a task reserved for a few, but the shared calling of the entire community of believers.

In the Diocese of Bukedi, the practical outworking of this vision remains uneven and underdeveloped. While clergy often carry the weight of leadership in liturgy, preaching and parish administration, the laity’s theological identity as active participants in mission is not always clearly articulated or supported. This gap reflects both historical clericalism and a lack of sustained formation in lay vocation. As Wright (2010, p. 258) argues, “*The Church is not the mission; the Church is the agent of God’s mission and every member is called to participate*”. Recovering a biblical and Anglican vision of shared ministry in Bukedi requires intentional catechesis, leadership training and liturgical practices that empower all members of the Church to discern and live out their missional calling. Only then can the Church

embody the fullness of the Body of Christ, with every part working together to serve God's redemptive purposes in the world.

4.2 Roles and responsibilities of Clergy:

In the Anglican tradition, clergy are ordained to serve as pastors, teachers and sacramental leaders within the Body of Christ, a role grounded in both Scripture and ecclesial tradition. Ephesians 4:11-12 identifies pastors and teachers as gifts given by Christ “*to equip the saints for the work of ministry.*” This suggests that the clergy's primary vocation is not to do the entire ministry themselves, but to form, equip and empower the whole Church to live missionally. Anglican ordination liturgies also reflect this vision, commissioning clergy to “preach the Word, administer the Sacraments and care for God's people.” Theologically, the ordained ministry is representative not in the sense of replacing the laity, but of serving the people of God on their behalf and alongside them. As Avis (2005, p. 97) puts it, “*The ordained minister represents the whole Church to God in prayer and sacrament and represents Christ to the Church in preaching and pastoral care*”. This dual representation positions the clergy not as spiritual elites, but as servant leaders accountable to both God and the Church.

In the Diocese of Bukedi, clergy play a critical role in shaping the Church's missional identity. They are often the most theologically trained members of the Church and carry significant influence through preaching, liturgy and pastoral oversight. However, this also leads to over-centralization of ministry, where clergy bear the full weight of mission, leadership and administration, sometimes leaving the laity underutilized. This model can prevent the development of shared ministry, foster dependency and weaken the Church's overall capacity to engage with the wider community. Guder (1998, p. 83) warns against such clerical dominance, arguing that when clergy monopolize ministry, “*the Church becomes a*

provider of religious services rather than a community of witness". For the clergy in Bukedi to fulfill their role faithfully, there must be a renewed commitment to equipping the laity, decentralizing leadership and modeling servant leadership after Christ (Mark 10:45). This includes fostering theological reflection, supporting lay ministries and nurturing a culture of collaboration in the mission of God.

4.3. Roles and contributions of the Laity:

Theologically, the laity are not passive recipients of ministry but are active participants in the mission of God, called to serve Christ in every area of life. Scripture affirms that all believers are gifted by the Holy Spirit for ministry (1 Corinthians 12:4-11) and called to offer themselves as living sacrifices in worship and service (Romans 12:1-2). The doctrine of the priesthood of all believers (1 Peter 2:9) reinforces the idea that lay Christians share in Christ's priestly, prophetic and kingly offices called to intercede, proclaim the Gospel and embody Kingdom values in the world. Anglican ecclesiology affirms this view, teaching that laypersons serve God "in their daily life and work," and that their ministry is essential to the life and witness of the Church (Book of Common Prayer, 1979). As Wright (2010, p. 265) emphasizes, "*Mission is not something the Church does as an organization; it is something every believer is called into by virtue of being in Christ*".

In the context of the Diocese of Bukedi, the potential of the laity remains largely underutilized, despite their central role in the everyday life of the Church. Lay leaders often take on responsibilities such as leading worship, organizing community initiatives and facilitating small groups, especially in rural parishes where clergy are few. However, the lack of theological training and clear structures for lay formation often limits their full participation. Many lay members view mission as the responsibility of the ordained, rather than as their own vocation. Guder (1998, p. 91) stresses that a missional Church must recover

the ministry of the laity, not just within church programs but in homes, workplaces and communities. To unleash the full contribution of the laity in Bukedi, the Diocese must invest in lay theological education, empower women and youth for leadership and cultivate a culture in which every baptized Christian is affirmed and commissioned for missional engagement in both Church and society.

4.4 Collaborative Missional engagement:

A truly missional Church requires intentional collaboration between clergy and the laity, rooted in the understanding that both are co-labourers in the work of God. The Biblical image of the Church as the Body of Christ (1 Corinthians 12:12-27) emphasizes that every member regardless of function contributes to the Church's vitality and mission. The Church thrives when ordained leaders serve as equippers (Ephesians 4:11-12) and laypersons are released to use their gifts in homes, communities, schools and workplaces. This collaboration is not only practical but theological, reflecting the unity and diversity within the Triune God. As Bosch (2011, p. 519) notes, the Church is not an organization with a mission department, but a missional organism, where every part shares in God's redemptive work. Collaborative mission involves mutual discernment, shared leadership and a posture of humility, where clergy and laity listen to one another and to the Spirit.

In the Diocese of Bukedi, building a culture of collaboration will require structural, spiritual and educational reform. Clergy must be trained not only in theological depth but also in leadership practices that empower rather than dominate, and laity must be equipped through accessible theological education and mentorship. This shared mission can flourish through intentional small group ministries, participatory liturgies, co-leadership in outreach projects and lay involvement in decision-making processes. The Diocese should cultivate "communities of discernment" where clergy and the laity reflect together on Scripture,

context and mission strategy. As Bevans and Schroeder (2004, 390) affirm, “*Mission is most faithful and effective when the whole people of God participate in community, listening together to the Spirit and to one another*”. Only through such collaborative missional engagement can the Church in Bukedi truly reflect its calling as a living expression of God’s Kingdom in its context.

