

**THE CONTRIBUTION OF BISHOP LUCIAN CHARLES USHER WILSON TO
THE GROWTH OF THE DIOCESE OF MBALE**

IVAN WAMUTU

M22M05/037

**A DISSERTATION SUBMITTED TO THE BISHOP TUCKER SCHOOL OF DIVINITY AND
THEOLOGY IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF
THE DEGREE OF MASTER OF DIVINITY OF UGANDA CHRISTIAN UNIVERSITY**

August, 2025



**UGANDA CHRISTIAN
UNIVERSITY**

A Centre of Excellence in the Heart of Africa

DECLARATION

I WAMUTU IVAN hereby affirm that this dissertation is my own original work and has not been previously presented to any institution for higher learning for any academic award.

Signed..........

Date.....25-08-2025.....

WAMUTU IVAN

STUDENT

APPROVAL

This is to certify that this dissertation under the topic **“The contribution of Bishop Lucian Charles Usher Wilson to the growth of Mbale Diocese”** has been submitted with my approval as the university supervisor

Signed.....

Date.....25.08.2025

REV CANON DR STEPHEN MOSES ISABIRYE

SUPERVISOR

DEDICATION

I dedicate this work to the Diocese of Mbale for opening me doors to the ordained ministry. The Diocese did not only recommend me but also financially supported me for a fulltime training course (Master of Divinity) at Uganda Christian University in Bishop Tucker School of Divinity and Theology. The work is also dedicated to all my family members and particularly my mother miss Mary Mutenyo and my father Mr Peter Mauka, all my lecturers and support staff of Uganda Christian University particularly Bishop Tucker School of Divinity and Theology who provided me with a good learning environment that helped me bring this work to its accomplishment. My great and sincere appreciation also go out to everyone especially the respondents who stood with me during data collection and their giving in of information about my research topic, Rev Canon Dr Stephen Moses Isabirye my supervisor for the guidance towards the writing of this dissertation, my classmates, not forgetting my friends for the financial support hence making it easy for the travels and printing expenses.

ACKNOWLEDGEMENT

I extend my appreciation to all that managed to give in all their sorts of contribution to enable the production of this dissertation work.

My sincere appreciation goes to my supervisor, Rev Canon Dr Moses Isabirye for the guidance always given. Without the effort of my supervisor, my respondents, class mates friends and relatives, I would have met challenges in writing and coming up with this dissertation. Special thanks to Rev Canon Prof Elly Kasiime the head of post graduate research at Bishop Tucker School of Divinity and Theology for always availing himself and making necessary communication about research programs and Rev Dr Emmanuel Mukeshimana for teaching me Theological research, he was always available for inquiries and guidance as needed.

Thank you very much.

TABLE OF CONTENTS

DECLARATION	i
APPROVAL	ii
DEDICATION	iii
ACKNOWLEDGEMENT	iv
CHAPTER ONE	1
INTRODUCTION	1
1.1.1 INTRODUCTION.....	1
1.1.2 BACKGROUND TO THE STUDY.....	1
1.1.3 STATEMENT OF THE PROBLEM	1
1.1.4 PURPOSE	2
1.1.5 OBJECTIVES.....	2
1.6.1 RESEARCH QUESTIONS	2
1.1.7 JUSTIFICATION	2
1.1.8 SIGNIFICANCE	3
1.1.9 SCOPE OF THE STUDY	3
1.1.10 TIME SCOPE	3
1.2.0 LITERATURE REVIEW	4
2.2.1 INTRODUCTION.....	4
1.2.2 The contribution of Rt. Rev. Lucian Charles Usher Wilson in the growth of Christianity in the Diocese of Mbale.....	4
1.2.3 The Challenges faced by Rt. Rev Lucian Charles Usher Wilson	5
1.2.4 Lessons from the contributions of Rt. Rev Lucian Charles Usher Wilson	6
1.2.5 Conclusion of Literature review.....	6
1.3 RESEARCH METHODOLOGY	7
1.3.0 INTRODUCTION.....	7
1.3.1 RESEARCH DESIGN	7

1.3.2 DATA COLLECTION METHODS	8
1.3.3 AREA OF STUDY	8
1.3.4 SOURCES OF INFORMATION	9
1.3.5 POPULATION OF THE STUDY	9
1.3.6 SAMPLE SIZE	10
1.3.7 SAMPLING TECHNIQUES	10
1.3.7 VARIABLES DEFINITIONS AND MEASUREMENTS	10
1.3.8 PROTOCOL FOR DATA COLLECTION	11
1.3.9 DATA COLLECTION INSTRUMENTS	12
1.3.10 QUALITY/ERROR CONTROL	12
1.3.11 STRATEGY FOR DATA PROCESSING AND ANALYSIS	13
1.3.12 ETHICAL CONSIDERATIONS	13
1.3.13 METHODOLOGICAL CONSTRAINTS.....	13
1.3.14 BUDGET	14
CHAPTER TWO.....	15
THE CONTRIBUTION OF THE RT REV LUCIAN CHARLES USHER WILSON IN THE.....	15
2.0 Introduction.	15
2.1 Biography of Rt. Rev Lucian Charles Usher Wilson	15
2.2 The contribution of the Rt. Rev Lucian Charles usher Wilson in the growth of the Diocese of Mbale.	16
CHAPTER THREE	25
CHALLENGES FACED BY RT. REV. LUCIAN CHARLES USHER WILSON	25
3.0 Introduction	25
3.1 CONCLUSION	27
CHAPTER FOUR.....	28
LESSONS THAT ARE DRAWN FROM THE MINISTRY OF THE R.T REV LUCIAN CHARLES USHER WILSON IN HIS STRUGGLE TO CONTRIBUTE TO THE GROWTH OF CHRISTIANITY IN THE DIOCESE OF MBALE.....	28

4.0 Introduction	28
CHAPTER FIVE	30
DISCUSSIONS OF FINDINGS	30
5.0 Introduction	30
5.1 The contribution of the Rt. Rev. Lucian Charles usher Wilson in the growth of the Diocese of Mbale.	30
5.2 Challenges faced by Rt. Rev. Lucian Charles Usher Wilson.....	30
5.3 Lessons that are drawn from the ministry of the R.t Rev Lucian Charles Usher Wilson in his struggle to contribute to the growth of Christianity in the Diocese of Mbale.	31
5.4 Theological Reflection.....	31
5.4.1 Theological Reflection on the Ministerial Contribution	31
5.4.2 Challenges Faced	32
5.4.3 Lessons for the Contemporary Church	32
CHAPTER SIX.....	34
CONCLUSION AND RECOMMENDATIONS.....	34
6.0 Introduction	34
6.1 Conclusions.....	34
6.2 Recommendations.....	35
6.3 Areas for Further Research	36
BIBLIOGRAPHY.....	38
APPENDIX I: QUESTIONNAIRE	40
APPENDIX 2: INTERVIEW GUIDING QUESTIONS.....	44
APPENDIX 3: TURNITIN REPORT.....	46

CHAPTER ONE

INTRODUCTION

1.1.1 INTRODUCTION

This chapter lays a foundation to what a researcher is focused on and it includes the back ground to the study, statement of the problem, purpose, objectives, research questions, scope of the study, justifications, significance.

1.1.2 BACKGROUND TO THE STUDY

According to the Diocese of Mbale archival records, its stated that the Diocese of Mbale is located in Bugisu Sub-region found in the Eastern part of Uganda about 230kms from the capital Kampala. This Diocese was created in 1961 by the division of upper Nile Diocese with Bishop Lucian Charles Usher Wilson as its first Bishop. It is located in a very diverse region of culture and religion landscape which includes the Roman Catholics, Anglicans and many other African instituted or independent Churches which are growing at a very high pace. Important to note is that the Islam is also growing within this same geographical location of this diocese as seen by the establishment of many Muslim institutions like schools and hospitals for example Nkoma Secondary School, Nakaloke Islamic Secondary School, Hamdam Girls Secondary School, Islamic University in Uganda and Ahamedia Medical Center among many others which has impacted the lives of the people living in this area. With all the prevailing denominational storms, the Diocese of Mbale is playing an instrumental role in keeping its religious identity.

1.1.3 STATEMENT OF THE PROBLEM

Having been the first Bishop of the Diocese of Mbale, Rt. Rev Lucian Charles Usher Wilson made an enormous contribution to the above Diocese. However, it is noticed that a lot of his contribution like all other early church men in the Diocese has had limited documentation and not openly appreciated yet he still remains an important figure in the establishment and growth of Christianity to the Diocese of Mbale. This

study therefore sought to bridge this gap by giving a critical analysis of the contributions of Rt. Rev. Lucian Charles Usher Wilson and assessing their lasting impact on the growth of Christianity in the Diocese of Mbale.

1.1.4 PURPOSE

The purpose of this study was to thoroughly analyze and document the contributions of Rt. Rev. Lucian Charles Usher Wilson to the Diocese of Mbale, emphasizing his role in its establishment and growth. This study therefore aimed at preserving his legacy by highlighting his achievements, in order to foster a greater appreciation for his impact on the development of Christianity in the Diocese of Mbale, and provide a historical record for future generations.

