

**ECCLESIASTICAL POLITY IN CHURCH OF UGANDA: A LEGACY OF BISHOP
THOMAS EDISON IRIGEI**

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DECLARATION

I, Esagu David Oruja, declare that this idea is totally my unique work. Other works cited herein are fully recognized.

Signed Esagu David Oruja

This 28th Day of July 2025.

APPROVAL

I affirm that this proposal was submitted with my agreement and approval following supervision in compliance with the regulations of Uganda Christian University's School of Divinity and Theology.

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ABBREVIATIONS

HIV/AIDS - Human Immune Virus /Acquired Immune Deficiency Syndrome

TEDDO- Teso Dioceses planning and Development Organization

TERELEPER - The Teso Religious Leaders' Efforts for Peace and Reconciliation

NGO- Non Government Organization

DEFINITIONS

Abaana- is a “Luganda” word meaning children

Ecclesiastical polity - Refers to Church Governance

Ekklesia - is a Greek word referring to a Church

ABSTRACT

This study looked back at the polity of the Church of Uganda based on the episcopal legacy of Bishop Thomas Edison Irigei of Kumi Diocese. The pioneer bishop of the diocese between 2001 and 2019, Bishop Irigei had a huge role in establishing the church's administrative, spiritual, and developmental track in the Teso sub-region. Ecclesiastical polity, understood as the system of church governance and authority, was practically manifested in Irigei's integration of pastoral oversight with socio-economic empowerment. His tenure was marked by strategic institutional development, including the creation of the Teso Diocese Planning and Development Organization (TEDDO), which bridged the gap between spiritual leadership and community welfare. This study placed the works of Bishop Irigei within the broader Anglican Episcopalian tradition, and through this, examined how his leadership model interlocked with constitutional and theological institutions of the Church of Uganda. The study further examined pitfalls encountered in implementation, such as economic resources, internal conflict, and contested succession on retirement. These disruptions emphasized the vulnerability of ecclesiastical systems to disturbances when charisma is institutionally based. Through qualitative analysis of documented church events, pastoral reports, and community responses, this paper argued that Bishop Irigei's legacy embodied a contextualized model of ecclesiastical polity rooted in Anglican tradition but adaptive to local realities. His response demonstrated the potential of episcopal power to cross liturgical bounds and influence integral growth. Last but not least, the research contributed to understanding of the intersection of leadership within the church, leadership transition, and sustainable spiritual and social change in the Church of Uganda.

CHAPTER ONE

INTRODUCTION

1.1.1 Introduction

This chapter discussed the general introduction, the background to the study, literature review and research methodology.

1.1.2 General Background

This research is about Ecclesiastical polity, or church governance, which has evolved from the early Christian age (Acts 1:21-26) to structured systems that account for theological, social, and political dynamics. Initially unstructured, church organization became required as Christianity grew, resulting in the emergence of episcopacy, Presbyterianism, and congregationalism. The episcopal polity rose to prominence in the third and fourth centuries, particularly during Constantine's reign, as church organizations fused with imperial government (McCall, 2017 pg. 56). Over time, the papacy gradually acquired supreme authority in Western Christianity, but the Protestant Reformation of the sixteenth century introduced alternative models that emphasized decentralized administration (Trigg, 2020 pg.122-126). Modern ecclesiastical polity continues to evolve in response to secularization, ecumenism, and governance reforms.

The European church governance, particularly in the Catholic tradition, evolved from a hierarchical organization led by the pope. The Council of Nicaea (325 AD) was critical in establishing ecclesiastical authority and clarifying the relationship between church and state. During the middle Ages, papal dominance strengthened, influencing both the church and European politics (Nichols, 1992).

The Reformers like Martin Luther and John Calvin opposed papal centralization, advocating for Presbyterian governance, which emphasized elected elders and ministers in church governance (Calvin, 1960 pg.175). The Catholic Church responded with the Counter-Reformation, reinforced by the Council of Trent (1545-1563),

strengthened the Church's centralized control and emphasized the necessity of the clerical hierarchy in preserving doctrinal purity and unity (O'Malley, 2000 pg.55).

The English Reformation resulted in the foundation of the Church of England, which sought to preserve certain Catholic traditions while maintaining a hierarchical structure, with the king serving as Supreme Governor. This Anglican form of church governance blended episcopal and synodic rule, with bishops wielding significant power while promoting lay participation in church decisions (Ward W. R., 1982 pg.102). The Eastern Orthodox Church, which rejected papal supremacy, developed a conciliar system in which bishops govern jointly rather than through a single central authority, reflecting Orthodox conciliarity.

Ecclesiastical polity in Europe continues to adapt, especially after the Second Vatican Council (1962-1965), which promoted inclusivity in governance. France's secularization and the concept of Gallicanism challenged centralized Catholic authority, reshaping church-state relations. In effect, the French Revolution resulted in the foundation of a secular state and the end of the Catholic Church's political dominance (MacCulloch D. , 2009 pg.154).

Christianity's early presence in Africa, particularly in Egypt and Ethiopia, led to indigenous ecclesiastical models where religious practices and structures were inextricably linked to political and social organization. The local rulers often exercised spiritual authority, as evidenced by the governing structures of indigenous religion systems (Bediako, 1992 pg.59). The Ethiopian Orthodox Church, for example, maintained a monarchy-church governance blend with the emperor once exercising significant control over religious matters (Munro-Hay, 1991 pg.103). African ecclesiastical polity often integrates local traditions, such as communal leadership and the influential role of elders. The African Independent Church movement, including Ghana's Aladura churches for instance, established governance structures suited to African contexts (Walls, 1996 pg.121). Additionally, African churches play significant socio-political roles as well. Notably, The South African Council of

Churches (SACC) was central to anti-apartheid resistance, illustrating how church polity extends beyond governance into activism (Kritzinger, 1988 pg.112).

The Pentecostal and Charismatic movements in Africa have introduced new governance models that emphasize the role of charismatic leaders and direct links with the supernatural. These movements bypass established hierarchical systems, concentrating power in the hands of individual pastors with great control over huge congregations (Marshall, 2009 pg.87). The future of African ecclesiastical polity however, must balance traditional structures with evolving religious and political settings.

1.1.3 Contextual Background

The Anglican Church's governance was created during the English Reformation and expanded through Anglican missions in Africa (Ward W. R., 1982 pg.102). The Church of Uganda, an Anglican province founded in 1877 with the arrival of the first Anglican missionaries from the Church Missionary Society (CMS), was stationed at the court of the Kabaka (King) of Buganda Kingdom. The formation of an episcopal system in Uganda was influenced by British colonial structures and indigenous leadership dynamics, a blend of Anglican governance ideals and contextual adjustments tailored to Ugandan sociopolitical conditions (Ward Kevin, 2003 p. 197- 215). Irigei played a vital role in this transformation, particularly as the first bishop of the Diocese of Kumi (2001-2019). His tenure was marked by empowering laity and clergy in decision-making, advocating for social justice, and promoting indigenous leadership.

Bishop Irigei's leadership influenced both spiritual and administrative development. He prioritized clergy training, fostering a self-sustaining church leadership model. His advocacy for social justice positioned the Church of Uganda as an instrument of societal transformation. Being a senior bishop and serving as Dean of the Province, his influence extended beyond the diocese of Kumi, impacting national church governance.

The Diocese of Kumi, which was carved from Soroti Diocese in 2001 (Young, 2004), serves the Anglican Christians of Ngora, Kumi, and Bukedea districts. Under Irigei, the

diocese experienced structural and spiritual growth, strengthening ecclesiastical governance. His leadership legacy continued to shape the Church of Uganda, exemplifying servant leadership and democratic governance within the Anglican tradition in Africa.

1.1.4 Problem Statement

Despite Bishop Irigei's significant and exceptional contributions to the Diocese of Kumi, there has been little comprehensive investigation into his ecclesiastical legacy and governance as the first bishop and the founding father of the Diocese of Kumi. Throughout his tenure, he is revered and renowned for quietly running the diocese until his retirement, avoiding major splits and confrontations among Christians. He then became the Dean of the Church of Uganda Province, a post he gained while serving as a senior priest in the House of Bishops. His seniority in church leadership endowed him with leadership abilities and governance procedures that aided the diocese's growth and stability.

It is an Anglican tradition in the Church of Uganda that the presiding bishop's retirement date coincides with the consecration and enthronement of a new successor bishop, which did not occur in the diocese of Kumi. It is worth noting that no qualified clergy were elected to succeed him when he retired. As a result, the Diocese of Kumi returned to the spiritual authority of the Archbishop of Church of Uganda, who appointed Charles Odurkami, former Bishop of Lango Diocese, to care for the diocese from December 29, 2019 to March 2022 when Bishop Michael Okwii Esakhan was consecrated and enthroned as the second Bishop of the diocese of Kumi.

The question at hand is how such an accomplished and acknowledged great leader failed to prepare his young diocese and clergy for the next stage of new leadership and continuity with no minimal delays. This context motivated an examination of his impact on the diocese's governance structures and organizational practices, which provided important understanding into effective ecclesiastical polity in the Church of Uganda.

1.1.5 Purpose of the Study

The purpose of this research is to evaluate the ecclesiastical policy of the Church of Uganda under the leadership of Bishop Irigei.

1.1.6 Research Objectives

1. Analyzed the leadership practices introduced by Bishop Irigei.
2. Analyzed the effectiveness of the leadership practices introduced by Bishop Irigei.
3. Assessed the challenges faced by the diocese in implementing Bishop Irigei's leadership practices.

1.1.7 Research Questions

1. What were the leadership practices of Bishop Thomas Edison Irigei?
2. What were the leadership practices introduced by Bishop Irigei?
3. How were Bishop Irigei's leadership practices implemented by the diocese of Kumi?

1.1.8 Scope of Study

This research concentrated on the Diocese of Kumi within the Church of Uganda, specifically during the time of Bishop Irigei (2001-2019). This Diocese is found in the plains of Eastern Uganda that performs her spiritual oversight in the districts of; Bukedea, Kumi and Ngora. The Diocese is bordered by the following Dioceses; to the North, Soroti, to the south; Mbale and North Mbale, to the East; Karamoja and Sebei and to the West; Busoga, Central Busoga and Bukedi. The diocese as of today, has twelve (12) Archdeaconries, forty-five (45) parishes and 252 daughter churches; with some churches having two or more congregations.

1.1.9 Justification

Understanding the ecclesiastical polity of the Diocese of Kumi under Bishop Irigei was important for a variety of reasons; a comprehensive understanding of effective church

governance, lessons for other dioceses facing similar challenges, and contributions to the academic field of ecclesiology and church administration.

1.1.10 Significance

This study contributed to the larger field of ecclesiology by providing detailed understanding into the governance and leadership practices of Church of Uganda during Irigei's tenure. It informed both academic scholarship and practical church leadership on effective ecclesiastical polity, as well outlined the impact of Bishop Irigei's leadership on the diocese and the province of the Church of Uganda, offering lessons for future church leaders.

1.1.11 Theological Framework

1.11.1 Ecclesiastical Governance and Synodical Authority

The church government of the Church of Uganda follows the overall Anglican tradition of episcopal polity, under which bishops are the principal church governors and spiritual leaders. It is a hierarchical system in which government is by diocesan bishops, archbishops, and synodical assemblies. Synods, representing clergy and laypeople, are highly essential in the decision-making process in order to provide that governance (Avis Paul, 2002 p. 183-185)

Synodical power is a feature of Anglican government founded on the principle of *lex orandi, lex credendi* (the law of prayer is the law of believing). The Church of Uganda possesses a synodical Anglican polity in which bishops, clergy, and laity have equal sharers in authority. Synods are legislative organs in the Church of Uganda that meet to deal with doctrinal, administrative, and pastoral matters. They offer a forum for discussion of issues such as doctrine, liturgy, and social interaction, thereby defining the church's mission and identity (Norman, 1996 p. 112-117). The province synod, led by the Archbishop, is the supreme decision-making organ, and the diocesan synods, led by bishops, are at the local level.

Bishop Irigei's leadership exemplified the interplay between episcopal authority and synodical governance. During his tenure, he prioritized the strengthening of synodical

structures to promote inclusivity and accountability in decision-making. His commitment in promoting collaboration between clergy and laity reflected his understanding of the church as a communal body, embedded in shared responsibility and mutual respect (Kevin Ward, 1985 p. 194-200). This response not only consolidated the theological basis of Anglican leadership, but also addressed matters of context including sociopolitical relations as well as cultural diversity in Uganda.

The legacy of Irigei revolved around the enhancement of synods in resolving traditional norms versus modern controversies. Synodical assemblies under his guidance became meeting grounds for contentious issues such as leadership development, theological education, and social justice (Mugambi, 2003 p. 76-89). His campaign to incorporate leadership patterns from among local people in the synodical structure localized Anglican polity in Uganda so that it was relevant within a rapidly transforming society.

1.2.0 Literature Review

The Anglican Church is governed by a formal ecclesiastical structure that balances episcopal power, synodical authority, and provincial autonomy. This literature reviewed and examined scholarly views on Anglican government, particularly its practice in the Church of Uganda. It examined the historical origins, theological principles, and administrative frameworks that governed Anglican provinces, as well as their impact on episcopal leadership and institutional stability.

1.2.1 The Leadership practices in Anglican Church

Anglican Church leadership is guided by a unique ecclesiastical polity that combines episcopal governance, synodical structures, and theological heritage. Leadership models in Anglicanism have been an area of inquiry in academic and theological scholarship with focus on the role of the bishops, clergy, and laity in church governance (Percy Martyn, 2015 p. 34). The literature review reflected on historical and modern Anglican Church leadership practices with focus on episcopal jurisdiction, synodical government, and pastoral leadership.

Martyn Percy contended that Episcopal leadership is exemplified by bishops who govern dioceses and offer spiritual guidance and administrative needs, such as the ordination of clergy and sacramental administration (Percy, 2017 p.67). Such a system of governance has been a fundamental part of the Anglican Church from the beginning and made the Church feel cohesive and unified. This system of hierarchical management replicated the apostolic heritage of the early church by emphasizing continuity and unity. Richard Hooker, an Anglican founding theologian, held that bishops' jurisdiction was essential in maintaining Church doctrinal integrity, order and unity. Hooker's classical work, *Of the Laws of Ecclesiastical Polity* (1593), further highlighted the importance of episcopal leadership in ensuring spiritual and institutional stability (Hooker, 1907 p.112).

Authors like Avis have gone on to explore the theological basis for episcopal leadership ingrained in the Lambeth Conferences which are global gatherings of Anglican bishops reinforced the importance of episcopal oversight in guiding church governance and mission (Avis, 2007 p.89). While Ward argued that bishops in the Global South have a broader function, particularly in Africa, are often viewed as community leaders and political mediators, with a broader societal role than their Western counterparts (ward, 2006 p.145). However, the effectiveness of episcopal leadership has been called into question, particularly in terms of centralized authority. Stephen Spencer criticized the hierarchical structure for sometimes limiting clergy and laity participation, which causes decision-making tensions (Spencer, 2007 p.56). The Anglican Communion has however attempted to balance this through synodical governance.

Anglican canon law, as explained by Norman Doe, gives checks and balances between bishops' authority and collective decision-making of representative bodies (Doe, 2002 p.45-59). This entails that bishops must govern through the support of representative structures. Synodical leadership is one of the major leadership approaches within the Anglican Church that allows bishops, clergy, and laity all to make decisions in a collective manner. For instance, the General Synod of the Church of England has greatly influenced laws surrounding ordination, church services, and social activities

(Booty, 2000 p.156-174). Anglicanism in Africa uses synods to convene and discuss church and social issues. James Tengatenga looked at how Malawian Anglican synods involved the people in their communities, influencing education and development initiatives (Tengatenga, 2006 p.98)

The participation of lay people in synodical structures is a significant shift from purely clerical government. This shift, based on the democratic principles of the Reformation, has resulted in wider representation and involvement in the life of the church. Scholars like Sykes suggested that synodical government is an example of the Anglican principle of comprehensiveness whereby the Church is in a position to hold varied lookouts while remaining together (Sykes, 1978 p. 89-91). The Church in Uganda is governed by the Provincial Constitution and Canons, which established the roles of bishops, the Provincial Assembly, and diocesan synods (Church of Uganda, 2016 p.10-35).

The Anglican Church valued both lay and ordained leadership in the fulfillment of its mission. The triple order of ministry (bishops, priests and deacons) is the sacramental ministry model, pastoral care model, and preaching model (Podmore, 2005 p. 22-24). Lay leaders, however, serve as churchwardens, catechists, and parochial council members. Such a collaborative approach is the Anglican theology of the priesthood of all believers, as established during the Reformation and still continued to be held in current Anglican theology (Spencer, 2017 p.67-70).

The gender and diversity are still important issues in synodical leadership. While some provinces, such as the Episcopal Church in the United States, have embraced women's ordination and inclusive leadership structures, others are still resistant due to theological and cultural concerns (Rowan, 2012 p.143). The 2018 Anglican Consultative Council emphasized the importance of greater inclusivity in leadership roles to reflect the diversity of the Anglican Communion (Anglican Consultative Council, 2018).