4.5 Clericalism and dependency:

Clericalism, understood as the concentration of authority, initiative and spiritual responsibility in the hands of ordained clergy, can significantly suppress the Church’s missional creativity and vitality. When the Church is structured primarily around clerical control, it often fosters passivity among the laity, reducing their roles to spectators or supporters rather than active agents in God’s mission. This model discourages innovation, silences diverse expressions of calling and hinders the emergence of contextual ministries, especially in rural dioceses like Bukedi, where many lay Christians have rich, experiential faith and local knowledge. Guder (1998, p. 83) warns that such models transform churches into “religious service providers” rather than dynamic communities of witness. In such environments, mission becomes centralized, predictable and confined to traditional liturgical forms, missing the opportunity to engage evolving cultural, economic and ecological realities in creative, Spirit-led ways.

Theologically, clericalism is often rooted in misunderstood notions of priesthood and ecclesial hierarchy. Instead of viewing the clergy as servant leaders who equip the whole Body of Christ (Ephesians 4:11–12), clerical models often assume that only the ordained are qualified to interpret Scripture, lead mission, or make strategic decisions. This contradicts with the biblical teaching on the priesthood of all believers (1 Peter 2:9) and undermines the Spirit’s gifting of the entire community (1 Corinthians 12:4-7). As Avis (2005, p 87)

observes, when ordained ministry is seen as spiritually superior, it breeds a culture of dependency that constrains lay maturity and responsibility. In the Diocese of Bukedi, such theological assumptions may have been inherited from colonial ecclesial patterns or reinforced by inadequate theological education. Addressing clericalism requires a reorientation of ecclesiology one that sees leadership as dispersed, participatory and rooted in the Church's shared vocation to embody the Gospel in every sphere of life.

4.6 Lay Ministry as vocation and witness:

Lay ministry is fundamentally rooted in the belief that all of life is sacred and missional, not just the activities that take place within the church walls. Scripture presents a holistic vision of vocation in which believers are called to serve God in every sphere of life; home, workplace, school and community. The apostle Paul urges believers in Colossians 3:17, *"Whatever you do, in word or deed, do everything in the name of the Lord Jesus."* This verse affirms that Christian vocation extends beyond Sunday worship into the ordinary rhythms of daily life. Volf (2001, p. 114) asserts that, a theology of work and family is vital to missional theology, arguing that God's redemptive purposes are revealed not only in the sanctuary but also in the marketplace and home. For laity in the Diocese of Bukedi who often serve as; teachers, farmers, civil servants or homemakers, this understanding dignifies their daily tasks as legitimate sites of Christian mission.

The theology of everyday mission calls the Church to move beyond the traditional contradiction between sacred and secular. Laypeople are not simply called to support the Church's institutional functions but to bear witness to the Gospel through their lifestyle, relationships and decisions in society. In Matthew 5:13-16, Jesus describes His followers as the salt of the earth and the light of the world; images that imply presence, preservation and public visibility. This vision of lay ministry implies that Christians are called to reflect

Christ's character in ethical business practices, just governance, ecological responsibility and peacemaking in families and communities. Bevans and Schroeder (2004, p. 122) describe this as "contextual discipleship," where the laity participate in God's mission by shaping their environments according to Kingdom values. In contexts like Bukedi, where daily life is deeply integrated with communal and social identity, missional witness through vocation becomes a powerful evangelistic and transformational force.

For this vision to take root in the Diocese of Bukedi, it must be theologically taught and liturgically affirmed. Too often, lay ministry is limited to Sunday service roles such as leading prayers or reading Scripture while the broader sense of vocation in daily life remains unaddressed. The Church must intentionally teach a theology of vocation that affirms the laity as missionaries in their ordinary contexts, commissioned not only on Sundays but throughout the week. Wright argues that; "*Mission is not about going somewhere else; it's about being who God calls us to be where we already are*" (Wright 2010, p. 272). Empowering laypeople to see their workplaces and families as mission fields will require catechesis, liturgical language and pastoral support that dignify everyday labour and social engagement as acts of faithful witness. Only then can the Church become fully missional where every believer is recognized, equipped and sent as a witness of Christ in the world.

4.7 The role of Women, Youth and Elders:

The mission of the Church is most faithfully expressed when all members of the Body of Christ regardless of age, gender or social standing are empowered to participate. The Bible offers clear affirmation of God's use of diverse people in His redemptive work. Women like Deborah (Judges 4-5), Priscilla (Acts 18:26) and Mary Magdalene (John 20:18), as well as young people such as David (1 Samuel 16:12-13) and Timothy (1 Timothy 4:12), were active agents of God's mission. Similarly, elders played vital roles as teachers and guardians of

tradition (Titus 2:2-3). These biblical examples reflect a theology of inclusion where mission is a shared responsibility across generations and social categories. In Anglican ecclesiology, the Church is called to be a “fellowship of all baptized believers,” with structures that affirm inclusive participation in worship, leadership and mission (Avis, 2000, p. 128). When this vision is realized, the Church reflects the diversity and unity of the Triune God.

In the Diocese of Bukedi, there are long-standing ministries that offer structured involvement for various demographic groups, including the Mothers’ Union, youth fellowships and men’s guilds. The Mothers’ Union in particular has been a powerful platform for women’s spiritual formation, community service and family advocacy. It reflects a theology of mission rooted in relationality, nurturing and practical compassion, which aligns with the Gospel’s emphasis on holistic discipleship (Luke 1:46–55; James 1:27). However, while such ministries are active, they are often limited by cultural expectations, which tend to confine women to domestic or support roles rather than empowering them for broader theological leadership. As Kanyoro (2002, p. 63) argues, “*Women’s contributions to theology and mission are often informal and undervalued, despite their indispensable roles in community and church life*”. For mission to be holistic, diocesan structures must promote women’s theological training and leadership in both congregational and public spaces.