1.1.5 OBJECTIVES

The objectives for this research study were as below;

To investigate and record the contribution of Rt. Rev. Lucian Charles Usher Wilson to the growth of Christianity in the Diocese of Mbale.

To establish the challenges faced by Rt. Rev. Lucian Charles Usher Wilson

To draw lessons from his contribution.

1.6.1 RESEARCH QUESTIONS

The researcher used the following research questions;

What specific contribution did the Rt. Rev. Lucian Charles Usher Wilson make to the growth of Christianity in the Diocese of Mbale?

What challenges did he face in his ministry?

What lessons are drawn from his ministry?

1.1.7 JUSTIFICATION

The justification for this study lied in the need to recognize and preserve the historical contributions of Rt. Rev. Lucian Charles Usher Wilson to the Diocese of Mbale. Despite his significant role in establishing and nurturing the Diocese, his

contributions had remained under-documented and underappreciated. By conducting this research therefore, the researcher was aiming at filling the above mentioned gap in historical records, ensuring that his legacy is acknowledged and celebrated so that through understanding his impact, future leaders within the church and the community are inspired to reinforce the importance of effective leadership in the growth of Christianity in the region of the Diocese of Mbale.

1.1.8 SIGNIFICANCE

The significance of this study lies in its aim to preserve the historical contributions of Rt. Rev. Lucian Charles Usher Wilson to the Diocese of Mbale, ensuring that his legacy is recognized and appreciated. By documenting his leadership and initiatives, the research highlights the critical role of effective leadership in the growth of Christianity in the region. Additionally, this study will serve as an inspiration for future church leaders, the entire body of Christ in the Diocese of Mbale and will enhance the community's awareness of their religious heritage. Overall, this study contributes valuable insights to the existing body of literature on church history in East Africa.

1.1.9 SCOPE OF THE STUDY

The scope of the study encompassed on the historical contributions of Rt. Rev. Lucian Charles Usher Wilson to the Diocese of Mbale, focusing on the period from the Diocese's establishment in 1961 to the present. It examined his leadership, initiatives, and influence on the growth of Christianity in the region, including key events, community engagement, and the establishment of church structures. The study also considered the socio-cultural context of the Diocese during his tenure and the lasting impact of his work on the local community and the broader church.

1.1.10 TIME SCOPE

The study took a period of 3 months.

1.2.0 LITERATURE REVIEW

2.2.1 INTRODUCTION

This section presents a review of existing literature relevant to the study's objectives. The literature review is organized around three key areas: the role of Rt. Rev Lucian Charles Usher Wilson in the growth of Christianity in the Diocese of Mbale, the challenges he encountered, and the lessons that can be drawn from his contributions.

1.2.2 The contribution of Rt. Rev. Lucian Charles Usher Wilson in the growth of Christianity in the Diocese of Mbale

Globally, the expansion of Christianity has been significantly shaped by the missionary movement from the West during the colonial and post-colonial eras. Missionaries such as David Livingstone and William Carey are widely recognized for their efforts to spread Christianity in Africa, Asia, and Latin America (Walls, 1996, p. 15; Bosch, 1991, p. 45). They established schools, churches, and hospitals, setting the stage for religious transformation in the Global South. However, the global narrative often positions African Christians as passive recipients rather than active agents of faith expansion.

As Sundkler and Steed (2000, p. 2) argue, the story of the Church in Africa has been dominated by Western perspectives, overshadowing the agency of indigenous clergy. Rt. Rev Lucian Charles Usher Wilson played a crucial role in the establishment and growth of the Diocese of Mbale, emphasizing the need for localized research to balance the narrative.

On the African continent, indigenous clergy have been recognized for their dynamic role in contextualizing Christianity. Mugambi (2003, p. 68) notes that African leaders infused Christian teachings with African cultural values, thereby promoting a deeper, localized spiritual engagement. Maxwell (2006, p. 112) emphasizes how African-led Christianity evolved from mere replication of European models to expressions rooted in African social realities. Bishop Usher Wilson's contributions to church leadership and community development illustrate this dynamic role.

In East Africa, the growth of Christianity was shaped both by foreign missionaries and indigenous revivalists. The East African Revival, which began in the 1930s, is credited with revitalizing Christian commitment across Uganda, Kenya, Rwanda, and Tanzania (Ward, 1991, p. 78). Indigenous preachers and clergy became central to evangelism and discipleship.

Kagaba (2015, p. 34) presents a broad historical perspective on church growth in Uganda, noting the transition from missionary dependency to indigenous leadership in dioceses such as Mbale. Bishop Usher Wilson was instrumental in this transition, promoting local leadership and spiritual engagement within the community.

1.2.3 The Challenges faced by Rt. Rev Lucian Charles Usher Wilson

The challenges faced by early Christian missionaries often included cultural resistance, language barriers, and political hostility. Walls (1996, p. 150) notes that missionaries in the 19th and 20th centuries struggled to contextualize the Christian message in non-Western societies, encountering resistance from local traditions and beliefs. Bishop Usher Wilson faced similar challenges in the Diocese of Mbale, particularly in navigating local customs and expectations.

Another key challenge highlighted globally is the tension between colonial interests and missionary work. Hastings (1994, p. 45) states that missionaries were often accused of promoting Western ideologies, leading to mistrust among local populations. This tension posed significant obstacles for Bishop Usher Wilson as he sought to promote Christianity in a post-colonial context.

Additionally, poverty and lack of resources are major constraints for African church leaders. Mugambi (2003, p. 85) explains that many clergy were expected to function with limited theological training and financial support, particularly in rural dioceses. Bishop Usher Wilson's efforts to address these deficits highlight the resilience required for effective ministry in challenging environments.

1.2.4 Lessons from the contributions of Rt. Rev Lucian Charles Usher Wilson

The contributions of Bishop Usher Wilson offer valuable lessons for contemporary church leadership. His emphasis on contextualizing Christianity within local cultures underscores the importance of cultural sensitivity and engagement in ministry. By promoting local leadership, he demonstrated that effective ministry requires collaboration with indigenous leaders and communities.

Furthermore, his ability to navigate socio-political challenges while fostering community development illustrates the need for church leaders to be adaptable and responsive to their contexts. The lessons drawn from his contributions can guide current and future leaders in their efforts to expand Christianity in diverse and complex environments.

In conclusion, Rt. Rev Lucian Charles Usher Wilson's legacy in the Diocese of Mbale serves as a significant case study for understanding the growth of Christianity in Uganda. His contributions, challenges, and the lessons derived from his ministry provide a framework for ongoing research and reflection on church leadership in the region.

1.2.5 Conclusion of Literature review

The comprehensive review of the existing literature reveals a consistent pattern across the globe, continent, region, nation and local scholarship. While the expansion of Christianity and the challenges faced by the religious leaders have been extensively documented, there remains a significant gap in research focusing on individual clergy men like Bishop Lucian Charles Usher Wilson. The literature demonstrates that despite acknowledgement of the crucial role played by this first Bishop of the Diocese of Mbale in contextualizing Christianity, closely working with other people of the land in ordaining new clergy and putting up institutions to help in the wide spread ministry. Important to note is that the contributions are often generalized and focus is focused on the most recent clerics thereby overlooking the role of people that were key in the establishment of the Diocese. The systematic omission in scholarly

discourse particularly affects the documentation of the early 20th-century clerics, whose pioneering evangelic work, pastoral strategies and adoptive responses to the local challenges laid the foundational framework for the contemporary Christian growth. The absence of detailed biographical and contextual studies of figure like Bishop Usher Wilson does not only creates an incomplete historical narrative but also limits our understanding of effective ancient leadership models that successfully navigated complex social-cultural, political and religious dynamics in colonial and post-colonial Uganda, thus necessitating targeted research to bridge this critical gap in Christian historiography.

1.3 RESEARCH METHODOLOGY

1.3.0 INTRODUCTION

This chapter contained research design, area of the study, sources of information, population of the study, sampling determination and sampling, variables and indicators, measurement level, procedure/protocols for data collection, data collection methods instrumentation, quality/error control, strategy for data processing and analysis, ethical considerations, anticipated methodological constraints, and the budget.

1.3.1 RESEARCH DESIGN

The best research design that was used by the researcher was qualitative research design, which allowed an in-depth exploration of Rt. Rev. Lucian Charles Usher Wilson's contributions to the Diocese of Mbale. This approach involved conducting interviews with church leaders and community members helping the researcher to gather personal insights, as well as analyzing archival materials and church records to collect historical data. Additionally, case studies focusing on specific initiatives or events led by Rt. Rev. Wilson provided detailed contextual understanding. All in all, this qualitative methodology enabled a comprehensive assessment of his legacy and its significance within the community and the broader church context.

