

**THE INFLUENCE OF CLERGY SELECTION AND TRAINING ON THE MISSION OF
THE CHURCH IN THE PROVINCE OF CHURCH OF UGANDA: A CASE OF THE
DIOCESE OF KAMPALA, SOUTHERN ARCHDEACONRY**

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DECLARATION

I **Florence Tayebwa Matama Muhwezi** declare that this dissertation is my original work and has never been submitted anywhere for an award of a degree or for any other academic purposes in any institution of learning.

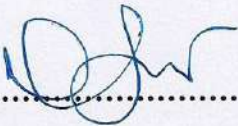
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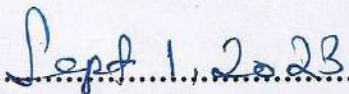
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APPROVAL

This dissertation is submitted by Florence Tayebwa Matama Muhwezi to Bishop Tucker School of Divinity and Theology, Uganda Christian University, for examination with my approval as the University Supervisor.

Signed..........

date..........

Rev. Canon. Dr. Samuel Opol,

SUPERVISOR

DEDICATION

This work is dedicated, first and foremost to the Almighty God for creating and mercifully loving me by His grace. Secondly, to my dear husband Mr. Onesimus Muhwezi for his timeless encouragement as he sacrificed, endured, and supported me while I studied. He accorded great support as his suitable helper along this period of extensive academic and spiritual formation journey and provided matchless care for this favor that God alone brings into our growing family.

I dedicate this work to our beloved Godly Heritage; Guma Oshabe Hezekiah, Ainebyoona Hosea, Niw’Ahereza Joel and Amany Shalom Esther who continuously prayed for me and looked forward to this accomplishment.

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DEFINITION OF KEY CONCEPTS

In the context and boundaries of this study, the following terms were either assigned to mean and/or had the following meaning:

Bishop: The Chief Clergy and head of a Diocese overseeing several Archdeacons and Archdeaconries, Parishes and Parish Priests, Churches, Chapels, Sub-parishes and Lay Readers, Heads of Laity and Congregations.

Ordinand: A minister under training for Ordination into Church ministry as a Clergy.

Clergy: A trained and ordained minister either in full time or Part-time/Tent making ministry.

Tent Maker: An Ordained clergy who is not engaged in full time ministry but has another vocation/occupation they ply during the week and execute their priestly duties largely on Sunday as an attaché or support minister/staff deployed to a given church/Chapel/fellowship.

Church of Uganda: Shall refer the total coverage and jurisdiction of the Anglican Church in Uganda and or any other such ecclesiastical jurisdictions outside Uganda considered to be under the Archbishop of the Province of Church of Uganda, with all their canonical, ministerial, administrative, infrastructural, institutional, and missional mandate.

Province: The Chief ecclesiastical jurisdiction overseen by the archbishop made up of a collection of all the Dioceses constituting the Church of Uganda.

Diocese: Means the ecclesiastical jurisdiction under/overseen by a Bishop made up of several Archdeaconries, Parishes, sub-Parishes and Congregations.

Anglican Church: The church as established by British Missionaries from the Church of England but has adapted to the local cultural contexts of Uganda. It will be used synonymously with the Church of Uganda.

Archdeaconry: The ecclesiastical jurisdiction overseen by an Archdeacon and constituted by a collection of Parishes, the Parish number notwithstanding.

Parish: Shall mean the ecclesiastical jurisdiction overseen by a Vicar constituted by a collection of Sub-Parishes and congregations/churches.

Parish Priest/Vicar: The head of a Parish as an administrative and ministerial unit made up of a collection of sub-parishes and/or congregations/churches.

Head of Laity: The chief lay leader/Christian leader of a congregation either at Church, sub-Parish, Parish, Archdeaconry, Diocesan or Provincial level.

Diocesan Secretary: The Chief Administrative Officer of a Diocese.

Parish Council: Refers to a periodic sitting of the Parish Committee headed by the Parish Priest/Vicar and the Parish Head of Laity and composed of Heads of Church Departments.

Archdeaconry Council: Refers to a periodic sitting of the Archdeaconry Committee headed by the Archdeacon and the Archdeaconry Head of Laity and composed of Archdeaconry Heads of Departments and representatives from various Parishes.

Diocesan Council: Refers to the topmost working sitting of the Diocesan Synod chaired by the Bishop and Diocesan Chancellor, composed of all serving Clergy, Lay Reader representatives, Heads of Laities, Parish, Archdeaconry and Diocesan Departmental Representatives that is charged with receiving and forwarding Archdeaconry and Departmental issues to the Synod as well as effecting Synod resolutions.

Synod: Refers to the topmost Diocesan Assembly chaired by the Bishop and Diocesan Chancellor, composed of all serving Clergy, Lay Reader representatives, Heads of Laities, Parish, Archdeaconry and Diocesan Departmental Representatives that is charged with resolving all Archdeaconry and Departmental issues.

Transfer: Refers to the periodic redeployment of Clergy and/or Lay Readers from one Church, Parish or an Administrative role to another at the discretion of the Archdeacon (for Lay Readers) and/or Bishop (for Clergy).

Block Placement: The practical ministry internship and attachment under which Ordinands and or upgrading Clergy and/or Lay Readers are placed as part of learning and Ministry formation.

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LIST OF ACRONYMS AND ABBREVIATIONS

BTSDT: Bishop Tucker School of Divinity and Theology.

DS: Diocesan Secretary.

UCU: Uganda Christian University.

CDIS: Capacity Development Interventions

COU: Church of Uganda

PCOU: Province of Church of Uganda

ABSTRACT

The mission of the church constitutes its centerpiece and therefore deserves utmost attention from its custodians, the spirit in which this study was conceived. The study investigated the understanding of the mission of the church, strategies of Clergy selection and training and an assessment of the influence of the Clergy selection and training approaches on the Mission of the Church in the Diocese of Kampala. A case study design was used involving both quantitative and qualitative approaches with sample size of 45 respondents. Data was collected using both simple random sampling and purposive sampling techniques. Questionnaire survey, interviews and observation with their corresponding tools were the methods of data collection. Quantitative data was presented and analyzed using descriptive statistics while thematic analysis was used to present and compute qualitative results.

Findings revealed that ministerial formation in the Diocese of Kampala was initiated by a strict policy-oriented panel that executed its mandate through excellence-driven interviews. Thereafter, the successful candidates were enrolled for theological studies in Church of Uganda approved Seminaries/institutions that treasure academic excellence too. Interestingly, most people in the Diocese of Kampala believed that upholding the Mission of the church was largely the role of the Bishop, Clergy, and top Church Administrators. This was found to be quite burdensome to the Priesthood but did not threaten the mission of the church in the short run. Church leadership was found to be male dominated, yet women played a very significant and active role in the pursuit of the mission of the church such as in prayer and children's church ministry. Most people in the Diocese of Kampala were found to have the right perspective of ecclesiology but in practice, they appeared to be very inward looking and consumed with the wellbeing of their individual congregations. Furthermore, the Diocese of Kampala perceived the mission of the church largely to be the preaching of the gospel and evangelism. Discipleship and social action were very low on their conceptualisation of the mission of the church.

The study recommends that the Diocese considers deliberate mentoring and apprenticeship in shorter or theological education by extension among other approaches as options besides the long theological studies. Church leaders in Diocese must and should deliberately revisit policy and strategy to better engage and ensure meaningful participation of the laity in the pursuit of the

mission of the church and make intentional effort to harmonise the divergence between their perception of ecclesiology and practice.

In a nutshell, ministerial formation in the Diocese of Kampala was largely through formal seminary theological education. This was reported to produce ministers considered to be effective in pursuing the mission of the church at least in the short run. However, a deliberate effort was needed to equip and involve more laity through mentorship and short theological training to ensure sustainability of ministry that pursues and sustains the mission of the church.

CHAPTER ONE

BACKGROUND TO THE STUDY

1.0 Introduction

The Church of Christ exists to pursue a divinely ordained mission without which it would easily fit the dimensions and profiles of secular organizations. Stephen Neill observes that “If everything is mission, then nothing is mission.”¹ With this clear observation, Neill charges scholars to distill and offer a distinctive meaning of the mission of the Church. Several authors grapple with the meaning of the mission of the Church. The researcher however fully concurs with Bosch’s position on the mission of the church as an enterprise that entails “a sender, a person or persons sent those to whom one is sent and an assignment.”² The mission of the church is divine and defined as God’s intervention into the world through believers and his Spirit to reconcile man and creation to himself and with man. This underscores the spirit and letter of Jesus’ command to his disciples in Mathew 28:18-20 ff Mark 16:15-16 and Philippians 2:9-11 is to go out to the world and make disciples, “the great commission”.

While the mission of the Church is defined in essence, scope and purpose, its pursuit is dynamic and is largely influenced by several factors and contextual issues. The quality of an undertaking will always be defined by its workforce in the researcher’s view is a valid timeless fact. The laborers in the gospel vineyard are pivotal in determining the message and the mission of the church. The clergy selection and training methods, including mentorship hinges a lot on complexion and realization of the mission of the church. The clergy and/or ministers of the gospel in the church contributes greatly to the failure or realization of the Mission of the church. This study therefore investigated the influence of Clergy selection and training on the realization and preservation of the Mission of the church.

¹ Neill, Stephen, A History of Christina Missions, Penguin Books, 1991,

² David J. Bosch, Transforming Mission: Paradigm Shifts in Theology of Mission (Maryknoll, NY: Orbis, 1991)

1.1 Problem Statement

The mission of the Christian church as it should and must be the center piece, that gem of focus to which every church resource and strategy is directed. This mission, however, is influenced by several forces and factors, not least of which is clergy selection and training. An organization is highly dependent on the quality of its workforce as it pursues and realizes its mission is realized,³ and to this the church cannot be an exception. The church and her mandate, resources, priorities, strategies, policies, structures, approaches, and goals are largely the mandate of the Clergy. How well a Clergy conceives and responds to this mandate determines how well the mission of the church is realized. One clear parameter that bears on Clergy effectiveness, potential and abilities is their selection and training. When well-selected and trained with methods that are aligned to the ministry context and the mission of the church, clergy will be very effective in pursuing this very mission. However, in many cases, Clergy selection and training decisions are predominantly the domain of the bishops and a few top Church administrators. This often times may mean that personal biases and preferences may lead to the selection and training of Clergy that are not in position to serve, pursue and uphold the mission of the church. The purpose of this study therefore was to establish the influence of Clergy selection and training methods on the realization of the mission of the Church in the Diocese of Kampala.

1.2 Purpose of the Study

The purpose of this study was to investigate the influence of Clergy selection and training approaches on the Mission of the Church in the Province of Church of Uganda with particular focus on the Diocese of Kampala.

1.3 Objectives of the Study

The study focused on the Province of Church of Uganda and was motivated by three objectives.

1. To examine the understanding of the mission of the Church in the Diocese of Kampala.
2. To analyze the strategies of Clergy selection and training in the Diocese of Kampala.
3. To assess the influence of the Clergy selection and training approaches on the Mission on of the Church in the Diocese of Kampala.

³ The Church of England, Quality Assurance and Enhancement in Ministerial Formation, A guide to Reviewers and Training Institutions (2022).

1.4 Research Questions

The study aimed at answering the following three research questions within the Province of the Church of Uganda.

1. What is the understanding of the mission of the Church in the Diocese of Kampala?
2. What strategies are embraced in Clergy selection and training in the Diocese of Kampala?
3. How does clergy selection and training influence the realization of the mission of the church in the Diocese of Kampala?

1.5 Scope of the Research Study

The scope of the study is presented in three perspectives: the content, geographical and the time.

1.5.1 Content Scope

The content scope of the study focused on the influence of Clergy selection and training approaches on the mission of the Church in Kampala Diocese of Kampala, a case of Eastern Archdeaconry. The interest of the researcher was largely premised on establishing the clergy selection policies and processes, the training policies, processes, approaches, demands and dynamics and how these translate into forces that affect the attainment of the mission of the church.

1.5.2 Geographical Scope

Geographically, the study was majorly conducted in the Eastern Archdeaconry in the Parishes of St. Andrews Bukoto Church of Uganda, St. Luke's Ntinda and Thorn Croft Chapel in Uganda Christian University. Some respondents were drawn from other archdeaconries due to their knowledge and deployments being privy to the subject of study. The Eastern Archdeaconry is one of the biggest and offers a very good blend of both long serving and newly Ordained Clergy which offered the study appropriately balanced data for the required knowledge generation. The fact that Thornycroft Chapel is in Uganda Christian University and offers ministry opportunities to Lecturers who are directly involved in clergy ministry formation, mentorship and training further accorded the Eastern Archdeaconry an unmatched edge over other Archdeaconries.

1.5.3 Time Scope

This research study covered the period between 2019 and 2022 since this was the time when a substantial number of Clergy were enrolled for training in Theological schools and other institutions. This therefore provided the study with the required data.

1.6 Justification of the Study

This study was established to be highly viable and justifiable primarily focusing on the mission of the church, a thematic area that earmarked it as an indispensable study. Secondly, the study addressed a key area in upholding the mission of the church, that is, clergy selection and training. The study further unfolded the strategic guidance of Bishops, senior Clergy, and top Church administrators in relation to the independent and dependent variables. Research scholarship indicated that no similar study had been done on the influence of Bishops and Church leaders and administrators on Clergy selection and training in the Diocese of Kampala. This therefore made the study extremely relevant and timely as indicated by the findings. Besides, the mission of the church is largely the mandate of the Clergy and therefore establishing their selection and training methods is a central thematic area. The study therefore was justified in pursuing this end. The study came at a time when sections of the church could be said to have drifted away from what the mission of the church should be and is. The study therefore came in handy as far as re-focusing the church priorities was concerned. There was no readily available information on the Province of the Church of Uganda, specifically Kampala Diocese based upon which to evaluate her training programs, probably due to resource constraints, let alone their impact on her mission and the entire mission of the church. Other justifications were operational, such as , the proximity of the study area to the researcher's Church of Ministry, place of work and institution of study. This lowered the cost of research thereby giving the researcher more traction and justified the execution of the study within the Diocese. The nature of the research design too, being a case study made it highly justifiable considering the available study time and resource envelope. More importantly, the researcher herself is endowed with a niche in Human Resource Management as a scholar and a practitioner for over a decade and such a topic as one that relates to clergy selection and training as an independent variable further justifies the efficacy of carrying out the study.