The youth in Bukedi also represent a vital mission field and missionary force, given their numbers, energy and social influence. Youth fellowships provide opportunities for Bible study, music ministry and outreach, yet they often lack integration into mainstream Church leadership and decision-making processes. This creates a disconnect between spiritual formation and real participation in mission strategy. Biblically, young people were often entrusted with leadership; Timothy, Jeremiah and Mary are notable examples of young people who were called to live out their faith boldly despite their age (Jeremiah 1:6-8; 1 Timothy 4:12). Theologically, the youth are not simply the future of the Church but part of its

present missional identity. As Bevans and Schroeder (2004, p. 221) emphasize, “*A truly contextual mission takes seriously the voices and gifts of the young as agents of God’s transformation*”. For the Diocese of Bukedi to engage youth effectively, the Church must cultivate intergenerational mentorship and create avenues for meaningful theological dialogue and leadership development among the young.

Similarly, elders and senior members of the Church hold invaluable wisdom, memory and moral authority, which are essential for community stability and theological discernment. In many African cultures, elders are traditionally seen as guardians of knowledge and custodians of tradition and the Church can draw on this heritage to strengthen missional formation. The Biblical vision of eldership (1 Peter 5:1-3) emphasizes; shepherding, mentoring and moral example, which can be leveraged in discipleship and leadership training. In the Diocese of Bukedi, men’s guilds and elders’ councils often focus on finance or construction projects, but with intentional theological orientation, they can be re-envisioned as pillars of wisdom and intercessory support for the Church’s mission. Guder (1998, p. 119) highlights that in missional communities, older members should serve as interpreters of God’s faithfulness, anchoring the Church’s present work in the memory of God’s past deeds. Empowering elders alongside women and the youth promotes a truly inclusive, multi-generational and incarnational Church.

CHAPTER FIVE

CONTEXTUAL CHALLENGES AND OPPORTUNITIES

5.0 Introduction:

The effectiveness of the Church's missional engagement is deeply influenced by the context in which it exists, including the social, cultural, economic and political realities of its environment. For the Diocese of Bukedi, mission takes place within a dynamic and complex landscape marked by both challenges and rich opportunities. Issues such as poverty, youth unemployment, gender inequality, political instability and ecological degradation pose significant obstacles to holistic mission. At the same time, vibrant communal life, spiritual hunger, strong family systems and a growing population of young people offer fertile ground for Gospel witness and transformation. A contextual theology of mission is one that listens to the stories, struggles and aspirations of the local people enables the Church to discern where God is already at work and how to respond faithfully. As Bevans (2002, p. 3) affirms, "*There is no such thing as theology that is not contextual; all reflection on faith emerges from particular historical, cultural and social situations*". This section explores the key contextual realities shaping the mission of the Church in Bukedi, analyzing them through a theological lens to identify both barriers and missional openings in the Diocese.

5.1 Socio-economic barriers to mission:

One of the primary challenges facing missional engagement in the Diocese of Bukedi is the widespread poverty and economic instability. Many communities lack access to adequate health care, education and employment opportunities, especially among women and the youth. These conditions often lead to dependency, hopelessness and even migration, thereby weakening community cohesion and the Church's capacity to sustain holistic ministry. Theologically, poverty is not merely a social issue but a spiritual and ethical concern,

confronting the Church with the call to justice and compassion (Isaiah 58:6-10; Luke 4:18). As Bosch (2011, p. 432) notes, “*Mission cannot be divorced from the real conditions of human life; it must address hunger, injustice and suffering with practical love*”. In this context, the Church must therefore develop contextual responses that combine Gospel proclamation with economic empowerment, skills training and sustainable livelihoods, embodying the reconciling and liberating mission of God.

5.2 Political and cultural dynamics:

Political and cultural realities also shape the Diocese’s missional capacity. In some areas of Bukedi, political interference, local corruption and the fear of speaking against injustice hinder the Church’s prophetic witness. Additionally, traditional practices such as patriarchal customs, clan-based conflicts and syncretism further dilutes the message of the Gospel or suppresses certain groups, especially women and the youth. Yet, cultural systems also carry deep communal values, including respect for elders, kinship, hospitality and shared responsibility, which can serve as bridges for mission when properly engaged. The Church must approach culture with both critical discernment and appreciative engagement, affirming what aligns with the Kingdom of God and challenging what dehumanizes. Tiéno (2006, p. 58) states that; “*A contextual church must confront its culture with Scripture and be shaped by that tension*”. Thus, theological formation in Bukedi must prepare leaders and the laity to navigate these dynamics with courage, humility and cultural intelligence.

5.3 Theological response to opportunities:

5.3.1 Youth engagement, environmental crises and social justice as mission fields:

In the context of the Diocese of Bukedi, rising presence of the youth, increasing environmental degradation and the ongoing social injustices represent not only challenges but

mission fields where the Church is urgently called to engage. Theologically, these concerns are integral to the *Missio Dei*, because they relate directly to the stewardship of creation (Genesis 1:28-31), the advocacy for justice (Isaiah 1:17) and the equipping of young people for faithful witness (1 Timothy 4:12). The Youth represent a dynamic and spiritually responsive demography, capable of leading innovation, digital outreach and community renewal if properly disciplined and empowered. Similarly, environmental crises such as; deforestation and soil erosion demand a theology that recognizes the earth as God's creation and mission as extending to its care (Wright, 2006, p. 395). Social justice, as a theme in the prophetic tradition, must move from pulpit rhetoric to concrete action, addressing gender inequality, land injustices and corruption. Bevans and Schroeder (2004, p. 350) affirm that mission today must be "dialogical, prophetic and transformative" engaged in the issues that shape human flourishing. These realities invite Bukedi's Church to embody a contextual theology that is public, participatory and rooted in both Scripture and compassion.

5.3.2 Community structures as arenas for public Witness:

Local community institutions such as SACCOs (Savings and Credit Cooperative Organizations), village councils and school boards present vital arenas where the Church can bear public witness to the Kingdom of God. These platforms are not merely secular or political entities but potential spaces for theological engagement and ethical leadership, especially when Christians participate as salt and light of the world in their neighborhoods (Matthew 5:13-16). In many African settings, communal life and decision-making are deeply interconnected; thus, a Christian presence in these structures offers opportunities for witness through justice, reconciliation and servant leadership. Anglican social teaching affirms that mission involves engaging all spheres of life with the values of the Gospel, not only within church walls but in public institutions and economic structures (Avis, 2005, p. 135). In Bukedi, where Church members are often respect community leaders, intentional missional

training could equip them to influence SACCOs and councils with principles of stewardship, equity and peace-building. This expands the Church's mission from individual conversion to social transformation, helping the Diocese to respond faithfully to its context with theological depth and civic engagement.