Anglican leadership is based on pastoral theology, with clergy expected to provide spiritual guidance, sacramental ministry, and social engagement. John Stott's servant

leadership model emphasizes the biblical and theological mandate that clergy serve as shepherds rather than authoritarian figures (Stott, 2007 p. 54). Theological training and education have been at the center of developing effective leadership within the Anglican Church. Theology schools and seminaries have played a crucial role in preparing clergy and lay leaders to minister through delicate balance of both spiritual growth and academic achievement (Tengatenga, 2006 p.135-137). Over the last few decades, more emphasis has been placed on leadership training programs that assist in addressing issues of contemporary ministry such as secularism, cultural diversity, and technological advancements (Percy, 2017 p.45-48). However, financial constraints impeded clergy training in many dioceses, especially in developing countries. Some scholars argued that inadequate theological training contributed to poor leadership because many clergy enter ministry unprepared for complex ecclesiastical challenges (Graham K. , 2008 p. 78).

1.2.2 The Effectiveness of Leadership Practices in the Anglican Church

Leadership in the Anglican Church is shaped by a combination of episcopal governance, synodical authority, and pastoral oversight. Scholars have debated the effectiveness of these leadership structures, particularly in dealing with contemporary issues like church decline, financial sustainability, and doctrinal unity (Percy, 2015 p.34). This literature review evaluated the effectiveness of Anglican leadership models in areas such as episcopal oversight, synodical governance, pastoral leadership, and clergy training.

The Anglican Church is episcopal in character, with bishops playing the central role in governance, spiritual leadership, and policy implementation. The effectiveness of this system ensured stability. The Anglican Church's episcopal system vested the authority in bishops, who govern dioceses and provide spiritual and administrative leadership. In his seminal book *Of the Laws of Ecclesiastical Polity*, Richard Hooker argued that episcopacy promotes doctrinal continuity and ecclesiastical stability (Hooker, 1907 p.112). Bishops offer ordination, governance, and pastoral care, theoretically strengthening the leadership of the Church. In African context, James Tengatenga elucidated that African Anglican bishops are very powerful since they are both

spiritual and administrative leaders, making church leadership more effective (Tengatenga, 2006, p. 98). Whereas some scholars like Martyn Percy have criticized bishops' centralized authority because it has resulted into hierarchical rigidity, a lack of accountability and failure to involve laity and lower clergy in decision-making, the Anglican Communion has however, attempted to solve this problem through striking a balance between episcopal authority and synodical structures in order to promote inclusive governance hence maintaining unity and stability of the Church.

The synodical system in the Anglican Church is meant to provide a platform for making shared decisions among bishops, clergy and lay members. For example, the Church of England's General Synod has a significant impact on church doctrine, policy, and social engagement (Avis, 2007 p.89). In Africa, the effectiveness of this system varies according to diocese. The appointment of lay leaders to positions such as churchwardens and synod members reflects the Anglican emphasis on the priesthood of all believers. This partnership model has proven successful in terms of generating community mission and engagement. Battle demonstrates how participatory lay engagement improved the Church's ability to respond to local needs (Tutu, 1999 p. 65-67).

Despite the challenges it faced, the synodical model has proven effective in some areas. Synods in the Anglican Church of Southern Africa for example, have addressed issues like social justice, gender equality, and theological education (Battle, 2009 p. 150-152). Synods' ability to reflect local congregational concerns contributed to Anglican leadership's adaptability in Africa which promotes transparency and inclusivity, making it a useful tool for governing a global church with diverse theological perspectives.

Effective pastoral leadership is essential for congregational involvement, spiritual development, and community outreach. John Stott promoted servant leadership, arguing that clergy should lead by example rather than authority (Stott, 2007 p. 54). Anglican pastoral leadership has long played an important role in education,

healthcare, and social justice movements, particularly in Africa and the Global South (Radner, 2012 p. 155).

The quality of pastoral care and clergy training is an important indicator of the Anglican Church's leadership effectiveness. Many Anglican provinces have seminaries and theological colleges to help clergy develop pastoral, doctrinal, and administrative skills. Ephraim Radner believed that well-trained clergy improved church governance and ministry effectiveness (Radner, 2012 p.155). Theological education in the world over with Africa in particular, has changed dramatically with seminaries and theological colleges playing an important role in shaping church leadership. In East Africa for example, the expansion of institutions such as St. Paul's University in Kenya and Bishop Tucker School of Theology and Divinity in Uganda have demonstrated efforts to improved clergy competency (Mugambi, 2003 p.200-202).

The financial sustainability of the Anglican Church especially in Africa remains a significant challenge but some dioceses have created innovative financial models to mitigate the adverse effects. The Church of Uganda, for example, has invested in income-generating projects such as schools, hospitals, and commercial enterprises to improve its financial sustainability (Church of Uganda, 2019 pg. 50-53). These efforts have helped the church better support clergy, maintain infrastructure, and expand its mission activities.

In Western contexts, financial difficulties are primarily caused by decreased Church attendance and donations. According to Martyn Percy, many Anglican dioceses in North America and Europe are struggling to maintain parishes and clergy salaries as financial contributions decrease (Percy, 2017 p.102). Church closures and diocese mergers have been used to alleviate financial pressures, but these measures frequently undermine the Church's local presence and leadership structures.

The Anglican Church has been successful in promoting social transformation through education, healthcare, and advocacy. Historically for example in Africa, Anglican missionaries established schools and hospitals that still serve communities today. Bishop Desmond Tutu's leadership in South Africa exemplifies the Anglican Church's

commitment to promoting justice and reconciliation (Tutu, 1999 p.65-67). The Anglican dioceses in contemporary Africa continue to play an active role in addressing issues such as poverty, HIV/AIDS, and peace building. The effectiveness of this engagement, however, is dependent on the church leadership's ability to mobilize resources and collaborate with other organizations (Chitando, 2016 p. 90-92.). In summary, the effectiveness of Anglican leadership is dependent on balancing hierarchical authority with participatory governance, which ensures that clergy and laity actively participate in decision-making.

1.2.3 The Challenges Faced by Diocese in Implementing such Leadership Practices.

The hierarchical diocesan structure of Anglican churches, led by bishops and governed by synods, produced stability but also complexity. Paul Avis observed that while episcopal leadership provided continuity and authority, it produced bureaucratic inefficiencies and resistance to change (Avis, 2000 p.49-52). Diocesan structures also have a number of layers of administration, which add to unwieldy decision-making processes. Mark Chapman observed that in large dioceses, the distance between the bishop and local clergy can render effective pastoral oversight and communication impossible (Chapman, 2006 p. 90-92). In some dioceses, bishops wield a great deal of power, restricting the role of synods and lay leaders which raised a fundamental structural issue in the balance of authority among bishops, clergy, and laity. In other situations, synodical government can lead to paralysis of leadership as contending interests prolong important decisions. Colin Podmore contended that although the Anglican system prized inclusiveness, it is sometimes ineffective because of rival leadership roles (Podmore, 2005 p.67-70). Paul Gifford condemned the episcopal system as being vulnerable to political interference from abroad, especially in African countries where church leaders have historically had an interest in government.

Most Anglican dioceses, especially in the Global South, are financially strained to the point where it is difficult to enact leadership practices. James Tengtenga also observed that dioceses from the developing world rely on foreign funding, which eroded their autonomy and strategic capacities (Tengtenga, 2006 p.180-182). A lack of economic resources ensured that diocesan leadership initiatives, including clergy

training and extension work to the wider public, are intermittently funded. In Western dioceses, financial issues are also common because they suffer from decreasing church attendance and smaller offerings. Martyn Percy suggested that sustainability of diocesan leadership is dependent on the ability of the Church to embrace economic conditions but most dioceses lack the capacity to generate new models of funding (Percy, 2017 p.135-138). The shutting down of parishes and the unification of dioceses, especially in Europe and North America, also reflected the financial squeeze on Anglican leadership.

Theological disparities pose significant challenges to diocesan leadership, particularly on matters of sexuality (same sex marriages, homosexuality), gender (LGBTQ), and biblical interpretation. Stephen Spencer argued that theological disparities in the Anglican Communion have generated tensions in diocesan leadership, affecting decision-making and ecclesiastical unity (Spencer, 2017 p.110-113). Such tensions have, in some cases, resulted in diocesan schisms, in which clergy and congregations break away from their diocesan authorities to align with other Anglican jurisdictions. Theological diversity, though a characteristic of Anglicanism, also makes the practice of leadership more complex. Bishops and diocesan synods have to find ways to negotiate their doctrinal differences while preserving institutional unity. Mark Chapman observed that some dioceses have tried to make room for theological diversity by permitting more autonomy at the parish level, but this has also resulted in increased fragmentation (Chapman, 2006 p.118-120).

Anglican dioceses exist in varied cultural contexts, each of which presents its own leadership challenges. In Africa for instance, the intersection between Anglican leadership with indigenous patterns of leadership has been a point of tension. James Tengtenga illustrated that bishops and clergy are required to discuss their leadership with local political and tribal leaders in some societies, which complicates church leadership (Tengtenga, 2006 p.190-193). In Western dioceses, the secularization of culture has reduced the Church's impact, and leadership has become more difficult. Graham Cray contends that Anglican leaders in these dioceses need alternative modes of engaging society since conventional models of church leadership are no longer

viable (Graham C. e., 2004 P. 42-45). The dwindling of religious vocations and growing skepticism regarding institutional power have also strained Anglican leadership systems.

Anglican dioceses have traditionally been functioning in highly deep-rooted traditions and changing is hard. Stephen Pickard pointed out that though the Anglican Church has traditionally had a balance between tradition and reform, diocesan leadership regularly faces resistance in trying to introduce new styles of governance (Pickard, 2012 p. 178-180.). Resistance to change is especially prevalent in leadership controversies, including the ordination of women and lay leadership. Progressive leadership programs have been difficult to establish in some dioceses because of theological or cultural resistance. Resistance leads to slow processes of reform, cutting the success of new leadership programs (Podmore, 2005 p.100-102).

1.3.0 Methodology

This study took a comprehensive approach to determining ecclesiastical polity in the Church of Uganda, focused on discovering accomplishments by Bishop Irigei. The research process took qualitative research techniques that worked to focus and develop an in-depth study.

1.3.1 Research Design

In this study, qualitative method was used. Descriptive survey research studies was developed for the purpose of deriving appropriate information about the ecclesiastical polity of the Church of Uganda as it pertains to the legacy of Bishop Irigei, and wherever possible to arrive at valid general conclusions from facts discovered (Lokesh, 1984 p. 32.). This research was suitable for qualitative research because it allowed an in-depth study of ecclesiastical leadership and governance practices based on historical evidence, interviews, and theological settings. According to Creswell, qualitative research provides space for understanding of social and institutional dynamics within the ecclesiastical domain (Creswell, 2013 p. 45). A survey allowed one to gather evidence on existing conditions so that the subsequent step can be planned (Good C.V, 1992 pg. 47). Descriptive research depicted existing

conditions or the status of a topic under study and it gave an objective description of things as they existed.

1.3.2 Data Collection

The study utilized various methods of collecting qualitative data, among them being face-to-face interviews with the laity, clergy, and leaders in the Church of Uganda. Documentary analysis from church records, synodical reports, as well as relevant publications covering the period Irigei had been in service was undertaken. Oral histories were also collected with the aim of shedding light into his leadership philosophy and its application in the diocese of Kumi (Yin, 2014 p. 78).

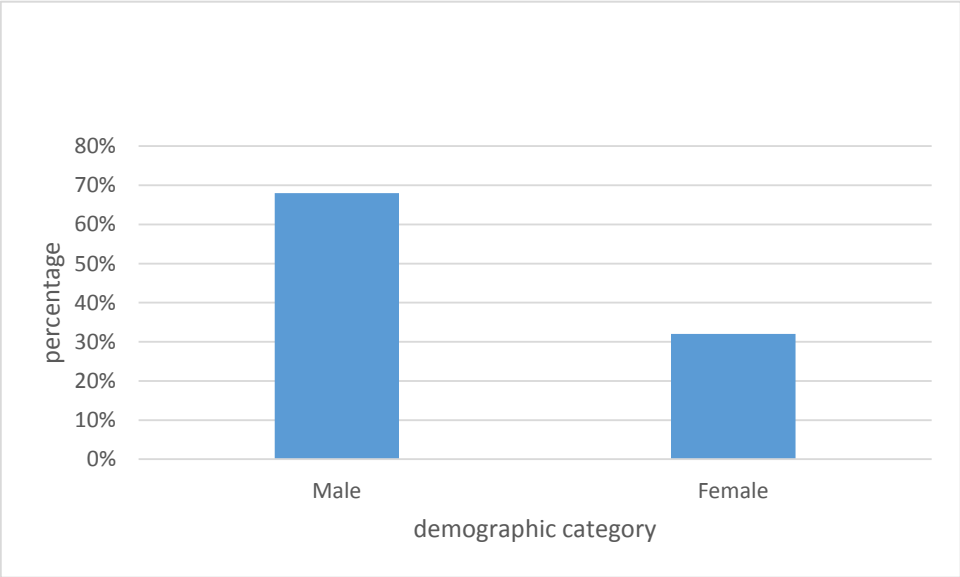
1.3.2.1 Primary data

1.3.2.1.1 Demographic Information from the Field.

Findings: The total number of respondents was 75. Out of 75 respondents, 51 were male representing 68% while the female were 24 making a percentage of 32%. There was a significant male majority and the female proportion of 32% which made a more balanced representation of gender perspectives.

The demographic data reveals a notable gender distribution with a male majority, but with a significant female presence. This balance allows for a more comprehensive exploration of ecclesiastical polity and the legacy of Bishop Irigei.

Figure 1.3.2.1.1: Demographic data of the respondents by gender



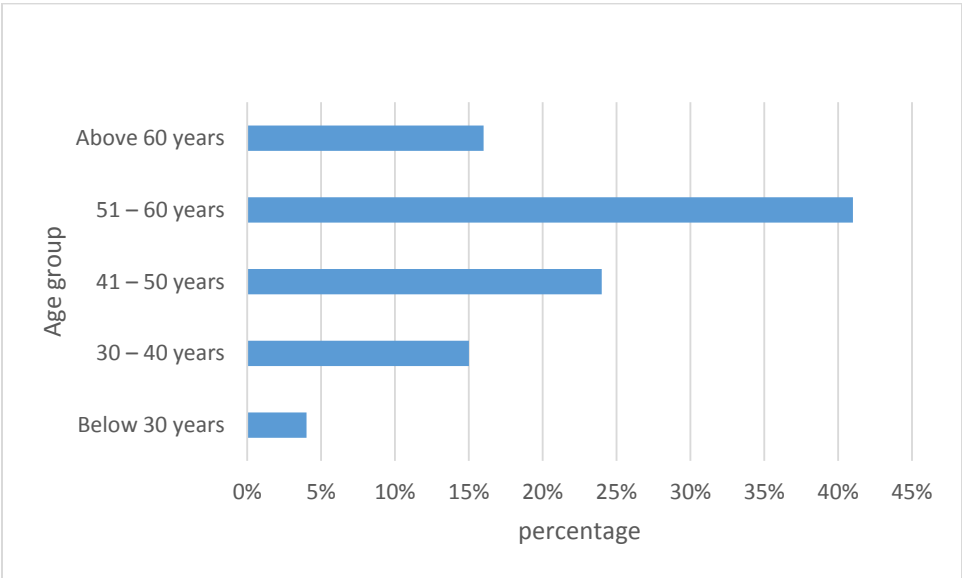
Source: Field data 2025

1.3.2.1.2 Demographic Information by age

Findings: The largest group is aged 51-60 years with 31 respondents. The second largest group is aged 41-50 years (18 respondents) suggesting both groups have worked with Irigei and the presence of 12 respondents above 60 years also suggests that senior members of the community were willing to engage in these discussions, bringing their valuable historical perspectives and experiences. The youngest group is those under 30 years (3 respondents) which indicated lower engagement in ecclesiastical topics among young individuals.

With a substantial number of respondents in the older brackets, their experiences and views heavily influenced the findings which were very crucial in considering how age-related perspectives shape discussions on Irigei’s legacy.