1.7 Significance of the Study

The significance of this study lies in its practical relevance to the mission of the church. . The study is envisaged to directly theological education and training particularly by informing seminaries and Theological institutions on relevant changes in courses. It will particularly be handy in informing seminary practical ministry formation approaches and studies. The study will further be instrumental in guiding serving clergy capacity enhancement by providing guidance on the most appropriate ministry formation approaches. The study will also be instrumental in redefining

church doctrinal policies and procedures particularly those relating to Clergy recruitment training and mentorship. on the premise of the findings and how effective the current interventions are in preservation of the mission of the church.

The study will further contribute to the Theological training institutions and seminary recruitment processes and course delivery/teaching and formation approaches and methods. This is because they are also meant to train or mentor towards a deeper commitment to the preservation of the Mission of the church.

In addition, the findings of the study will present a golden opportunity for feedback to such institutions as Uganda Christian University on the relevance and appropriateness of the clergy training and mentorship methods and use these for initiating changes and adjustments regarding the minimum standard and quality assurance processes in ministerial formation.

The study will equally benefit the general church set up and laity in appreciating the clergy selection and training processes and procedures. The findings of this study will form a good and strong premise for agitating and advocating for appropriate changes in ministerial formation, mentorship, and training.

Researchers, ministry organizations and the wider church of the Province of Uganda will find the findings of this study a compelling companion in their strategy, policy and ministry interventions.

1.8 Limitations and De-limitations of the Research Study

In the context and circumstances at hand, the study had the following limitations that were mitigated appropriately as stated hereunder:

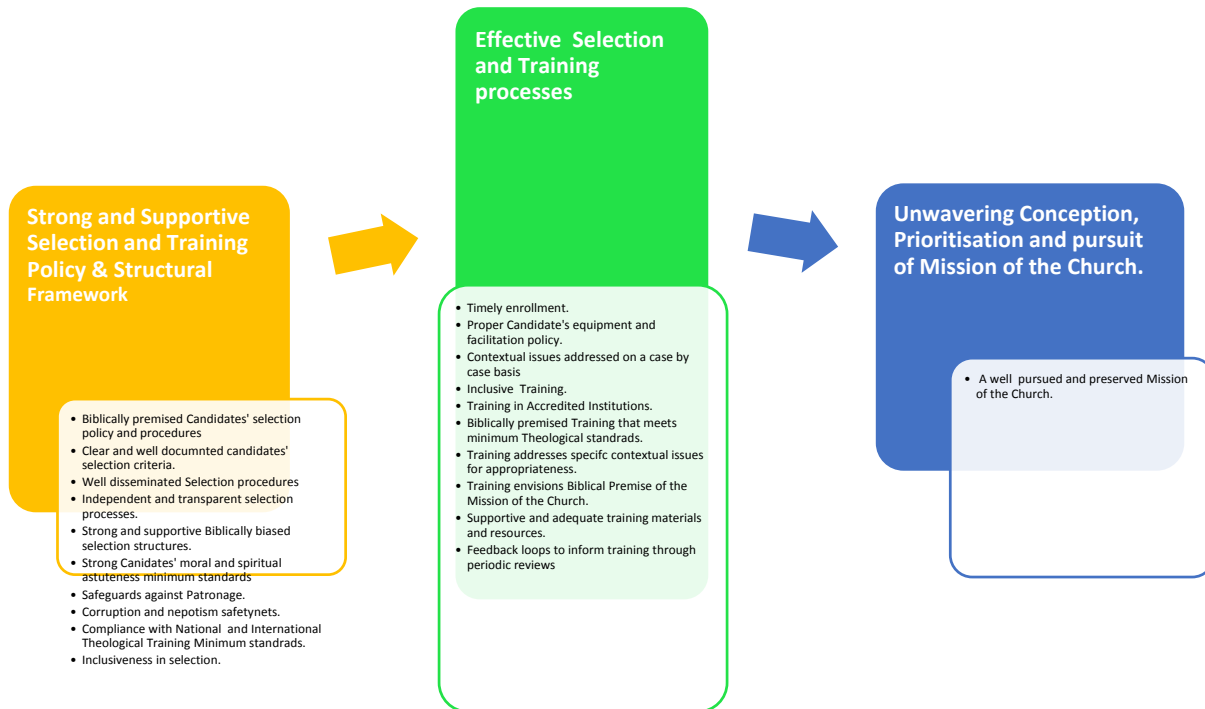
First and foremost, the limitation of fear of Dioceses not having clearly stipulated training policies which could have limited the study's framework of analysis particularly at baseline level was well mitigated. The answer was found in the use of a readily available human resource management manual, Provincial Canons, strategic plan, and other information containing vital policy, procedures and guidelines for Clergy selection training and mentorship which appropriately informed the study.

The cost of research execution in the Diocese of Kampala was perceived to be high considering the general high cost of living and expectations from such process inputs as stationary, internet

costs, Research Assistants allowances, travel costs and meals. The fact that the researcher did not travel long distances subsidized the cost of travel and the transport budget was used to compensate for other budget lines. The researcher used to work at night and over the weekends when internet costs were considerably lower. Certain Policies such as the data and information protection, the non-divulging, and disclosure policy may have limited the study. This did not affect the study. Most information regarding clergy training policy, mentorship, practices, and procedures was adequately shared. Proper introductions, declarations and rapport were deliberately done by the researcher. Whenever the respondents discovered that the researcher was undergoing ministerial formation for ordained ministry, they even became more responsive since they perceived the researcher as a fellow servant in God's vineyard, data would readily be availed.

1.9 Conceptual Framework

Figure 1.1: The Accent Process Diagram below summarizes the Conceptual Framework of the influence of Clergy Selection and Training on the mission of the Church.



Source: Conceptualized by the researcher, (2023)

As illustrated from Fig 1.1 above in the Accent Process Diagram, the conceptualization of this research study was a case study on the influence of clergy selection and training on the mission of the church in the Province of the Church of Uganda a case of the Diocese of Kampala. The study was structured on two variables: the dependent and independent. The research studied the influence of Clergy training, which was adopted as an independent variable and the Church Mission was maintained as a dependent variable.

The structural strands and sub-themes of the research under its independent variable, that is, Clergy training was largely studied in context of the Clergy selection processes, mentorship, training policies, processes, approaches, and procedures. These and their influence on shaping and influencing Clergy mindsets, perceptions, beliefs, priorities, and behavior and how well this envisions, equips, and models them to fulfill the Mission of the church. The study hypothetically presumed that effective Clergy selection and training policies, processes, procedures, and

approaches would yield highly competent and focused clergy envisioned and equipped with appropriate knowledge, attitude, and skills to meet and sustain the Mission of the Church.

In a nutshell, a Biblical, transparent, independent, and well-defined policy and structural framework aligned to the ministry context will lead to an effective candidates' selection and training and mentoring process which will in turn produce well qualified, envisioned and appropriately equipped clergy to fulfill the mission of the Church. Having discussed the introduction exhaustively, the next chapter will focus on reviewing the relevant literature.

CHAPTER TWO

REVIEW OF RELEVANT LITERATURE

2.0 Introduction

In this second chapter of the study, the researcher reviewed relevant literature with the set research objectives in the previous chapter. Critical analysis technique was used to acknowledge and constructively review various scholars' literary works, opinions and thoughts through the following three themes: Examining the conceptualization/ understanding of the mission of the Church, Strategies of Clergy selection and training and the influence of the Clergy selection and Training approaches on the preservation of the mission of the church.

2.1 The conceptualization of the mission of the Church.

Central to the direction of this research was understanding the Mission and church independently. When these two were merged, the two building blocks were able to give a proper conceptualization of the mission of the church. There were as many varied concepts of Mission and the church as there were proponents. This study, therefore, delved into developing a common understanding of both terms.

As a foundation to premise the rest of the study, it was imperative to initially focus on unpacking the mystery of the church to be able to pronounce the researcher's mission of the study. There has always been a general misconception about the church in Christian circles to refer to a particular denomination. It is common in the Pentecostal fraternity for instance to believe that no other denomination can legitimately stand as the church of Christ. In this way, their view of the church is limited to their denominational frontiers. This kind of perception is known to have very adverse effects on the mission of the church, often causing the adherents to be very inward looking and antagonistic in a bid to secure their ill-conceived interests of what they define as the church. "Church, in Christian doctrine (is) the Christian religious community, or a body or organization of *Christian* believers..."⁴

In an even better refined way, renowned Scottish Theologian, Allister McGrath (2008) harmonizes these conflicting positions when he presents a case that justifying both local and universal. McGrath argues thus:

⁴ Britannica (2019)

The New Testament uses the word ‘church’ in two somewhat different manners. At many points, the term “church” is used to designate individual Christian congregations – local visible gatherings of believers. For example, Paul wrote letters to churches in the cities of Corinth and Philippi. The book of Revelation refers to the “seven churches of Asia,” probably meaning seven local Christian communities in the region of Asia Minor (modern-day Turkey). Yet, at other points, we find the term being used in a wider, more general sense, meaning something like “the total body of Christian believers.”⁵

This is the very position of the New Testament. The church is used to mean the entire body of Christians throughout the world (Matthew 16:18), or the believers in a particular area (Acts 5:11), or the congregation meeting in a particular house—the “house-church” (Romans 16:5)⁶. It is therefore safe to conclude here that the church is an international body of believers in Christ with local roots. The church is therefore constituted of both local and international believers. It is first localized and then grows and goes out to be international. Migliore (2014) on the other hand says the church “is one, holy, catholic and apostolic.”⁷ Sections of the Christendom focus on the physical structure/building or place of fellowship as the church. The church however from the perspective of the Bible is much bigger and deeper than this. “The church is the body of Christ - all the people who accept Christ’s gift of salvation and follow Christ’s teachings, it is much more than a building. In the Bible, “church” never refers to a building. It always refers to people - the people who follow Jesus Christ”⁸.

The Bible and proper theological disposition consider the church as a Universal entity constituted by believers in Christ Jesus. The universality of the church therefore presupposes that it is both local and international, unifying, and discretionary in a sense given the various peoples, tongues, tribes and ethnic groups from across the globe. Two things filter through the foregoing position; first, the church is made of believers in Christ and secondly, it is not about physical locations. While the word church in strict terms could be confined to the New Testament dispensation, the principle of faith in God by a community of believers transcends the New Testament and could be traced to have roots right in the Old Testament.

⁵ McGrath, Alister E., *Theology: The Basics*, Second Edition, Blackwell Publishing, Victoria, 2008, p.123-124.

⁶ Britannica, The Editors of Encyclopedia. "church". Encyclopedia Britannica, 19 Sep. 2019, <https://www.britannica.com/topic/church-Christianity>. Accessed 1 March 2023.

⁷ Migliore, Daniel, *Faith Seeking Understanding: An Introduction to Christian Theology*, 3rd Edition, Wm B. Erdmann Publishing Company, Grand Rapids, Michigan, 2014.

⁸ Faith Ward, "What is the Church?", accessed online, at <https://www.faithward.org/what-is-the-church/>, 1/02/2023.

Abraham is by and large considered the ancestor and patriarch of faith and of all believers on the premise that he believed God and it was credited to him to be righteousness⁹. Paul in Romans 4 adapts Abraham as the blueprint of faith. Further still, Paul in an extra-ordinarily beautiful and inspired exposition links the rock that followed and fed the Israelites to Christ in 1 Corinthians 10:4: “For they drank from the spiritual Rock that followed them, and the Rock was Christ.”¹⁰ We can, therefore, see that at the center of the Church is the subject of Christ and faith in him. While he is a pre-incarnate reality in the Old Testament, Christ had full influence on the community of believers, the Israelites and determined, defined, and sustained their being. Britannica is even that bold to say that “...the Greek word *ekklēsia*, which came to mean church, was originally applied in the Classical period to an official assembly of citizens. In the Septuagint (Greek) translation of the Old Testament (3rd–2nd century BCE), the term *ekklēsia* is used for the general assembly of the Jewish people, especially when gathered for a religious purpose such as hearing the Law (e.g., Deuteronomy 9:10, 18:16)¹¹. The center of our focus in defining and conceptualizing the church should be a body of believers joined with and qualified by faith in Christ Jesus, anywhere any time irrespective of whether they are in a building or not. The researcher was afraid that sticking to this edifice of the Church would call for a complete paradigm shift if one redeemed the contemporary image of the church and therefore its mission.

One credible and very viable way of demystifying the concept of the church was by unpacking its marks. “No matter how hard it rains, the rains won’t wash a Leopard’s spots,”¹² goes a powerful African adage from Ghana. It did not matter how far denominational and self-styled “religious” protagonists depart from and defy the true constitution of the church, the true church of Christ will never lose its identity and form. Jesus himself said that he would set up the church on the rock to the point that even the forces of hell will not overcome it.¹³ What are these marks that give the church such an indelible and indestructible identity? “A traditional means of discussing the nature of the church has been to consider the four marks, or characteristics, by which it is distinguished in the Nicene Creed: one, holy, catholic, and apostolic”¹⁴. This ecclesiastical typology in the

⁹ Hebrews 11:8-10 cf. Genesis 15:6, Romans 4:1-22 ff. Galatians 3:6-9

¹⁰ 1 Corinthians 10: 4 cf. Exodus 17:6, Numbers 20:11

¹¹ Ibid.

¹² <https://www.inspirationalstories.com>. Accessed on 21.07.2023.

¹³ <https://www.biblehub.com> (Mathew 16:18-19), on 21.7.2023.

¹⁴ Ibid.

researcher's view may be the only viable way of defining and holding the church together as a unit which it ought to be.

The church is one. Christ as the origin of the church is one and therefore the church should be held as such. This oneness of the church, however, should not be construed for homogeneity. The church is one but different and in the words of Saint Paul, the church in Corinth, it is a body with different interdependent parts with Christ as its head¹⁵. The implication this has on the church is that in its diversity, the church still maintains one universal mission.

The church is also considered holy. While a strict inference of this dimension upon the church in terms of its members would defy all logic, it's best to uphold the fact that it's the holiness of Christ that is imputed upon the church. He who knew no sin became sin that we (in the church) may become the holiness of Christ, (2 Corinthians 5:21). While its members at their best continue to sin (even unintentionally because they are still encapsulated in a fallen world and physical body) they are justified by their faith in Christ and continue to be sanctified by his progressive work of the Spirit and by his grace. This however is no license for deliberate sin (Romans 6:1-6, Titus 2:11), the church is holy.