CHAPTER SIX

THEOLOGICAL DISCUSSION OF FINDINGS

6.1 Introduction:

This chapter seeks to provide a theological interpretation of the key findings presented from Chapter two to five, using biblical principles, doctrinal insights and Anglican ecclesiological frameworks to engage, critique and deepen understanding of the Diocese's missional realities. The purpose is not merely to summarize data, but to discern the theological significance of the patterns, challenges and opportunities identified particularly in relation to the missional identity and vocation of the Diocese of Bukedi. Drawing from Scripture, Christian tradition and missional theology, this chapter explores how the Church's practices reflect or diverge from the vision of God's mission as revealed in Christ and expressed through the Five Marks of Mission. By engaging the findings through theological lenses, this chapter offers critical reflection and constructive insight, with the aim of strengthening the Church's participation in the *Missio Dei* within its unique cultural and socio-economic context.

6.2 Theological evaluation of Missional understanding:

The findings from the Diocese of Bukedi reveal that mission is often narrowly understood as evangelism and church growth, primarily through preaching and conversion-focused activities. While these elements are undoubtedly part of the Church's mission, such a reductionist view overlooks the broader biblical narrative of the Kingdom of God, which encompasses justice, reconciliation, creation care and holistic human flourishing. In contrast, a robust theology of mission rooted in the concept of *Missio Dei* recognizes that mission originates in the heart of the Triune God and includes all that God is doing to redeem the world through Christ (John 20:21; Matthew 28:19-20). As Wright (2006, p 62) notes,

“Mission is not ours; mission is God’s. We are invited to participate in what God is already doing”. Theologically, this calls the Church in Bukedi to move from a programmatic view of mission to a relational and incarnational practice, where the Gospel is lived out in every domain of life.

Moreover, the Diocese’s theological framework tends to reflect a clerical and hierarchical orientation, where the clergy are seen as the primary agents of mission, while the laity play secondary or supportive roles. This model is inconsistent with the New Testament vision of the Church as a body composed of many members, all gifted and called to participate in the work of God (1 Corinthians 12:4-27; Ephesians 4:11-13). Anglican ecclesiology affirms this understanding through the doctrine of the priesthood of all believers, which calls every baptized Christian into a life of witness and service (Avis, 2000, p. 128). A theological evaluation of Bukedi’s missional understanding must therefore uphold a more participatory and inclusive approach, one that empowers the laity, values contextual gifts and fosters communal identity centered on Christ’s mission. Only through this lens can the Diocese of Bukedi fully embrace its vocation as a missional Church sent into the world to be a sign, foretaste and instrument of the Kingdom of God.

6.3 Ecclesiological implications for Bukedi Diocese:

The theological findings suggest that the Diocese of Bukedi’s current ecclesiology is largely institutional and clergy-centric, emphasizing sacramental administration, hierarchical leadership and programmatic outreach. While these elements have historical and theological legitimacy within Anglicanism, they often obscure the deeper identity of the Church as a missional community, called and sent by God into the world. In the New Testament, the Church is described not as a static institution but as people on the Move, and a pilgrim community bearing witness to the reign of God (1 Peter 2:9-12). A truly missional

ecclesiology calls the Church to understand itself less as the center of religious life and more as the instrument and embodiment of God's redemptive presence in the world. As Bosch (2011, p 372) states, "*The Church must be missionary by its very nature, not merely by its activity*". This understanding reorients the Diocese from maintenance toward mission, from hierarchy toward collaboration and from inward focus toward outward witness.

A missional ecclesiology also affirms the active role of the laity, not as assistants to the clergy, but as co-labourers in God's mission. In the Diocese of Bukedi, lay Christians form the majority of the Church, yet their contributions are often limited to liturgical roles or auxiliary committees. This underutilization weakens the Church's overall impact in society. The doctrine of the priesthood of all believers, affirmed by Anglican theology and rooted in passages such as Ephesians 4:11-13 and 1 Corinthians 12, insists that every baptized believer is gifted and commissioned to minister in the world. As Newbigin (1989, p 146) notes, "*The Church is the sign and instrument of the Kingdom, and the laity are its front-line missionaries*". Thus, ecclesiological renewal in Bukedi must involve equipping lay leaders theologically, recognizing everyday vocations as arenas of mission, and restructuring church life to facilitate wider participation and accountability in ministry.

Moreover, ecclesiology in Bukedi must be contextually responsive, shaped not only by inherited Anglican structures but also by the lived realities of its people. The socio-economic conditions, communal worldviews and relational culture of the Diocese offer both theological resources and challenges for shaping the Church's identity. A contextual ecclesiology sees the Church not as an escape from the world, but as a community embedded in local struggles and hopes, discerning where God is already at work and joining in that mission. Bevans and Schroeder (2004, p. 32) stress that; "*the Church must be continually reformed by mission, shaped by context and led by the Spirit*". For the Diocese of Bukedi, this means moving towards an ecclesial model that is incarnational, participatory and prophetic, where structures

serve the mission rather than restrict it, and where the Church exists as a visible sign of God's presence in every village, home and heart.

6.4 Revisiting the five Marks of Mission in context:

6.4.1 To proclaim the Good News of the Kingdom.

The first mark of mission calls the Church to announce the reign of God through Jesus Christ, not only as a message of personal salvation but as a declaration of the restoration of all things. In the Diocese of Bukedi, evangelism has often been equated with church planting or public preaching campaigns, yet the biblical vision goes further. Jesus proclaimed the Kingdom with both word and deed (Luke 4:18–21), inviting people into a new reality shaped by God's justice, mercy and peace. A theological reading of this mark challenges the Diocese to reimagine proclamation as a holistic invitation to live under God's rule not merely to join a denomination. Wright (2010, p. 47) emphasizes that *"the Gospel of the Kingdom is not only good news for the soul but for the whole of life"*.