1.3.2 DATA COLLECTION METHODS

Data was collected in the following ways:

a) Interviews:

The researcher conducted semi-structured interviews with church leaders, community members, and individuals who interacted with Rt. Rev. Wilson helped me to gather personal insights and experiences.

b) Document Analysis:

The researcher also reviewed archival materials, including church records, correspondences, and publications related to the Diocese of Mbale, which helped me to collect historical data on his contributions.

c) Focus Groups:

The researcher organized focus group discussions with congregants to explore collective memories and perceptions of Rt. Rev. Wilson's impact on the community.

d) Observations:

The researcher attended church services and community events to observe the ongoing influence of his leadership and initiatives in practice.

e) Surveys:

The researcher distributed surveys to gather quantitative data on community awareness and perceptions of Rt. Rev. Wilson's contributions, complementing qualitative findings.

1.3.3 AREA OF STUDY

The study was carried out in the Diocese of Mbale and was conducted among the church leaders like the clergy, and elders who either served, observed or were told some information by people who were close to the Rt. Rev Lucian Charles Usher Wilson. Therefore, these experiences and overall wellbeing in the topic of study were taken and judged as crucial by the researcher.

1.3.4 SOURCES OF INFORMATION

Academic Literature: Books and articles that discuss information-seeking behavior and qualitative research methods provided foundational knowledge were consulted for example, Wilson's models of information-seeking behavior highlight the importance of understanding user needs and behaviors, guided the design of interviews and surveys.

Historical Records: Archival materials, including church documents, correspondences, and publications related to the Diocese of Mbale were also checked and read hence providing primary sources for understanding Rt. Rev. Wilson's contributions. These documents also provided context and evidence of his impact on the community.

Interviews and Oral Histories: The researcher engaged with individuals who either knew Rt. Rev. Wilson or were influenced by his work which yielded personal narratives and insights that enriched the study. Because this method aligns with qualitative research practices, it emphasized the importance of personal experiences in understanding historical figures.

Focus Groups: The researcher conducted focus group discussions with respondents which helped me to gather collective memories and perceptions hence providing a broader understanding of his legacy within the community.

Surveys: The researcher also distributed surveys to assess community awareness and perceptions of Rt. Rev. Wilson's contributions and this provided quantitative data that complemented my qualitative findings.

1.3.5 POPULATION OF THE STUDY

The study included church leaders within the Diocese of Mbale, congregants from the local church community, broader community members who were impacted by his initiatives, and historical researchers specializing in the history of Christianity in East Africa.

1.3.6 SAMPLE SIZE

Omari (2011:12-46) defines a sample as a small proportion of a population selected for observations and analysis.

Category	Sample Size	Sampling technique
Retired Clergy	05	Purposive Sampling
Senior lay people	05	Purposive Sampling
Current Church leaders	05	Purposive Sampling
Total	15	

1.3.7 SAMPLING TECHNIQUES

According to Kothari (2013:4-370) he defines sampling technique as the process by which a representative portion of the population is selected for data collection.

Purposive Sampling

Omari (2011:12-46) defined purposive sampling as a process which involves picking units most relevant or knowledgeable in the subject matter and study them.

The sampling techniques for this study therefore was done under purposive sampling which helped in the selection of knowledgeable individuals, convenience sampling which provided easily accessible participants and snowball sampling which provided referrals to additional respondents. All the respondents were selected because they have key information about the ministry of Bishop Lucian Charles Usher Wilson in the Diocese of Mbale.

1.3.7 VARIABLES DEFINITIONS AND MEASUREMENTS

a) Leadership Impact:

The researcher looked at the life, career and influence of Rt. Rev. Wilson's leadership on the church and the entire community of the Diocese of Mbale.

The researcher was able to assess with qualitative interviews and focus group discussions, focusing on personal accounts and perceived changes in community engagement and church activities.

b) Community Perception:

The researcher discovered the attitudes and beliefs of community members as regarding to the Rt. Rev. Wilson's contributions.

This was done using surveys with Likert-scale questions to quantify perceptions, along with qualitative data from interviews.

c) Historical Significance:

The researcher laid focus on the importance of Rt. Rev. Wilson's contributions in the historical context of the Diocese of Mbale.

The researcher was able to evaluate data through document analysis of archival materials and historical records, supplemented by insights from historical researchers.

d) Engagement Levels:

The researcher took keen interest in finding out the extent of community involvement in church activities during and after Rt. Rev. Wilson's leadership.

The researcher laid focus to look at the attendance records, participation rates in church events, and responses from surveys regarding the engagement.

1.3.8 PROTOCOL FOR DATA COLLECTION

As it is a requirement in the research process but also a way of holding integrity, I The researcher collected a letter from the Coordinator of Post Graduate research programs of the school of Bishop Tucker School of Divinity and Theology that introduced me to the concerned authorities of the Diocese and also helped me to continue contacting the respondents and do bookings to hold interviews with them as per the topic of research.

1.3.9 DATA COLLECTION INSTRUMENTS

The data collection instruments that the researcher used included questionnaires, interviews and library study.

1.3.10 QUALITY/ERROR CONTROL

a) Pilot Testing: The researcher conducted a pilot test of survey and interview questions with a small group and through that, he identified and fixed issues before full implementation.

b) Standardized Procedures: The researcher developed and followed a standardized protocol that helped in conducting interviews and administering surveys and also minimized variability in data collection.

c) Data Verification: The researcher implemented a system for verifying responses, such as cross-checking answers during interviews and also conducted follow-up calls with participants.

d) Triangulation of Data: The researcher used multiple data collection methods for example (interviews, surveys, document analysis) which helped in corroborating findings and enhanced the validity of the results.

e) Confidentiality Assurance: The researcher ensured participant anonymity and confidentiality which encouraged honesty and accurate responses hence reducing biasness.

f) Data Entry Checks: The researcher implemented double data entry for quantitative data hence minimizing errors during data input and I was able to ensure accuracy.

g) Feedback Mechanism: The researcher established a mechanism for participants to provide feedback on the data collection process, which helped me to identify areas for improvement.

After computing the levels of agreement on the items, the researcher calculated content validity index using the formula below;

CVI= No. of items regarded relevant/ Total No. of items.

The content Validity index was calculated as;

$$CVI = n/N$$

The total items given for each respondent was 15; and for four (4) respondents, the total number of items was 60.

Relevant items for respondent 1 were 10

Relevant items for respondent 2 were 11

Relevant items for respondent 3 were 14

Relevant items for respondent 4 were 12

Total relevant items were $10+11+14+12=47$

$$CVI = 47/60$$

$$CVI = 0.78$$

1.3.11 STRATEGY FOR DATA PROCESSING AND ANALYSIS

When all the data was received from the field using the served questionnaire answers, interview respondents, and from the library study, the researcher created a data base to edit the collected data which was used to correct and clarify data leading to the creation of the data files. The ideal was to provide structures for analysis and manual coding of data that provided an easy analysis. As a researcher, I then went ahead and analyzed the data collected using qualitative method to come up with a thematic basis on the variables as identified in the research objectives.

1.3.12 ETHICAL CONSIDERATIONS

The researcher obtained consent from participants before conducting the interviews to ensure confidentiality and anonymity of participant's responses and personal information and to also adhere to ethical guidelines and protocols set by the Diocese of Mbale to maintain the integrity of the research.

1.3.13 METHODOLOGICAL CONSTRAINTS

This research had constraints such as unclear responses from some respondents, a constraint of lack of timely financial support and also changing prices in the required

commodities like stationery, meals, transport, computer maintenance, airtime and data bundles during the research process.

1.3.14 BUDGET

As a researcher, I came up with an estimate budget to help me in the facilitation of the costs and expenses in carrying out this research exercise. The budget as seen below facilitated items like stationery, meals and transport, computer maintenance, airtime and data bundles though I was not able to raise all the money as expected, I depended on about half of what is shown in the budget.

S/N	ITEM	QUANTITY	UNIT COST (Ushs)	AMOUNT (Ushs)
1	Realms of paper	2	25,000	50,000
2	Proposed printing			30,000
3	Binding	4	5000	20,000
4	Dissertation printing	4	25,000	100,000
5	Computer maintenance	1	200,000	200,000
6	Meals and soft drinks	Assorted	300,000	300,000
7	Transport	2(To and Fro)	200,000	200,000
8	Airtime and Data bundles		100,000	100,000
	TOTAL			1,000,000

SOURCE OF FUNDS;

Personal savings

Donations from family and friends.

CHAPTER TWO

THE CONTRIBUTION OF THE RT REV LUCIAN CHARLES USHER WILSON IN THE GROWTH OF THE DIOCESE OF MBALE.

2.0 Introduction.

In this study, the first and main objective was aimed at investigating and recording the contribution of the Rt. Rev Lucian Charles Usher Wilson in the growth of Christianity in the Diocese of Mbale.

2.1 Biography of Rt. Rev Lucian Charles Usher Wilson

Lucian Charles Usher-Wilson CBE (10 January 1903 - 28 August 1984) was a British Anglican bishop who served in Uganda during the mid-20th century and afterwards in England (A & C Black, 2014).