The church is Catholic in nature. It is the Greek rendering and traditional sense of this word that appeals to universality that the researcher means here, not the 'Roman Catholic Church'. The universality of the church stems from the fact that God in his salvation plan targets humanity in its various forms. It is all who care to believe his message, every people, tribe, and tongue. This mark of the church would therefore redefine and redirect the myopic and narrow denominational agendas to refocusing on the universal mission of the church.

The Church is also apostolic in nature. The consensus on the origin of the Church in the New Testament dispensation is that the church started on the day of Pentecost in the fellowship of the eleven apostles of the Lord Jesus Christ in line with his earlier promise he had given to them. The outpouring and overflow of the Spirit of the Lord was the launch and real power that ignited the church and sustains it as its lifeblood. Paul in Ephesians 2:20 says that the church is built on the

¹⁵ 1 Corinthians 12:12-26

foundation of the Apostles and the Prophets. If the contemporary church is reminiscent of the origin of the church and its apostolic and Holy Spirit descent, there would be less denominational focus and antagonism and better focus on the continuity of the apostolic mandate and mission.

The final edifice the researcher made on the church as a cap on this finished work of Christ is the categorization premised on the visibility of the church. The church is regarded to be both visible and invisible and to prove the significance of this attribution, is the Christian creedal affair. The church is believed to be both visible- and invisible, triumphant, and militant. “In the language of the Westminster Confession of Faith, the church comprises the "whole number of the elect, that have been, are, or shall be, gathered into one, under Christ the Head thereof" (WCF 25.1). This is otherwise known as the invisible church. In another sense, the church is the body of the faithful (1 Cor. 12:27; Eph. 2:21–22; Rev. 21:2, 9), consisting of those throughout the world who outwardly profess faith, together with their children (WCF 25.2). This is otherwise known as the visible church.”¹⁶ In this perspective therefore, the Church is a past, contemporary and future reality and therefore reinventing the wheel of its mission would not only be deceptive and offensive but also unacceptably wrong. The conception of the church as it was, is and should be help with defining, refining and mainstreaming its mission into its various shades and not the other way round. This should usher us into undertaking a comprehensive analysis of the mission of the church.

Many authors grapple with the task of defining mission, let alone, the mission of the Church. DeYoung and Gilbert (2011) submit that:

It used to be that mission referred narrowly to Christians sent out cross-culturally to convert non-Christians and plant churches. But now mission is understood much more broadly. Environmental stewardship is a mission. Community renewal is mission. Blessing our neighbors is a mission. Mission is here. Mission is there. Missions are everywhere. We are all missionaries”. In their support, Christopher Wright borrows and modifies Stephen Neill’s quote saying, “If everything is mission ... everything is mission.”¹⁷

The foregoing submission by DeYoung and Gilbert and Christopher Wright in their support would in a sense fit the bill of profiling the mission of the Church, but not without a disclaimer. If one is

¹⁶ Derek Thomas, **What is the Church**, <https://www.ligonier.org/learn/articles/what-is-the-church>, accessed on 1/03/2023.

¹⁷ Christopher J. H. Wright, *The Mission of God’s People: A Biblical Theology of the Church’s Mission*, Grand Rapids: Zondervan, 2010.

to go by the unequivocal calling and mandate of the church which ideally becomes its profile in Mathew 5:13-15, then this position could easily be authenticated. According to this passage:

You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot. “You are the light of the world. A town built on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead, they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven.¹⁸

The spirit of the foregoing scripture presupposes that the disciples, who in the context would ideally fit the profile of the church, by default impact and affect virtually everyone and everything. The analogy of salt and light is a powerful picturesque expression of an equally powerful and transforming influence. Salt is basically seasoned in nearly all food for taste and is used as a preservative. Salt won't however be seasoned in salt. The light on the other hand has a connotation of a dominant influence that repulses darkness. If this is applied to the sun as a source of light, then its scope and span of coverage would imply an overwhelming and dominant influence over the entire world.

The Church is the agent of God's reconciliation with man and the Bible calls believers “divine ambassadors” to whom this reconciliation mandate is given (2 Cor 5:18-20). By reconciling man to himself, you believe that the impact of the reconciliation will be cascaded to the created order. In what is qualified as the ‘Great Commission of Matthew 28:18-20, the Lord Jesus Christ commissions his disciples to go to the whole world, make them disciples, baptizing them in the name of the father, son and Holy Spirit and teaching them the counsel of all he had taught them. In the perspective and confines of this study therefore, the mission of the Church shall be understood to be the Church's focus on worshipping and exalting the Lord, reaching out to transform and disciple the lost and impact humanity and the rest of the created order in the restoring and transforming work of the will and Spirit of God.

If God in his sovereign mandate oversees and over everything, then man created in his image with a domineering mandate is definitely expected to have influence over everything. In this

¹⁸ Carol Stream (1997), Zondervan NIV Study Bible p.1538

perspective, everything then is mission. It has been the unfortunate disregard of this mandate that has not only watered down the mission of the church but also its influence too on the world. It could unfortunately be said today that the world in many spheres and perspectives has influenced the church. God has called the church to be the salt and light of the world but paradoxically the “unsaltiness” of the world seems to be diluting the saltiness of the church in certain perspectives while the dark influence of the world appears to be submerging and extinguish the light of the church in certain areas. It is common to find worship teams either dancing to secular tunes or weaving their worship around these lyrics. Secularism has also affected the dress code of ministers and ministry teams thereby presupposes the unsalted world and its darkness having influence upon the saltiness and light of the church.

According to Jonathan Menn (2021) “the Church exists by the grace of God to the glory of God... The Christian life—and hence the life of the church—is holistic.”¹⁹ Menn’s foregoing presupposition asserts in no unequivocal terms that the mission of the church is all embracing and all enveloping for nothing is not the concern of the glory of God. Everything is created by God; it is his estate and therefore he maintains an interest in everything. By saying this, Menn elevates the Church to its true position accorded by biblical ecclesiology, as an entity that is above all others by divine authority. For Menn too, everything is mission. However, while everything he says resonates well with the ideal Christian presupposition and would appeal to the most part to the tender spots of most Christian hearts, the question becomes the practicality of this notion. What influence would for instance the church has over atheists, modernists, and post-modernists? How liable would the church be held for the erratic gay that indisputably declares they are meant to be and that they have nothing to do with the chastity of marriage that the Bible infallibly promulgates? How about the sadistic and bold steps they take to want to push their stance down the throat of everyone?

While these seem to be complicated questions to ponder, they are not without answers and adequate ones at that. Considering Menn’s and the traditional Biblical position, the church would definitely be held responsible and would therefore appear to have failed in its mandate or not done all there is. On the other hand, while the church is given all power and is the means of expressing

¹⁹ Menn Jonathan, M., *The Church: Its Nature, Mission and Purpose, Equipping Church Leaders*, East Africa, Gillet St., Appleton, 2021.

the manifest wisdom of God to principalities, it is ideally not expected to either totally thwart or uproot every evil. The words of Christ in Matthew 7:13-14 settle this when he says that wide is the way that leads into destruction and many walk in it. While the Biblical mandate and mission upon the church is one that is holistic, it presupposes obedience on the part of the respondents to the gospel and over those the church would effectively have an influence while on the rest, the church will have exposed and laid their disobedience bare rendering them justified for divine judgement. This is in a sense is the maiden dimension of the fulfillment of the mission of the church.

However, not everything can be said to be Mission despite the fact that the Church's mandate is one that should impact everything placed under its dominion which would ideally mean the entire world and anything. Schnabel (2008) argues that:

“The apostles, in the broadest sense of the term, were those who had been sent out. This sent-outness is also the first thing we should note relative to the term missionary. It is, after all, the first thing Jesus notes about his mission, that he was sent to proclaim a message of good news to the poor (Luke 4:18). Being “on mission” or engaging in mission work suggests intentionality and movement”²⁰

Three realities filter through and underpin Schnabel's argument and these are the people that are sent out, intentionality and movement. Besides God who commissions, the heart of the mission enterprise should unquestionably first and foremost be seen to be the messengers/people who are commissioned or sent out. We cannot therefore speak about mission without people. DeYoung and Gilbert underscore the essence of people in the Mission of the church when they say that:

The mission of the church is to go into the world and make disciples by declaring the gospel of Jesus Christ in the power of the Spirit and gathering these disciples into churches, that they might worship the Lord and obey his commands now and in eternity to the glory of God the Father.²¹

It therefore becomes apparently clear that people are of the essence in pursuing the mission mandate. Its people or his disciples that he commissions to go make other disciples. When Paul addresses Timothy about his mission in Ephesus, he admonishes him to entrust the message of the

²⁰ Eckhard J. Schnabel, *Paul the Missionary: Realities, Strategy and Method* (Downers Grove, IL: IVP Academic, 2008), 27-28.

²¹ DeYoung, Kevin and Greg Gilbert. *What is the Mission of the Church? Making Sense of Social Justice, Shalom and the Great Commission*, Wheaton, IL: Crossway, 2011

gospel he had received to faithful men who would entrust it to other faithful people.²² It is therefore clear that the Mission of the church is ideally inseparable from the people of mission. They drive it.

The second aspect that becomes apparent in Schnabel's submission about mission with which I cannot agree more is intentionality. This building block is the biggest challenge to the claim that "everything is mission". If everything is mission, then mission cannot be intentional. One ideally cannot be intentional about everything; it defies the very meaning of the word. Graham Gordon and Brayn Evans (2002) candidly resonate with this position speaking on the mission of the church and advocacy in the context of Christians engaging governments when they say;

It is vital that you have an idea of what the world could be like and what you are trying to do before you engage in any activity that is involved in transforming society. A vision for social change is therefore a dream of 'how the world could be' or 'how we want the world to be'. When Jesus speaks in the synagogue in Nazareth, he refers to Isaiah's vision of the coming of the kingdom of God (that is, the fullness of salvation), which has already come in part and waits for its final fulfilment: ... The vision that Christians have is the fullness of salvation. This salvation is 'putting things right' and reversing the effects of sin, bringing healing at all levels: individual, societal and political. It is the restoration of the earth and its people to the glory and joy that God intended from the beginning. It is something that God has already started, and we are given glimpses of the final state (Revelation 21:1-5; Isaiah 11:1-9; 25:1-8; Ezekiel 47:1-12).²³

Intentionality cannot get better than this. Mission has gotten to have a vision to chart and shape its course and every effort ought to be made to ensure effectiveness and consistency. With a vision, when the mission enterprise experiences deviations, then corrective action can be taken. From the Biblical perspective, Jesus himself, the author of mission had a clear vision of reconciling humanity and all creation to God. This forms a model and blueprint for the Church's mission enterprise to adapt. Careful examination of vision and intentionality reveals that there is an assumption of transformation of the prevailing conditions into better future conditions. This conforms to the mission of the church as well which aims at restoring the original created order and peace to the glory of God.

A closer and deeper analysis of the concept of the mission of the Church, however, reveals that while it is the Christian mandate to fill and subdue the world, and by extension of this mandate

²² <https://www.theologyofwork.org> (2 Timothy 1 :8-2:7) accessed on 21.7.2023.

²³ Gordon Graham and Evans Bryan, Evangelical Advocacy: A Response to Global Poverty, "Mission of Church and Role of Advocacy" (2012). Papers, PDF Files, and Presentations. Book 5, accessed online at <http://place.asburyseminary.edu/engaginggovernmentpapers/5> , 28/02/2023.

therefore bear stewardship and accountability over anything and everything in the world, it apparently becomes clear from Jesus' specific commission that this mandate is a refined and specific one. It is therefore imperative at this point to delve into unpacking the mission of the church in specific terms. What could the mission of the church specifically be said to be? Menn (2021) after premising the mission of the church on the expression of the grace and glory of God adapts a four-building block pattern to elucidate the mission of the church:

The following basic missions and purposes of the church are designed to be interrelated and all are for the purpose of demonstrating our faith and magnifying the glory of God: 1. Worship of God. Worship reflects the grace and love of God back to him. Worship is not primarily an activity but is an attitude that pervades all of life and all activities. 2. Discipleship of believers. Discipleship of believers applies the grace and love of God to the body of Christ. Discipleship includes the development and nurture of all aspects of believers' lives, "spiritual" and otherwise. 3. Mission to unbelievers. Mission (service, outreach) extends the grace and love of God to those who are not yet believers. 4. Unity (wholeness). Unity and wholeness identify the church as a healthy recipient of and vehicle for God's grace and love. Demonstrating unity and wholeness is an important sign that the church is properly worshiping God, discipling its members, and is truly engaged in God's mission to the world.²⁴

From the foregoing submission by Menn, the third mandate, that is, mission to unbelievers presents itself as the overarching facet and drive shaft upon which the rest will hinge for the real Mission of the church to be realized. By this very mandate, the Church is held highly responsible for the messes and failures of the world. Only when perceived in this way will the mission of the church hold its authentic divine disposition. When mission (service and outreach) is done to unbelievers, they can then become converts disciplined as believers who will attain a level of an expression of Biblical maturity and unity of the spirit, worshipping the Lord in spirit and truth that is the full illumination and manifestation of the grace and glory of the Lord worldwide.

In a strong and supportive case, Michael Houdmann (2023) gives perspective to the defined and definite dimension and focus of the mission of the church. "Christian missions is following Christ's call: sharing the gospel with the lost world through God's wisdom and strength"²⁵. Christian

²⁴ Ibid, pg 8.

²⁵ Michael Housman, What is Christian Missions? <https://www.gotquestions.org/Christian-missions.html>

Mission here which doubles as the Mission of the church, is clearly localized and limited by Houdmann to proclaiming the message of Christ/ the gospel. At the base of his argument is the fact that sin brought about the separation of man and God and the created order and therefore by proclaiming the gospel to a fallen world, you are offering it an opportunity to recover their lost position before the presence of God and a restoration to the original status. He also assumes a response and a positive one at that of particularly lost humanity to the call and invitation of God through the gospel. Houdmann's position however, while it represents part of what mission is, is limited in scope. Mission should transcend the specific gospel outreach. The mission of the church should ideally be a global and timeless agenda that builds from reaching out to fallen humanity to impacting each and everything. Dale Robbins completes this puzzle by adding three more purposes of the church to this centerpiece of the Mission of the church, which are "To serve as a community of worship and fellowship — to manifest the presence and love of Jesus... To mature believers and prepare them to perform works of ministry... To represent the interests of the Kingdom of God in the world, and to influence our society with the ideals of the Lord"²⁶

The researcher undertakes that the Mission of the Church is upholding the holistic light and salt mandate premised on its Genesis dominion mandate to reconcile a fallen world, humanity, and creation to God through proclamation of the word of God. Christians hold that transformed humanity would then live as a community of worshipping disciples after the manner of Christ for as far as they can in the inhibiting circumstances of the pre-redeemed world. Christians further believe that this mission is complete when the church lives in and for the glory of the Lord, influencing all creation insofar as they can, pending the complete redemption and restoration of the created order anticipated in Revelation 22.