In this light, proclamation must also engage the realities of poverty, fear and oppression that shape people's lives. In a context where many associate the Church with moral instruction or ritual observance, the challenge is to present the Gospel as transformative news that touches daily struggles. This calls for relational evangelism, storytelling, contextual preaching and life witness. Bevans and Schroeder (2004, p 290) argue that proclamation must be "contextual, dialogical and liberative". For Bukedi, this means moving beyond formal evangelism to embodying the Gospel through hospitality, community service and loving presence, making the Kingdom tangible in everyday life.

6.4.2 To Teach, Baptize and Nurture new believers:

Teaching, baptizing and nurturing new believers reflects the Great Commission's call to make disciples (Matthew 28:19-20). In the Diocese of Bukedi, catechesis is often present but

limited in depth and baptism is sometimes approached as a cultural rite rather than the beginning of lifelong discipleship. Theologically, baptism incorporates believers into the Body of Christ and teaching forms them into the image of Christ (Romans 6:4-5; Ephesians 4:13). This mark challenges the Church not only to initiate but also to sustain faith formation, especially in settings marked by illiteracy, pluralism and social pressures. A truly missional Church must invest in accessible, contextual, and theologically sound education, especially for laity, women, and youth.

Moreover, nurturing new believers requires relational discipleship models, where spiritual growth happens through mentoring, small groups, and community participation. Discipleship must move beyond the church compound and into homes, schools and fields, equipping believers to follow Jesus in their daily decisions. Guder (1998, p 150) observes that “*the formation of a missional people requires more than instruction, it demands communal transformation*”. In Bukedi, this may involve developing local-language materials, training lay catechists and emphasizing the integration of faith and life. Only then will the Church produce mature disciples who can participate actively in the mission of God.

6.4.3 To Respond to human need by loving service:

This mark calls the Church to embody the compassion of Christ in response to the physical, emotional, and social needs of people. Jesus’ mission was marked by healing the sick, feeding the hungry and welcoming the outcast (Matthew 25:31-46), and the Church is called to do likewise. In Bukedi Diocese, poverty, disease, domestic violence, and displacement present urgent needs. A theology of mission that neglects these concerns risks becoming abstract or irrelevant. Bosch (2011, p 512) argues that “*authentic mission integrates proclamation and service, word and deed*”. Therefore, ministries of health, education, counseling and advocacy are not optional they are integral expressions of the Gospel.

Furthermore, loving service must be dignifying and empowering, not paternalistic or dependency-creating. The Church must move from charity to solidarity, listening to the voices of those in need and responding with both compassion and justice. In the Diocese of Bukedi, this may include equipping parish health teams, developing savings groups, supporting vulnerable families or collaborating with local NGOs (Non-Governmental Organizations). Such efforts reflect Christ's call to love one's neighbor, especially the marginalized. As Wright (2010, p 270) writes, "*God's people are to mirror God's compassion in the way they live and serve in the world*".

6.4.4 To seek to transform unjust structures of society:

This mark invites the Church to exercise its prophetic vocation, confronting injustice and promoting systems that reflect the righteousness of God. In Bukedi, structural injustices such as land conflicts, gender-based violence, youth unemployment and political corruption hinder human flourishing. While the Church often teaches moral values, it is less vocal in the public square, fearing backlash or misunderstanding. Yet Scripture calls God's people to "seek justice, correct oppression" (Isaiah 1:17) and to speak truth to power as the prophets did. A missional Church must not remain silent in the face of oppression but must be a voice for the voiceless.

Theologically, this requires a robust understanding of God's justice as part of the Gospel, not separate from it. As Newbigin (1989, p. 134) insists, "*The mission of the Church must include a critique of the structures that dehumanize*". In practical terms, the Church in Bukedi can engage through civic education, mediation in community disputes or advocacy for equitable policies. This mark challenges the Diocese to develop public theology and prophetic discipleship, equipping leaders and laypeople with skills to discern and resist unjust systems while embodying alternatives shaped by God's Kingdom.

6.4.5 To safeguard the integrity of creation and sustain the life of the earth:

The final mark expands mission to include care for creation, reminding the Church that the earth belongs to the Lord (Psalm 24:1) and that Christ came to reconcile all things, not just human souls (Colossians 1:20). In Bukedi, environmental degradation, deforestation, soil erosion and water pollution threatens both livelihoods and long-term survival. Often, these issues are treated as secular or government concerns, but theological reflection reveals them as missional priorities. Wright (2006, p. 417) states, “*The scope of redemption includes creation and the Church must respond accordingly*”. This view urges the Diocese of Bukedi to embrace ecological stewardship as part of faithful discipleship.

Practically, this may include tree-planting, environmental education, sustainable agriculture and advocacy against exploitation of natural resources. More importantly, liturgy and teaching must integrate creation themes, helping congregants see environmental care as an act of worship and obedience. Bevans and Schroeder (2004, p. 390) argue that mission includes “*promoting the integrity of creation as part of God’s holistic plan for restoration*”. In the Diocese of Bukedi, safeguarding creation is not only a response to climate change but witness to the God who creates, sustains and renews the earth.

6.5 Reaffirming the Church’s missional identity:

Theologically, the Church exists not for itself, but as a sign, instrument and foretaste of the Kingdom of God called and sent to participate in God’s redemptive mission in the world. This vision is grounded in the understanding that God’s mission (*Missio Dei*) precedes and gives rise to the Church, not the other way around (John 20:21; Acts 1:8). As Newbigin (1989, p. 136) explains, “*The Church is not meant to call men and women out of the world into a safe religious enclave, but to send them into the world to bear witness to the reign of Christ*”. In this sense, the Church is a pilgrim people, shaped by the Gospel and empowered

by the Holy Spirit to proclaim, embody and anticipate God's coming Kingdom. It serves not as an end in itself, but as a living sacrament of God's presence, demonstrating through word and deed of what life under God's rule looks like.