Figure 1.3.2.1.2: Bar Graph showing Demographic data by Age Groups



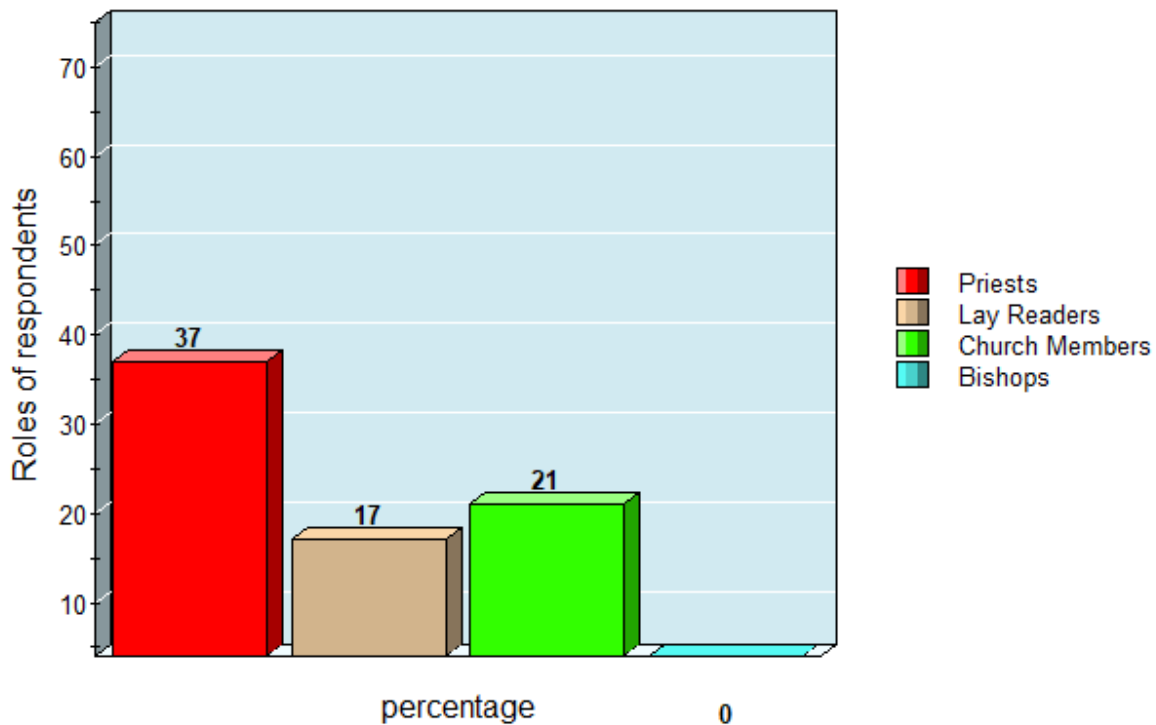
Source: Field data 2025

1.3.2.1.3 The Role of Respondents in the Church of Uganda

The information gathered showed that the largest group of 37 respondents were priests, 17 were lay readers while 21 respondents were lay Church members. There was no respondent in the position of bishop. The presence of 21 Church members who are not clergy shows that there is a segment of the lay community willing to engage in discussions about Church governance. Their insights provided a broader understanding of how church decisions impacted the Church.

Additionally, the data reflected a strong clerical presence which could have skewed the findings towards the views of the clergy. Future studies might benefit from including bishops to capture their unique thoughts on governance and legacy and engaging a more diverse range of roles within the church that could enrich the dialogue and ensure a well-rounded exploration of the topic.

Figure 1.3.2.1.3 Graph Showing roles of the respondents in Church of Uganda



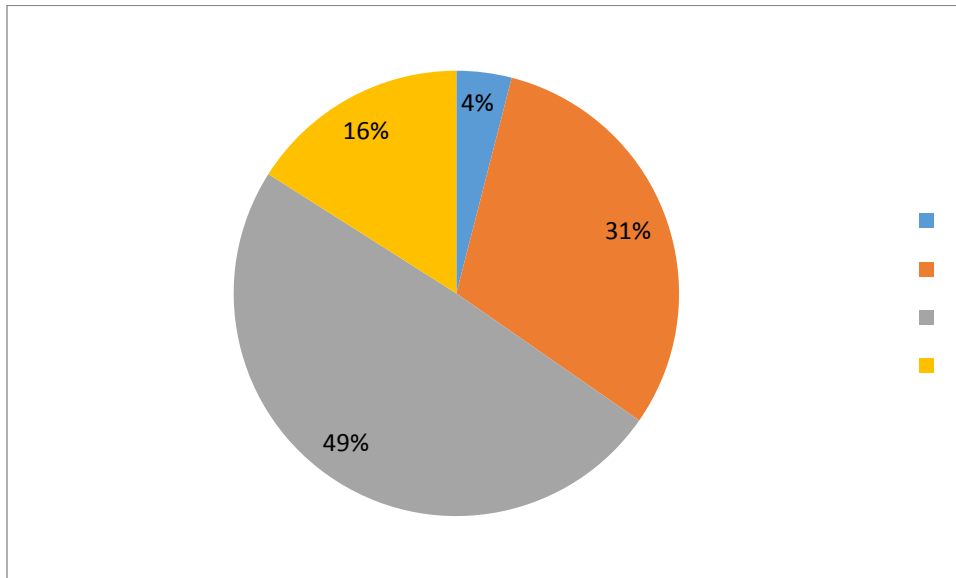
Source: field data 2025

1.3.2.1.4: Duration of the Current role

The findings show that the largest group consisted of respondents with 11-20 years in their current role (37 respondents), which make a bigger percentage, indicating a good level of experience within the Church and deep experience in Church governance and seconded by a group of 5-10 years represented by 23 respondents, suggesting a solid, but less extensive experience in their roles. Only 3 respondents have been in their roles for less than 5 years which could have reflected a challenge in attracting new leaders into the ministry.

The presence of veterans represented seasoned individuals who carried rich historical context and traditional perspectives that informed the current discussions on Church governance. Although, engaging with the younger or less experienced individuals could enhance the understanding of contemporary challenges and innovations within the church.

Figure 1.3.2.1.4: Pie Chart showing the duration of roles



Source: Field data 2025

1.3.2.1.5 Respondents who were present during Irigei’s tenure

The researcher found out that all the 75 respondents confirmed their presence during Bishops Irigei’s tenure which indicated a collective experience and shared historical context among the participants. It further indicated that the respondents had firsthand knowledge regarding his leadership and Church policies implemented during that time.

Given that all respondents had experienced Irigei’s tenure, their perspectives were enriched by their personal observations and reflections on his impact on the Church of Uganda. This led to a better understanding of his legacy and the ecclesiastical polity he promoted.

1.3.2.2 Archival Research

The study entailed an archival study which analyzed primary sources like diocesan records, synod minutes, and provincial records of the Church of Uganda. Archives were also included, personal correspondence, sermons, and the theological articles authored by Bishop Irigei (Ward, 2006 p.112). It sought to follow the historical path of

church governance during his bishops' period and its wider influence in the Anglican Communion.

1.3.2.3 Theological Comparison

There was research to analyze Bishop Irigei's church leadership in relation to the wider Anglican system. This included reading theological texts and comparing his leadership to key Anglican leaders like Richard Hooker and current Anglican leaders in Uganda and elsewhere (Hooker, 2013 p.95). The religious viewpoint expressed, helped to describe the leadership style in Anglican traditions.

1.3.3 Data Analysis

Data was analyzed thematically along important themes such as the structures of governance, leadership formation, and church-state relations. Braun and Clarke's framework was followed in thematic analysis to look for patterns across interviews, archival documents, and theological discourse (Braun, 2006). Coding methods was used to categorize upcoming themes and analyze their implications within the ecclesiastical polity of the Church of Uganda.

1.3.4 Thematic Analysis

The thematic analysis revealed shared patterns in leadership behavior and in the organization of the Church of Uganda. This approach made Bishop Irigei's contributions more understandable through the examination of both what participants have to say and historical data from church archives. The overall themes included bishop authority, clergy-church member relationships, financial handling, and community engagement (Percy, 2017 p.134)

1.3.5 Presentation of findings

Findings were given in a systematic pattern, wherein one of the research objectives will be addressed per chapter. There was detailed discussion regarding historical background, theological interpretations, and functional implications of ecclesiastical polity in Church of Uganda.

1.3.6 Ethical consideration

All of the considerations of this research were guided by ethical considerations of integrity and respect for all sources (Pietilä, 2020). All material referred to was correctly referenced and attributed, and sensitive or confidential material encountered in archive work was dealt with tact (Chervenak, 2021). The research also strived to represent theological and cultural positions accurately and with respect, not misrepresenting or prejudicing.

1.3.7 Limitation

This research was prone to certain limitations like the absence of archival records and secondary sources, which failed to reflect the lived experience among Anglican Christians in the diocese of Kumi regarding Church leadership. Additionally, the theological and historical focus left out certain socio-cultural elements. These limitations aside, these shall be pointed out in the research, and suggestions for future research shall be put forth to address these gaps.

The researcher was constrained by finances that were required to enable the research to be carried out, e.g., transportation of material to access the respondents and printing costs. Nevertheless, the researcher employed individual efforts and initiatives to mobilize financial resources from family members and friends.

1.3.8 Timeline

The study took one year

| S/N | ACTIVITY | PERIOD |
|-----|---|---------------------|
| 1 | Submission of the research topic and approval | June to August 2024 |
| 2 | Completion of literature review | February 2024 |
| 3 | Data Collection and archival research | March 2025 |
| 4 | Thematic and comparative analysis | April 2025 |
| 5 | Final review and submission | May - July 2025 |

CHAPTER TWO

BISHOP THOMAS EDISON IRIGEI

2. 2. 1 Introduction

Bishop Irigei was a celebrated Anglican cleric who served as the bishop of Kumi Diocese between 2001 and 2019. He left significant marks on church governance, spiritual development, and development of people in their communities. During his tenure, he was one of the prime leaders of the Church of Uganda and led the expansion of the diocese, guided clergymen, and initiated socio-economic initiatives that empowered individuals in the Teso sub-region. His leadership was the embodiment of servant leadership, humility, and firm commitment to holistic ministry

Despite his enormous impact, there is still little scholarly discussion of Bishop Irigei's leadership. The majority of the literature currently available on church leadership in Uganda concentrates on larger institutional frameworks but not on the individual contributions of specific bishops. By analyzing his governance methods, leadership philosophy, and influence on social and ecclesiastical development, this literature review aims to close that gap. This review attempts to improve understanding of church polity and leadership relationships in Uganda by integrating previous reports and academic discussions.

Among the main subjects that will be discussed in the review are Bishop Irigei's influence on social and educational advancement, his role in the growth and administration of Kumi Diocese, and the theological foundations of his leadership. Additionally, it will look at how his leadership style compares to broader trends in African Christian leadership. Through this analysis, the study will clarify the ways in which faith, governance, and community involvement intersect within the Church of Uganda.

2.2.2 The Biography of Bishop Thomas Edison Irigei

Bishop Irigei was a well-known Ugandan Anglican bishop who was born on 28th December 1954 in an obscure village known as Osopotoit, Mukongoro Sub County in

Kumi District, Uganda and served as the first founding Bishop of Kumi Diocese from 2001 until his retirement in 2019. He was born to a humble Anglican Christian family of Mzee Zerubabel Okia and Esther Adeke. Being an Anglican, and as a tradition demands, he was baptized on 21st December 1966 by Rev. Yason Okia and confirmed on 29th September 1978 by Bishop Gereshom Ilukor respectively (Bishop Esakhan, 2023).

At the age of 14, he pursued his early education at Akadot Primary School (1960-1966) and Mukongoro Primary School (1967-1971). He later attended Soroti Secondary School for O' Level (1972-1975) before undertaking theological training at different intervals at Bishop Tucker Theological College in Mukono, where he earned certificates (1980-1982), a diploma (1987-1990), and eventually a degree in theology in 1993.

He began a career in transport industry where he served for a short time as office clerk in the Uganda Cooperative Transport Union Ltd-Kampala, before his eventual conversion into full time ministry in the Anglican Church beginning with the Lay reader's course he undertook in 1978 at the Diocesan training Centre-Ngora. Following his training, he began his active ministry as a Lay reader in Akadot parish Church in 1979. Bishop Irigei loved his ministry with passion and commitment. To affirm his commitment and adhering to the Anglican Church tradition, he later married and wedded Jennifer Mary Irigei on 12th November 1979 with whom they sired 10 children, one of whom had earlier on passed on before his death on 5th December 2023 (Bishop Esakhan, 2023).

His ministry began as a lay reader at Akadot, served as a hospital chaplain at Ngora Freda Carr Hospital from 1983 to 1987 and as a parish priest of St. Phillips Church of Uganda -Ngora from 1994 to 1995. Bishop Irigei illustrious ministry catapulted him to serve as the Principal of the Diocesan Lay readers training Centre-Ngora before settling down with Chaplaincy work with Ngora High School in 1998 to 2001, when he was consecrated and enthroned as the First bishop of the Diocese of Kumi, a position he held for 18 years until his retirement in 2019. During his tenure, he was instrumental in establishing the Teso Diocese Planning and Development Organization

(TEDDO) in 2002, focusing on community empowerment through various initiatives. He also played an important role in founding Bishop Ilukor Secondary School, construction of the Mothers' Union girl's hostel and enhancing other educational institutions within the diocese (Eninu Edward, 2023).

When the Diocese of Kumi was carved out of the Diocese of Soroti, His Grace the Most Rev Livingstone Mpalanyi Nkoyoyo consecrated and enthroned Bishop Irigei as the first Bishop of Kumi Diocese on July 22, 2001. During his tenure, he is renowned for being a long serving Bishop who served under three Archbishops namely; The Most Rev. Livingstone Mpalanyi Nkoyoyo, The Most Rev Henry Luke Orombi and The Most Rev Stanley Ntagali. He also served as the Dean of the province of Church of Uganda. A post he obtained as the senior priest in the house of bishops. His tenure also witnessed much growth in the diocese. These comprised establishment and construction of more Churches, Parishes, and Archdeaconries. He ordained 68 priests and ordained four deacons during his time as bishop. Upon reaching 65, the age at which one is expected to retire, he handed over his Diocese and episcopal authorities to Archbishop Stanley Ntagali in December 2019 (Serugo, 2023).

He died on 5th December 2023 at Soroti Regional Referral Hospital after suffering from breathing, diabetic, and high blood pressure complications. He is survived by his wife, Jennifer Irigei, and children.

2.2.3 Ministry and Leadership of Bishop Irigei

The renowned Irigei ably served as the first bishop of Kumi Diocese from 2001, providing spiritual leadership and contributing to the socio-economic development of the region until 2019 when he formally retired after obtaining the mandatory age of 65 years. His ministry began in a humble manner as a lay leader at Akadot Church (1979-1980) after obtaining a certificate in a lay readers course from the Diocesan training Centre-Ngora situated in the current Ngora District in the Eastern region of Uganda, before becoming a hospital chaplain at Ngora Freda Carr Hospital (1983-1987) (Eninu, 2023).

Upon completion of his theological education at Bishop Tucker Theological College where he was awarded a degree in theology, he became the Chaplain of Ngora High school respectively. At the time, the Province of Church of Uganda was enlarging and the dire need of bringing services closer to the Christians was in consideration including the creation of new dioceses. So, when the Diocese of Kumi was carved out of Soroti Diocese in 2001 (The Independent, 2021). He was consecrated and enthroned as the first bishop and the founding father of the diocese. It is well articulated by Eninu that his leadership focused on church growth, community development, and education. He also played a very important role in establishing the Teso Diocese Planning and Development Organization (TEDDO) in 2002, which was instrumental in poverty alleviation and community empowerment through agricultural and social programs (Eninu, 2023).

He considerably improved the administrative and spiritual infrastructure of the Anglican Church in Kumi during his episcopal term by expanding and consecrating a number of churches, creating new parishes, and increasing the number of archdeaconries in the diocese. In 2001 when the diocese was established, there were just only three archdeaconries comprising of Kumi, Ngora and Bukedea and thirty one (31) parishes (The Ankole Times, 2023). When he assumed the office of the Bishop, he embarked on Church growth among others especially administrative and spiritual infrastructure. Throughout his tenure, he remarkably founded seven (7) other archdeaconries resulting to a total of 10 archdeaconries and twelve (12) new parishes making a total of forty (43) parishes at the time of his retirement. Following the expansion of the ministry and the dire need of service delivery closer to the Christians, he trained and made four deacons, 68 priests, elevated four (4) clergy to canons and a number of lay canons were recognized in the ministry. A host of Lay readers were also trained at the diocesan lay readers training center-Ngora, signifying the importance he placed in ministerial formation and theological education (Eninu Edward, 2023).

During his tenure as the bishop of Kumi, he also doubled as the Dean of the Province of Church of Uganda, a position he obtained as the senior priest in the house of the

bishops (The Ankole Times, 2023). This position qualified him to be the spiritual father of the Anglican bishops in the province, counselor, anchor and advocate of the Anglican tradition, a lover of peace and kept the house of bishops together as depicted in (1 Timothy 3:1-7). His influence in the house of the bishops was remarkably felt beyond the confines of the diocese of Kumi.

According to the constitution and canons of Church of Uganda that mandate the clergy to retire at the age of 65 years, when Bishop Irigei clocked to the retirement age, he relinquished his apostolic authority to Archbishop Stanley Ntagali in December 2019, concluding his 18 years of dedicated service. His leadership left a lasting impact on the growth, community development and stability of the diocese of Kumi (Serugo, 2023).

2.2.4 How Irigei Understood Leadership

Irigei's ideology of leadership was built on humility, service, and community development. His episcopacy as the first bishop of the diocese of Kumi from 2001 to 2019 was characterized by a firm focus on empowering communities and building peace in the Teso sub-region.

Upon inception of the Diocese of Kumi, relative peace had just returned to Teso Sub-region following a period of protracted civil wars, rebellion, anarchy, cattle rustling and wanton damage that led to loss of lives, property, wealth and destitution caused by these wars. Bishop Irigei soon undertook community development initiatives in fighting against poverty and its alleviation through concerted advocacy efforts in eradicating poverty through the establishment of Teso Diocese Development Organization (TEDO) in 2002, focusing on community empowerment through governance, conflict resolution, and sustainable livelihoods (Eninu, 2023).