Usher-Wilson was educated at Lincoln College, Oxford. He was ordained deacon in 1927 and priest in 1929 (Crockford, 1963, p. 813). He was a teacher at King's College, Budo from 1927 to 1933 and a CMS missionary until his appointment to succeed Arthur Kitching as diocesan Bishop on the Upper Nile in 1936 (Church Times, 1936, p. 665). He was consecrated as a bishop on 28 October 1936, at St Paul's Cathedral by Cosmo Lang, Archbishop of Canterbury (Church Times, 1936, p. 488).

Under his initiative, the Diocese on the Upper Nile was split in 1961, and Usher-Wilson remained as diocesan bishop of one part, afterwards called the Diocese of Mbale, making him the first Bishop of Mbale (The Times, 1984, p. 12). He resigned that See in 1964 and became Vicar of Churt and an Assistant Bishop of Guildford (Church Times, 1964, p. 10). Upon his retirement to Westbury-on-Trym in 1972, he was the longest-serving bishop at the time in any Anglican church; he became an honorary assistant bishop in the Diocese of Bristol (Church Times, 1984, p. 4). He was appointed a Commander of the Order of the British Empire (CBE) (A & C Black, 2014).

One senior lay person stated that “Bishop Usher Wilson was in Uganda for 37 years of which 9years as a teacher and minister in charge of Deanary, 25 years as the Bishop of the upper Nile Diocese and 3years as Bishop of the Diocese of Mbale.”

Another senior lay person said that while in one synod meeting, Bishop Usher Wilson expressed that for a number of years, he had been asked to return to England to take up work there but he did not accept the call because he thought there was still a lot for him to be done in Uganda, he added that Bishop went on to say when the call became insistent and he realized that there was something God wanted him to do, Bishop then thought it was the right time for the people of the Diocese of Mbale to choose their own new leader which then led to the reign of Bishop Masaba Erisa Kabili.

The efforts of the Bishop Lucian Charles Usher Wilson have been significant to the growth and development of Christianity to the Diocese of Mbale and therefore this study aims at the exploration of his life, work and the lasting impact as Bishop on the Christian community in the Diocese of Mbale.

The research topic “the contribution of Bishop Lucian Charles Usher Wilson in the growth of Christianity in the Diocese of Mbale” aims at finding out and appreciating his works.

2.2 The contribution of the Rt. Rev Lucian Charles usher Wilson in the growth of the Diocese of Mbale.

As a way of fulfilling this objective of the study, the researcher had to come up with a number of qualitative questions related to this objective of the study.

The respondents gave in their views through direct interviews, these were indeed collected, sorted, analyzed and presented qualitatively as follows.

As noted by Kasozi (2005, pp. 123-127), Wilson's establishment of churches, schools, and health facilities played a crucial role in the community of the Diocese of Mbale. In an interview with one church leader (Reverend) Bishop Lucian Charles Usher Wilson

also supported institutions like Nabumali High School with educational materials like books and laboratory equipments through the headteacher Canon Bottomley. These institutions not only served the spiritual needs of the population but also addressed educational and health challenges. For example, the schools provided access to education, which was essential for personal and communal development. The health facilities improved public health, aligning with the Christian mission of caring for the needy. According to the Diocesan archives, Bishop Wilson in the Diocesan Synod meeting he chaired on 12th -12-1963 announced the departures and arrivals within the education department which included Rev. Can and Mrs. P. Bottomley of Nabumali High School who had been in the school for 30years with Rev. Can Bottomley as the Headteacher and that he had conferred upon him the title of Canon Emeritus. Mr. and Mrs. Aryada who had faithfully served in the office of the Diocesan youth worker were to join the Education Ministry as chief inspector of schools, Rev. and Mrs. E Hatchison of Buwalasi College were to join Makerere University as tutors in the new department of religious studies.

Others in the shift departures were Mr. and Mrs. Ray (Principal of Kabwangasi T.T.C, Mr. and Mrs Gately of Nabumali High School, Ms. Ashford Smith of Buwalasi College, Rev. and Mrs. J. Hargneaves who were warden of Buwalasi College, Mr. K David the education secretary and Rev. and Mrs. P. Gordon of S.t Peter's Parish Tororo. Upon engaging in a conversation with two elders, one stated that *“Bishop was willing to contribute to the education sector of Uganda at large and that is why he offered some of his staff to join government institutions, this also gave an opportunity for other leaders to rise up for the Church institutions.”*

Another respondent quoted *“Bishop Wilson had started preparing the local natives of the Diocese of Mbale to take over leadership no wonder he had to also leave in 1964”* The respondents added that the sole aim for all the above was to let Christianity explore the other ends of the Diocese, one said *“Bishop and team were growing Christianity in different gardens and in different methods.”*

Wilson's initiative to establish the first theological college in Mbale (Buwalasi) was pivotal for training church ministers. This institution created a structured approach to theological education, enabling the local clergy to gain formal training in scripture and church leadership. This not only strengthened the church's foundation but also ensured that clergy were well-prepared to address the spiritual needs of their congregations.

According to Mwanga (2010), building a strong leadership base within the church is instrumental in building a strong leadership base within the church. Wilson's commitment therefore to ordaining numerous clergy and training lay readers was his commitment. By empowering lay readers and ordaining priests, Wilson ensured that even those without formal ordination could lead services and engage in community evangelism. This inclusivity helped to expand the church's reach and foster a vibrant faith community. According to Uganda Christian University Archives, Bishop Wilson on Sunday 22nd-12-1963, many were ordained as deacons and they included

Mr Khikhoso

E. Maasa

M. Mabonga

W. Walyaula

A. Machipwe

S. Wamboga

Wakhanyasi, others included E. mutambo, A. Mafabi, Y Wotwali, G. Nabugomu, D. Walugunga, G Wodiddo, F. Nafuye and S. Mukulye who had studied from Bishop Tucker, Buwalasi colleges and A.T.C Nabumali They were ordained from the Cathedral of St Andrew-Mbale, and they were to be fixed in their parishes and new sub parishes under their respective priests.

From the same source, others were ordained as priests and they included

Rev Absolom Omujong who also took the gospel reading.

Rev Zefania Barasa

Rev Gidion Gutaka

It is also recorded that Rev Ruhindi was serving as the chaplain of Bishop Turcker theological college was the ordination retreat leader and preacher and the document also notes that this was the first ordination since the Consecration of the cathedral in Feb of 1993.

Bishop Usher Wilson also chaired Diocesan Synod meetings for example, the one on 12-12-1963 according to the document found in Uganda Christian University Archives. It is noted that in this meeting, a prayer was led by Ven. A.N Malinga who was also the Archdeacon of Budaka. The document reveals that this was done after a Holy Communion in the Cathedral at 09:00am and in the discussions of the meeting, they discussed the confirmation of full parishes from sub-parishes and among them were;

Bugisu Archdeaconry

Bumumali in Bupoto Deanary

Buginyanya in Bulaago

Bukedi Archdeaconry

Naboa in Budaka Deanary

Kakoro in Kabwangasi Deanary

Masaba in Samia Bugwe Deanary

In continuation, Bishop Wilson opened full Parishes in 1964 and made sure priests would be available for them and among them included Bumbo in Bupoto Deanary, Butebo in Kabwangasi Deanary, Bukigayi in Bubulo Denary, Mulatsi in Nabumali Deanary, Kabuna in Budaka Deanary, Peri peri in Kisoko and Butiru in Bubulo, here he also announced the transfers of clergy in the Diocese for example

Rev. P. Mudonyi from Bubulo to Buwalasi

Rev. Wagalanga from Bulucheke to Bubulo and Vicar St Mark Walanga.

Rev. C. Wotti from Buwalasi to Bubirabi pastorate and Vicar Buwalula.

Rev. G. Guttaka from Bubirabi to Bulucheke and Vicar St Paul Church Namakhola.

Rev. E Mujetsi from home to Mulatsi to start new pastorate there.

An elderly clergy shared that even the newly ordained deacons and priests were also fixed in their new parishes and sub-parishes for example, Rev. D

Khikhoso to Bugobero, Rev.D to Bukhonde, Rev. D Walyaula to Butiru and Rev. D Mabonga to start pastorate in Bufumbo.

Bishop Usher Wilson fostered ecumenical relationships, as highlighted by Wilson (1960, p. 78). By collaborating with other Christian denominations and faith communities, he promoted unity and shared goals within the broader Christian community. The documented letter dated 11-12-1963 found in the Uganda Christian University archives, Bishop Usher Wilson participated in an ecumenical arrangement which he even announced to his Diocesan synod as an undertaking that he considered a worldwide significance which had been initiated to the Diocese of Mbale. Here, with the authority of the Arch Bishop (Church of Uganda) and the Arch Bishop (Church of Rome), Bishop Wilson arranged a meeting with the Bishop of Fort portal, four (4) other Roman Catholic representatives, five (5) members from the Church of Uganda including Bishop Tomusange where they formulated proposals for a joint Christian council of Uganda which would deal with education and other matters but not with questions of doctrine. For the same movement, from the findings, another aged retired clergy in his response said that

“Bishop Wilson had Mbale at heart and also brought issues of religion and development to be discussed here, he chaired another ecumenical meeting between the representatives of the Church of Uganda and the Roman Catholic Church in Uganda held in community center Mbale regarding it as the first undertaking of worldwide significance since reformation”.