In the case of the Diocese of Bukedi, the Church's self-perception often leans more towards institutional maintenance than missionary sending. While it remains vibrant in worship and social presence, the findings reveal a limited theological articulation of the Church as a 'sent' people. The emphasis on clergy-led programs, formal liturgies and denominational growth has sometimes overshadowed the biblical call to live as ambassadors of reconciliation (2 Corinthians 5:18-20). A reorientation is needed from seeing the Church as a destination for believers to viewing it as a launch pad for mission in every sphere of life. Wright (2010, p. 45) insists that "*The Church exists to serve God's mission, not merely to perpetuate its own structures*". For the Diocese of Bukedi to reaffirm its missional identity, it must cultivate a theological imagination that recognizes its vocation to be outward-facing, community-embedded and Spirit-empowered, witnessing to the reality of the Kingdom in both proclamation and practice.

6.6 From proclamation to Holistic mission:

One of the key theological concerns arising from the findings in the Diocese of Bukedi is the tendency towards a reductionist view of mission, in which the Church either focuses almost exclusively on verbal proclamation (preaching and conversions) or swings to the other extreme of social activism devoid of explicit Gospel witness. Both extremes fail to capture the full biblical vision of mission, which holds together the proclamation of the Word and the demonstration of the Kingdom. When mission is limited to preaching alone, it risks ignoring the real and pressing needs of communities such as poverty, disease or injustice. Conversely, when social work is detached from the message of Christ, the Church loses its prophetic

voice and distinctive identity. Bosch (2011, p. 405) warns that “*when mission becomes merely social service or narrow evangelism, it ceases to be faithful to the holistic ministry of Jesus*”. A missional Church must reject this false contradiction and instead embrace the integrative approach seen in the life and ministry of Christ.

The Gospel according to Luke 4:18-19 provides a compelling theological paradigm for holistic mission. In this passage, Jesus announces His mission as bringing good news to the poor, releasing captives, opening the eyes of the blind and liberating the oppressed; all grounded in the Spirit’s anointing. This is not just a statement of compassion; it is a declaration of the Kingdom’s arrival in word and action. The Church, as the Body of Christ, is called to continue this pattern of ministry proclaiming the Gospel while addressing the economic, social and spiritual conditions of the people it serves. In the context of the Diocese of Bukedi, this could involve integrating evangelism with health programs, discipleship with economic empowerment and preaching with advocacy for justice. As Wright (2010, p. 305) affirms, “*Holistic mission does not dilute the Gospel, it embodies it*”. Recovering this vision will enable the Diocese of Bukedi to move beyond classified ministry and embody the full scope of God’s redemptive mission in its context.

6.7 The Ministry of All the Baptized:

6.7.1 Ecclesiological participation.

At the heart of a biblical and Anglican ecclesiology is the affirmation that every baptized Christian is called to participate in the mission of God. The Church is not a gathering of passive attendees led by a professional clergy, but a body of diverse members, each gifted by the Spirit for the building up of the whole (1 Corinthians 12:4-27). The doctrine of the priesthood of all believers (1 Peter 2:9) reminds the Church that baptism is not only entry into salvation but also commissioning into ministry. Unfortunately, in the Diocese of Bukedi as in

many Anglican dioceses, the theological implications of baptism are often underemphasized, and ministry is disproportionately centered on the ordained. As Avis (2005, p. 143) asserts, “*There can be no effective mission without the active participation of the whole people of God*”. Reclaiming this ecclesiological vision requires intentional discipleship, lay empowerment and structures that allow for broader participation in both church life and community engagement.

6.7.2 Leadership models:

The Church’s practice of leadership must also be critically evaluated through a theological lens, particularly in relation to the tension between hierarchical and collaborative models. While the Anglican tradition maintains the historic episcopate and values order and accountability, it also upholds the conciliar and communal dimensions of leadership. A purely hierarchical model risks reinforcing clericalism, where decision-making and mission are monopolized by the clergy, leading to dependence and disengagement among the laity. In contrast, a collaborative model of leadership as seen in Acts 6 and Ephesians 4:11-13 recognizes the varied gifts of the entire Church and fosters co-responsibility for mission. Guder (1998, p. 186) argues that “*missional leadership is not about control, but about cultivating the gifts of others for the sake of the Church’s witness*”. For the Diocese of Bukedi, this means rethinking leadership development to include both clergy and lay leaders, women and men, youth and elders, as full partners in the work of God.

6.8 Mission as public theology:

6.8.1 Engaging the public square.

Public theology affirms that the mission of the Church extends beyond its internal life to include engagement with social, political and cultural institutions. In the context of the Diocese of Bukedi, this involves stepping into spaces such as local councils, school boards,

justice systems and media platforms with a vision shaped by the Gospel. The Church is called not only to comfort the afflicted but also to speak into the moral conscience of the nation, offering a theological voice on issues such as corruption, inequality, youth unemployment and education. Smith (2007, p. 21) argues that; *“Public theology is theology in action performed in dialogue with society and directed toward the common good”*. Engaging the public square requires theological clarity, courage and contextual wisdom, ensuring that the Church’s mission is visibly relevant to the wider community, especially in regions where trust in public institutions is low.

6.8.2 The Prophetic Role: Amos, Micah, and the Call to Justice:

Throughout Scripture, the prophetic tradition emphasizes that faithfulness to God includes justice, equity and compassion for the vulnerable. The prophets Amos and Micah serve as examples for this role: Amos condemns religious hypocrisy alongside economic exploitation, crying, *“Let justice roll down like waters”* (Amos 5:24), while Micah reminds the people of God’s requirement: *“to act justly, love mercy and walk humbly with your God”* (Micah 6:8). These prophetic texts make clear that mission includes not only proclamation but also confrontation of injustice and systemic sin. In Bukedi, the Church must recover this prophetic role by addressing land grabbing, gender-based violence and leadership malpractice through both pastoral care and public witness. As Wright (2010, p. 191) notes, *“The prophets remind us that righteousness in worship must be matched by righteousness in society”*. A missional ecclesiology that lacks a prophetic dimension risks becoming complicit in the very structures God calls the Church to transform.