2.2 Strategies of Clergy/Ministers' Selection and Training

The skill, motivation, preparedness, and disposition of the harvesters in the mission of the Church matter a lot and one factor that determines this is their preparation and training. Jesus himself underscored the essence and significance of mission workers to the success of the gospel mission mandate when he alluded to the fact that the harvest is plentiful, but the workers are few, pray

²⁶ Robbins Dale, What People Ask About The Church, 2nd Edition: Answers to your Questions Concerning Today's Church, Victorious Publications, 2014.

therefore to the Lord of the harvest to send out workers into the harvest, (Matthew 9:36). Based on this premise, the selection and training thereof a person that is called to hold such an office of rightful actions for and represent God before the laity is a glorious role of tremendous proportion in the church. From the onset of analyzing this matter, several questions crop up that are of pertinent interest to anyone concerned about the preservation and realization of the mission of the church, which ideally lies in the hands of these men and women. One wonders whether there is a specific criterion that is adhered to in the selection process and often these questions; Is there any role that the candidate and their ministerial competences play? Do they have minimum standards and policies in the selection and training process? What role do the Bishops and top church leaders and administrators play and are there any checks to maintain the credibility of the process? What is the role of the laity? Is the process gender progressive? Is the Biblical mandate of ministerial selection and training considered? Where are the candidates trained and why? Why not any other place or institution? How is the training done and for how long? How appropriate are the selection and training processes, approaches, and procedures to producing clergy or ministers that are appropriate for pursuing and sustaining the mission of the church?

The foregoing questions notwithstanding, the mission of the Christian church should constitute the blueprint and standard mold by which every church intervention, particularly its clergy and ministers' training is motivated and directed because they directly reciprocate in the preservation and fulfillment of this very mission. To the contrary, several other influences are known to drive the selection and training of ministers that shall man the gospel enterprise, the chief end and motivation of which should be the mission of the church. Jesus' Mission is largely seen to have determined the selection, nature, nurture, and training of Jesus' disciples. It is interesting to see, 2,023 years down the Church Road, how the mission of the Church continues to influence the selection, mentorship, and training of workers/harvesters in the mission field. These and more questions and concerns premised the basis of the researcher's genuine inquisition into the motivation of the clergy selection and training methods, processes, systems, and approaches.

While appraising and conducting a comprehensive audit of the strategies of Clergy/Ministers' selection and training, the researcher ideally profiled the clergy selection and training processes, policies, procedures, and their motivations.

More often than not, the selection of candidates for clergy training and ministerial formation is considered to be the prerogative and mandate of the Bishop. Bishops are and are considered the “Chief Priests” in a Diocese and exercise a pastoral mandate both over the clergy and laity whether directly or indirectly. In a classic case of affirmation of how powerful a Bishop can be in the clergy ministerial formation candidates’ selection, The Most Rev. Adam Maida (2017) in his own memoir recollects the powerful hand of his Bishop during his calling:

Let me begin by reflecting on a bit of personal history. How does one receive the complex vocation of being a Bishop, a Canon Lawyer, and a Civil Lawyer? When I was ordained for the Diocese of Pittsburgh, I wanted to be a parish priest. Bishop (later Cardinal) Deardon called me in and said, "I want you to go to Rome and study Canon Law." I objected, "Bishop, I really want to study theology. That is my vision of priesthood. I want to learn more about God and how I can explain God to society and to the people." "And," the Bishop said, "you'll study canon law. My secretary will give you your boat ticket." So, off I went to Rome. There was no dialogue and no opportunity to demur. When I returned from Rome, we had another Bishop, Bishop (later Cardinal) Wright. Bishop Wright said, "You'll have a job in the Chancery and at night, just to keep you out of trouble, you'll go to law school." I replied, "No opportunity for dialogue?" To which he replied, "No. On the weekends you can help out in one of the local parishes." So, I proceeded on a four-year course. As I look back on that dialogue, on what has happened over twenty-five years of my life as a priest, as a lawyer, and now as a Bishop, I can say that somehow or other my early education has served me well personally, and I hope, has also served the Church²⁷.

The propensity of the Bishop’s influence in the selection of candidates for Clergy training and ministerial formation can nowhere be explained better than the way Archbishop Adam puts it. As it is, the Bishop has discretionary and divine powers to do so. What he wants is executed. He is some sort of “Alpha and Omega” in these matters. One question will always reverberate to everyone who holds dearly to the mission of the church: is the Bishop’s choice and decision always right and appropriate? What if it isn’t, where would this put the mission of the church? These concerns simply underscore the essence of having the right individuals in the top seats of the church and further screams for reforms in the selection process because Bishops are not made from the top.

²⁷ Most Rev. Adam J. Maida (1990) "The Selection, Training, and Removal of Diocesan Clergy," *The Catholic Lawyer*: Vol. 33 : No. 1 , Article 9. Available at: <https://scholarship.law.stjohns.edu/tcl/vol33/iss1/9> , accessed on 1.03.2022.

In a similar and affirming case, while the Church of England gives the direct and practical selection mandate to the Bishop's Adviser, ideally the mandate is for the Bishop to wield, since the Bishop's Adviser is an adviser in the true sense of the word. The criteria states that "The following Criteria, which are approved for use by the House of Bishops, are primarily intended for the guidance of Bishops' Advisers in the assessment and selection of candidates for ordained ministry in the Church of England. The task of the Bishops' Advisers is to gather evidence for either how candidates fulfil the Criteria or how they do not fulfil the Criteria"²⁸.

The other factor that is of pertinent consideration is the candidate's calling/vocation, character and spirituality. The Church of England (2014) in its ordained ministry candidates' selection criteria highlights and prioritizes vocation as the most important factor and influence in selecting candidates for ministerial formation. The criteria state:

The Criteria are divided into two sections. Criterion A (Vocation) stands alone in Section 1, while all the other Criteria are listed in Section 2. This is to differentiate Criterion A (Vocation) from the other Criteria as the key Criterion which candidates must fulfil if they are to be recommended for training. If candidates do not have a discernible sense of vocation, they cannot be recommended for training no matter how gifted and experienced they may be in relation to the other Criteria.²⁹

While vocation and/or calling is one of the most important factors in ordained ministerial training, it should not ideally be majestically sitting at the top of the ladder. Out of a nine criteria assessment, spirituality ranks number three and even then, there is no mention of a personal relationship with Jesus Christ as a denominator³⁰. Spirituality in the Church of England ordained ministry candidate selection criteria is defined by the ability to conduct personal prayers, study the Bible and have Holy Communion. Salvation is probably implicit here, but it is rather surprising that this is not explicitly mentioned. Even if it is implied, it still doesn't come out as the focus. Personality and character rank number four in the criteria and even then what is considered is the candidate's past ability to handle pressure and conduct oneself with integrity and honesty.

²⁸ The Church of England, *Criteria for Selection for the Ordained Ministry in the Church of England*, Ministry Division of the Archbishop's Council, Church House, London, 2014.

²⁹ Ibid, i.

³⁰ <https://www.researchgate.net>, accessed on 21.7.2023.

While these should not be brushed aside as insignificant factors, one would imagine that the central pillar should have been a candidates' personal spiritual commitment and salvation to the Lord. All these could be cosmetic. Any atheist could build a character with this kind of grit to the detriment of the church. This is not very different from what often happens even in Church of Uganda. A commitment is ideally demanded to the church and its tradition as well as a pledge to some sort of vocation.

The profile of the selection and training mechanism of men (and women for that matter) would be nowhere be next to complete without a consideration of gender dynamics, 'roles' and perceptions in general. While certain adjustments and reformations have been considered, the church is not shy to reveal that ordained ministry and church leadership is predominantly a male affair. This therefore automatically translates into structural and systemic impediments and inhibitions towards women selection and training. But why would this be the case even in an institution where both women and men are created in the image of God? Byaruhanga (2009) unveils the root cause of this unfortunate reality in a memoir he writes about the ordeal of Florence Njangali, the first woman to be ordained a clergy in the Church of the Province of Uganda;

The controversy over the ordination of women as priests in the Church of the Province of Uganda has been going on for a long time. Today, there are a few women priests in a good number of dioceses in the Church of the Province of Uganda. But this revolution against the conservative order of male domination has not come without a price. Women who feel called by God to the ministry in the Church of the Province of Uganda are usually discriminated against even when they eventually become ordained. One wonders whether women are called by God but ordained by men.³¹

The above revelation is a clear indication that the ministerial formation candidates' selection is formidably laden with an insurmountable level of stereotypical structural and systemic rigidities against women. A deeper probe reveals that most of these emanate from the patriarchal nature of the African society but also in Biblically poised interpretation of the ministry mandate of women as the following testimonial attests:

³¹ Byaruhanga, Christopher. "Called by God but Ordained by Men: The Work and Ministry of Reverend Florence Spetume Njangali in the Church of the Province of Uganda." *Journal of Anglican Studies*, vol. 8, no. 2, 2010, pp. 219–239.,

During Njangali's time the Native Anglican Church of Uganda objected to the ordination of women. But Njangali took it upon herself to defend the rights of women as equal partners in church ministry. At the Synod, although a lay woman, whenever she was allowed to address the members, she always made a passionate appeal to awaken the Native Anglican Church of Uganda to its need to abandon its patriarchal attitudes. Undoubtedly Njangali did more than any other woman in the Native Anglican Church in Uganda to help women gain access to theological education. In 1957, she retired from her position as headmistress of Duhaga Girls' Boarding School and returned to Bishop Tucker Theological College for an ordination course the following year. When she signed up for theological training alongside men at the college, she was not easily accepted in classes by her male counterparts.³²

It is therefore clear that at the root of this discrimination against women were the Patriarchal inclinations of the Ugandan community that made it hard for women to be accepted for ordained ministry. However, a lot has since changed, and women are officially accepted and accredited by policy as Church ministers within the church of Uganda. According to Church of Uganda (2018), "the church of Uganda holds that clergy called to serve in the ordained ministry shall be men and women ordained into the service of the church as a life-long occupation irrespective of whether or not they occupy specific positions and offices³³". While things have loosened up today and a score of women have now been granted the opportunity to minister, this problem is far from over. Women are still considered less effective in ordained ministry as compared to men. One reason that argument may make a strong case against open female enrollment in ordained ministry is the argument that they cannot be as versatile as men particularly when it comes to their anatomical poise and certain gender roles like childbearing and rearing. A female clergy may not be as available and as effective as they ought to be when pregnant or immediately after birth as they may want to be or as they are when they are not. There are at times arguments that their emotional composure and agility in general is suspect and would affect their ministerial mandate and roles. While this could be hypothetical, there is a sense in which it appeals even to the most objective mind.

One of the strongest and most critical facets in the selection and training of ordained ministry candidates is the Church policy framework and the extent to which this is adhered to in the process. At this point substantial time and space were accorded the clergy training policy framework with

³² Byaruhanga, Christopher, Njangali, Spetume Florence 1908-1984 Anglican Communion Uganda, *Journal of African Christian Biography* Vol. 6, No. 3 (July 2021), pp. 36-38.

³³ Church of Uganda, Revised Church of Uganda Provincial Human Resource Policy Manual 2018, Province of the Church of Uganda, 2018

a critical outlook. The Provincial Human Resource Policy Manual (2018) asserts; “All candidates aspiring for ordained ministry shall undergo formal theological training at a Theological College/Institution accredited by the National Council for Higher Education. Theological institutions approved by the Provincial Assembly shall be responsible for training the candidates preparing for ordained ministry”³⁴. First and foremost, the church/Province appears not to have an independent Clergy Selection and Training Policy even when the Provincial Human Resource Policy Manual offers sufficient guidelines to this cause. What is apparent from the Policy framework is that no one can get enrolled into an ordained ministry without training in an approved institution. The two main qualifications for these institutions are that they must be accredited by the National Council for Higher Education and approved by the Provincial Assembly.

One, however, wonders whether what is good for the goose is good for the gander. While National Council for Higher Education accreditation by default should translate into high quality education, would this directly translate into good theological and spiritual education that would meet and sustain the mission of the church? After all it is the same body that approves and validates secular institutions. There are undocumented complaints and private petitions by some clergy and laity alike of theological education delivered by some of the approved institutions.

The argument is that at times spirituality and the zeal of such men that are long gone like Martin Luther and French reformer Peter Waldo is sacrificed at the altar of rigid and non-contextual theological training that produces rigid and mechanical ministers that are out of tandem with the dynamic demands of the church jeopardizing the mission of the church. It should however be noted that this should be a question of balance. Theological education in and of itself should be a gem to be pursued even if it were at the bottom of the seabed. However, efforts to review and reflect on the contextual demands of the gospel marketplace should and must be made with a goal of informing and making appropriate adaptations in theological training for preservation of the mission of the church. Besides, the fact that theological institution approvals are ultimately the prerogative of the Provincial Assembly that has a complex structure of presumably spiritual people in the House of Bishops, Clergy and Laity gives real relief since it would be very hard for the entire Assembly to unanimously error on such a matter of critical importance.

³⁴ Ibid, pp. 34.

The policy however should not be crucified on the premise of its foregoing stand on theological education because it offers a solution. In its training and development for ordained ministry policy statement, the policy declares that “Church of Uganda shall endeavor to organize Provincial and Diocesan tailor-made training and development programs for its Clergy...in-service/refresher training, pre-retirement training and clergy spouse training”³⁵. With this sort of foresightedness, it appears like the tables turn on the accusers who then become the accused because then the policy anticipates and makes it the onus of the Dioceses from time to time to organize appropriate trainings and ministerial capacity enhancement initiatives on the premise of their needs as the Spirit may lead them. This should therefore allay any fears of spiritual dryness and loss of focus on the church Mission on account of the theological training delivered in the approved theological training colleges/institutions.