Irigei believed in servant leadership and humility. He led the young diocese with humility and openness, attributes that made him revered, popular and friendly to the clergy, laity and the Children alike. Rev. Can Semu Onangu, who worked under his leadership, described him as “a fatherly and approachable church leader who mentored them and served his people with humility” (Muron, 2001). Throughout his

tenure he believed in leading by example characterized by his posture and actions that reflected humility. For example, he attended all the court cases regarding Church land. His vision for leadership extended beyond spiritual guidance to include tangible inputs into education and infrastructure, a sign of a comprehensive approach to community development. This comprehensive vision for leadership left a lasting legacy in the diocese and broader community.

2.2.5 Bishop Irigei's Leadership Practices

The leadership of Rt. Rev. Irigei featured humility, servant leadership, community empowerment, and institutional development. During his tenure that lasted 18-year tenure as the first bishop of Kumi Diocese from 2001 to 2019 reflected a commitment to holistic ministry, integrating spiritual, social, and economic development

Bishop Irigei was greatly admired throughout his tenure of 18 years at the helm as humble and fatherly in leadership. He appreciated mentorship so much that the clergy and lay leaders were nurtured in their spiritual and administrative capacities. His fatherly leadership was echoed by other clergy including Rev. Can Semu Onangu, a senior clergy in Kumi Diocese who called him “a fatherly and approachable church leader who mentored them and served his people with humility” (Muron, 2001). This approach resonates with the concept of servant leadership intertwined with African philosophy of Ubuntu, which emphasizes community shared leadership, and mutual respect which is collaborative approach and synodical leadership practice in Anglican Church. This reflects the Anglican theology of the priesthood of all believers, as established during the Reformation and still continues to be held in current Anglican theology (Spencer, 2017 p. 67-70). In the Anglican Church in Africa, the application of Ubuntu and servant leadership models has been advocated to promote democratic, transparent, and community-involved leadership. These models encourage leaders to serve their communities selflessly, promoting unity and resolving conflicts effectively as reflected in Irigei's leadership.

Outside the pulpit, Bishop Irigei was engaged in social transformation efforts. In 2002, he founded the Teso Diocese Planning and Development Organization (TEDDO), which

played a crucial role in poverty alleviation, governance, and sustainable livelihoods in the diocese. His leadership emphasized fulfilling the socio-economic desires of the people while deepening the spiritual foundation of the Church (Eninu, 2023). Irigei's establishment of TEDDO and his dedication to social transformation is congruence with episcopal leadership with an African perspective of meeting the needs of the people they shepherd (Ward, 2006 p. 145). The Anglican bishops have apostolic heritage from the apostles and their responsibilities were not limited to prayer and evangelism only but they were also concerned about the needs of the communities within which they served (Acts 4:32-35). Irigei therefore, used his episcopal authority to cause social development in Teso sub region through community development initiatives.

Irigei was instrumental in opening up the schools and churches of the Diocese of Kumi. He led the establishment of Bishop Ilukor Secondary School and brought other Church founded schools under the diocese. His leadership contributed a great deal towards the growth of the Church's infrastructure, including more churches, parishes, and archdeaconries under his reign (Serugo, 2023). This focus on community development aligns with the transformational leadership approach observed in other parts of Anglican Church in Africa. For instance, Tengtenga observed that Anglicanism in Africa use synods to convene and discuss church and social issues. He looks at how Malawian Anglican synods involved the people in their communities to influence education and development initiatives, similar to Irigei's approach (Tengtenga, 2006 p. 98). This means that the African Anglican bishops are alike; they blend their episcopal duties with other institutional guardianship that make them transformational leaders who inspire and motivate their followers to achieve collective goals, leading to significant community advancement.

Additionally, Irigei's dedication on the growth of the Church's infrastructure meant clerical development as well. The emphasis on clerical development is a common practice within the Anglican Church. The Anglican Church has established comprehensive governance system that includes the diocesan synods and the standing committee of the synod, ensuring structured leadership and continuous development

of the clergy members. The bishop, as the spiritual leader and chief executive, plays a crucial role in providing spiritual direction and administrative oversight similar to Irigei's approach in the diocese of Kumi.

In light of the history of conflict in the Teso sub-region, Bishop Irigei was engaged in peace and reconciliation (Omoding, 2001). He was a strong believer in the Church as a unifying force in society and was involved in reconciling communities through dialogue and mediation to overcome the divisions. "I remember the late was a peaceful and loving person, a good example to the Christians," Mr. Museveni said (Nanjala, 2023). He undertook peace building missions not only at the national level but also at local community level ensuring peace in the whole of Teso Sub region and the Diocese of Kumi in Particular is attained. This approach resonates with the Anglican episcopal duty of maintaining unity and stability of an institution (Hooker, 1907 p. 112). This is further reinforced by Ward who contended that bishops in the Global South have a broader function, particularly in Africa, because bishops are often viewed as community leaders and political mediators, with a broader societal role than their Western counterparts of the global North (Ward, 2006 p. 145).

Additionally, Irigei's involvement with Iteso Cultural Union and efforts in mediating conflicts underscores the Anglican commitment to unity and reconciliation within the church and broader society aligns with resolution 36 of the Lambeth conference (Anglican communion, 1978). This move encourages every Church to strengthen its own identity in Christ and its involvement with cultural identity of the community through the traditions and culture of its own society except where it contravenes with the essentials of the gospel.

Missions and Evangelism was another feature of Irigei's leadership practice during his tenure. Irigei fully understood his mandate in (Mathew 28: 19-20) evidenced across the diocese through clerical development and training of laity to understand the mainstay of the Church's mission. He expanded the ministry from three (3) archdeaconries to ten (10), 31 parishes to 43 parishes and training of local Christians who indigenized the gospel that enhanced the growth. (Rev. Fostekew, 2004). Irigei's

approach correlates with the Anglican philosophy of mission embedded in the three “self’s” where the diocese of Kumi is placed in a position of self-governing, self-supporting and self-propagating (Williams, 1990 p 1-51) to accomplish her mandate through his episcopal leadership.

Irigei’s legacy and Leadership Transition can be described in such a way that in 2019 when he reached the age of compulsory retirement at 65, he handed over the episcopal leadership of the Diocese of Kumi to his primate, Archbishop Stanley Ntagali. His handing over was smooth and consistent with his emphasis on organized governance and institutional stability in the Church of Uganda (Serugo, 2023). At the time of his retirement there was no suitable clergy elected to replace him. Even the one, who had been elected, had been rejected by the laity due to questionable moral clerical discipline. There were other contenders and Christians took sides. Rather than escalate division by taking sides, Irigei opted for an approach that would consolidate unity among Christians by handing over his episcopal authority to the Archbishop which is in congress with Anglican tradition. Richard Hooker, an Anglican founding theologian, held that bishops’ jurisdiction was essential in maintaining Church doctrinal integrity, order and unity (Hooker, 1907 p. 112). By so doing, he felt he was doing his episcopal duty of maintaining the unity and stability of the diocese.

Although Irigei took this path, the aftermath and the progression of events were regrettable. Strife, chaos, riots, skirmishes and disruption of services ensued across the diocese. The body of Anglican faith was severely divided and the effects were corrosive and felt to this date. Whereas Irigei was an accomplished cleric, there were glaring marks that account for his inadequate preparation for apostolic succession in his young diocese at the end of his tenure.

In summary, between 2001 and 2019 therefore, Irigei, a prominent Anglican clergyman, led Kumi Diocese as the first bishop. His commitment to church administration, spiritual growth, and socioeconomic advancement particularly in the Teso sub-region marked his leadership. He was an influential leader in the Church of Uganda, and his leadership influenced the formation of community empowerment

programs, clergy mentorship, and diocese expansion. Notwithstanding these gains, minimal scholarly literature on his leadership is available. Most of the literature so far published on Ugandan church leadership has focused on institutional structures instead of the role of the individual bishop. It is this gap that this review seeks to bridge by examining his leadership philosophy, governance approach, and influence on social and ecclesiastical transformation.

Irigei's holistic ministry was bedrocked on servant leadership and humility that formed the cornerstone of his leadership. Born in Osopotoit village on 28 December 1954, he started theological studies at Bishop Tucker Theological College and served from lay reader to chaplain, parish priest and finally to a bishop. There was massive institutional development under his bishopric, such as building churches and schools, and establishing the Teso Diocese Planning and Development Organization (TEDDO).

He also served as the Dean of the Province of the Church of Uganda as a senior bishop in the house of bishops. So, this means that his impact extended beyond the Diocese of Kumi. His leadership influenced the region for decades by focusing on social transformation, peace building and mentorship. His legacy in the Teso community and Church of Uganda continues to this day due to the institutions he established and the leaders he nurtured.

2.2.6 Field work and Findings:

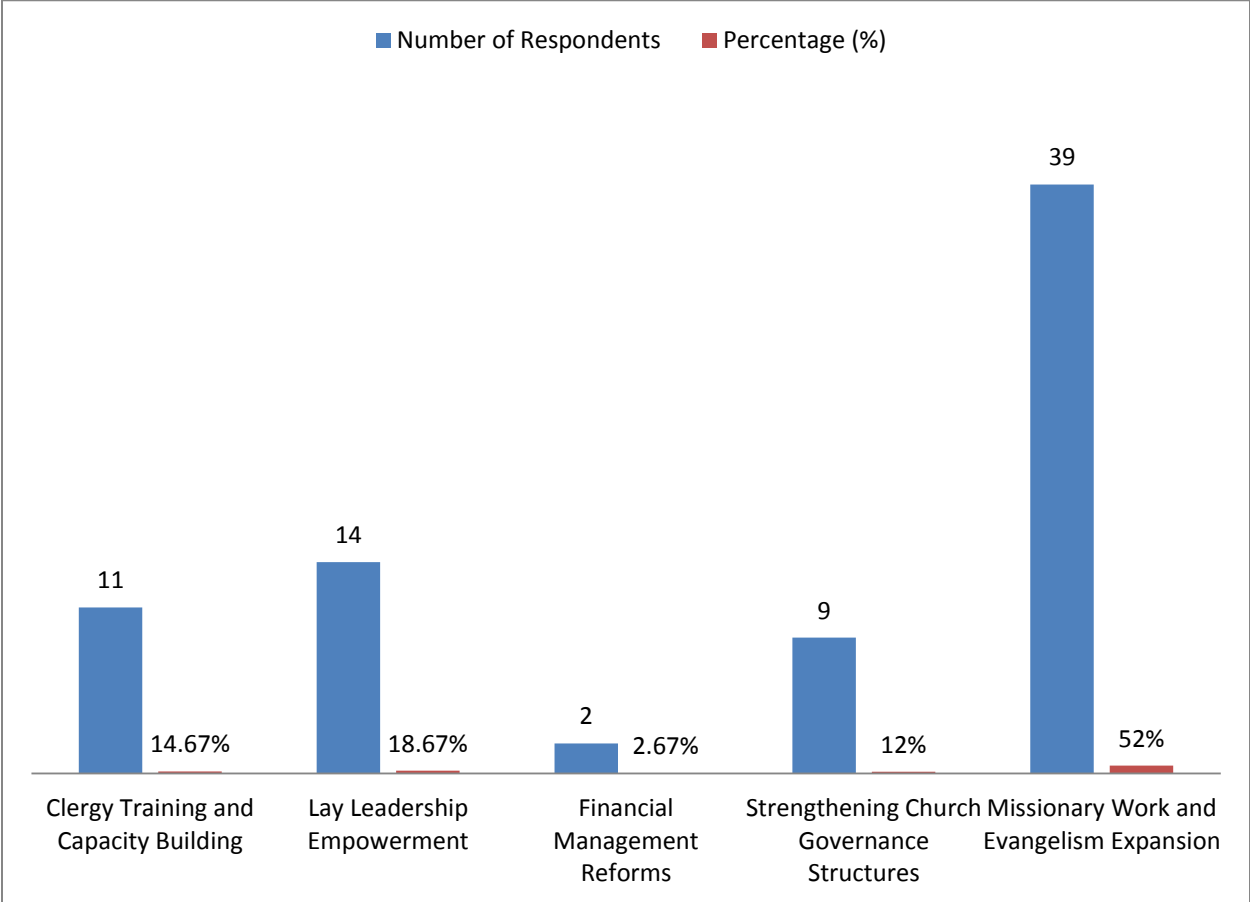
Whereas, archival and a lot of literature provided the leadership practices introduced by Bishop Irigei, the researcher sought to find more information from the field through the aid of the questionnaire. The questionnaire revealed a lot of facts from the people who worked with or experienced Irigei's leadership. These findings include the following;

2.2.6.1 Leadership Practices Introduced by Bishop Irigei

Findings by the researcher are such that the Clergy Training and Capacity Building were comprised of 11 respondents (14.67%) while Lay Leadership Empowerment had 14 respondents making the percentage of (18.67%). Financial Management Reforms had 2 respondents (2.67%), forming the lowest meanwhile Missionary Work and

Evangelism Expansion took the highest number of respondents of 39 respondents (52.00%) and Strengthening Church Governance Structures received 9 respondents (12.00%).

Figure 2.2.6.1: Leadership Practices Introduced by Bishop Irigei



Source: Field data 2025

Interpretation

From our data findings, we deduce that the most emphasized leadership practice introduced by Bishop Irigei was Missionary Work and Evangelism Expansion, with over half of the respondents identifying it which resonates with literature reviewed. This was followed by Lay Leadership Empowerment and Clergy Training and Capacity Building (Eninu Edward, 2023). The least emphasized practice was Financial Management Reforms. The leadership priorities emphasized by Irigei have several implications for the Church and its community;

Strengthening Evangelization Efforts on missionary work and evangelism expansion indicated a commitment to outreach and growth which led to increased engagement with the community attracting new members and revitalizing the existing congregations and a broader understanding of the Church's role in addressing societal needs, which nurtured a culture of service and outreach. This explains Bishop Irigei's involvement in establishing community initiatives like TEDDO (Eninu, 2023).

Empowering Lay Leadership enhanced collaboration between Clergy and lay leaders led to more diverse perspectives in decision-making, increased ownership and responsibility among the lay members which strengthened community ties and a strong sense of belonging.

Improved Governance structures led to clearer roles and responsibilities, which improved operational efficiency and transparency and better alignment of Church activities with its mission and values that ensured that all efforts are directed towards common goals. This is why Irigei considerably improved the administrative and spiritual infrastructure of the Anglican Church in Kumi during his episcopal term by expanding and consecrating a number of churches, creating new parishes, and increasing the number of archdeaconries in the diocese (Eninu Edward, 2023).

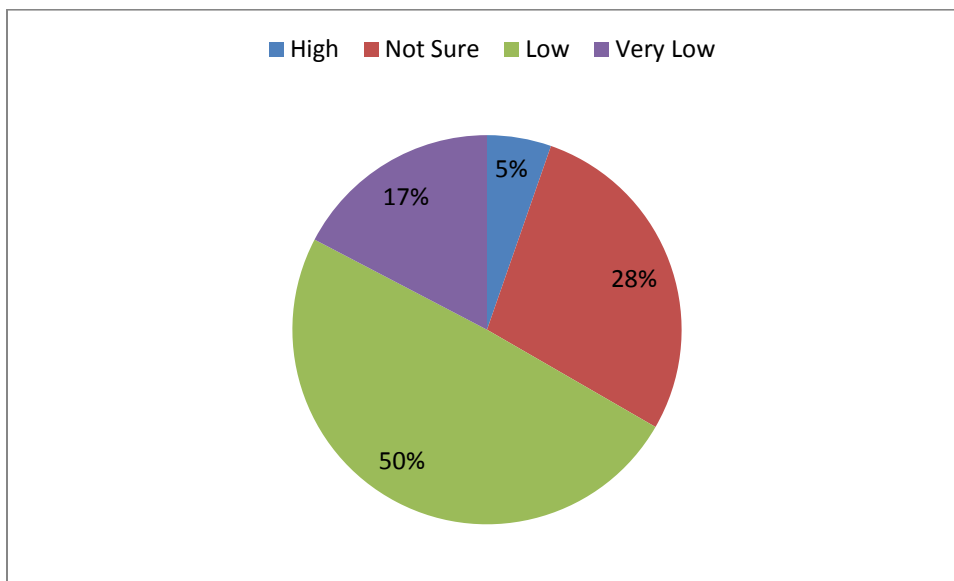
Addressing financial management received less emphasis which led to poor financial health of the Church, poor resource allocation towards mission-driven activities loss of trust among congregants regarding the stewardship of Church resources which greatly undermined the generosity and support, compounding to financial distress that affected the diocese during and after Irigei's retirement (Ajore, 2024).