6.8.3 Creation care as part of eschatological Hope (Romans 8):

Creation care is often overlooked in mission discourse, yet it is central to the biblical vision of redemption. Romans 8:19-23 describes creation groaning in anticipation of its liberation, a

powerful eschatological image that connects human salvation with the renewal of the earth. This implies that Christian mission must include ecological responsibility, not as a secular add-on, but as an expression of hope in God's ultimate restoration of all things. In Bukedi, where environmental degradation is affecting livelihoods and health, the Church has a theological mandate to promote sustainable practices, ecological justice and stewardship of land and resources. Wright (2006, p. 395) asserts that "*God's mission includes the redemption of creation, not just human souls*". Teaching and preaching on environmental care must therefore become part of the Church's discipleship and liturgical life, forming believers who view the earth not as disposable, but as sacred space entrusted to human care and destined for renewal in Christ.

CHAPTER SEVEN

SUMMARY, CONCLUSION AND RECOMMENDATIONS

7.0 SUMMARY:

This study set out to examine the missional ecclesiology of the Diocese of Bukedi through four interrelated objectives: (1) exploring the theological understanding of mission among clergy and laity, (2) evaluating the implementation of the Five Marks of Mission, (3) assessing the roles of clergy and laity in advancing the Church's mission and (4) identifying contextual challenges and opportunities affecting missional engagement. The findings analyzed and discussed in preceding chapters, point to significant theological insights that call for renewed self-understanding, ecclesial reform and contextual faithfulness. This summary reflects on each objective theologically and draws together overarching themes for missional renewal.

7.1.1 Objective 1. Theological understanding of Mission:

The study found that while clergy and laity in the Diocese of Bukedi affirm mission as central to the Church's identity, the theological articulation of mission remains narrow and often clergy-dependent. Mission is predominantly understood as preaching, evangelism and church expansion, with limited integration of other dimensions such as social justice, environmental care or community development. Theologically, this reflects a partial understanding of the *Missio Dei*, where mission is seen as an activity of the Church rather than the outflow of God's own redemptive initiative in the world (John 20:21; Genesis 12:1-3).

This calls for a deeper biblical and Trinitarian grounding of mission. The Church participates in the sending work of the Father, Son and Holy Spirit, and is called not only to proclaim the Gospel but to also embody the character of the Kingdom through mercy, justice and reconciliation. A renewed theology of mission must be incarnational, holistic and

community-oriented, integrating both proclamation and practice. As Wright (2010, p. 63) insists, “*God’s people are not only recipients of mission but its agents, called to live in ways that reflect God’s purposes for the world*”. Without this broader understanding, mission risks being reduced to events and statistics, rather than a faithful way of being the Church in the world.

7.1.2 Objective 2. Implementation of the five Marks of mission:

The Five Marks of Mission, as adopted by the Anglican Communion, provide a comprehensive framework for evaluating the Diocese’s engagement with God’s mission. The findings indicate that while the first and second marks of proclaiming the Gospel and nurturing new believers are relatively well-established in practice, the other three responding to human need, transforming unjust structures and safeguarding creation are underdeveloped or inconsistently implemented.

Theologically, this reveals a fragmented view of mission, in which some marks are prioritized while others are marginalized. However, the biblical witness presents no such division. The mission of Jesus in the Gospel according to Luke 4:18-19 holds together proclamation, healing, liberation and justice as essential aspects of His ministry. A theology that values all the Five Marks recognizes the interconnectedness of spiritual, social and ecological realities. As Bevans and Schroeder (2004, p. 347) emphasize, “*Holistic mission mirrors the holistic salvation that God offers in Christ*”. For the Diocese of Bukedi, this means intentionally teaching and planning around the Five Marks as one integrated expression of Christian mission, thereby enabling every parish to become a center of Kingdom transformation.

7.1.3 Objective 3. The role of Clergy and Laity in advancing mission:

A significant finding of the study is the dominance of clergy in missional leadership and the relative underutilization of the laity. Ministry is often perceived as the work of ordained leaders, with laypeople occupying passive or supportive roles. This clerical bias not only limits the Church's capacity but also undermines the ecclesiological truth that all the baptized are called and gifted for mission (1Corinthians 12:4-11; Ephesians 4:11-13). The Anglican doctrine of the priesthood of all believers affirms that ministry belongs to the whole people of God, not just to the clergy.

Reclaiming the ministry of the baptized involves theological education, structural change and cultural shift. Laypeople must be equipped to understand their work, families and communities as contexts of mission. Collaborative models of leadership must replace purely hierarchical ones, as Guder (1998, p. 183) argues that "*missional leadership involves releasing the gifts of the community, not concentrating power*". For the Diocese of Bukedi to thrive missiologically, it must transition from clergy-centered programming to Spirit led participation of the whole Church, recognizing every believer as a missionary in their own right.

7.1.4 Objective 4. Contextual challenges and opportunities:

The contextual realities facing the Diocese of Bukedi such as; poverty, cultural syncretism, illiteracy, youth alienation and environmental degradation present serious obstacles to missional engagement. Yet, these same contexts also offer rich opportunities for witness and renewal. For example, the Church's presence in schools, SACCOs, local councils and families provides strategic entry points for public theology, prophetic advocacy and holistic service.

A contextual theology of mission requires the Church to read its environment theologically, discerning where God is at work and how the Church can join in. As Bosch (2011, p. 511) observes, “*Mission is always shaped by context, and faithful mission requires engagement with the realities of people’s lives*”. Rather than applying imported models, Bukedi must foster a local missional imagination rooted in Scripture, responsive to its culture and committed to transformation. This includes addressing systemic injustices, empowering the youth, promoting gender equity and developing ecological discipleship. It also means cultivating resilience and creativity in theological education and leadership formation, so that future leaders are deeply rooted in their context yet open to the wider mission of the Church.