The training policy framework also pronounces itself on the institutional framework and training methods (Capacity Development Interventions-CDIs) of candidates for ordained ministry. According to the policy “mentoring, private studies, delegation, self-development, short and long courses, seminars, conferences, retreats, workshops, attachment visits to other Dioceses/Parishes and engagement in project activities”³⁶ are all considered and approved as training methods for ministers destined for ordained ministry. Two interesting realities arise here; there is an exaggerated emphasis on formal theological training that particularly takes the form of long courses, yet the policy offers a variety of other training methods and approaches (CDIs) which if pursued deliberately would redefine the whole continuum of training and the ministers produced to a whole new level of preservation of the mission of the church.

Secondly, while it offers all these training methods, the policy offers no minimum standards against performance of preservation of the mission of the church is measured, which ideally leaves quality assurance at the discretion of Dioceses and/or any other entity that would be delivering the training which would compromise the quality. This puts the Mission of the church in the hands of ill-trained men and women and so would call for compromise concerns.

³⁵ Ibid. pp 34.

³⁶ Ibid., pp 35.

The policy also stipulates an institutional framework for the management of the training and development of ordained clergy. The policy identifies the Provincial Board of Education as the body responsible for making training policy recommendations that are approved by the Provincial Assembly while the approved theological institutions are mandated with executing the ordination training courses. The researcher discovered that one thing however that is not provided for by the policy is the candidates' selection procedure and qualifications. While the research appreciates the fact that Dioceses may have independent selection criteria, one would want to believe that Provincial Clergy selection standards would establish an excellent ground for responsibility and accountability. It should also be observed that irrespective of how excellent a given Diocese's training and development interventions are, once the wrong candidates are selected because of lack of a standard selection criterion, the mission of the church is most likely in jeopardy at the mercies of these men and women. This phenomenon should be addressed with urgency for preservation of the mission of the church.

The Provincial Education Policy on theological education, training and ministerial formation policy offers a rather much more concrete and solid pronouncement on theological training and ministerial formation. First and foremost, it recognizes that "theological education must be concerned with the knowledge of God in scripture"³⁷ but soon waters it down by adding that "the foundational skill offered by theological education and training should focus at imparting the ability to read scripture well"³⁸. While this is a very important concern of theological education, the policy appears to largely front it as the cardinal business of theological education and ministerial formation while it is not entirely its only facet. Theological education, training and ministerial formation even at its foundation should be preoccupied with not just scriptural interpretation but the full edification of the minister in the making with the things of the spirit including preaching and communication of the gospel mandate, teaching, mentoring, witnessing, discipleship, stewardship and meeting the physical needs of the people. Only then would the ministry be complete and conform to the standard of Christ's ministry who preached, mentored the disciples, taught, healed the sick, and fed the hungry.

³⁷ Church of Uganda, The Church of Uganda Education Policy, Makerere University Printer, 2016, Kampala.

³⁸ Ibid, pp 33.

The magnanimity of the education policy on theological education, training and ministerial formation lies in the fact that it recognizes the need for the contextualization of the theological training and learning. It observes that “every context and culture is unique so every theological program will have a local flavor. Methods of learning are also culturally conditioned. Our concern is to be abreast with the universals which must characterize every theological programme and secondly, with principles to help Bible colleges take those universals and implement them in their own contexts”³⁹ This by far was one of the strongest pillars of the policy. However, the contextualization mandate of this very policy loses traction in the fact that the policy vests the theological education and training accreditation and standards evaluation mandate with the Bishop Tucker School of Divinity and Theology of the Uganda Christian University. Whereas this in itself would not be far-fetched given the fact that BTSDT was the first and is a trusted and proven theological institution, there are at times concerns of its training being academic, western and out of touch with the dynamic reality of the local contexts. One area that has been a source of constant criticism for the BTSDT theological education, training and ministerial formation dynamics, methods and approaches is the alleged lack of response to the Pentecostal movement’s approach to ministry that entails dynamic preaching, worship and prayer methods. Critics of the BTSDT submit that when it comes to practical ministry of prayer, missions and evangelism, it is preoccupied with a rigid and stale Anglicanism that cannot offer a concrete response to a potent Pentecostal force and common place cults and occults as well as the many self-styled independent Christian entrepreneurs. This same stand lacks the spiritual killer punch and is said to be responsible for the death of the Church in the West. If these fears are anything to go by, the BTSDT’s oversight mandate compromises the independent pursuit of the local Diocesan contextual demands of the gospel and the mission of the church.

Secondly, the nature of the Church of Uganda Dioceses is that they are semi-autonomous before the Province of Church of Uganda but in many things including theological education, training, CDIs and ministerial formation, they are actually autonomous. The province also lacks the administrative capacity and framework to both enforce and follow-up these quality standards. The policy for instance makes such good recommendations as “every Diocese shall establish adequate

³⁹ Ibid., p 33.

and viable Theological training centers/Archdeaconry training centers for Lay Readers...and ensure that at least 5% of its unconditional budget is allocated towards Theological education and ministerial formation”⁴⁰. These are good proposals for which the province lacks capacity and framework to implement.

The policy also proposes the establishment of Theological Education by Extension (TEE) which it recommends being available to “any adult Christians organized by the Diocese and coordinated by the Regional Colleges”⁴¹ This ideally would be a good approach to Theological training and CDIs activities but is rarely executed according to documentation available.

In a nutshell therefore, the current theological training and ministerial formation remains overly formal and delivered by largely the BTSDT and the various Regional Colleges in addition to a few trainings in likeminded institutions abroad on the international arena. Many of the other methods of capacity development such as mentoring, attachments, simulation studies (Sunday and Block Placement) conferences, seminars, secondments, study visits, apprenticeship, in-service sandwich training are either not deeply embraced or are undermined in preference of the institutionalized long theological courses. While the Provincial Policy on Theological education, training and ministerial formation advocates for the Provincial Commission for Theological Education, Training and Ministerial formation or a similar body at the Diocese to exercise oversight over theological education and the Dioceses to “ensure that there is a consistently planned program for the recruitment and training of young and new people into the ministry by the Dioceses,”⁴² there are no minimum standards and Provincial control on these functions. Dioceses continue to do as they deem fit and often times the process is compromised which leads to the recruitment and training of people that may be detrimental or at least inhibitive to the preservation of the mission of the Church. The research study, therefore, unearthed the provincial urgent need for a comprehensive human resource planning and development framework from which the Dioceses would draw the individual ones to effectively guide the recruitment and development processes of the clergy for attainment to the mission of the church.

⁴⁰ Ibid. p. 35

⁴¹ Ibid., p. 36.

⁴² Ibid., p. 35

2.3 The Influence of the Clergy Selection and Training Approaches on the Mission of the Church

In the last part of the researcher's literature reviewed, the study analyzed the influence of the clergy selection, training methods and approaches on the mission of the church. Given the fact that any organization's human resource consists of its greatest resource, and that the human resource determines and defines the quality of an organization, definitely there must be a close connection between the mission of the church, clergy selection and training approaches.

In the foregoing section of this work, it was observed that the selection of candidates for ordained ministry, training and ministerial formation was largely the prerogative of Bishops, their assistants and/or such structures/committees/commissions as may be appointed for this cause. The Provincial Education Policy on Theological Education, training and ministerial formation recommends that each Diocese will have a Diocesan Theological Education, Training, and Ministerial formation commission to be charged with this mandate. It was further observed that the selection of candidates for theological education, training and ministerial formation was largely skewed towards men as women faced systemic and structural impediments that were premised on the patriarchal dominance of the African society and the ecclesiastical order.

Further observation was that despite the established order and wide profile of theological education, training and ministerial formation approaches recommended at policy level, theological education is largely pursued through long/formal theological education or training courses. This training is usually recommended to be pursued at the BTSĐT of the Uganda Christian University and affiliate Regional Colleges. In the following analysis, the researcher embarked on establishing the influence of the theological education and ministerial formation candidates' selection and training approaches on the mission of the church as earlier defined herein.

There has been a notion that is probably beginning to get checked which argues that "one needed no theological education to execute ministry and/or the mission of the church". This assertion is particularly common in the Pentecostal fraternity/circles, who believe in regular appeal to the Holy Spirit as their license and sole authentication and qualification for engagement in and pursuing the ministry of the church. In the most extreme of cases, they claim that Theological education makes one dogmatic, stale and spiritually dry sacking the spirit out of oneself. While this research study does not entirely dismiss the fact that theological education could be limiting to the mission of the

church, Mathew Hirt (2021) reveals that when balanced, theological education should not be a problem:

Theological education is not neutral towards missions. It either amplifies or hinders missions. When theological education is seen as an end to itself, a person may know Scripture deeply, learn biblical languages, understand various interpretive tools, perhaps even preach Scripture well, all while remaining disobedient to the commands of Christ. Theological education becomes a significant barrier and hindrance to fulfilling the Great Commission when mission ceases to be the purpose of theological education. Instead of making multiplying disciples who are obedient to Jesus, we settle for making scholars. That is, we settle for disciplining the mind alone while neglecting a person's heart and hands.⁴³

Mathew Hirt's foregoing submission is a potent one and screams for attention. Ideally, theological education is by default exonerated from being an enemy of mission but rather its intention. Effective theological education, training and ministerial formation should have forward and backward linkages with the mission of the church, that is, the candidates should be those that are mission oriented, trained with mission-oriented approaches and released and deliberately positioned into the mission field to pursue the mission of the church. This is where concerns arise where long institutionalized theological education and training courses become suspect of being heavily academic and removed from the local/practical mission context. If training does not appeal to the local mission context and is not designed in such a way that enhances a minister's/candidate's ability to execute mission, it then undoes or works against the mission of the church.

One significant influence of theological education and training particularly the enrollment for long theological studies on the mission of the church is the fact that it has in the past and in the contemporary Church been considered a silo of fermenting schisms⁴⁴ in the body of Christ. While there is a sense in which subscribers to this notion may have a point of sorts, a proper understanding of theological education dispels and quells all these fears. If theological education is perceived to be what it should be, the complete suite of formal and informal theological education, training and ministerial formation, this argument ceases to hold water. Hesketh John (2009) for instance traces theological education from the foundation of the world and God as the lecturer when he says:

The history of practical theology and education for the purpose of praxis in everyday life dates back to and from the creation of man. The Creator began with the education of Adam and Eve and through

⁴³ Mathew Hirt, The Role of Theological Education in the Missionary Task, accessed online at <https://www.theupstreamcollective.org/post/the-role-of-theological-education-in-the-missionary-task>, accessed on 6/03/2023

these first parents to their children (Gen 4:1-4). There was no higher institution on the face of the earth than the family. The family was the beginning of practical theology and education for its praxis. Simply put, a living faith cannot help but include religious education...In Exodus 4:15, God spoke to Moses saying “. . . I will teach you what you are to do.” God had much to say to and through Moses concerning teaching.⁴⁵

From Heskett’s submission, it can be observed therefore that Theological education is as old as humanity with God as its author. Biblical scholars also know that God is by default a God of unity and schisms is not observed from the beginning.

Scholarship reveals that a deeper and objective analysis of this phenomenon from the eyes of its proponents revealed that theological education in its various forms, but particularly the formal academic seminary theological courses are a source of contentions and tensions that are acrimonious in orientation. From Heskett’s rendition and conceptualization of theological education, Peter Waldo and Martin Luther’s revolutionary study of scripture would definitely qualify to be Theological education and or formation. While these two great reformers are known not to have nursed schism agendas at the onset of their projects but internal reformations, their sweeping paradigm shifts could not be contained by their establishments and what resulted were actually schisms.

In one of the most prolific statements on the reformation that the researcher personally reviewed, Marshal (2009) writes thus on Luther’s role in the reformation:

Millions of Protestants across the world still look to events in the 16th century inspiration, as the beginning of their story. It is a story of spiritual liberation, of people casting aside the shackles of theological and moral servitude. The movement initiated by the renegade German friar Martin Luther brought an end to corrupt and oppressive rule by the clergy of an institutional Church, a Church that had maintained its power by imposing superstitious and psychologically burdensome beliefs on ordinary (lay) worshippers. It was also a return to the pure sources of Christianity, after centuries in which the stream was polluted by the dripping pipe of man-made traditions. The bible, the Word of God, was restored to its rightful place as the rule and arbiter of Christian life. In vernacular translations of scripture, lay readers met the person of Jesus Christ, bypassing the clerical

⁴⁵ Heskett John, M., Theological, Educational and Sociological Foundations of Christian Education: The Development and Implementation of A 12-Standards Model for Evaluating and Modeling Adult Bible Studies That Utilize Contemporary Visual Media, A Thesis Submitted for the Degree of Master of Theology in Practical Theology< South African Theological Seminary, 2009.

mediators who, like officious secretaries, had kept medieval petitioners from direct contact with the boss.⁴⁶

Luther's enlightenment is to be traced from the theological education he attained and his engagement with the faculty at the University of Wittenberg. Luther is known to have translated the New Testament into German in a span of a year. "In the aftermath of Worms, Frederick smuggled Luther away to his castle at the Wartburg, where, hidden from the world for nearly a year, he translated the New Testament into powerful and idiomatic German"⁴⁷. This, as part of his theological education and ministerial formation prolifically empowered and transformed him. It can therefore be said that depending on the circumstance at hand, theological education could easily lead to a schism.

The question, however, then becomes; how does this affect the mission of the church? Was and is the church always affected the wrong way upon the occurrence of a schism? In the case of the reformation and the creation of the protestant church, the mission of the church was actually advanced. Theological education if effectively done even in conditions of polarity will continue to advance the mission of the church. In Uganda, Africa and in the global perspective, the Pentecostal movement arose out of a similar bid of clergy that were then leading the dominant mainline churches being bent on a stale and dogmatic gospel and regime which to them was largely the result of their dogmatic theological training that was devoid of the Spirit. After failing at an internal attempt towards a reformation, their recourse was a breakaway and thus the growth of a thriving Pentecostal and independent church movement, not without limitations though.

An evaluation of whether this had a negative effect on the mission of the church revealed a yes and no reality. Insofar as the church and ministry movements started conformed to the Biblical premise of the gospel, witness, teaching and discipleship as well as glorifying the Lord in the holistic salt and light mandate, then the mission of the church would have been advanced⁴⁸. Where these "church" plants are self-seeking establishments of independent church entrepreneurs, then the mission of the church is dealt a blow in the sense that such establishments are often detrimental to the cause of the gospel since they deviate from known Biblical principles.