The emphasis on Clergy training and capacity building reflected a commitment to ongoing education and development which should have led to enhanced skills and knowledge among the clergy, effective ministry and pastoral care but this was not realized due to financial challenges that made Irigei to shift to localized training of the clergy at the diocesan training center in Ngora and taking shorter periods of training. The end result was ill-trained production of the clergy

2.2.6.2 The rating of Bishop Irigei’s leadership Practices on Church Governance

Finding showed the demographics of the respondents in respect of the impact of Irigei’s leadership practices on Church governance whereby there were no respondents who regarded his impact as very high. On high impact, only 4 respondents were positive (5%) while 21 were not sure (28%) and 37 respondents vouched for Low impact (50%). 13 respondents considered Irigei’s leadership practices to be of very low impact (17%)

Figure 2.2.6.2: Demographics of respondents on impact of Irigei’s Leadership practices on Church governance



Source: Field data 2025

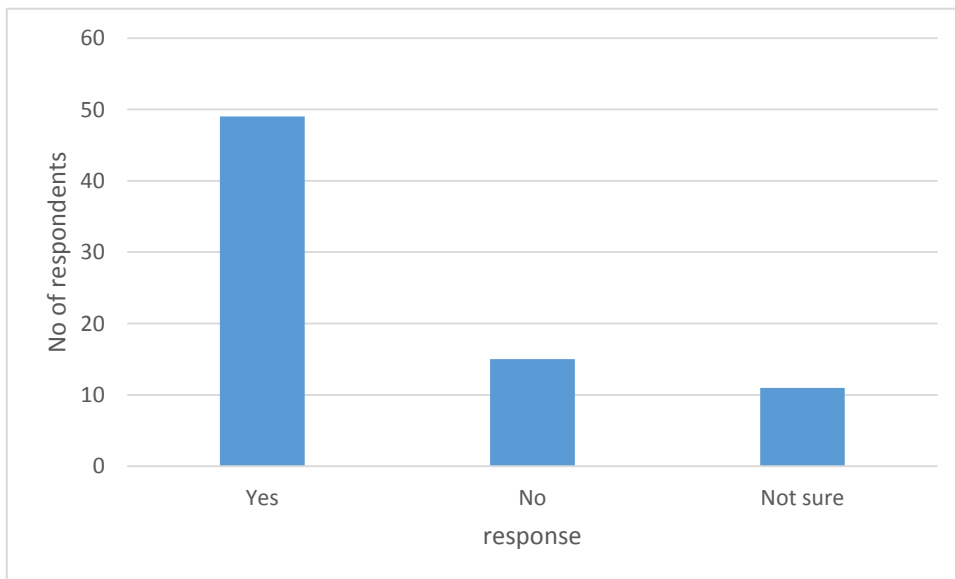
Interpretation

The data indicated that the majority of respondents rated the impact of Bishop Irigei’s leadership practices as either low (50%) or very low (17%). A significant portion of (28%) remained not sure, suggesting uncertainty about the practices effectiveness. Only a small percentage of (5%) rated the impact as high, with no respondents considering it to have a very high impact. This indicates challenges or areas for improvement in governance practices.

2.2.6.3 Bishop Irigei’s structural or administrative changes

Findings: The field data showed that 49 respondents agreed that Irigei’s leadership introduced some significant administrative changes while 15 respondents did not agree to this notion but 11 still remained unsure, indicating uncertainty of the structural changes introduced by Bishop Irigei.

Figure 2.2.6.3: Bar graph showing Bishop Irigei’s structural Changes



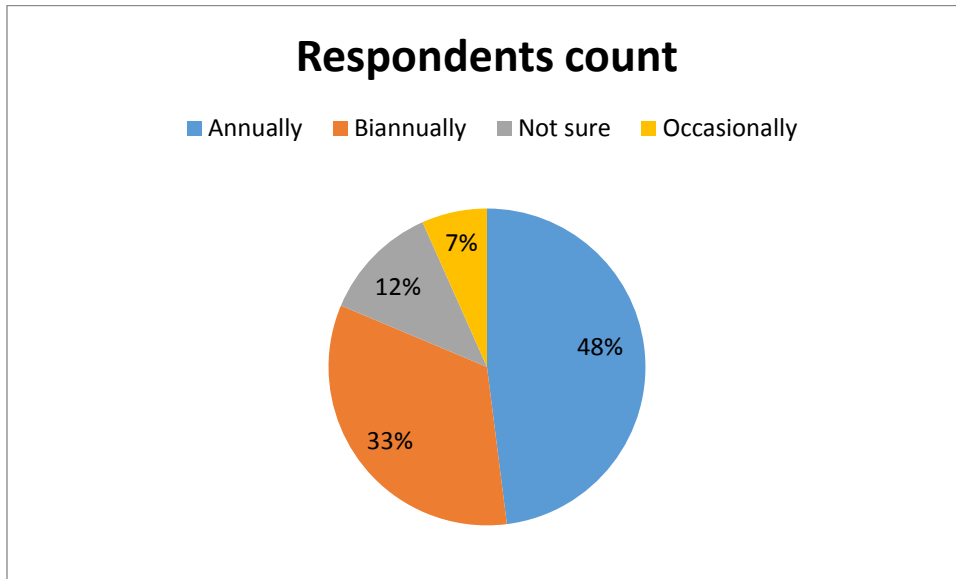
Source: Field data 2025

Interpretation

This meant that overall, Irigei’s leadership was generally viewed positively in terms of introduction of structured changes but there were areas that needed attention to ensure all stake holders feel informed and included. The uncertainty expressed by nearly 15% of respondents showed a potential gap in communication about the changes, Better communication and transparency could help clarify the impact of his leadership and foster a more informed constituency.

2.2.6.4 Frequency of clergy and Lay Reader's training

Figure 2.2.6.4: Pie Chart showing the Frequency of Clergy and Lay reader's training



Source: Field data 2025

Interpretation

The data showed that a strong commitment to training during Irigei's leadership, with annual and biannual training being the most common frequencies reflecting a positive view of the organization's commitment to leadership development. However there was room for improvement in communication and the potential of increased frequency of training to further support leadership development in the diocese.

CHAPTER THREE

EFFECTIVENESS OF LEADERSHIP PRACTICES INTRODUCED BY BISHOP IRIGEI

3.1 Introduction

Leadership within ecclesiastical settings plays a pivotal role in shaping the spiritual and social dynamics of communities. Irigei's tenure from 2001 to 2019 as the first bishop of Kumi Diocese was marked by initiatives that sought to strengthen both the church's internal structures and its engagement with broader societal issues. This chapter assessed the effectiveness of his leadership practices, considering their alignment with established leadership theories and their tangible outcomes within the diocese.

Worth noting, Leadership in the Anglican Church is shaped by a combination of episcopal governance, synodical authority, and pastoral oversight. Scholars have debated the effectiveness of these leadership structures, particularly in dealing with contemporary issues like church decline, financial sustainability, and doctrinal unity (Percy, 2015 p.34). This literature reviewed and evaluated the effectiveness of established Anglican leadership models in areas such as episcopal oversight, synodical governance, pastoral leadership, and clergy training and how Irigei aligned these models with his leadership practices he introduced in contemplation to handle societal issues that came as a result of protracted civil wars in Teso sub region.

The immediate problems Irigei was faced with upon obtaining episcopal leadership were; abject poverty, the HIV/AIDS scourge, the disruption of education system and destruction of educational Institutions most of whom were church founded, high rate of school dropouts, unemployment and disenfranchised society.

3.2 Episcopal Oversight

The Anglican Church is episcopal in character, with bishops playing the central role in governance, spiritual leadership, and policy implementation. The effectiveness of this system ensured stability. The Anglican Church's episcopal system vested the authority in bishops, who govern dioceses and provide spiritual and administrative leadership.

Richard Hooker argued that episcopacy promotes doctrinal continuity and ecclesiastical stability (Hooker, 1907 p.112). Throughout his tenure, Irigei was a revered cleric and well known for leading his diocese quietly to his retirement avoiding conflicts among his Christians and the clergy. By so doing, he kept the diocese stable and doctrinal continuity.

He was however, criticized for taking this path, failure to chastise and reign over his clergy who undermined his episcopal authority and became morally undisciplined. When he took corrective measures on the clergy, his predisposition and demerit was misconstrued as a weakness which undermined his firm position on administrative matters. It is believed that this was one of the major factors that contributed to apostolic succession failure and the confusion that engulfed the diocese after his retirement.

Bishops offer governance and pastoral care, theoretically strengthening the leadership of the Church. In African context, James Tengatenga elucidated that African Anglican bishops are very powerful since they are both spiritual and administrative leaders, making church leadership more effective (Tengatenga, 2006, p. 98). Given Irigei's theological education (Bishop Esakhan, 2023), he understood the importance of establishing the administrative structures to govern the Church effectively and service delivery. He expanded the administrative structures from 3 archdeacons to ten, 31 parishes to forty three parishes and 252 daughter Churches (The Ankole times, 2023). Through this approach, he effectively administered through the established structures of Archdeacons, parish priests, Chaplains and the Lay readers

Irigei prioritized pastoral presence in every corner of the diocese. He instituted a rigorous annual cycle of visitation, ensuring that each parish and archdeaconry received episcopal attention at least once a year. These visits were not ceremonial alone; they included confirmations, listening sessions with the lay leaders, and open forums with the youth and women's fellowships. His consistent presence gave credibility to his leadership and helped resolve tensions before they escalated into conflict.

Bishop Irigei also fully participated in local events such as harvest thanksgiving services, School anniversaries; he reinforced his role as the unifying father of the diocese. He often said, “The flock should know the shepherds voice,” (Rev. Okello, 2020). This phrase resonates with John 10, symbolizing his pastoral theology. This approach reflected Avis’s assertion that the bishop’s visible and personal ministry binds the Church in a way that structures alone cannot achieve (Avis, 2015 p.20).

Irigei understood his role of sacramental leadership as a tool for uniting the diocese through the offer of sacramental duties of confirmation, Eucharist celebrations and ordination. He personally presided over all the confirmations and major Eucharistic celebrations throughout the diocese. He always ensured that all year around, he attempted to visit every parish and some daughter Churches within the diocese. His theology of sacramental presence was grounded in the idea that shared participation in Holy Communion especially when celebrated by the diocesan bishop embodied the unity of the local church with the broader Anglican Communion.

Following his theological education and training, he also took care to ensure that there is a uniform liturgical practice across the diocese. In his early years, he confronted the growing trend of non-Anglican worship forms infiltrating rural parishes, often borrowed from Pentecostal or Charismatic Churches. Through diocesan-wide Clergy training, he ensured that during the ordination of priests and commissioning of the Lay readers, each minister is supplied with the Bible, Ateso Anglican Prayer book, Stoll and his own liturgical example, reaffirmed the Anglican identity rooted in the Book of Common Prayer and the lectionary circle.

Whereas, some scholars like Martyn Percy had criticized bishops’ centralized authority with hierarchical rigidity, a lack of accountability and failure to involve laity and lower clergy in decision-making (Avis, 2000 p.49-52, Irigei however leveraged his episcopal authority to create social infrastructure that addressed the concerns of his marginalized Christians following the aftermath of protracted civil war era in Teso. He understood his context and employed Jesus’ method of meeting the needs of his audience before delivering redemptive messages through establishment of social

infrastructure for development like TEDDO in order to promote inclusive governance. Through this approach, he was able to maintain unity and stability of the Church throughout his term of office.

Irigei was instrumental in conflict resolution and unity in his area of jurisdiction. His contemporaries alluded to his longing and over bearing burden of promoting peace and unity within the Teso sub-region. His leadership emphasized reconciliation and collaboration among different community groups, contributing to the overall stability and cohesion of the area (Nanjala, 2023). His focus on unity and reconciliation resonates with servant leadership principles, which prioritize the well-being of the community and emphasize the leader's role in serving others to build harmonious relationships exemplified in his leadership career as the bishop of the diocese of Kumi.

3.3 Synodical Governance

The synodical system in the Anglican Church provides a platform for making shared decisions among bishops, clergy and lay members. For example, the Church of England's General Synod has had a significant impact on church doctrine, policy, and social engagement (Avis, 2007 p.89). Similarly, Irigei used the same Church structures to influence decisions in regard to Church doctrine, policy and social engagement.

In Africa and Uganda in particular, the effectiveness of this system varies according to one diocese to another. The appointment of lay leaders to positions such as churchwardens and synod members took a central position in the diocese of Kumi and it reflected the Anglican emphasis on the priesthood of all believers. This partnership model has been successful in in the diocese of Kumi in terms of generating community mission and engagement (Tengatenga, 2006 p.98). Tutu demonstrated how participatory lay engagement improved the Church's ability to respond to local needs (Tutu, 1999 p. 65-67), this was emulated in the diocese of kumi too, during Irigei's time of leadership by the establishment of TEDDO and Bishop Ilukor senior Secondary school.

Whereas, Battle amplified the Synods in the Anglican Church of Southern Africa for having addressed issues like social justice, gender equality, and theological education (Battle, 2009 p. 150-152), the synods' in the diocese of Kumi have equally been effective in addressing social justice, Clerical morality and doctrinal purity among the clergy as empowered by bishop Irigei. The synods ability to reflect local congregational concerns contributed to Anglican leadership's adaptability in Kumi diocese which promoted transparency and inclusivity, making it a useful tool for governing a global church with diverse theological perspectives.

The concept of inclusivity based on the principle of synodical leadership drove Irigei to establish institutional and community development projects that brought the broader community to a collective responsible living and decision making. The community development institutions initiatives have structures that call for collective decision making for the well-being of everyone in the community. Irigei therefore aligned his church leadership principles to the community for collective leadership and accountability.

Irigei prioritized the establishment of robust diocesan structures to support both spiritual and administrative functions through institutional development. In 2002, he founded the Teso Diocese Planning and Development Organization (TEDDO), aimed at community empowerment through various initiatives. Additionally, he played a pivotal role in establishing educational institutions, notably founding Bishop Ilukor Secondary School and construction of the Mothers Union girl's hostel at Kumi municipality thereby enhancing educational opportunities within the diocese.

His unreserved commitment in community empowerment and development reflected his enduring understanding of the importance of holistic ministry. He integrated social development into his ecclesiastical responsibilities. TEDDO's initiative under his leadership encompassed governance, conflict resolution, secure livelihoods, disaster risk reduction, water, hygiene and sanitation programs reflected his commitment to address both spiritual and material needs. This approach aligns with the principles of transformational leadership, which emphasize inspiring and motivating followers to

achieve collective goals and facilitating community advancements and the well-being of individuals within the community.

Effective pastoral leadership is essential for congregational involvement, spiritual development, and community outreach. John Stott promoted servant leadership, arguing that clergy should lead by example rather than authority (Stott, 2007 p. 54). Anglican pastoral leadership has long played an important role in education, healthcare, and social justice movements, particularly in Africa and the Global South (Radner, 2012 p. 155). Irigei factored in this aspect through Institutional and community development infrastructure.

The Anglican diocese of Kumi under the leadership of Irigei has been successful in promoting social transformation through education, healthcare, and advocacy through her established Church founded schools and medical health Institutions. Historically for example in Teso Sub region, Anglican missionaries established schools like Ngora High School, Ngora Freda Carr Hospital and Kumi hospitals (Eninu, 2023); addressing societal issues such as Ignorance, poverty, HIV/AIDS, and peace building in collaboration with other partner organizations like TASO (The Aids Support Organization), TEDDO and TEREPA which supports Chitando assertion on bishop's ability to attract and pull resources for development (Chitando, 2016 p. 90-92).

Of course, synodical governance under Irigei was not without its challenges. Conflicts occasionally arose-particularly around clergy appointments, land managements, Or financial appropriation. Yet Irigei believed that such tensions were not signs of failure but opportunities for deepening trust. His openness to dissent and his refusal to manipulate outcomes earned him respect even among his critics.

His approach reflected the Anglican conviction that authority is best exercised within communion, not over it. By nurturing shared governance and encouraging diverse voices, Irigei upheld the synodical vision of the Church as a body discerning God's will together under the shepherding care of the bishop.

3.4 Clergy Training

The quality of pastoral care and clergy training is an important indicator of the Anglican Church's leadership effectiveness. Many Anglican provinces have seminaries and theological colleges to help clergy develop pastoral, doctrinal, and administrative skills. Ephraim Radner believed that well-trained clergy improved church governance and ministry effectiveness (Radner, 2012 p.155).

Theological education in the world over with Africa in particular, has changed dramatically with seminaries and theological colleges playing an important role in shaping church leadership. In East Africa for example, the expansion of institutions such as St. Paul's University in Kenya and Bishop Tucker School of Theology and Divinity in Uganda have demonstrated efforts to improved clergy competency (Mugambi, 2003 p.200-202). Bishop Irigei was educated and trained in Bishop Tucker School of Theology and Divinity in all his theological education, making him all round and prepared him for complexities in the modern Church era.

The financial sustainability of the Anglican Church especially in Africa remains a significant challenge but some dioceses have created innovative financial models to mitigate the adverse effects. The Church of Uganda, for example, has invested in income-generating projects such as schools, hospitals, and commercial enterprises to improve its financial sustainability (Church of Uganda, 2019 pg. 50-53). These efforts have helped the church better support clergy, maintain infrastructure, and expand its mission activities which strategy Irigei adopted with no minimum delays.

Aware of the 3 S's (Self-supporting, self-propagating and self-governing) foundational principles of Anglican Church in regard to her sustainability, Bishop Irigei established some Income generating activities (IGA's) for the diocese to mitigate financial difficulties caused by decreased Church attendance, donations and immense effect of Pentecostalism movement (Percy, 2017 p.102). He constructed the Community Centre, Mothers Union girl's hostel, Mothers Union guest house, some commercial shops within Kumi municipality and a number of Church founded schools for the provision of Mission fund to support Church's mission. These efforts were minimal

because the resource envelop was not sufficient to generate the required incomes to run the various activities of the Church including clergy training.

Throughout his episcopacy, Bishop Irigei was dedicated to the growth and development of the clergy. He ordained 68 priests and four deacons, nurturing a new generation of church leaders to continue the mission of the diocese. By investing in clerical development, Bishop Irigei ensured the sustainability of the diocese's spiritual leadership and the continuous delivery of pastoral care to the community. His approach in the later years changed due to financial constraints. This Change of action in training the clergy locally at the diocesan level was later to cost the diocese immensely through the production of inept clergy.