The central theological conclusion of this study is that the Diocese of Bukedi is composed for significant missional renewal if it reclaims its identity as a Church sent into the world. This requires moving beyond programmatic ministry to a living, participatory and incarnational ecclesiology. The Five Marks of Mission must be reintegrated into the life and theology of the Church not as optional activities, but as defining characteristics of the Church’s vocation. Moreover, clergy and laity must walk together in mission, with leadership modeled on the servant-hearted example of Christ.

Finally, contextual responsiveness is not a distraction from theology, it is where theology becomes truly incarnate. The Church in Bukedi must continue to ask: What does it mean to be the Church in this place, at this time, for these people? The answer, grounded in Scripture and tradition, will guide the Diocese into deeper faithfulness and effectiveness in participating in the *Missio Dei*.

7.2 RECOMMENDATIONS:

7.2.1 Deepen Theological Education on Mission for Clergy and Laity.

To overcome narrow or reductionist understandings of mission, the Diocese should prioritize ongoing theological formation on the meaning and scope of the *Missio Dei*. This includes integrating courses on missional ecclesiology, contextual theology and the Five Marks of Mission in clergy training institutions, as well as lay leadership seminars in parishes. The aim is to ground all members of the Church in a biblically holistic theology of mission, helping them see that mission includes evangelism, justice, compassion and creation care.

7.2.2 Reaffirm the ministry of all the Baptized:

The Diocese should intentionally develop structures and practices that affirm and empower lay ministry, especially in rural parishes where clergy may be limited. This involves, creating lay ministry teams, Commissioning lay catechists and evangelists, offering short theological training in local languages and Encouraging vocational discernment in everyday life (workplace, family, governance). A focus on collaborative leadership and the priesthood of all believers will enrich the Church's capacity for mission.

7.2.3 Contextualize the five Marks of mission in Parish life:

Each parish and archdeaconry should be encouraged to reflect on how the Five Marks of Mission apply in their local setting. A diocesan framework or toolkit could guide churches in, planning activities under each mark, integrating the Five Marks into liturgy, preaching and teaching and Reporting on missional outcomes beyond numbers, discipleship growth, advocacy impact and environmental initiatives. This will help ground the Church's life in a comprehensive and contextual expression of mission.

7.2.4 Strengthen Youth and Women’s ministries as Missional platforms:

Given the high number of youth and the active presence of Mothers’ Union and women’s fellowships in Bukedi, these groups should be equipped and envisioned as frontline missionaries. This could include, Leadership development programs, Youth economic empowerment linked with discipleship, Theological training for women's leaders, Engagement of these groups in community transformation, not just church maintenance. Mobilizing these often-underutilized groups will increase the Church’s relevance and reach.

7.2.5 Develop public theology and Prophetic engagement:

The Diocese should encourage and train Church leaders to speak about public issues such as corruption, land disputes, domestic violence and ecological degradation from a biblical and theological standpoint. This includes, Training in public theology and ethics, Building alliances with civic groups and local councils, Promoting theological dialogue between the Church and community leaders. A prophetic Church that names injustice and offers hope will serve as a credible witness in the public square.

7.2.6 Promote environmental stewardship as Missional responsibility:

Environmental degradation in the Diocese is a spiritual and missional crisis. Churches should, Establish parish-based creation care groups, Celebrate creation-themed Sundays, Teach ecological theology from Scripture (Romans 8; Genesis 1-2), Partner with government and NGOs on sustainability projects. This marks a movement from viewing creation care as “extra” to recognizing it as integral to the mission of God.

7.2.7 Encourage local theological reflection and contextual research:

Finally, the Diocese of Bukedi should invest in theological reflection that arises from its own context. This could include, Supporting clergy and lay scholars in conducting local research, holding theological forums at diocesan synods or conferences, Publishing local case studies

or sermons that reflect contextual mission. Such efforts will help shape a missional theology that is both Anglican and authentically Bukedi, rooted in Scripture and lived experience.

6.3 CONCLUSION:

This study sought to explore the missional ecclesiology of the Diocese of Bukedi, guided by the conviction that the Church is not merely a religious institution but a sent community, called to participate in the redemptive mission of God in the world. Through theological reflection, biblical analysis and contextual engagement, the research has demonstrated that while the Diocese exhibits spiritual vitality and community presence, its understanding and practice of mission remains incomplete and often fragmented. The findings reveal a tendency towards clerical centralization, a limited emphasis on the Five Marks of Mission and underdeveloped theological responses to the contextual realities of poverty, cultural practices and ecological crisis. Yet within these challenges lie profound opportunities for renewal.

Theologically, the study has reaffirmed that the Church is called to be a sign, instrument and foretaste of the Kingdom of God not an end in itself but a community shaped by the *Missio Dei*. Mission must be holistic, embracing proclamation, discipleship, social justice, and creation care and must be carried out by the whole people of God, not the clergy alone. The doctrine of the priesthood of all believers, the power of the Spirit and the witness of Scripture all point toward a model of Church that is collaborative, contextual and outward-looking. For the Diocese of Bukedi to grow into this vision, it must intentionally reform its structures, renew its theology and release its people for mission in every domain of life.

Ultimately, this study offers more than critique but a hopeful theological invitation. It calls the Diocese to recover its missional identity, to integrate the Five Marks of Mission as a guiding framework, and to embrace the unique challenges and opportunities of its local context as fields of faithful witness. The journey ahead will require prayer, learning, courage

and collaboration, but it is a journey deeply aligned with the heart of God. As the Diocese steps forward, it does so not alone, but as part of the global Church, called to reflect the light of Christ in every place, proclaiming not only with words, but also with lives formed by the Gospel and shaped for the world.

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APPENDICES

APPENDIX I: TURNITIN REPORT



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