This approach not only strengthened the church's position in society but also facilitated joint efforts in social initiatives, such as community development projects.

Bishop Usher Wilson dedicated his time and life to evangelism and discipleship, as noted by Mwanga (2010). This was critical for the church's growth. Bishop actively encouraged outreach programs that sought to convert and educate new believers. For instance, he spearheaded local missions that targeted remote areas like far in the slopes of Mount Elgon and particularly in Buwalasi where he was residing, thereby spreading the Christian faith beyond urban centers.

Bishop Usher Wilson had the ability to build strong relationships with local chiefs and government officials within the Diocese of Mbale as noted by Kasozi (2025, p. 134). This indeed facilitated mutual understanding and cooperation. For example, by partnering with local leaders, Wilson addressed community issues more effectively, ensuring that the church's initiatives aligned with local needs and governance structures. This collaboration enhanced the church's credibility and influence within the region.

Bishop Usher Wilson put in practice the drafted liturgy of Holy Communion that was drafted in Kampala in 1961 during the all Arch Bishops of the Anglican provinces in Africa meeting. Another elderly lay respondent had this to say

“Bishop Wilson was a very visionary leader because the above draft was of great importance in the life of the Catholic Church adding that it was another way by which God was leading His Church in unity”. The respondent adds that the liturgy that was first adopted and used by the members of all Africa conference of Churches would gear up the proper flow of Christian worship in the services across the Diocese and this yielded fruit seeing congregations adopting to a similar way of worship

According to the document found in Uganda Christian University Archives, Bishop Wilson organized the first service of the Nine lessons and carols that took place in the Cathedral of S.t Andrew, Mbale on Sunday 22-12-1963. Following the tradition which had been established by the former parish Church, one female respondent quoted that

“Lessons were read by representative African, Asian and European members in the congregation...During the procession around the ambulatory, a soloist opened the service with the first verse with the first verse of the Hymn Once in Royal David's city and then the choir took up from the second verse and then the congregation which filled the cathedral came in so that the whole building echoed with praise causing the whole worship to continue with a happy and expectant note”.

Another female respondent still had this to say *“After the service, a near miracle of organization took place as the sub-dean and his wife assisted by other members of the Ladies guild of the Cathedral arranged for tea, coffee and snacks to be served for the large congregation in the community center of the S.t Andrew’s.”* All in all, the document and the respondents arrived at the conclusion that such an arrangement was to bring in new styles of worship and celebration of Christmas season hence a new strategy of spreading Christianity to the further places with in the Diocese of Mbale.

Bishop Wilson in His move of equipping people especially Africans in the Diocese for ministry, he closely worked with them and lifted them in their levels of service, according to a female aged respondent that the researcher interacted with, she said *“Bishop Wilson appointed Rev. A Wesonga as dean and Rev. J. Flinn as the sub-dean of the Cathedral.”* She also added that *“I saw the statistics of the clergy rising to 58, the church congregation to 713, adherents from 133-378.”* A document bearing the synod meeting minutes at Uganda Christian University has it that the people that were baptized in 1963 were 16,503 and those that were confirmed were 4191, the document adds that according to Bishop Wilson, there was progress in the spread of Christianity within the Diocese, marriages in church were 460 and in the following year they were 5669. He also expressed the need for an Assistant Bishop to enable confirmation happen at its best so that the Diocesan Bishop spends more time on administrative ministry of the Diocese and also deal effectively with the state affairs as need could arise.

In regard to the same document, he also appointed honorary Canons of the Diocese of Mbale namely;

Rev. K. Wejuli (Rural Dean of Samia Bugwe).

Rev. E. Mwima (Rural Dean of Kabwangasi).

Rev. Y. Katewu (Rural Dean of Budaka-Bugwere).

Rev. A. Waniale (Rural Dean of Buhugu).

Rev. Y. Wegoye (Ex-rural Dean of Nabumali).

B.W Norman as Canon and Chancellor of the Diocese.

“To other clergy like Yona Okoth, he sent abroad at S.t Augustine’s College-Cantebury in England for further studies so as to effectively equip them for future and great opportunities no wonder Okoth served as Uganda’s Arch Bishop at one point” stated by one a respondent on his sick bed in one of the villages in Mbale.

The archival document concludes that all this was because of the rapid growth of Christianity within the Diocese like one confirmat of Bishop Wilson stated it *“Had it not been Bishop Wilson, the Moslem storms that were sweeping some parts of Mbale including my village that even took my biological sebilings would have Swept me too, i stood a solid ground because he always preached the true gospel and encouraged us to be true Christians and so we often engaged in fellowships and youth seminars and conferences.”* The above kind of testimony is therefore credited on the efforts of Bishop Usher Wilson in growing Christianity in the Diocese of Mbale.

With the open mind of Bishop Wilson, he empowered his clergy for future and greater ministerial opportunities as noted and clearly seen in the point above, the archival document at Uganda Christian University has it that while Rev. Yona Okoth who was working as the Diocesan treasurer was away for studies and was expected to come back shortly for the Christmas celebration of 1963, Bishop Usher Wilson delegated him to attend a meeting at the Anglican Congress at Toronto. The document clearly states that the message of the Anglican Communion was *“Mutual responsibility and interdependence in the Body of Christ”*. When Bishop was informing his staff about the above arrangement of the Diocesan Treasurer’s visit to Toronto, he said *“we should not just be content to receive help from outside the Diocese but must seek God’s will for us to do something for others outside our own Diocese and outside our church membership adding that the Church of Uganda was richer, materially than many other Dioceses in West Indies, C. Africa, India and Sudan.”* One of the respondents said that in response to what seemed great news, the *“The Bishop was preparing us to work hard and be able to sustain our churches with in the Diocese, Christians started growing matooke and coffee with a business oriented mind so as to also be able to support their own domestic financial needs but also support the growth of the church at large”* This indeed saw Christianity in Mbale grow from one level to another as Christians used all the available finances to support church work

like missions in hilly place *“We could sell our coffee and buy some items for the elderly, carry our own food for conferences and door to door mission journey. This grew Christianity in Mbale and as a result we saw and welcomed many people to Christianity. The respondent added.*

Bishop Usher Wilson also chaired the approval of the amendments of the recommendations in the cathedral chapter by the Diocesan Council in Min 5/62(f) that were submitted and deliberated upon. The Diocesan archival sources have it that Bishop Usher Wilson under the Diocesan Synod chaired the committee that approved the parochial constitution and this was supposed to be put in the parishes provisionally and were to be renewed after two years as time follows.

Notably, this constitution had guidelines like annual parish meetings, membership convening the meeting, conducting meeting of quorum, voting powers, secretaryship, agenda of the meeting, adjournment and special meeting among others. All the above mentioned within the amendments helped to lay a smooth running of ministry in the parishes and Christianity flourished to its current peak.

Bishop Wilson advocated for social justice and human rights during the colonial time of his service as noted by (Kasozi, 2005, pp. 156-158). This was a testament of his commitment not just for spiritual well-being but also socio-political issues. By addressing injustices, he demonstrated how the church could play a role in societal transformation. His efforts included public speaking, organizing community forums, or collaborating with other organizations to challenge policies that oppressed the local population.

This chapter has presented, analyzed and discussed the data collected from the field on the role of Bishop Usher Wilson in the growth of Christianity in the Diocese of Mbale.

Therefore, the next chapter presents the analysis of the second objective of study on the challenges that Bishop Usher Wilson faced in his ministry.

CHAPTER THREE

CHALLENGES FACED BY RT. REV. LUCIAN CHARLES USHER WILSON

3.0 Introduction

In this study, the second objective of the study was aimed at establishing the challenges faced by the R.t Rev Lucian Charles Usher Wilson in his ministry as the first Bishop of the Diocese of Mbale.

Important to note is that as a way of dealing appropriately with this objective, the researcher set the objective related questions, consulted different reading materials, visited and extracted data from the archives and also visited different respondents in the field. After all the findings were collected, they were analyzed, presented and discussed as below;

Cultural and Social Challenges:

The Diocese of Mbale is located in a region with a rich tapestry of cultural practices and beliefs for example circumcision which is a very strong practice in Bugisu communities. One of the significant challenges for Bishop Usher Wilson was navigating these cultural dynamics while promoting Christian teachings. According to (Kibera, 2020, p. 45), traditional beliefs may include practices that contradict Christian values, leading to conflicts within the community. There-fore engaging with these cultural nuances among the Bagisu community required sensitivity and a deep understanding of local customs hence a challenge to Bishop's ministry.

Economic Constraints:

As noted by (Okwakol, 2019, p. 112) "the economic hardships experienced by congregants directly impact on church attendance and participation," Like many other Dioceses, the Diocese of Mbale has been grappling with limited financial resources right from the reign of Bishop Lucian Charles Usher Wilson and this challenge has caused limitations in funding church programs, community development initiatives, and outreach efforts hence making it hard for Christianity to easily

penetrate most parts of the Diocese of Mbale. As noted by one church elder, his pushed the Bishop to find innovative solutions for sustainable funding while also addressing the financial struggles of his congregation for example cash crop growing among others.