⁴⁶ Marshall Peter, *The Reformation, a Very Short History*, Oxford University Press, Oxford, 2009.

⁴⁷ *Ibid.* p 47.

⁴⁸ Mathew 28

Perhaps in no other way does the role of theological education present a compellingly indispensable role as in maintaining the authenticity of scripture at the center of the Mission of the church. The fallacy that theological education and training leads to a stale, rigid and dogmatic church outfit devoid of the spirit should be dispelled in the strongest terms particularly when it comes to its contribution to the embodiment of the church with the infallible word of God. The life and ministry of David Bosch, one of the greatest Missiologists of the 20th Century is a clear indication of this fact. Martin Reppenhagen and Darrell Guder in an autobiographical works on Bosch say:

Shaped by the classical tradition of European theological studies, David J. Bosch linked theory and practice with his “devotion to South Africa...combined with a world Christian citizenship” (Walls 2004:276). He played a major role in the development of mission theology in South Africa, not only in the university instruction he pioneered, but also the formation and growth of the South African Missiological Society (SAMS), which he served as the editor of its journal *Missionalia* from 1973 until his death. He regarded the process of rigorous missiological investigation and debate to be an essential component of Christian mission. In 1979, he presided over the South African Christian Leadership Assembly, an event that was especially important for the relationships between black and white Christians as well as among diverse churches. As a “missiologist of the road” (Walls 2004) Bosch was acknowledged and respected in both ecumenical and evangelical circles and devoted considerable effort to overcoming the polarity between these approaches.⁴⁹

The research reveals that, ideally the work of good theological dispensation both to shape, godfather and preserve the work of mission by giving it a firm premise for its Launchpad and direction in the darkness through the word of God. With the contemporary challenge of the proliferated and secularized claim-it- and have-it and health-and wealth-‘gospel’, the depth to which the church should be indebted to theological training institutions and ministry formation solidarities for a good theological education is not discernible. If there is anything that the church of Christ needs today to preserve its mission, it is a chaste hermeneutical and orthodox interpretation of scripture. This cannot be stressed more. With the realization of the need, scores of independent church movements, Pastors, and leaders are increasingly embracing theological training.

⁴⁹ Martin Reppenhagen and Darrell Guder, *The Continuing Transformation of Mission: David J. Bosch's Living Legacy: 1991–2011*, in Bosch David J., *Transforming Mission: Paradigm Shifts in Theology of Mission*, 20th Anniversary Edition, Orbis Books, New York, 2011. And Hockridge Diane, *Re-imagining Christian Formation in Online Theological Education* in Luetz Johannes M., Dowden Tony and Norsworthy Beverly (Eds), *Re-Imagining Christian Education: Cultivating Transformative Approaches*, Springer, East Singapore, 2018.

In a more directly discernible manner, when the ministerial and ordained ministry candidates' selection and training processes are flawed, then the mission of the church lies in balance. Ministers oversee the mission of the church and therefore their formation matters. The dynamic global changes haven't been without effect upon the contemporary church. Online training for instance is an approach that is embraced for theological education, training, and ministerial formation. About this, Hockridge Diane (2018) argues that:

Evaluation of the first design cycle (of online theological education) indicates that the implemented design solution is having a formative impact on students...' She also observes that "Existing recommended undergraduate and graduate degree pathways at the college did not sufficiently provide these opportunities for online students so the course structure was modified to add required units in 'Guided Spiritual Formation'⁵⁰. Online students are also strongly encouraged to complete at least one 'Supervised Theological Field Education' unit alongside required Bible, language, and Christian thought units⁵¹.

It is therefore clear that there are some theological education and training approaches that are not as effective when executed independently. For example Tent Making/ ministry for professionals (ministry at the market place), an approach that entails a short-term training of professionals for ordination usually for a period not more than six months is one approach that has been heavily criticized in the province of Church of Uganda with many of its graduates ending in scandals of some form, ineffective ministry and flaunting of church procedure leading to the conclusion that it does not offer adequate ministerial formation time for candidates' transformation. Such ministers deeply dent and compromise the realization of the mission of the church.

The case of women selection, training, formation, and deployment in particularly ordained but also other ministries of the church is pertinent to the realization of the mission of the church. The marginalization of women in mission based on patriarchal overtones in Ugandan society and misconceived Biblical position on female church leadership must be challenged with urgency. Premised on Joel 2:28, Reeves (2015) makes a beautiful thesis and case not just for women ministry but Ordination saying:

Likewise, the reference to sons/daughters prophesying, young men seeing visions, and old men dreaming dreams, does not limit those gifts only to the segment of society to whom they are

⁵⁰ Ibid p.332

⁵¹ Ibid, p. 332.

attributed in the poetic passage. “The meaning of this rhetorical individualizing, is simply that their sons, daughters, old-persons, and youths, would receive the Spirit of God with all its gifts.” The primary emphasis in this passage is upon the universal inclusiveness and democratizing of the gift of the Spirit: no one will be excluded based on gender, age, or social status⁵².

The New Testament perspective of women like Mary Magdalene closely and faithfully sticking with and supporting Jesus’ ministry quite highlights their essence, commitment and uniqueness in ministry. I know that the question here is leadership and the exercise of spiritual authority and not participation in ministry. The New Testament itself does not either deny nor criminalize this as a position neither does it make it a religious abomination as many ultra-gender pessimists want to suggest. One passage that proponents of this theory are dangerously armed with is Paul’s submission in 1 Timothy 2:12 that says, “But I do not allow a woman to teach or exercise authority over a man, but to remain quiet”. What could this possibly mean? No one else probably makes an elaborate postmortem of this conundrum than Houdmann Michael (2023) when he beautifully argues that:

The structure of 1 Timothy 2:11–14 makes the reason why women cannot be pastors perfectly clear. Verse 13 begins with “for,” giving the “cause” of Paul’s statement in verses 11–12. Why should women not teach or have authority over men? Because “Adam was created first, then Eve. And Adam was not the one deceived; it was the woman who was deceived” (verses 13–14). God created Adam first and then created Eve to be a “helper” for Adam. The order of creation has universal application in the family (Ephesians 5:22–33) and in the church...Many women excel in gifts of hospitality, mercy, teaching, evangelism, and helping/serving. Much of the ministry of the local church depends on women. Women in the church are not restricted from public praying or prophesying (1 Corinthians 11:5), only from having spiritual teaching authority over men. The Bible nowhere restricts women from exercising the gifts of the Holy Spirit (1 Corinthians 12). Women, just as much as men, are called to minister to others, to demonstrate the fruit of the Spirit (Galatians 5:22–23), and to proclaim the gospel to the lost (Matthew 28:18–20; Acts 1:8; 1 Peter 3:15)⁵³.

While Houdmann appears to put up a strong hermeneutic case, it apparently becomes clear that the case is not one of women not ministering but ideally not exercising spiritual authority over men. Today, like ever before, authority continues to be welded by men for as far as it goes. The question would then be the dimension and level of dispensation of authority: could this be

⁵² Reeve, W., John, Women and Ordination: Biblical and Historical Studies, Seventh Day Adventist Leaders and Scholars Explore an Important Issue facing the Church, Pacific Press Publishing Association, Ontario, 2015.

⁵³ Houdmann Michael s., What does the Bible say About Women Pastors? As cited from <https://www.gotquestions.org/women-pastors.html> , accessed on 9/03/2023

congregational or at the apex of the church as in the case of a Bishop exercising oversight over various congregations? Could it then be acceptable to have a woman oversee a congregation below an ultimate male leader? What about the men under her authority in that congregation? Reeve Teresa (2015) beautifully winds this up saying:

The role of teacher (*didaskalos*)⁵⁴ is closely tied to that of pastor in Eph 4:11. Where each of the other ministry functions in the list are distinguished from each other in the Greek by being preceded by the article (ho), pastor and teacher are grouped together following a single article. *Didaskalos* is regularly used in the NT for teacher and is employed with reference to both Jesus (Matt 8:19) and Paul (2 Tim 1:11). Timothy is instructed to teach (*didaskō*) and to empower others to teach (1 Tim 4:11, 13; 2 Tim 2:2), and believers were instructed to teach one another (Col 3:16). The task of the teacher is to explain the Scripture and he or she stands under its authority (Isa 8:20). Again, neither these more leadership-oriented functions, nor any of the other gifts, are ever spoken of with restrictions as to gender. Rather, the New Testament indicates that it is God who, according to His own sovereign choice, gives to every believer a divinely defined and unique contribution to make, and holds them and the church accountable for its wise use... As we have seen, gifts of leadership, administration, pastoring, and so on are given as the Spirit wills. The Spirit-led ministry of women today has demonstrated clearly that the past questioning of a woman's ability to carry out these roles to the glory of God is based on devastatingly false assumptions.⁵⁵

Women therefore insofar as the context permits in the unity of the body of Christ, without distorting the shalom of the spirit and the very church that the effort is meant to build and edify should be ordained and granted the opportunity to exercise their God given gifts. Where it is an issue for them to exercise spiritual authority over men, they should execute their ministry in contextually acceptable ways. After all, the greatest in the kingdom is he or she that serves others. This should not be a question of supremacy but service in humility.

In the final analysis, there is an inseparable relationship between mission and the men of mission and therefore the methods that select and make the men of mission. Effort must be made to ensure that the right people are selected and are enrolled into the most appropriate theological training and ministerial formation cognizant of their ministry context, demands and needs. Theological education must not only be a formal long course delivered in a seminary/theological college lecture

⁵⁴ *Didaskalos*: A Greek word meaning a teacher in the NT, "one who teaches concerning the things of God, and the duties of man". As cited from <https://www.biblestudytools.com>. accessed on 21.7.2023.

⁵⁵ Reeve Teresa, Should Women Be Ordained as Pastors? New Testament Considerations in Reeve, W., John (Ed), Women and Ordination: Biblical and Historical Studies, Seventh Day Adventist Leaders and Scholars Explore an Important Issue facing the Church, Pacific Press Publishing Association, Ontario, 2015.

room all the time. Several appropriate theological training and ministry formation approaches other than formal theological training courses such as seminars, conferences, periodic schools of prayer, mission and evangelism, discipleship among other practical and indispensable disciplines and ministries could be delivered in a highly appropriate and cost-effective manner. The question of women marginalization in enrollment for theological training and ministry in general should be addressed by responding to the systemic impediments and misconceptions through appropriate and sustainable strategies such as Biblically premised gender progressive and inclusive training and sensitization. Overall, however, theological education, training and ministry formation must be pursued and, in any case, it forms an indispensable enabler to preservation of the Mission of the Church. While the mission of the church is plagued with several threats, Christians are encouraged by the fact that it is premised on an irrevocable divine declaration and will. Jesus Christ Himself said that “he would establish the church on the rock (Himself) and even the powers of hell would not prevail against it”⁵⁶. This should be the confidence of every Biblical scholar and believer.

⁵⁶ Mathew 16:18

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

In this chapter, the researcher unveiled the general structure of the research design and the approach and procedure undertaken. It further describes the population and area of study, sample selection and size, how the data was collected, cleaned, sorted, and analyzed. The chapter also explored and mitigated the various limitations of the study.

3.1 Research Design

The study adopted a case study design focusing on the influence of Clergy selection and training on the mission of the church in the Province of Church of Uganda: A case of the Diocese of Kampala. The respondents were majorly randomly selected while some by virtue of their position and unique disposition to inform the study were purposively selected. The research engaged both quantitative and qualitative approaches of data collection. The quantitative methods helped in capturing quantifiable and numerical data supported with offering a framework of analysis and presentation of facts that were collected. Qualitative research methods on the other hand helped with registering all experiences and perceptions which enriched and further informed the corroboration of the research findings and mental constructs all of which were very key to enlisting reliability and validity of the data collected.

3.2 Population of Study

The study population composed of all clergy in the Diocese of Kampala, Eastern Archdeaconry, Senior Church Administrators, policy makers and Laity particularly those in leadership positions such as the members of the Committee on Education and Ministry Formation. A section of the respondents included key informants such as the Diocesan Top Administrators, the Diocesan Secretary, Members of the Clergy Selection and Ministerial Formation Committee, the Diocesan Board on Doctrine and Order, Archdeacons among others based on their position, mandate, knowledge, exposure and experience. On this premise, they all had the required data which appropriately informed the study.

3.3 Sample Selection Criteria and Size

The sample size of the study was fifty (50) respondents. These included:

Ten (10) top Diocesan Administrators who were purposively selected because of their knowledge, roles and experience that accords them the unique position of exposure to all the required information on Clergy selection and training due to their mandate. These included the Diocesan Secretary, the Provost, senior clergy and members of the Education and Ministry Formation Committee. These play a direct role in the selection of the candidates for Ordained Ministry formation, so they had very appropriate and privy data to the study. Twenty-three (23) Parish Priests across the Southern Archdeaconry in St. Luke's Ntinda, St. Andrew's Bukoto, Thorcroft Chapel, St. Peter's Nagulu, St. James Makerere University Business School Chaoel, among others. These were randomly selected from a sampling frame that was prepared with the help of the Diocesan Secretary. 12 Heads of Laity and departmental heads such as Mothers' and Fathers' Union. These were purposively selected too on the premise of their experience, knowledge and mandate that positioned them to provide the required data for the study.

3.4 Data Collection

The following section describes the approach and tools of data collection the researcher used.

3.4.1 Methods of Data Collection.

Questionnaire administration. Questionnaires were administered to Clergy and some selected laity and later collected after they had filled them. About 60 questionnaires were distributed and 45 were returned with validity.

In-depth interviews. In-depth interviews were conducted by the researcher with key informants including the top Diocesan Administrators, senior clergy and members of the education and ministry formation committee collecting key data from these respondents while others independently filled in the guided questionnaires. The researcher preferred in-depth interviews for the key informants because they offered an opportunity to do deeper probing and evaluation of data given.

Observation. The researcher also observed many phenomena as she personally visited the Diocese, the Archdeaconries, and different Parishes during data collection. The existing provincial reports, policies, and guidelines where applicable were also read to validate the collected data.

3.4.2 Instruments for Data Collection.

On the premise of the nature of data and respondents, various data collection methods and instruments were employed. Research data was collected as indicated herein below:

Questionnaires. These were prepared and specifically distributed to the Clergy and Laity that could read and fill them on their own.