The financial constraints significantly affected the clergy training in the diocese of Kumi at higher institutional level. He upgraded and trained the lay readers and clergy at the local training Centre at Ngora, taking shorter times of training than expected because he could no longer manage to meet the other auxiliary requirements at Uganda Christian University despite availability of scholarships. This approach produced ill trained clergy who were not prepared for complexities posed by contemporary ideologies and challenges.

In summary, the effectiveness of Irigei's leadership was dependent on balancing hierarchical authority with participatory governance, which ensured that clergy and laity actively participated in decision-making. His leadership in Kumi Diocese exemplified effective ecclesiastical leadership that integrated institutional development, community engagement, and spiritual guidance. His initiatives have had a lasting impact on the diocese that nurtured growth and unity at his retirement.

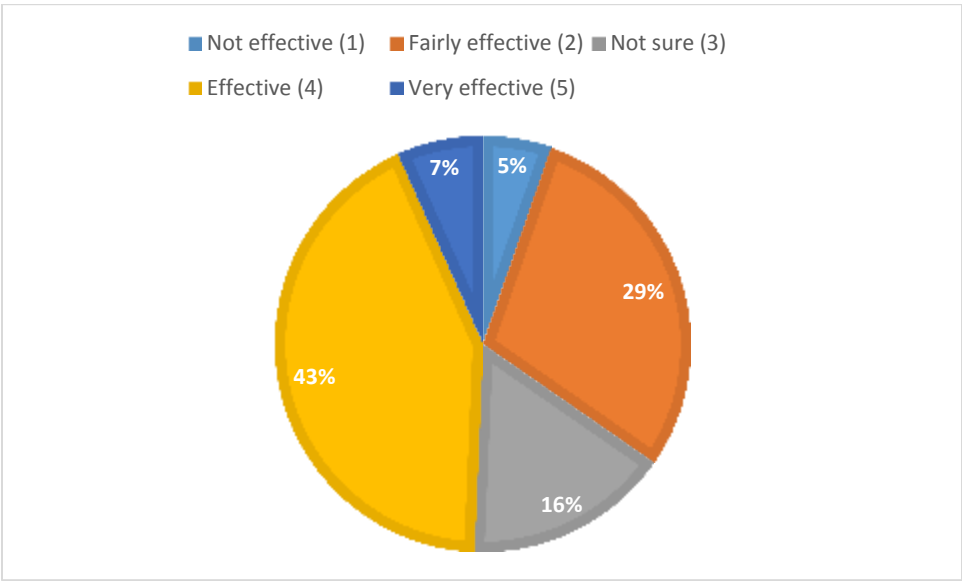
3.5 Field work Findings:

3.5.1 Effectiveness of Irigei's leadership practices

While the literature has alluded to the effectiveness of leadership practices introduced by Bishop Irigei, the researcher sought to find answers from the field on the question; how effective were the leadership practices introduced by Irigei? This

question was relevant to the study because it helped the researcher to find the effectiveness of the leadership practices introduced by Irigei through respondents in the field. The researcher found out the following; 4 respondents said not effective (5%), 22 vouched for fairly effective (29%), while 12 were still not sure (16%). The 32 respondents were however supportive of Irigei's leadership effectiveness (43%) and the 5 representing (7%) said they were very effective.

Figure 3.5.1: Pie Chart showing responses to Effectiveness of Irigei's Leadership Practices



Source: Field data 2025

Interpretation:

The 49.34% of the respondents gave Irigei's leadership practices high marks (32 effective and 5 extremely effective). This implied that nearly half of the respondents believed the activities had a significant impact.

Irigei's leadership practices received good ratings from 49.34% of respondents (32 effective and 5 very effective). This indicated that that almost 50% of those surveyed thought that the practices made a big difference.

Although many saw some value in the reforms, there were areas of improvements that did not entirely fulfill expectations, as evidenced by the 29% who believed the policies were fairly effective.

Merely 5% of respondents said the practices were ineffective. This tiny proportion showed that most respondents had a generally positive opinion of Irigei’s initiatives and acknowledged their degree of efficacy.

There is some degree of uncertainty about the efficacy of the activities, as seen by the 16% of the respondents who were unsure. This can be as a result of incomplete information or differing reactions to the adjustments that were made.

While a majority of respondents view Irigei’s leadership practices as effective, there was a need for continuous improvements and clearer communication to enhance understanding and maximize the impact of these initiatives. Establishing ongoing monitoring and evaluation mechanism could help assess the impact of leadership practices overtime and allow for adjustments based on feedback and changing needs within the diocese.

3.5.2 Areas that improved due to Irigei’s Leadership

Figure 3.4.2: Table showing areas that improved due to Irigei’s Leadership

| Areas of Improvement | Number of Respondents | Percentage (%) |
|-----------------------------|-----------------------|----------------|
| Clergy Professionalism | 5 | 7% |
| Financial Management | 3 | 4% |
| Church growth and Expansion | 40 | 53% |
| Youth & Women Empowerment | 7 | 9% |
| Conflict Resolution | 20 | 27% |
| Total | 75 | 100% |

Source: Field data 2025

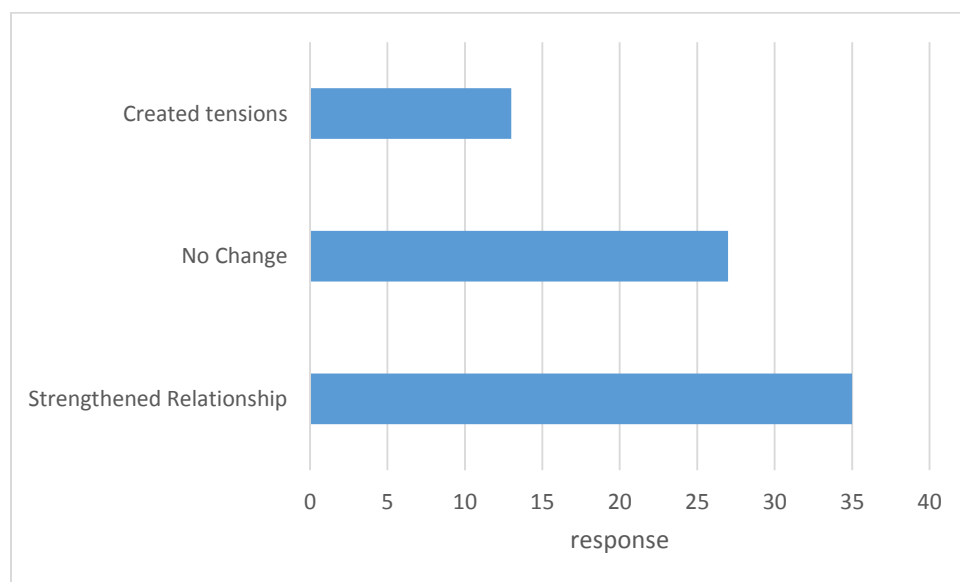
Interpretation

The researcher found out that Bishop Irigei's leadership appeared to have made a notable impact on Church growth and conflict resolution, while areas like financial management and clergy professionalism warranted further focus.

3.5.3 Irigei's leadership effect on Clergy-Lay relationship

The Survey findings showed that the total respondents of 75 to the question of Irigei's leadership effect on Clergy-Lay relations, on strengthened Relationships 35 gave a positive response while 27 respondents said there was no change while 13 (17%) said instead created tension.

Figure 3.5.3: Bar graph showing Impact of Irigei's leadership on Clergy-lay relationships



Source: Field data 2025

Interpretation: Nearly half of the respondents (47%) felt that Bishop Irigei's leadership has strengthened relationships between Clergy and Lay members. This promoted collaboration and mutual respect. Additionally, a significant portion of (36%) reported no change in relationship, indicating that for some, the dynamics remained stable under Irigei's leadership. About 17% of respondents indicated that

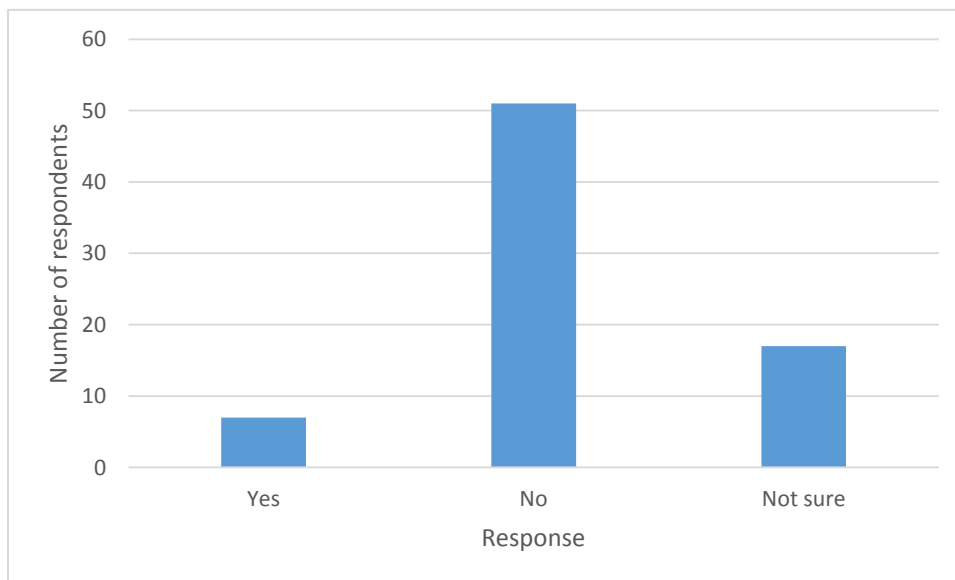
tensions were created during his leadership. This minority perspective showed issues that need to be addressed to ensure harmony within the Church community.

While Bishop Irigei's leadership positively impacted clergy-lay relationships, attentions to tensions that existed and stable relationships were crucial for ongoing development and community cohesion.

3.5.4 Rating of Bishop Irigei's leadership effectiveness

Findings: The researcher found out that 7 (9%) Respondents said that Irigei's leadership was effective while the majority of 51 (68%) rejected that notion. The not sure respondents were 17 (23%)

Figure 3.5.4: Bar graph rating of Irigei's leadership effectiveness



Source: Field data 2025

Interpretation

The majority of respondents who form 68% (51) believe that Irigei's leadership approach was less effective than that of his predecessors. This suggested a critical perspective on his strategies and their outcomes.

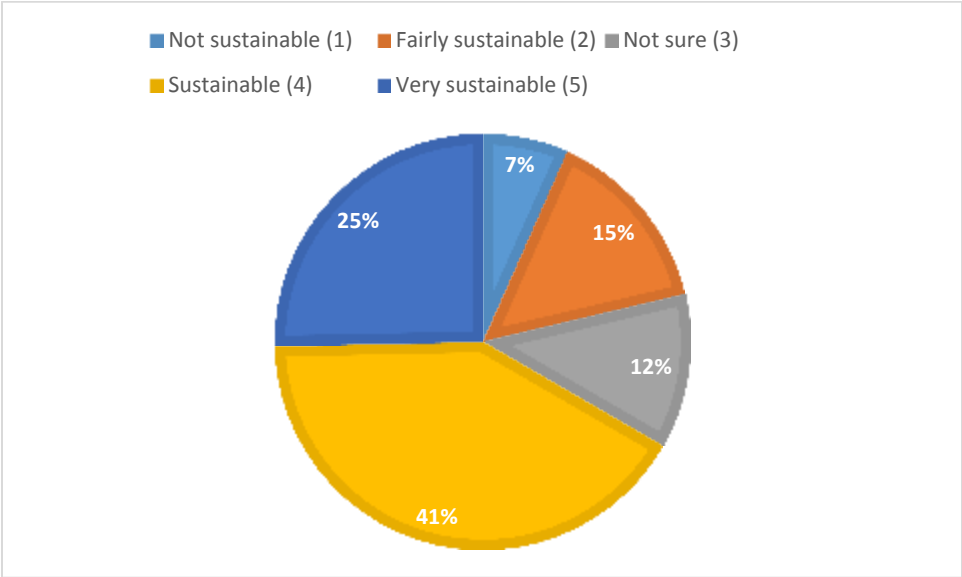
Only 9.33% of respondents felt that his approach was more effective. This indicated a lack of strong endorsement for his leadership style and it further reflected unmet expectations within the community.

About 23% were not sure about the effectiveness of his leadership compared to previous leaders. This uncertainty stemmed from a lack of direct knowledge of both Irigei's and his predecessors' leadership styles.

3.5.5 Sustainability of Irigei's leadership practices

The Survey Results indicated that those who said not sustainable (1) were 5 translated to 6.67%, Fairly Sustainable (2) 11 (14.67%), Neutral (3) 9 (12.00%), Sustainable (4) were 31 (41.33%), and Very Sustainable (5) were 19 (25.33%)

Figure 3.5.5: Pie Chart showing Sustainability of Irigei's leadership practices



Source: Field data 2025

Interpretation

The response indicated a range of opinions on the sustainability of Bishop Irigei's practices. While a majority of 66.67% rated his practices as either sustainable (4) or very sustainable (5), a notable portion (21.34%) expressed skepticism by rating them as not sustainable (1) or not sustainable (2).

The majority support of the highest percentage (41.33%) rated the practice as sustainable (4), which suggested that many respondents saw value in Irigei's approach. The 25.33% who rated it as very sustainable (5) further supported this positive view.

The combined 21.34% (5 for not sustainable and 11 for fairly sustainable) indicated that there were concerns about the long-term viability of his practices. This reflected doubts about the effectiveness or implementation of certain initiatives

The neutral stance of 12% of respondents who were neutral (rating 3) indicated uncertainty or a need for more information before forming a definitive opinion.

CHAPTER FOUR

CHALLENGES IN IMPLEMENTING LEADERSHIP PRACTICES INTRODUCED BY IRIGEI

4.1 Introduction

Bishop Irigei, upon seizing the authority as the first Bishop of Kumi diocese, undertook several leadership strategies to counteract apathy that had engulfed the entire Teso region and his flock following the aftermath of rebellion and civil war. He exercised his spiritual oversight coupled with community development initiatives, conflict resolution and social transformation efforts. His robust and bold initiatives soon faced challenges in their implementation by the diocese.

4.2 Financial Constraints

One of the most pressing challenges that beset the Diocese of Kumi after the tenure of Bishop Thomas Edison Irigei was a serious financial crisis. The financial problem can be traced back to a long and complicated court case over diocesan land, which ended in a court judgment against the diocese. The Diocese was consequently ordered to pay the sum of UGX 171 million, a financial commitment which far exceeded its immediate operational capacity. The judgment not only drained diocesan funds but also led to the freezing of the Diocese's bank accounts, crippling its ability to finance normal expenditure and keep crucial ecclesiastical programs running (Ajore, 2024).

Freezing of diocesan accounts had practical as well as symbolic consequences. Symbolically, it bred the image of dysfunction and inefficiency, undermining the faith of laity and clergy. Practically, it indicated that even the mundane administrative function of disbursing employee salaries, maintenance of diocesan properties, and supporting parochial operations was nipped in the bud or abbreviated. Non availability of the funds turned out to be the hindrance inhibiting not only financial viability but also ecclesiastical spur and esprit de corps across the diocese.

This was at its peak when the Diocese was no longer able to accommodate large ecclesiastical events. A good example was when it could not properly prepare to

welcome the pastoral visit of the Archbishop of the Church of Uganda in 2024. The visit, in such a case, is usually a moment of togetherness, celebration, and spiritual renewal, but in this case, it came as a stark reminder of the Diocese's internal crises and declining capability (Ajore, 2024).

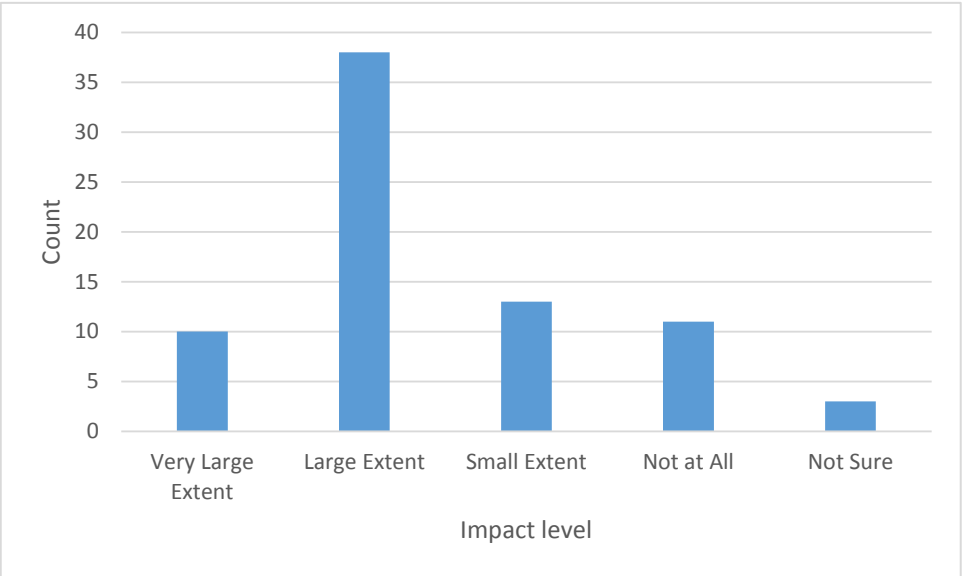
The financial constraints were further compounded in efforts to organize the consecration of a new bishop. Following a long leadership vacuum, plans were made to consecrate the first new diocesan bishop finally. But at the second planning meeting, they found that only UGX 10 million had been raised, quite short of the estimated UGX 663 million budgets. This shortfall in fund-raising budgets also accentuated conflict between parishes and local diocesan leadership, a majority of whom were either disengaged or suspicious during protracted controversies (Okello, 2022).