Political Environment:

The political landscape in Uganda, characterized by both opportunities and challenges, influenced Bishop Wilson's ministry in the Diocese of Mbale. According to (Mugisha, 2021, p. 78), he states that engaging with local governance while advocating for social justice and the rights of marginalized groups can be a delicate balance. It is upon this ground that the Bishop's ability to navigate these political waters while maintaining the church's moral authority was critical hence a challenge.

Youth Engagement:

Bishop Wilson faced a challenge of engaging younger generations in the recognition of traditional church practices for instance adapting worship styles, incorporating contemporary issues into sermons, and finding ways to make the church relevant to young people's lives as noted by (Namukasa, 2022, p. 33).

Bishop Usher Wilson faced a challenge of false allegations from some Christians within the Diocese. In a detailed letter found in the Uganda Christian University Archives addressed to the Arch-Bishop of the Church of Uganda dated 20th-June- 1963 reveals that Bishop Usher Wilson faced hard times from Christians who reported him to the Arch-Bishop on going quiet about their concerns. The letter gives more light about a one man known in the name of "Yekosofati Wanenge" who wrote to the Arch-Bishop reporting that Bishop Usher Wilson was quiet about Rev. J.B Kigenyi who baptized his child in secrecy under the sole agreement with his wife. Wanenge accused the Bishop for being part of this deal since severally he was saying that Rev. J.B Kigenyi did not hold baptism of the child. In his report, Wanenge attached two copies of the letters alleging that the Bishop of Mbale was quiet on his issue. This kind of treatment towards the Bishop became a heavy storm and a challenge in his ministry across the

Diocese as one respondent had this to say “Bishop usher was falsely accused in this case of secretly baptizing the child because in the local church of Wanenge, councils had sat and advised that there was another possible way of sorting such a matter without reporting Bishop to the Arch-Bishop but Wanenge refused and reported the Bishop saying he was tired of always being suppressed and yet the Bishop was playing him monkey tricks.” It is upon this ground of false allegation towards the Bishop that I strongly agree it was a challenge that stumbled his ministry within the Diocese thinking he was going to receive such treatment from the rest of the communities.

3.1 CONCLUSION

This chapter has presented, analyzed and discussed the data as collected by the researcher after he consulted different reading materials, visited and extracted data from the archives and also visited different respondents from the field on the challenges faced by the R.t Rev Lucian Charles Usher Wilson in his ministry as the first Bishop of the Diocese of Mbale.

Therefore, in the next chapter, I will lay my focus on the presentation and analysis of the third objective of the study about the lessons that are drawn from the ministry of the Rt. Rev Lucian Charles Usher Wilson.

CHAPTER FOUR

LESSONS THAT ARE DRAWN FROM THE MINISTRY OF THE R.T REV LUCIAN CHARLES USHER WILSON IN HIS STRUGGLE TO CONTRIBUTE TO THE GROWTH OF CHRISTIANITY IN THE DIOCESE OF MBALE.

4.0 Introduction

In this study, the third objective was aimed at bringing out the lessons that the modern or current church draws from the ministry of the Rt. Rev. Lucian Charles Usher Wilson in his struggle to contribute towards the growth of Christianity in the Diocese of Mbale and as a way of providing justice to the objective of the study, the researcher set the objective related questions, consulted different reading materials, visited different respondents and carried out face-face interviews from the field. Notably, after all the findings were collected, they were analyzed, presented and discussed as below;

Adaptability:

One of the most significant lessons from Bishop Wilson's ministry is the importance of adaptability. The church must be willing to change and respond to the evolving needs of its community. This could involve revising programs, embracing new forms of worship, and being open to feedback from congregants to ensure the church remains relevant as noted by (Okwakol, 2019, p. 115).

Community Engagement:

For the Church today, especially the clergy, building strong relationships within the community is crucial. Bishop Wilson's emphasized the need for the church to be a proactive presence in the community by addressing local issues and fostering collaboration with other organizations. As noted by (Kibera, 2020, p. 50), this kind of engagement once adopted can enhance the church's impact and build trust among the church leaders like the clergy and also other believers.

Empowerment:

Encouraging lay leadership is vehement for creating a more inclusive church environment. Bishop Wilson recognized the value of empowering both the clergy and congregants to take on leadership roles and participate actively in church life. As noted by (Namukasa, 2022, p. 37), this does not only alleviate the burden on clergy but also fosters a sense of ownership and commitment among church members

Holistic Ministry:

Addressing the holistic needs of the congregation is essential. Bishop Wilson understood that spiritual growth goes hand in hand with social, economic, and educational development. (Mugisha, 2021, p. 82) asserts that by integrating social justice initiatives, educational programs, and community service into church activities, the church can effectively meet the diverse needs of its members. So the church today should copy such arrangements in order to holistically equip its Christians for a better and clear household transformation and church ministry as well.

CONCLUSION

This chapter has presented, analyzed and discussed the data as collected by the researcher after he consulted different reading materials, visited different respondents and carried out a face to face interview from the field on the lessons that the modern or current church draws from the ministry of the Rt. Rev. Lucian Charles Usher Wilson in his struggle to contribute towards the growth of Christianity in the Diocese of Mbale. Therefore, in the next chapter, I will provide a theological reflection of the entire study with a focus on both Old and New testament and also the contemporary church perspectives on worship practices.

CHAPTER FIVE

DISCUSSIONS OF FINDINGS

5.0 Introduction

This chapter presents the discussion of findings for this study was based on the objectives of the study; “the contributions of Rt. Rev. Lucian Charles Usher Wilson to the growth of Christianity in the Diocese of Mbale”. By examining these aspects, we can therefore gain a deeper understanding of Wilson's legacy and its relevance for today's church.

5.1 The contribution of the Rt. Rev. Lucian Charles usher Wilson in the growth of the Diocese of Mbale.

Wilson's initiatives in education and health demonstrate a comprehensive understanding of mission, addressing the multifaceted needs of the community.

His emphasis on ordaining local clergy ensured a sustainable leadership model, allowing the church to thrive within its cultural context.

Wilson's efforts to unite different denominations illustrate the importance of collaboration within the Christian community, as emphasized in John 17:21, where unity among believers is highlighted.

5.2 Challenges faced by Rt. Rev. Lucian Charles Usher Wilson

Wilson's initiatives in education and health demonstrate a comprehensive understanding of mission, addressing the multifaceted needs of the community.

His emphasis on ordaining local clergy ensured a sustainable leadership model, allowing the church to thrive within its cultural context.

Wilson's efforts to unite different denominations illustrate the importance of collaboration within the Christian community, as emphasized in John 17:21, where unity among believers is highlighted.

5.3 Lessons that are drawn from the ministry of the R.t Rev Lucian Charles Usher Wilson in his struggle to contribute to the growth of Christianity in the Diocese of Mbale.

Navigating traditional practices that conflict with Christian values required sensitivity and a thoughtful approach.

Addressing financial limitations affected the viability of church programs and outreach efforts.

Managing false allegations tested his integrity and leadership, emphasizing the need for perseverance in ministry.

5.4 Theological Reflection

5.4.1 Theological Reflection on the Ministerial Contribution

Bishop Wilson's remarkable contributions to the Diocese of Mbale illustrate a profound intertwining of faith and community service, significantly impacting the lives of many individuals. His initiatives in establishing churches, schools, and health facilities reflect a holistic approach to ministry, aligning with the biblical call to care for both spiritual and physical needs, as emphasized in James 2:14-17. By addressing educational and health challenges, he mirrored the essence of Jesus' ministry, which focused on healing and teaching (Matthew 9:35).

One of Wilson's key achievements was the empowerment of local leaders. By ordaining clergy and founding Buwalasi Theological College, he recognized the vital role of education in ministry. This commitment aligns with Ephesians 4:11-12, which highlights the importance of equipping others for service, ensuring that the church remains vibrant and effective. His focus on training local leaders not only strengthened the church's foundation but also ensured its sustainability in the long term.

5.4.2 Challenges Faced

Despite his substantial contributions, Bishop Wilson encountered significant challenges that tested his resolve and leadership. Navigating the cultural dynamics of the Diocese, particularly practices such as circumcision, required a delicate balance of sensitivity and understanding. This struggle is reminiscent of Paul's experiences in addressing cultural issues while spreading the Gospel (1 Corinthians 9:22), where he adapted his message to reach diverse audiences.

Economic constraints also posed considerable hurdles. Limited financial resources impacted church initiatives, a challenge that resonates with many modern churches today. Wilson's innovative solutions, such as promoting cash crop farming, demonstrate how churches can adapt to their circumstances and find sustainable ways to support their missions, as reflected in Luke 14:28.