Interview schedules. These were specifically prepared for conducting interviews with the key respondents. These included the top Diocesan administrators, senior clergy and members of the Education and Ministry formation committee. -

Observation guide. This was prepared and utilized for such observable phenomenon such as training policy, recruitments guidelines, among others for corroboration of data acquired through other methods.

3.5 Research Procedure

To ensure that the study was effectively and professionally executed without encumbrances, appropriate clearances and authentications were secured at the genesis of the study. At flag off stage, the researcher was issued with a letter of introduction from the Dean of the School of Divinity and Theology of Uganda Christian University which she then presented to the Diocese of Kampala Diocesan Secretary (DS) for official reception and affirmation of the credibility of the research process. Given the criticality of the committee, through the DS, the researcher sought to work and liaise with the Diocesan Committee on Education and Ministry Formation a permission that was instantly granted. The researcher then proceeded to build a sampling frame with the help of the DS, Diocesan Committee on Education and Ministry Formation and the Southern Archdeaconry. The researcher then secured appropriate clearances and permission to engage with various research participants as highlighted in the research sample. Various appointments were then secured and scheduled assisted by already identified Research Assistants. Relevant data was appropriately collected using the tools of data collection, that is, Self- administered interview, guided questionnaires and other observation guides.

3.6 Data Analysis and Processing

The collected data, in line with standard research procedure was cleaned, grouped, classified and coded into various categories. A thematic analysis of the categories of the data was premised on the research key themes namely, the conceptualization of the mission of the Church, Clergy selection and training strategies and approaches and the influence of the Clergy selection and training approaches on the mission of the church. Data was then analyzed and presented by way of figures, tables, graphs, charts, and corresponding and thorough narratives to deduce meaning. Deductions were presented largely by way of Percentages. Due to the researcher's long experience and passion for a mix of system and manual data processing, the research data was analyzed with the mix of the two approaches to ascertain the reliability of the research instruments and validity of the findings.

3.7 Reliability of Research Instruments and the Validity of Findings

A deliberate effort was made, and several facets were built within the research design to ensure the reliability of research instruments and validity of findings. In the first place a multiplicity/varied respondents'/research participants were anticipated and factored into this research design to ensure that various experiences, thoughts, and facts were collected with due respect to the themes of the study. This approach expanded the respondents' scope of response and cushioned the study against lopsidedness in feedback/research data. Besides, the research instruments were carefully thought out at design stage and matched with the hypothetical profiles of the respondents like their education and literacy levels as well as the nature of information sought. In addition, all research instruments were pre-tested in a different Diocese and the necessary adjustments made thereof. The Research Assistants who participated in the study, initially had an induction and orientation training to the research study which further ensured that they credibly executed their role guaranteeing the quality and validity of the research data collected. With the above safeguards, research instruments' reliability and validity of findings was highly guaranteed and therefore achieved.

3.8 Ethical Issues of this Research

Given the fact that in all research studies, ethical issues are a serious concern and as such, great effort was devoted to insulating this research study against any quality deterrents to ensure that the study findings reflected the real situation in the research context. In line with proper ethical

demands, exceptional care was exercised to seek the consent of the respondents, clearly introducing the purpose and procedural dynamics of the study. This was later highlighted as very supportive in building appropriate rapport while focusing the respondents' will, attention, positive attitude, and commitment to the study. The researcher further obtained appropriate clearances for example through the Diocese and/or Archdeaconry leaders which both helped in gaining easy access to the respondents while authenticating the process.

The purpose of the research was not only well described within the data collection instruments but also personally explained in one to one by the researcher in different sessions with the respondents as a means of clearing the atmosphere and dealing with any uncertainties, ambiguities, and study concerns. It was imperative to make declarations before the respondents at the onset of the research about the exercise of their liberty and free will not to answer any questions that they may feel their privacy or confidential information was encroached upon. On feeling like their personal space was threatened, respondents were informed that they were free to abstain from the research study all together.

The researcher and her Assistants assured them of their confidentiality and that they were free not to use their names. In exceptions where names were used, strict professional confidentiality was adhered to as with conduct of other academic research studies by trained ministry-oriented researchers with both a divine and professional mandate to safeguard and protect the identity and confidentiality of the respondents. From the researcher's side, effort was made to uphold professional research ethical standards. Every literature reviewed or utilized that was not the researcher's original thoughts was appropriately acknowledged. The researcher also built on and exploited the fact that most respondents in the study area would speak English but also made a provision for Research Assistants where the possibility of non-English speaking respondents was anticipated particularly among the Laity.

An appropriate budget was set aside to cater for the logistical concerns of the research as is reflected herein the research budget as Appendix while time was also considered appropriately, realistically scheduling the research activities in a way that guarantees the required results. With

all these structural, framework and process safety nets, all ethical concerns and fears were allayed, and good research guaranteed as per the findings in the subsequent chapter.

3.9 Data Presentation and Reporting.

The collected research data, having been analyzed as mentioned earlier in this chapter, presented by way of charts, tables, pie charts and graphs, and deduced statistics in chapter five. A final research report was written and presented to the Supervisor, who will then approve the edited final research report and submit it to the BTS DT.

CHAPTER FOUR
PRESENTATION, ANALYSIS, AND INTERPRETATION OF FINDINGS

4.0 Introduction

The following section of this research report presents the research findings as deduced from the data collected. All the data collected using the various tools as aforementioned; questionnaires, interview guides was cleaned, grouped and analyzed majorly manually. The data was interpreted and meaning deduced on the premise of the study’s thematic focus. The analysis and interpretation was guided by the three research themes of the conceptualization/ understanding of the mission of the Church, strategies of Clergy/Ministers’ selection and training and the influence of the Clergy selection and training approaches on the mission of the church. These were reviewed in light of the research hypothesis and positions of various scholars in the literature reviewed herein for a comprehensive final position.

4.1 Analysis of Biodata and background information of Respondents

The researcher sought information from the respondents about their biodata in terms of sex, marital status, level of education, church role, period spent in church and the location of the church. This was very important in offering a premise of analysis and drawing of meaning since bio-social characteristics such as sex, age, education largely determine people’s participation and perception of social phenomena. The findings are presented in Table 4.1 below.

Table 4.2: Biodata and Background information of respondents

Indicator	Category	Frequency	Percentage (%)
Sex	Male	28	62.2%
	Female	17	37.8%
Marital status	Married	36	80%
	Single	09	20%
Education Level	Secondary	04	8.9%
	Tertiary	41	91.1%
Church Role	Lay Minister	12	17.8%
	Priest	33	73.3%
	Mission Team Member	4	8.9%

Period Spent in Role	Below 2 years	06	13.3%
	2-5 years	10	22.2%
	5-10 Years	13	28.9%
	Above 10 years	16	35.6%
Church Location	Rural	00	00%
	Urban	45	100%

Source: Primary Data, (2023)

Based on the foregoing findings, most of the research participants were men (62.2%) while the rest (37.8%) were women. The premise of this finding was that most church leadership positions particularly in the ranks of ordained ministers were held by men. This would therefore in a sense have a bearing on the fulfilment of the mission of the church particularly as far as gender progressiveness is concerned, a scenario that affirms a position the researcher made earlier that the ministerial formation candidates' selection is formidably laden with an insurmountable level of stereotypical, structural, and systemic rigidities against women. A deeper probe reveals that most of these emanate from the patriarchal nature of the African society but also in Biblically poised interpretation of the ministry mandate of women.⁵⁷

Most of the respondents (80%) were married while only 20% were single. This was attributed to the fact that most of the respondents were clergy who are often encouraged by an unwritten code to be married in a bid to be exemplary but also mitigate against potential fornication and other associated sexual sin. Marriage therefore was established to have coloration with the selection and or affirmation of ordained, ministers in their roles as they pursue the mission of the church. The connection therefore between marriage and candidates' selection for ordained ministry training was that the married stood a higher opportunity since they were perceived as more responsible, committed and fitting for the ordained ministry calling.

There was a very close coloration between the education of the respondents, their ministry location and perception of the mission of the church. 91.1% of the respondents at least had a first degree and all of them (100%) were in Urban Kampala (Diocese). Most of these (73.3%) were ordained Clergy which means all Clergy in Diocese of Kampala who participated in the study at least had a

⁵⁷ Gender considerations in the section of ministerial candidates, p. 25.

first degree. The pursuit of the mission of the church therefore in purely urban areas was largely the domain of the highly educated Clergy and Lay Ministers. One respondent for instance remarked:

“It’s imperative that a minister is well educated to pursue ministry in Kampala Diocese because it has mixed high ranking congregants who would present a challenge to an uneducated Clergy”,
Key Respondent, 24th May 2023.

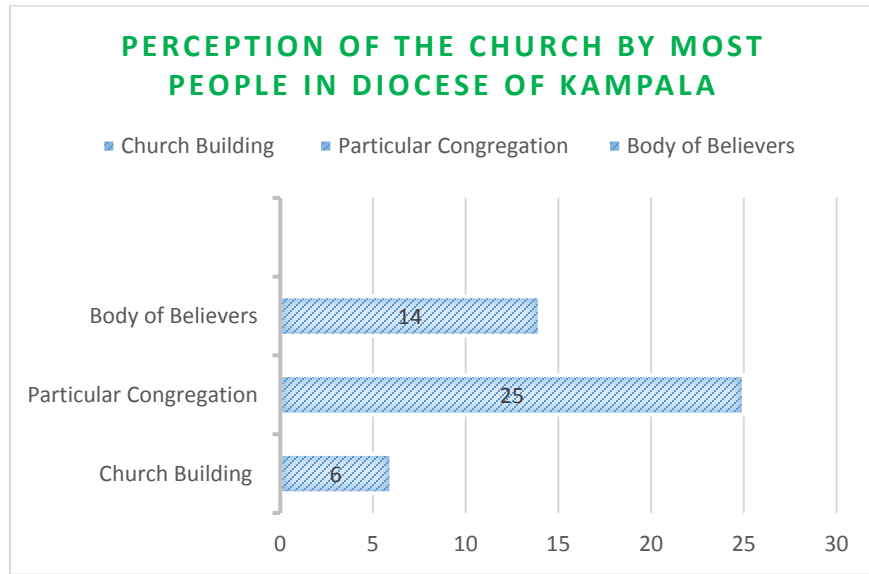
This therefore confirms the earlier assertion made (p.30) that “the current theological training and ministerial formation remains overly formal and delivered by largely the BTSDT and the various Regional Colleges in addition to several trainings in likeminded institutions abroad. Many of the other methods, for example, mentoring, conferences, seminars and others are either not deeply embraced or are undermined in preference of the long theological courses.

On the role played by both Ordained and Lay ministers in the pursuit of the mission of the church, it was established that most of the ministers (73.3%) were ordained while the Lay ministers were 26.7%. The pursuit of the mission of the church therefore was largely skewed towards the Ordained Clergy as compared to the Lay ministers. More than 64% of these had spent over 5 years in the roles and 22.2% had spent at least two years in their role. This therefore meant that their experience could be trusted because they had accumulated immense exposure and experience. The pursuit of the mission of the church therefore is considered largely the prerogative of the ordained clergy.

4.1.1. Conceptualization of the Church

The conceptualization of Church constituted objective one of this study. In this, the researcher sought data about respondents’ contextual perception of the meaning of the church. The conceptualization of the Church was very fundamental and foundational to the study because it initially defines what the church is and its essence. This would form the main ingredient in shaping the workforce’s understanding and pursuit of her mission and therefore would determine the level of their commitment and primary contribution to upholding and realizing it. The researcher therefore went ahead to establish what the church meant to various people in the Diocese of Kampala. Findings are presented in the bar graph below.

Fig. 4.1.1: A Horizontal Bar Graph showing Perception of the Church in Diocese of Kampala.



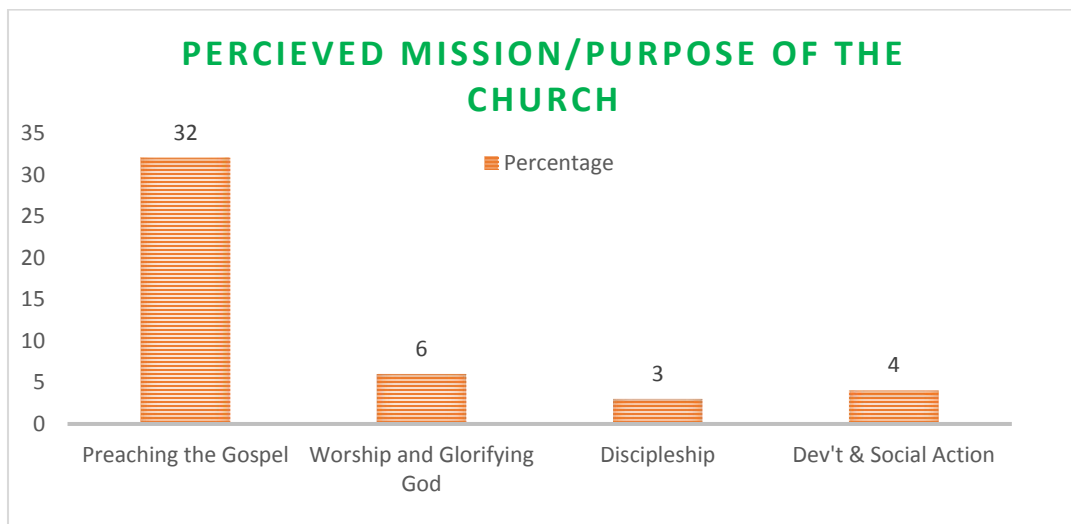
Source: Primary Data (2023)

From the graph above, 91.1% (25) believed that the church was the body of Christ anywhere in the world while 8.9% believed the church was their local congregation. No one among the main respondents believed that the Church was a building. However, on what they perceived to be the understanding of what the church was among believers in Kampala Diocese, 55.6% believed that believers in Kampala Diocese held the church to be a particular or their own congregation while 31.1% believed that it was the body of believers anywhere in the world. A whopping 13.3% believed that their congregants or people associated the church with a building. This affirms Britannica’s position (p.11) that holds that a cross-section of Christendom upholds the position that the church is a building. This therefore presents a daunting challenge to the church in general and Clergy in particular towards the realization of the mission of the church because while they hold the right perspective of the Church, most Christians are inward-looking and perceive the church to be just their own congregation or even a building. This has drastic drawbacks on the realization of the mission of the church in its entirety.