Irigei established some commercial enterprises to spur the development in the diocese but these enterprises did not take root in attracting enough resources to mitigate and address the financial challenges that would be faced in the future

4.2.1 The Extent of Financial constraints to Irigei's policies

The researcher embarked on the field study on the question to what extent did financial constraints affect the implementation of Bishop Irigei's policies. The survey findings showed that 13% of respondents agreed to a Very Large extent while 38 respondents (51%) said to large extent and to a small extent, only 13 respondents responded positively. Still 11 said that the financial constraints did not have anything to do with Irigei's policies. Additionally, 3 respondents remained unsure.

Figure 4.2.1: Bar Graph showing the Extent of Financial constraints to Irigei’s policies



Source: Field data 2025

Interpretation

A combined total of 64% (10 very large +38 large) of respondents indicated that financial constraints affected the implementation of Irigei’s policies to a substantial extent. This underscored the perception that budget limitations were the major barrier to effective policy execution.

The moderate concerns of 17% who reported a small extent of impact suggested that some respondents acknowledged the influence of financial constraints but not as a primary factor

The minimal impact of 14.67% who said not at all indicated that there was a minority view that the financial constraints did not impede policy implementation which reflected differing experiences or perspectives within the diocese.

The 4% of respondents who were not sure shows that a small number of individuals lacked information or experience to form a clear opinion on the issue.

4.3 Leadership Succession Conflicts

The succession of the leadership after the retirement of Bishop Irigei in 2019 was marked with controversies and conflicts. First, the House of Bishops had elected Rev. Charles Okunya Oode bishop-elect, but his consecration was afterwards invalidated on grounds of allegations of his age and moral character. This move led to division within the diocese, where supporters of Rev. Okunya captured many archdeaconries and refused to send money to the diocese (Uganda Radio Network, 2020).

The shortfall between funds raised and funds needed is a symptom of a larger issue: loss of stewardship and trust within the community. In a normal situation, the consecration of a bishop would be a celebratory event, with broad financial and organizational support from believers. The situation in Kumi Diocese said otherwise. The clergy would not or were unable to contribute, an energy partly generated by disillusion with diocesan leadership, uncertainty regarding episcopal succession, and overall socio-economic tensions.

To these economic struggles was added the global COVID-19 pandemic, which disrupted not only public health and mobility but also economic stability across Uganda. Like with other organizations, the Church was forced to suspend regular worship services, fundraising events, and outreach programs. These impacted tithes and offerings—the economic lifeblood of diocesan treasuries. Parishes struggled to meet even their own parish budgets, let alone send money to the diocese.

The crisis revealed the weakness of the Diocese's financial infrastructure. Without diversified sources of income or proper financial planning, the diocese found itself depending nearly entirely on parish remittances, which were dwindling. Moreover, the crisis brought to the surface vulnerabilities in digital infrastructure that might have supported other methods of giving, such as mobile money payments or web-based drives, which were embraced by a few other dioceses with outstanding success.

Added to the fire were also the protest demonstrations by a number of parishes and archdeaconries that withheld contributions deliberately as a protest against the

diocesan leadership. Most of these parishes took sides with factions belonging to the embattled bishop-elect, Rev. Charles Okunya Oode. Their remittance cessation was an economic and political declaration, registering their discontent with the actions of the House of Bishops and their perceived rejection of their chosen leader (Okello, 2022).

This act of disobedience had far-reaching effects. The Diocese was no longer just bedeviled by financial mismanagement or external crises; it was being sabotaged from within. The non-cooperation of several parishes to work financially with the diocesan framework not only delayed essential projects but also created a culture of financial non-cooperation that would be difficult to reverse. This protest further obfuscated the distinctions between ecclesiastical compliance and political activism within the Church, further muddling the position of the bishop and the integrity of diocesan leadership.

4.4 Internal Divisions and Conflicts

Following years of service, Bishop Thomas Edison Irigei retired in 2019, ushering in a time of change that would prove to be one of the most contentious in the Diocese's history. It is anticipated that leadership changes in ecclesiastical organizations will be solemn, spiritually guided times of rebirth. But in Kumi Diocese, the process was marred by division, allegations, and controversy.

Internal squabbles were over succession following the retirement of Bishop Irigei. The House of Bishops chose Rev. Charles Okunya Oode to be the next bishop of Kumi Diocese in November 2019. Rival groups within the diocese were created as a result of his consecration being later withdrawn owing to accusations regarding his age and moral behavior. While the remaining archdeaconries sided with the appointed caretaker bishop, Rt. Rev. Charles Odurkani, supporters of Rev. Okunya gained over six of the ten archdeaconries and withheld cash from being dispatched to the diocese (Eninu Edward, 2021).

The Diocese was rocked by the annulment of the election of Rev. Okunya. The majority of his fans felt that the action was political, maybe driven by regional biases

or intra-bishopric competition. His supporters refused to acknowledge the authority of the Church of Uganda's decision and took over many archdeaconries in protest. As a result, many parishes refused to send money to the Diocese, which made the already dire financial situation worse (Uganda Radio Network, 2020).

What started as a usual church apostolic succession turned into a serious matter of leadership disagreement and intrigue. The rift became one that was ideological and geographic rather than simply theological or procedural. Other people who felt disenfranchised by the House of Bishops' move were disconnected from others who were in favor of its authority. Diocesan unity was shattered by this division, which also made collective governance nearly impossible.

As a response to the leadership vacuum, the Church of Uganda appointed Rt. Rev. Charles Odurkani as caretaker bishop. His mandate was to settle down the Diocese, reconcile the warring factions, and prepare the ground for a new election. But his days were not peaceful. He was opposed by Rev. Okunya's loyalists. In some instances, he was physically prevented from accessing diocesan offices and had to work under police cover (Owiny, 2024).

It was an era of greater anxiety for laity and clergy. Normal diocesan procedures were put aside, and the slightest attempt by the caretaker bishop at reconciliation or reform was suspect. Trust deficit had extended to such wide terms that any move made between those periods was interpreted in the terms of party allegiance. Clergy who stood for various factions refused to attend common meetings, and diocesan staff personnel found themselves at the center of ecclesiastical politics.

One of the worst outcomes of this crisis was that it undermined the legacy of Bishop Irigei. Although he had retired in 2019, the systems and practices he had initiated were undercut. His efforts to bureaucratize diocesan governance, expand mission work, and enhance clergy welfare were all suspended or reversed in the wake of the crisis. Instead of building on what he had established, the Diocese relapsed into conflict and disorder.

Irigei had witnessed institutional development, expansion of mission, and cohesion. The post-retirement conflicts, however, turned the Diocese's attention away from its central agenda. Lawsuits, security measures, and damage control detracted energy from ministry and growth.

Internal conflict worsened the challenges of the diocese to stay united and mission-focused as Bishop Irigei had envisioned. Among the biggest challenges in the effective exercise of leadership techniques aimed at enhancing spiritual growth and development of the community was a lack of unity and trust between clergy and members of the laity.

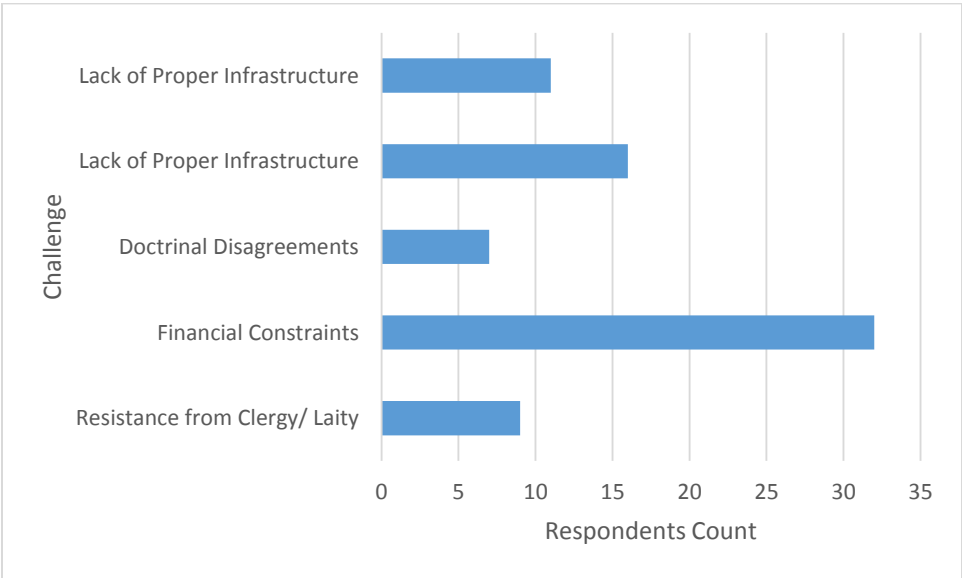
There have been attempts to bring the belligerent groups in the diocese together with the aim of valuing the negative impacts of the wars. Specifically, Speaker of Parliament Anita Among united Rt. Rt. Rev. Okwii Esakhan and Rev. Charles Okunya, calling upon both leaders to summon the congregants to cease fighting and reunite. The session was a major step towards resolving the long-standing differences and uniting the diocese (Monitor, 2023).

4.5 Field Surveys:

4.5.1 Challenges in Irigei's leadership practices

In the quest to find out the challenges that beset the Diocese during Irigei's tenure, the researcher set out to find those challenges among the respondents who had an experience with Bishop Irigei and the findings showed that out of 75 respondents, 9 (12%) said challenges in implementing Irigei's leadership practices stemmed from resistance from the Clergy or Laity while 32 (43%) respondents vouched for financial constraints. 7 (9%) of whom said that it was Doctrinal disagreements while lack of proper infrastructure was supported by 16 respondents (21%) and 11 respondents (15%) stood for lack of proper communication.

4.5.1: Bar Graph showing challenges in Irigei’s leadership practices



Source: Field data 2025

Interpretation

The most significant challenge identified was financial constraints, 43% of respondents citing it. This indicated that resource limitations were critical barrier to effectively implement Irigei’s leadership practices.

The second challenge reported by 21% of respondents, was the lack of proper infrastructure. This suggested that physical and logistical support were inadequate to facilitate his initiatives.

The 15% indicated the lack of proper communication presented challenges. This highlighted the need for clearer messaging and engagement strategies to ensure that all stakeholders are involved and involved.

With the 12% reporting resistance, this was a significant concern that affected the overall effectiveness of his leadership. Understanding and addressing this resistance would be crucial for nurturing cooperative environment.

The list cited challenge was doctrinal disagreements (9%) which indicated that while it existed, it was not pressing as the other issues, though it still warranted attention to ensure unity in beliefs and practices.

4.5.2 Level of resistance in implementing Irigei’s policies

Findings: On this question of rating the level of resistance faced in implementing bishop Irigei’s leadership changes, the researcher found out the following raw data from the field. Of the total respondents of 75, 32 respondents reported of no resistance. 7 respondents reported some resistance while 21 were not sure. Instead 15 respondents reported experiencing resistance and there no responses to extreme resistance.

Figure 4.5.2: Table showing the level of resistance to Irigei’s policies

| Level of Resistance | Number of Respondents | Percentage (%) |
|---------------------|-----------------------|----------------|
| No Resistance | 32 | 43% |
| Some Resistance | 7 | 9% |
| Not Sure | 21 | 28% |
| Resistance | 15 | 20% |
| Extreme Resistance | 0 | 0.00% |
| Total | 75 | 100% |

Source: Field data 2025

Interpretation

The majority of 43% of respondents indicated that there was no resistance to the implementation of Irigei’s leadership changes. This suggested that there was a general acceptance and support for the changes among the large segment of the community.

The 20% Of the respondents however, reported to having experienced resistance. This indicated that while many supported the changes, there were still notable challenges that needed to be addressed

The 9% who reported some resistance further underscores the presence of barriers, albeit less pronounced than the outright resistance.

The 28% who were not sure indicated ambiguity regarding the resistance faced. This reflected varying experiences of a lack of information about the implementation process.

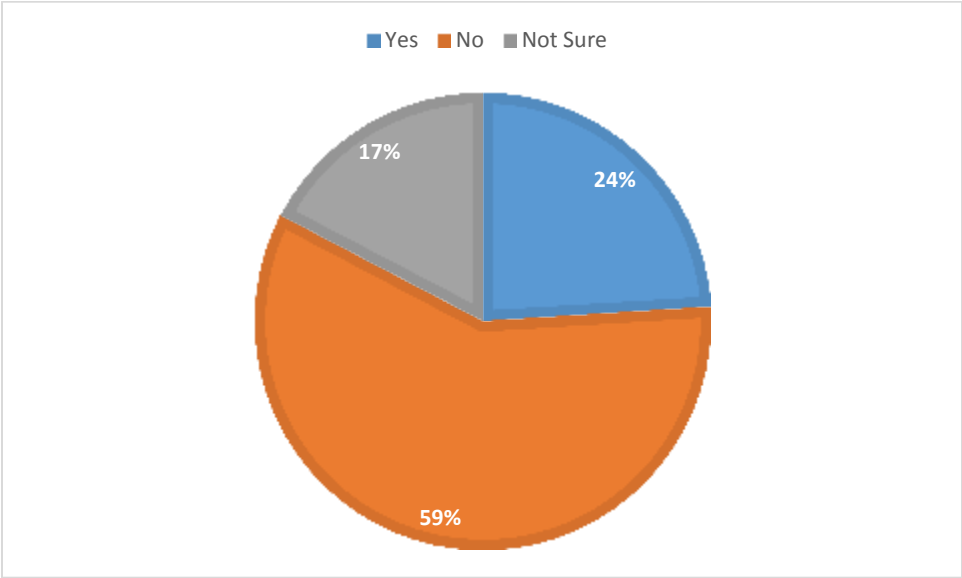
The lack of any responses indicating extreme resistance suggested that while challenges existed, they were not seen as overwhelming, which was a positive sign for the overall acceptance of leadership changes/

In summary, while the majority perceived minimal resistance to Irigei’s leadership changes, there were notable challenges that needed to be addressed through improved engagement, communication and support mechanisms to enhance the effectiveness of the changes.

4.5.3 Reversal of Irigei’s policies after his tenure

The Survey results show that 18 respondents that make up 24% agree that Irigei’s policies were reversed after his tenure while 59% of 44 respondents said such a thing had not happened. The 17% of the respondents (13) still remained unsure.

Figure 4.5.3.1: Pie Chart showing Reversal of Irigei’s policies



Source: Field data 2025

Interpretation

A majority of 59% of respondents felt that no reforms were reversed after Irigei's tenure, indicating that many believed that his reforms have been maintained

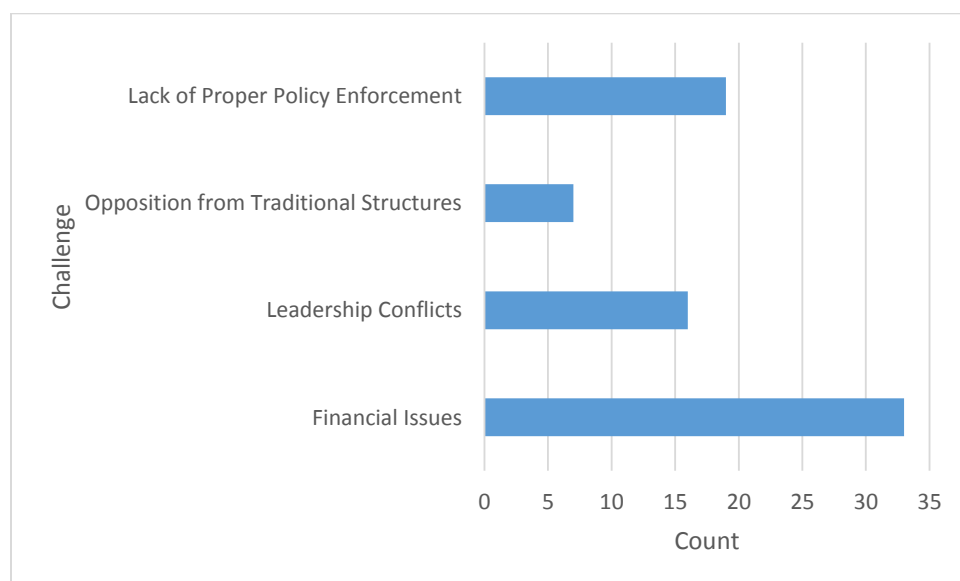
However, 24% of respondents indicated that some reforms were reversed. This notable minority raises questions about the sustainability of Irigei's leadership practices and the commitment to his initiative post-tenure

The 17% who were not sure reflected a lack of information or awareness about the status of reforms after Irigei's time. This uncertainty suggested a more communication is needed regarding the impacts of his leadership

In summary, while a majority believed that Bishop Irigei's reforms remained in place, a minority perceived reversals which highlighted the need for ongoing commitment, communication and engagement to sustain his leadership legacy.