Additionally, Wilson faced personal attacks and false allegations, which highlight the spiritual challenges inherent in church leadership (Ephesians 6:12). His resilience in the face of such adversity serves as a powerful reminder of the importance of integrity and faithfulness in ministry. Wilson's ability to maintain his focus on his mission despite these challenges exemplifies strong leadership.

5.4.3 Lessons for the Contemporary Church

Bishop Wilson's ministry offers valuable lessons for today's church, particularly in how to navigate a complex and changing world:

The ability to respond to changing community needs is essential for relevance. This flexibility is illustrated in Acts 6:1-7, where the early church adapted its leadership structures to meet practical challenges effectively.

Building strong relationships within the community fosters trust and cooperation. Jesus' ministry exemplified this approach, as He engaged with individuals and communities (Luke 19:10), emphasizing the importance of personal connections.

Encouraging active participation from congregants cultivates a sense of ownership and responsibility. This is crucial for sustainable growth, as seen in the early church's collaborative leadership (Acts 2:44-47).

Addressing the spiritual, social, and economic needs of congregants aligns with the biblical call for comprehensive care (Matthew 25:31-46). This commitment to social justice resonates with Micah 6:8's call to act justly and love mercy, urging churches to integrate faith with action.

Conclusion

In conclusion, Rt. Rev. Lucian Charles Usher Wilson's ministry in the Diocese of Mbale serves as a valuable model for contemporary Christianity. His contributions, the challenges he faced, and the lessons learned provide a framework for effective ministry today. As the church navigates cultural, economic, and social dynamics, Wilson's legacy reminds us of the importance of adaptability, community engagement, empowerment, and holistic ministry in fulfilling the Great Commission (Matthew 28:19-20).

Reflecting on Wilson's ministry encourages us to embrace these principles, ensuring that our faith translates into meaningful community transformation. By rooting our efforts in both the Old and New Testament teachings, we can continue to grow and serve our communities in profound and impactful ways. Wilson's example inspires us to engage deeply with the world around us, fostering a church that is not only a place of worship but also a catalyst for positive change in society.

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

6.0 Introduction

This chapter provides both the conclusions and the recommendations also pointing out areas for further research based on the study findings.

6.1 Conclusions

The study of Rt. Rev. Lucian Charles Usher Wilson's ministry in the Diocese of Mbale highlights his profound impact on the growth of Christianity in the region. His multifaceted approach, which integrated spiritual, educational, and health initiatives, laid a solid foundation for the church's expansion. By establishing churches, schools, and health facilities, Wilson not only addressed the spiritual needs of the community but also significantly improved access to education and healthcare. This holistic view of ministry aligns with the biblical call to care for both the spiritual and physical well-being of individuals, as seen in passages like James 2:14-17.

A key aspect of Wilson's success was his commitment to empowering local clergy and lay leaders. By ordaining numerous clergy and founding Buwalasi Theological College, he recognized the importance of education in ministry and leadership. This empowerment ensured that the church could sustain its growth and effectively respond to the needs of its congregations, resonating with the principles outlined in Ephesians 4:11-12.

However, the ministry was not without its challenges. Wilson faced significant cultural dynamics, particularly practices like circumcision that conflicted with Christian teachings. Navigating these cultural intricacies required sensitivity and understanding, echoing the Apostle Paul's own experiences in addressing similar issues (1 Corinthians 9:22). Economic constraints also posed hurdles, as limited financial resources affected outreach efforts. Wilson's innovative solutions, such as promoting

cash crop farming, demonstrated his adaptability and resourcefulness in the face of adversity.

Furthermore, Wilson dealt with personal attacks and false allegations that tested his integrity and leadership. His resilience in overcoming these challenges serves as a powerful reminder of the importance of maintaining integrity and faithfulness in ministry, especially when facing opposition.

Overall, the findings emphasize the critical need for community engagement and responsiveness to the evolving needs of congregations. Wilson's legacy encourages contemporary churches to embrace adaptability, build strong relationships, and focus on holistic ministry to effectively fulfill their mission.

6.2 Recommendations

The researcher recommends that Churches should prioritize building strong relationships within their communities. This can be achieved through outreach programs that address local needs, partnerships with local organizations, and active participation in community development initiatives. Regular community meetings can help identify specific needs and foster collaboration. By engaging with the community, churches can create a sense of trust and collaboration, making their ministries more impactful and relevant.

The study encourages lay participation in church leadership by developing training programs that equip congregants with the skills needed for active roles in ministry. Workshops on leadership, communication, and conflict resolution can empower lay leaders to contribute effectively. This increased lay involvement can foster a stronger sense of ownership and commitment among church members, leading to more vibrant and dynamic church life.

The researcher also recommends that Churches should engage thoughtfully with local cultural practices by developing culturally sensitive ministry approaches. This may involve creating dialogue forums where community members can discuss traditions and beliefs openly, allowing for respectful exchanges of ideas. By acknowledging and

respecting cultural practices, churches can build stronger relationships with the community and facilitate a more inclusive environment for faith discussions.

The study suggests that in order to address economic constraints, churches should explore diverse funding sources, including grants, partnerships, and sustainable projects like agriculture or vocational training. Developing a financial plan that includes community fundraising events can also help generate income. A diversified financial strategy can enhance the church's sustainability, allowing it to undertake more ambitious outreach and community development initiatives.

The researcher also recommends that Churches should integrate social justice initiatives, educational programs, and health services into their activities. This could involve collaborations with NGOs and local government to address broader community issues. A holistic approach ensures that the church meets the diverse needs of its members, fostering overall community well-being and demonstrating the church's commitment to social responsibility.

6.3 Areas for Further Research

Future studies could explore how specific cultural practices influence the growth and acceptance of Christianity in various communities. Understanding these dynamics can help churches tailor their approaches more effectively.

Research on innovative financial models that churches can adopt will be valuable for ensuring sustainability in their programs. Case studies of successful initiatives could provide practical insights.

Investigating effective strategies for involving younger generations in church leadership and activities could provide valuable insights into fostering a more vibrant and engaged faith community.

A longitudinal study examining the long-term impacts of holistic ministry approaches on community transformation and church growth would provide deeper insights into best practices for sustainable ministry.

Conducting comparative research on the ministries of other bishops in similar contexts could yield insights into best practices and common challenges in church leadership, providing a broader perspective on effective ministry strategies.

By addressing these recommendations and exploring further research areas, the church can continue to grow and adapt, ensuring its relevance and effectiveness in meeting the needs of its community. This commitment to reflection and improvement will empower future leaders to carry on the legacy of visionaries like Bishop Wilson.

BIBLIOGRAPHY

- "Research Is Ceremony: Indigenous Research Methods". Fernwood Publishing.
- A & C Black. (2014). *Usher-Wilson, Lucian Charles*. Who's Who & Who Was Who. Vol. 1920-2016 (April 2014 online ed.).
- Bosch, D. J. (1991). *Transforming mission: Paradigm shifts in theology of mission*. Orbis Books.
- Byaruhanga, A. (2018). *The role of indigenous clergy in the growth of Christianity in Uganda*. University of Makerere Press.
- Church Times. (1936). Church News. Personal. No. 3827. 29 May 1936, p. 665.
- Church Times. (1936). St. Paul's Cathedral. Two Overseas Bishops Consecrated. No. 3849. 30 October 1936, p. 488.
- Church Times. (1964). Guildford post for Bishop of Mbale. No. 5275. 20 March 1964, p. 10.
- Church Times. (1984). In memoriam. Bishop Usher-Wilson. No. 6343. 7 September 1984, p. 4.
- Crockford, C. (1963). *Crockford's Clerical Directory 1963/4*. London: OUP.
- Hastings, A. (1994). *The church in Africa: 1450-1950*. Oxford University Press.
- Kagaba, M. (2015). *Historical perspectives on church growth in Uganda*. Kampala University Press.
- Kalu, O. U. (2007). *African Christianity: An African story*. University of Pretoria Press.
- Kasozi, A. (2005). *The history of the Church of Uganda*. Kampala Publishing House.
- Kibera, J. (2020). *Cultural dynamics and church leadership in Uganda*. Kampala: Makerere University Press.
- Mugambi, J. N. (2003). *Christianity and African culture: A theological reflection*. East African Educational Publishers.
- Mugisha, P. (2021). *Politics and the Church in Uganda: A historical perspective*. Entebbe: Uganda National Archives.

- Mwanga, J. (2010). *The life and ministry of Bishop Lucian Charles Usher Wilson*. Mbale. Diocese.
- Mwebaza, J. (2022). *Indigenous leadership in Christianity: The case of Uganda*. Uganda Christian University Press.
- Namukasa, R. (2022). *Engaging youth in church: Strategies for modern ministry*. Jinja: East Africa Publishers.
- Nyang, A. (1995). *Religion and politics in East Africa: The case of Uganda*. East African Educational Publishers.
- Okwakol, A. (2019). *The economics of ministry: Challenges and solutions*. Mbale: Mbale Diocese Press.
- Pirouet, M. (1968). *The church in Uganda: A historical perspective*. Oxford University Press.
- Pirouet, M. (1995). *The church and society in Uganda: A historical analysis*. University of East Africa Press.
- Sundkler, B., & Steed, C. (2000). *A history of the church in Africa*. Cambridge University Press.
- The Times. (1984). Bishop Lucian Usher-Wilson. London, England, Issue 61924, p. 12.
- Walls, A. F. (1996). *The missionary movement in Christian history: Studies in the transmission of faith*. Orbis Books.
- Ward, K. (1991). *The East African revival: A historical survey*. University of Nairobi Press.
- Ward, K., & Wild-Wood, E. (2010). *The Church of Uganda: A History*. Kampala University Press.
- Wilson, L.C.U. (1960). *My ministry in Uganda*. London SPCK.
- Wilson's Information-Seeking Behavior Models (1981, 1996, 1999): Library & Information Science Book Chapter | IGI Global Scientific Publishing Information Behavior.

APPENDIX I: QUESTIONNAIRE
UGANDA CHRISTIAN UNIVERSITY
P.O.BOX 4,
MUKONO, UGANDA

RE: FIELD RESEARCH

Dear Sir/Madam,

I'm WAMUTU IVAN carrying out a research on the topic: "The contribution of Bishop Lucian Charles Usher Wilson in the growth of Christianity in the Diocese of Mbale" for the award of a Master Degree in Divinity and theology of Uganda Christian University. This work is purely academic and will be held with the utmost confidentiality it deserves. Kindly assist me in this cause by answering for me the following questions.

Thanks for your assistance and cooperation.

Signed.....

WAMUTU IVAN

(Researcher)

BACKGROUND INFORMATION OF THE RESPONDENT

Section 1.

Name.....

Gender: A. Male..... B. Female..... (Tick A or B) Age.....

Occupation..... Religion.....

Place of residence..... Church.....

Role held in Church.....

SECTION A

Answer all the questions by ticking the answer of your choice

1. What is your role in the Church?

- a) Clergy
- b) Layperson
- c) Chorister
- d) Church administrator
- e) Other (specify).....

2. How long have you been associated with the Diocese of Mbale?

- a) 20years - 30years
- b) 30years -40years
- c) 40years -50years
- d) 50years and above

Section 2: CONTRIBUTIONS TO CHRISTIANITY

3.) In your opinion, what were the key contributions of Rt. Rev. Lucian Charles Usher Wilson to the growth of Christianity in the Diocese of Mbale?

- a). Community development initiatives
- b). Educational programs
- c). Evangelism efforts
- d). Leadership training
- e). other (please specify).....

4.) How did Rt. Rev. Wilson influence the spiritual life of the congregation in the Diocese of Mbale?

- a. Sermons and teachings
- b. Personal mentorship
- c. Church activities and programs
- d. Other (please specify)

5.) Can you provide specific examples of programs or initiatives started by Rt. Rev. Wilson that had a lasting impact on the community?

.....

.....

.....

.....

Section 3. CHALLENGES FACED

6.) What challenges did Rt. Rev. Lucian Charles Usher Wilson encounter during his ministry in the Diocese of Mbale?

- a.) Socio-economic issues
- b.) Cultural resistance
- c.) Political challenges
- d.) Internal church conflicts
- e.) Other (please specify).....

7.) How did he address these challenges? Please describe any strategies or approaches he used.

.....

.....

8.) In your opinion, what were the most significant obstacles that hindered his ministry?

.....
.....
.....

Section 4: LESSONS FOR TODAY'S CHURCH

9.) What lessons from Rt. Rev. Wilson's ministry do you believe are relevant for today's Church?

- a.) Importance of community engagement
- b.) Need for adaptability in ministry
- c.) Value of strong leadership
- d.) Focus on education and empowerment
- e.) Other (please specify).....

10.) How can contemporary church leaders apply these lessons in their own ministries?

Section 5: ADDITIONAL COMMENTS

11.) Give any extra information about information about the Diocese of Mbale.

.....
.....

12.) Do you have any additional thoughts or comments about Rt. Rev. Lucian Charles Usher Wilson's impact on Christianity in the Diocese of Mbale?

.....
.....

Thank you for your participation! Your insights are valuable for understanding the legacy of Rt. Rev. Wilson and its relevance today.

APPENDIX 2: INTERVIEW GUIDING QUESTIONS

Here are some research sample questions based on the provided topics regarding Rt. Rev. Lucian Charles Usher Wilson's contributions to Christianity in Mbale Diocese:

CONTRIBUTIONS TO CHRISTIANITY

1. What initiatives did Rt. Rev. Lucian Charles Usher Wilson implement to promote Christian teachings in Mbale Diocese?
2. How did his leadership influence the establishment of new congregations within the diocese?
3. In what ways did he engage with the local community to foster spiritual growth and development?
4. What role did Rt. Rev. Wilson play in the training and development of local church leaders?

CHALLENGES FACED IN MINISTRY

5. What specific socio-economic challenges did Rt. Rev. Wilson encounter during his tenure?
6. How did political changes in Uganda impact his ministry and the growth of the Church in Mbale?
7. What opposition or resistance did he face from other religious groups or within the community?
8. How did he address issues related to cultural beliefs and practices that conflicted with Christian teachings?

LESSONS FOR TODAY'S CHURCH

9. What strategies employed by Rt. Rev. Wilson can be adapted by contemporary church leaders?

10. How can his approach to community engagement inform current church outreach programs?

11. What does his experience teach about resilience and adaptability in church leadership?

12. How can his ministry serve as a model for addressing modern challenges faced by churches today?

I appreciate your time and insights.

APPENDIX 3: TURNITIN REPORT



Ivan Wamutu DESSERTATION

- Quick Submit
- Quick Submit
- Uganda Christian University

Document Details

Submission ID

trn:oid::1:3321275536

Submission Date

Aug 26, 2025, 11:41 AM GMT+3

Download Date

Aug 26, 2025, 11:45 AM GMT+3

File Name

WAMUTU_IVAN_S_REV_FINAL DISSERTATION_

File Size

101.2 KB

53 Pages

11,906 Words

67,619 Characters



9% Overall Similarity

The combined total of all matches, including overlapping sources, for each database.

Filtered from the Report

- Bibliography
- Quoted Text

Match Groups

- 55 Not Cited or Quoted** 7%
Matches with neither in-text citation nor quotation marks
- 10 Missing Quotations** 2%
Matches that are still very similar to source material
- 0 Missing Citation** 0%
Matches that have quotation marks, but no in-text citation
- 0 Cited and Quoted** 0%
Matches with in-text citation present, but no quotation marks

Top Sources

- 8% Internet sources
- 2% Publications
- 3% Submitted works (Student Papers)

Integrity Flags

0 Integrity Flags for Review

No suspicious text manipulations found.

Our system's algorithms look deeply at a document for any inconsistencies that would set it apart from a normal submission. If we notice something strange, we flag it for you to review.

A Flag is not necessarily an indicator of a problem. However, we'd recommend you focus your attention there for further review.

Match Groups

- **55 Not Cited or Quoted 7%**
Matches with neither in-text citation nor quotation marks
- **10 Missing Quotations 2%**
Matches that are still very similar to source material
- **0 Missing Citation 0%**
Matches that have quotation marks, but no in-text citation
- **0 Cited and Quoted 0%**
Matches with in-text citation present, but no quotation marks

Top Sources

- 8% Internet sources
- 2% Publications
- 3% Submitted works (Student Papers)

Top Sources

The sources with the highest number of matches within the submission. Overlapping sources will not be displayed.

1	Internet	en.wikipedia.org	2%
2	Student papers	Uganda Christian University	1%
3	Internet	ir.bsu.ac.ug	<1%
4	Internet	irbackend.mubs.ac.ug	<1%
5	Internet	irbackend.kiu.ac.ug	<1%
6	Internet	bjmas.org	<1%
7	Internet	dspace.unza.zm	<1%
8	Internet	www.studymode.com	<1%
9	Internet	uir.unisa.ac.za	<1%
10	Internet	dspace.mak.ac.ug	<1%

11	Publication	Mashilo, Sedume Martha. "Provision of Public Libraries in Rural Areas of Mpumal..."	<1%
12	Student papers	International Health Sciences University	<1%
13	Internet	www.coursehero.com	<1%
14	Internet	ugspace.ug.edu.gh	<1%
15	Internet	hdl.handle.net	<1%
16	Internet	news.mak.ac.ug	<1%
17	Internet	erepository.uoeld.ac.ke	<1%
18	Internet	www.katiescontentcreation.com	<1%
19	Student papers	Mancosa	<1%
20	Publication	Juma, Ramadhani. "The Contribution of Traditional Games in Developing Children..."	<1%
21	Internet	ir.kiu.ac.ug	<1%
22	Internet	repository.unam.edu.na	<1%
23	Internet	ucudir.ucu.ac.ug	<1%
24	Internet	ugspace.ug.edu.gh:8080	<1%

25	Internet	www.ugandapartners.org	<1%
26	Publication	Clark, Tom, Foster, Liam, Sloan, Luke. "Bryman's Social Research Methods 6E XE", ...	<1%
27	Internet	southmont.org	<1%