4.5.4 Most difficult challenge in implementing Irigei's policies

Figure 4.5.4.1: Bar Graph showing Challenges in Implementing Irigei's policies



Source: Field data 2025

Interpretation

The most significant challenge identified by respondents was the financial issues, with 44% citing this as the primary difficulty. This indicated that resource constraints was the major barrier to effective implementation of Irigei's leadership practices

The second most challenge, reported by 21% of respondents was leadership conflicts. This indicated that internal disagreements hindered the successful implementation of policies and the initiatives.

A notable 25% indicated that lack of proper policy enforcement was a challenge. This highlighted the importance of not just having policies in place but also to ensure that they were actively implemented and followed.

Opposition from traditional structures required engagement with dialogue to ensure successful leadership and organizational effectiveness.

In summary, the adoption of leadership practices ushered in by Irigei in Kumi Diocese encountered significant challenges. These challenges hampered the development of the diocese and negatively affected efforts toward establishing a solid and efficient ecclesiastical organization. Solving these challenges demands an aggressive effort to advocate for transparency, unity, and sustainable finance within the diocese.

CHAPTER FIVE

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

5.1 Introduction

This last chapter provides a comprehensive summary of the key findings of the study “Ecclesiastical polity in the Church of Uganda: A Legacy of Bishop Thomas Edison Irigei”. The goals of this final chapter are to provide a concise conclusion backed by the data, highlight the key concepts and insights that emerged throughout the study, and offer helpful recommendations for improving ecclesiastical governance in the Church of Uganda and other similar Anglican contexts. This was investigated through a combination of historical analysis, theological reflection, and qualitative fieldwork.

The chapter concludes with strategic proposals for improving the Church of Uganda’s mission-driven administration, accountability systems, synodical governance, and leadership development. Additionally, this study serves as a historical case that preserves Bishop Irigei’s legacy as a living resource for the continuous revitalization of Anglican ecclesiastical governance in Uganda and beyond.

5.2 Summary

Since inception as the first bishop of the Diocese of Kumi spanning from 2001 to 2019 of unwavering leadership, Bishop Irigei made very important contribution to the Church of Uganda’s ecclesiastical politics. The creation of strong institutional structures, community development programs and conflict resolution efforts were trademarks of his unwavering leadership. Notable of his unceasing and enduring initiatives, was the establishment of the Teso Diocese Planning and Development Organization (TEDDO) in 2002 with the main purpose of empowering communities by means of livelihood enhancement, governance and conflict resolution ingenuities. Conversely, the founding of Bishop Ilukor Secondary school, the construction of the Mother’s Union Girl’s Hostel and his ingenuity in forging collaborative and effective working partnerships with other development agencies like Compassion International and Abaana (Children’s) projects significantly demonstrated his dedication to

education and improved educational prospects in the Diocese. Additionally, the ordination of many priests, deacons, installation and recognition of lay canons was the epitome of Bishop Irigei's emphasis on clergy development. Finally, his steadfast commitment to peace-building promoted lasting unity in the Teso sub-region.

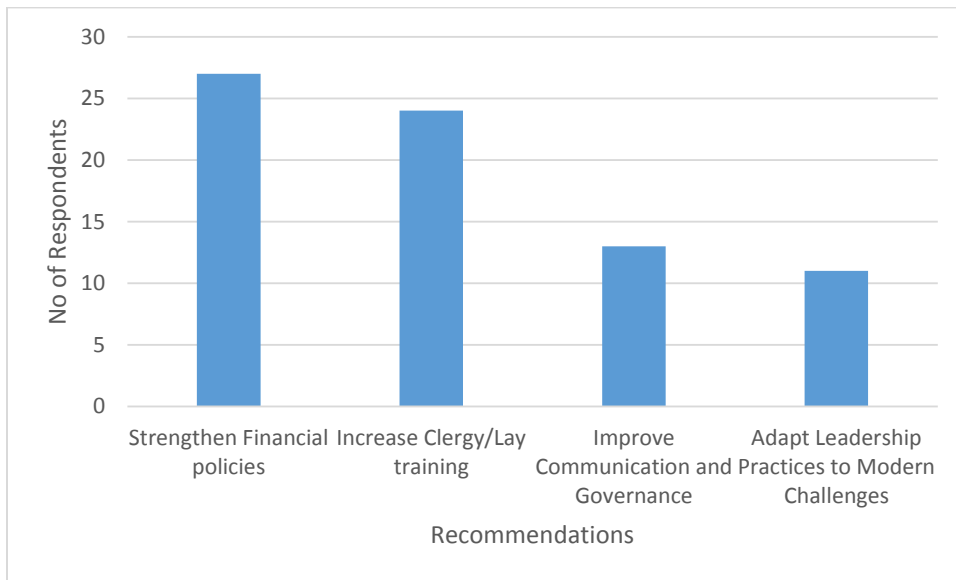
5.3 Conclusion

The Diocese of Kumi's Church structure and community dynamics were strongly influenced by Bishop Irigei's leadership techniques. His all-encompassing ministerial approach, which combined socio-economic growth with spiritual supervision, hallmarked and established a standard for Church leadership in the Church of Uganda. The development of the diocese and the welfare of its members have been significantly impacted by the organizations and initiatives he founded.

5.4 Recommendations

On the questionnaire No.20, on what recommendations would you make to future leaders regarding Bishop Irigei's leadership model, the researcher found the survey findings showed that 36% (27) of respondents suggested strengthening financial policies followed by 24 respondents who make up 32% went for increase in clergy/Lay training while 17% (13) of respondents recommended improvement in communication and governance as 15% (11) suggested adaptation of leadership practices to modern challenges.

Figure 5.20.1: Bar graph showing recommendations for future Leaders



Source: Field data 2025

Interpretation:

- Strengthening financial policies to ensure financial stability
- Investment in training programs for the Clergy/Lay for skill-building
- Enhancing communication structures to nurture trust and engagement among stakeholders
- Adaptation of Leadership approaches that align with contemporary issues.

From the literature reviewed and the field data obtained, the recommendations set beneath stand out;

5.4.1 The current diocesan leadership should continue to support and grow initiatives like TEDDO and educational institutions like Bishop Ilukor Secondary School in order to ensure their continued relevance and impact. This is in line with Bishop Irigei's leadership's establishment of these institutional initiatives.

5.4.2 To enhance the growth of the Clergy, the diocese should support continuing education and training programs for the clergy to give them the skills they need to minister effectively in a fast changing social environment, while building on Bishop Irigei's wildy efforts.

5.4.3 In keeping with continued holistic ministry, the future leaders should make it a top priority to promote community involvement by engaging with local communities and forming partnerships that address their material and spiritual needs.

5.4.4 The Diocese of Kumi should keep a record of unique leadership approaches that the diocese employs at any one time. A comprehensive account of Bishop Irigei's leadership strategies and tactics would be extremely helpful to future Church leaders and scholars studying ecclesiastical governance.

5.4.5 Promote the use of conflict resolution techniques for the purpose of preserving harmony and resolving conflicts amicably. The diocese ought to establish conflict resolution procedures that mirror Bishop Irigei's peace building initiatives.

5.4.6 Strengthen financial policies to ensure financial stability. This will enhance proper financial appropriation and accountability.

5.4.7 To enhance communication structures to nurture trust and engagement among stakeholders.

5.4.8 Adaptation of Leadership approaches that align with contemporary issues.

5.4.9 Further research on the same to cover the gaps that this research has not satisfactorily filled.

5.5. Recommendations for Further Research:

1. Comparative Studies. Investigate how other rural dioceses in Uganda are embodying ecclesiastical polity to identify scalable models.

2. Election of Bishops. Investigate how ecclesiastical polity can be used to avoid conflicts and disagreements during and after election of a bishop in the province of Church of Uganda.

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Appendix I: Questionnaire

Introduction

Dear _____

I greet you in the name of Our Lord and Savior Jesus Christ.

My name is Esagu David Oruja, a student at Uganda Christian University pursuing Master of Divinity from the Diocese of Kumi. As one of the requirement for the award of the degree in question, I am required to write a dissertation on the topic; Ecclesiastical polity in Church of Uganda: A Legacy of Bishop Thomas Edison Irigei.

The purpose of this questionnaire is for the collection of data on the leadership practices of Bishop Thomas Edison Irigei, their effectiveness, and challenges in implementation. Your responses will be used for academic research and will be kept confidential.

Section A: Demographic Information

1. What is your gender?

Male []

Female []

2. What is your age group?

Below 30 years..... []

30 - 40 years []

41 - 50 years..... []

51 - 60 years..... []

Above 60 years..... []

3. What is your role in the Church of Uganda?

Bishop..... []

Clergy (Priest, Deacon, etc.)..... []

Lay Leader..... []

Church Member..... []

4. How long have you served in your current role?

Less than 5 years..... []

5 - 10 years..... []

11 - 20 years..... []

More than 20 years..... []

5. Were you present during Bishop Thomas Edison Irigei's tenure?

Yes []

No..... []

Section B: Leadership Practices Introduced by Bishop Irigei

6. Which of the following leadership practices did Bishop Irigei introduce or emphasize? (Select all that apply)

Clergy training and capacity building []

Lay leadership empowerment []

Financial management reforms..... []

Missionary work and evangelism expansion..... []

Strengthening church governance structures..... []

Other (Specify) _____

7. How would you rate the impact of Bishop Irigei's leadership practices on church governance?

Very high []

High []

Not sure..... []

Low []

Very low []

8. Did Bishop Irigei's leadership introduce significant structural or administrative changes?

Yes []

No []

Not sure..... []

9. How frequently were clergy and lay leaders trained under Bishop Irigei's leadership?

Annually..... []

Biannually..... []

Not Sure []

Occasionally..... []

Never []

Section C: Effectiveness of Bishop Irigei's Leadership Practices

10. How effective were the leadership practices introduced by Bishop Irigei? (Rate on a scale of 1 to 5, where 1 = Not Effective, 2= Fairly Effective , 3= Not Sure, 4=Effective and 5= Very Effective)

1 []

2 []

3..... []

4..... []

5..... []

11. Which areas improved due to Bishop Irigei's leadership? (Select all that apply)

Clergy professionalism..... []

Financial management..... []

Church growth and expansion..... []

Youth and women empowerment in leadership..... []

Conflict resolution within the church []

12. How did Bishop Irigei's leadership affect clergy-lay relationships?

Strengthened relationships..... []

No change []

Created tensions []

13. Was Bishop Irigei's leadership approach more effective than his predecessors'?

Yes []

No []

Not sure..... []

14. On a scale of 1 to 5, how sustainable do you think Bishop Irigei's leadership practices are? (1 = Not Sustainable, 2= Fairly Sustainable, 3 = Not Sure, 4= Sustainable 5 = Very Sustainable)

1 []

2 []

3 []

4 []

5..... []

Section D: Challenges in Implementing Bishop Irigei's Leadership Practices

15. What were the major challenges faced in implementing his leadership practices?
(Select all that apply)

Resistance from clergy or laity []

Financial constraints []

Doctrinal disagreements..... []

Lack of proper infrastructure []

Other (Specify)()

16. To what extent did financial constraints affect the implementation of Bishop Irigei's policies?

To a very large extent []

To a large extent []

To a small extent []

Not at all []

Not sure []

17. How would you rate the level of resistance faced in implementing his leadership changes? (1 = No Resistance, 2= Some Resistance 3=Not Sure, 4=Resistance 5 = Extreme Resistance)

1 []

2 []

3..... []

4 []

5..... []

18. Were any of Bishop Irigei's leadership reforms reversed after his tenure?

Yes..... []

No..... []

Not sure..... []

19. What was the most difficult challenge in implementing his leadership practices?

Financial issues []

Leadership conflicts..... []

Opposition from traditional structures []

Lack of proper policy enforcement []

Other (Specify) _____

20. What recommendations would you make to future church leaders regarding Bishop Irigei's leadership model?

Strengthen financial policies..... []

Increase clergy-lay training []

Improve communication and governance []

Adapt leadership practices to modern challenges..... []

Other (Specify) _____

Section E: Additional Comments (Optional)

21. Do you have any further remarks on Bishop Irigei's leadership and its impact?

Appendix II: Introduction letter from Uganda Christian University Mukono

 **UGANDA CHRISTIAN UNIVERSITY**
A Centre of Excellence In the Heart of Africa

24th ~~November 2023~~ Feb. 2025

TO WHOM IT MAY CONCERN

Dear Sir/Madam

INTRODUCTION LETTER FOR DATA COLLECTION,

This letter serves to introduce to you Esagye David Oryia a student of Bishop Tucker School of Divinity pursuing a Master of Divinity/ Master of Arts in Theology/ Master of Arts in Theology and Development/Master of Arts in Theology and Health care Management/ Bachelors of Divinity.

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

Counting on your cooperation and thank you in advance

Yours faithfully

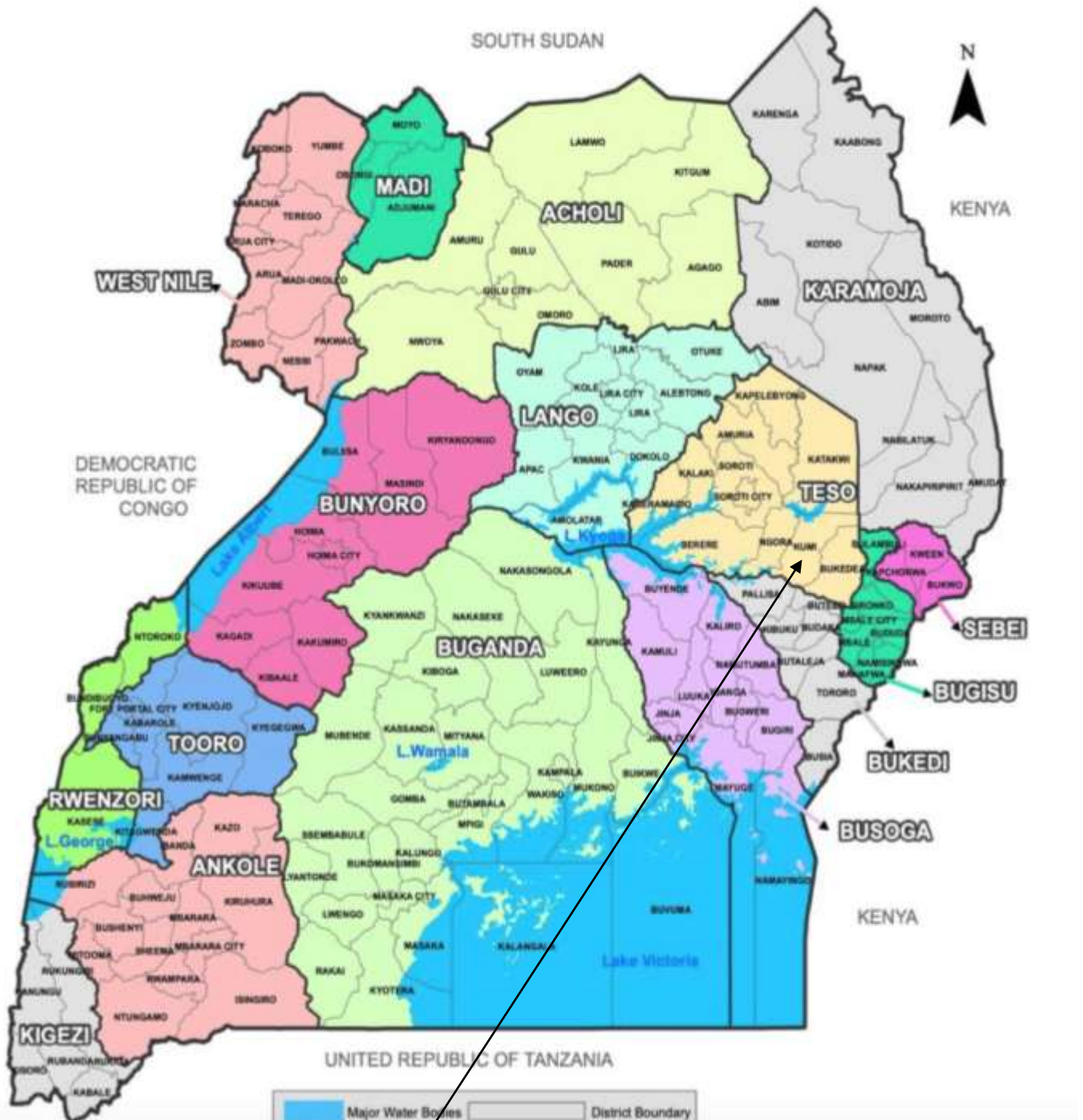

Rev. Dr. Emmanuel Mukeshimana
Research coordinator, Bishop Tucker School of Divinity and Theology.
emukeshimana@ucu.ac.ug, 0772505474



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P.O. Box 4, Mukono, Uganda (East Africa) Plot 07/08, Bishop Tucker School of Divinity and Theology

Appendix III: The Map of the Diocese of Kumi



Key Kumi, Bukedea and Ngora district (Diocese of Kumi)

Appendix IV: TURNITIN REPORT



David Oruja

DOFD

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