4.1.2 Conceptualisation of Mission/Purpose of the Church

The researcher set out to investigate the Conceptualisation of the mission of the church because it was this that formed the bedrock to assess and define the motive and motivation of the actions of church ministers/workforce. It is how much and what the duty bearers/ministers of the church understand the purpose/mission of the church to be that determines the level of effort they commit in pursuing it. The bar graph below presents the findings on the perception of the Mission of the church in the Diocese of Kampala:

Figure 4.1.2: A bar graph showing Perception of the Mission of the Church



Source: Primary Data (2023).

It was imperative as well to establish the perceived Mission of the Church since it was closely connected to one of the main objectives of this study besides being the main essence of the church. One could easily say that ecclesiology is about Christ and his mission as seen in the church. From the findings in the figure above, 71.1% (32) of the respondents believed that the Mission of the Church was preaching the gospel fulfilling, in part DeYoung and Greg's (2011) position as they argue saying that "The mission of the church is to go into the world and make disciples by declaring the gospel of Jesus Christ in the power of the Spirit and gathering these disciples into churches, that they might worship the Lord and obey his commands now and in eternity to the glory of God the Father."⁵⁸ The strict perception of the mission of the Church as being preaching the gospel

⁵⁸ DeYoung and Greg, p.31.

therefore is narrowing its mandate according to DeYoung and Greg. The rest, 13.3% believed that the mission of the church was worshipping and glorifying the Lord while 8.9% believed it was development and social action. Only 6.7% believed the church’s mission was discipleship. This probably explains why discipleship is not so much of a priority in the Diocese of Kampala. The perception of the mission of the church therefore in Diocese of Kampala is a narrow one for most people in a sense that it doesn’t focus on discipleship. This finding therefore calls upon the Diocese of Kampala to prioritise discipleship.

4.1.3 The Centrality of the Mission of the Church in Driving Church Priorities/Business

The researcher sought to find out the centrality of the mission of the church in driving church priorities. This was because the priority accorded to the mission of the church definitely determines the level of commitment, resources, time, among other things, committed to pursuing it. If the mission of the church is perceived to be central in church operations, then it would be considered and treated as such. This is what the researcher set out to investigate. The findings are presented in table 4.1.3 below.

Table 4.1.3 Centrality of the Mission of the Church in Driving Church Priorities

Perception	Frequency	Percentage.
Very Important	05	11.1%
Important	35	77.8%
Moderately important	04	8.9%
Unimportant	01	2.2%

Source: Primary Data (2003).

Establishing the centrality of the mission of the church in driving key decisions, priorities and business processes of the church was very key to this study. Establishing this was key in validating the value and perception attached to the understanding of the Mission of the church above. From the table above, 77.8% of the respondents held the view that the mission of the church was very key in determining church priorities while 11.1% said it was very important. 8.9% believed it was moderately important while 2.2% believed the mission of the church was not central at all in

driving church priorities. Those who said it was central in determining the priorities of the church had the preaching of the gospel at the back of their mind as the key mission of the church. In a nutshell therefore and in line with the foregoing understanding of the mission of the church being preaching and evangelism, most people in Kampala Diocese treasured preaching and evangelism to be very central to the Church. This means that the other components of the Mission of the church such as discipleship and social action should deliberately be prioritised.

4.1.4 Prioritization of the Mission of the Church in Driving Action

Having understood the respondents’ perception of the mission of the Church, it was also important to establish the priorities of the Church in guiding its mission actions. The main interest of the researcher in investigating this was to corroborate the perception and attention accorded to the mission of the church in the Diocese of Kampala with practice. The researcher was motivated by the question “Did the understanding and priority accorded to the mission of the church translate into appropriate attention in practice and the programs of the church?” The table below presents the summary of these findings:

Table 4.1.4: *Prioritization of the Mission of the Church in Driving Church Actions*

Nurture Strategy	Frequency	Percentage
All priorities	5	11.1%
Preaching the gospel and discipleship	36	80%
Strategy and development	4	8.9%
Total	45	100

Source: Primary Data (2023).

From the above table, 80% of the respondents affirmed that the Mission of the church was largely central in driving preaching and discipleship related decisions. 11.1% believed the Mission of the church was central in driving all priorities while 8.9% believed that it was vital in making strategy and development-oriented decisions. This therefore explains why most people in the Diocese of Kampala and elsewhere believe that since mission and evangelism is the mission of the Church, then all action should be geared towards it. Issues to deal with development and proper strategy development therefore are not considered part of the mission of the church by most people and this is why they lag behind; One of the respondents for instance observed that:

“The church is increasingly departing from its mission and going to such things as saving boxes and projects”, Key interview Respondent 3rd June 2023.

According to Bosch (1991), everything is mission, and it would just be a matter of prioritisation. The church, including its leaders would need savings to drive investment and income stream that would later support preaching and evangelism.

4.1.5 Current Responsibility for upholding the Mission of the Church

It was also necessary to understand the current responsibility for upholding the mission of the church. The researcher’s interest in this was to corroborate efforts and priorities of human resource commitment to the pursuit of the mission of the church as a driver of excellence in any institution with its understanding and prioritization in the Diocese of Kampala understood and prioritized the mission of the church, then its human resource at all level would be committed to this. This is what the researcher set out to establish. This helps to understand how the church has lined up responsibility Centre for upholding the mission of the church. The research findings are presented in Table 4.1.5 below.

Table 4.1.5: Current Responsibility for upholding the Mission of the Church

Church Entity	Frequency	Percentage
Bishop	25	55.6%
Canons & Top Diocesan Administrators	4	8.8%
Clergy	13	28.9%
Lay Readers and Christians	3	6.7%
Total	45	100

Source: Field Primary Data (2023)

The above findings give a very amazing but absurd reality to the realization of the mission of the Church in the Diocese of Kampala. 55.6% of the respondents believed that it was chiefly the responsibility of the Bishops to uphold the Mission of the Church while 28.9% and 8.8% believed it was the responsibility of the Clergy, Canons and top Diocesan Administrators respectively. Only 6.7% believed that this was the responsibility of the Lay Readers and Christians. While this finding buttresses a position the researcher made earlier on the influence of the Bishops in the selection of Candidates for ministerial formation and subsequent ordination, the great Commission and the

pursuit of the work of mission in general is the mandate of every believer, everywhere. This therefore explains why the pursuit of the mission of the church is usually limited in its scope, depth and impact. The fact that the clergy and church leaders are few notwithstanding, if their focus is wrong then the mission of the church suffers immensely.

4.1.6 Justification for the Custodianship of Mission of the Church

It was also necessary to assess the justification for the custodianship of mission of the church. Establishing the reasons given for who was largely responsible for driving the mission of the church was crucial in corroborating the priority and human resource allocations accorded to pursuing this mission. The findings are presented in Table 4.1.6 below.

Table 4.1.6: Justification for the Custodianship of Mission of the Church

Justification	Frequency	Percentage
It is their Mandate/responsibility	24	53.3%
Ministry Calling	14	31.1%
Burden of ministry	7	15.6%
Total	45	100

Source: Primary Data (2023)

After determining who held the responsibility for upholding/pursuing the mission of the church, it was imperative to establish the reasons/motivations for their perceptions. As determined in the foregoing analysis, Bishops, Ordained ministers, and top church administrators were established to have the mandate to uphold the mission of the church. Asked why, 53.3% believed it was their mandate while 31.1% said it was their ministry calling. Only 15.6% felt they did this because it was a ministry burden. This further jeopardizes the effective pursuit of the mission of the church since it locks it up to a few people (the clergy) while the majority (laity) do not do much.

4.2 Strategies of Clergy/Ministers' Selection and Training.

After determining the perception and pursuit of the mission of the church in the Diocese of Kampala, the researcher then proceeded to investigate the strategies entailed in ministers' selection and training. This portion of the study was pertinent to the realisation of the second theme/objective of this study. The following findings were revealed:

4.2.1 Selection Methods for first time Ordination Candidates.

The respondents were probed for responses on the selection of first time Ordination Candidates. This was largely to inform the second objective of the study as envisaged in the research design. This research component was premised on the hypothesis that clergy selection and training methods determined the quality of church ministers availed to the church to pursue its mission and therefore their selection process was critical. The following table presents their responses:

Table 4.2.1: Selection Methods for first time Ordination Candidates

Strategy	Frequency	Percentage
Bishop's preference	7	15.6%
Connections through Clergy	3	6.7%
Interviews and Panel selection	35	77.8%
Total	45	100

Source: Field Primary Data (2023)

From the above analysis, it was observed that the most people (77.8%) believed that Candidates for Ordained ministry were selected through Interviews and Panel selection. This disproved Maida (1990) position that seemed to suggest that the bishop's position is irrevocably influential. It should however be stated that among the Catholics where Maida subscribes, Bishops are the ultimate and main decision for ordained ministry training. This however was still happening in some areas even among non-Catholic constituencies while the argument that it's the bishops that ultimately have control over these panels means that the Bishops remain in charge. One respondent for instance said:

"All methods are utilised but the bishop is the last man and without him the other methods will not work", Respondent interview, 17th June 2023.

The rest, 6.7% believed it was connections through clergy that paved way for one's interest to be trained as an ordained Priest.

4.2.2 Most Consistently/commonly Employed Candidates' Selection Method

Data was also obtained to ascertain the most consistently employed candidates' selection method in a bid to establish the connection between the effectiveness of the ministers/clergy trained

through that method on the attainment of the mission of the church vis-à-vis other methods. The findings are presented in Table 4.2.2 below:

Table 4.2.2: Most Consistently/commonly Employed Candidates’ Selection Method

Strategy	Frequency	Percentage
Bishop’s preference	03	6.7%
Connections through Clergy	0	00%
Interviews and Panel selection	42	93.3%
Total	45	100

Source: Field Primary Data (2023)

From the above data, it is undoubtedly noticed that interviews and panel selection was the most consistently employed method as affirmed by 93.3% of the respondents. Only 6.7% believed that the Bishop’s preference was the most commonly used method in selecting candidates for ministerial position. It was therefore observed that while the Bishop had a lot of influence, he rarely got involved in the candidates’ selection. The church therefore has an opportunity to always make right selections of Candidates for ministerial formation without any fear of repercussions from the topmost leader in the Diocese.

4.2.3 Justification for the most used method in selection for Ordained Ministry

The researcher sought to find the justification for the most used method in selection for ordained ministry. This was basically aimed at establishing why it was the most preferred and its edge over other methods in equipping ministers for the pursuit of the mission of the church. The findings are presented in Table 4.2.3 below:

Table 4.2.3: Justification for the Most Used Method in selection for Ordained Ministry

Reason	Frequency	Percentage
Policy Requirement	30	66.7%
Power of influential actors	8	17.8%
Unveils Candidate’s Testimony	7	15.6%
Total	45	100

Source: Field Primary Data, (2023)

On why they preferred Interviews and Panel selection, 66.7% submitted that this was a policy requirement. There was a risk therefore of the Diocese upholding a procedure that may not be the most desirable or effective simply because it is a policy requirement. This is why 15.6% of the respondents focused on knowing the Candidate’s testimony and power of influential actors. The Diocese of Kampala therefore needs to work on a strategy that matches Ordination selection and training policy with the actual ministry needs and context of the Diocese.

4.2.4 Impact of candidates for ordination selection approach on quality of candidate selected

The researcher was highly interested in establishing the impact of ordination candidates’ selection approach on quality of candidates selected because this ideally determines the quality of people available to pursue the mission of the church. The following table presents the findings on this sub-theme:

Table 4.2.4: Impact of Candidate’s for Ordination Selection Approach On the Quality of Candidates Selected.

Reason	Frequency	Percentage
Gives credible and spiritual candidates	29	64.4%
Gives moderately good Candidates	16	35.6%
Total	45	100

Source: Primary Data (2023)

From the table above, most people in Diocese of Kampala consider that the interview selection of Candidates for Ordained ministry formation impacts positively on the candidates because they believed it had the mechanism of choosing very credible and spiritual ones represented by 64.4% of the respondents. The panel therefore is highly trusted and should always be carefully appointed/deployed with very credible members. The Diocese should therefore do its best to ensure that selection, composition and operation of the panel meets the minimum standards and is regularly reviewed to ensure adherence.

4.2.5 Methods used in Ordained Ministry Candidates' Training/Formation

The study in this section was premised on finding out the methods used in clergy training a sub-theme that was highly pivotal to this study since it was key in unlocking and contributing to the third objective/theme of this study. The following methods were unveiled from the respondents:

Table 4.2.5: Methods used in Ordained Ministry candidates' Training/Formation.

Reason	Frequency	Percentage
Formal Theological Courses	36	80%
Short Formal Courses in Theology	3	6.7%
Informal Training/Mentorship	6	13.3%
Total	45	100

Source: Primary Data (2023)

From the above table, it was established that 80% of the respondents believed that most of the Ordained ministry candidates were trained through long formal Theological courses in designated seminaries. This is in perfect tandem with the The Provincial Human Resource Policy Manual (2018), which says “All candidates aspiring for ordained ministry shall undergo formal theological training at a Theological College/Institution accredited by the National Council for Higher Education. Only 13.3% believed that candidates went through informal training yet many of these are often part of the formal Theological training. Strategies should therefore be put in place to allay the fears associated with long theological training courses and enhance its strength.

4.2.6 Justification for the Most Used Ministry Formation/Training Method

From the foregoing analysis, it was established that long formal theological training courses were the most employed in the training of ordained ministry candidates. The following therefore presents a justification for this reality:

Table 4.2.6: Justification for the Most Used Ministry Formation/Training Method

Reason	Frequency	Percentage
Policy stipulations.	34	75.6%
Power of influential Actors	4	8.9%
Value attached to Academics	6	13.3%
Biblical demands	1	2.2%
Total	45	100

Source: Primary Data (2023)

From the table above therefore, formal theological training courses were adapted as the main method of ministry formation/training in the Diocese of Kampala because of policy stipulations (75.6%) and the value attached to academics (13.3%). This is an affirmation of the demands of the Provincial Human Resource Policy (2018) which stipulates that one will not be ordained except with proper training in a Church of Uganda approved institution. It however contravenes the Provincial Education Policy on theological education, training and ministerial formation which recognizes that “theological education must be concerned with the knowledge of God in scripture and by this it sounds more practical and informal than it does formal. The Diocese should therefore find a way of complementing its formal theological training with the informal deep, contextualized ministry formation approaches that touch and appeal more to the masses the minister is trained to serve.

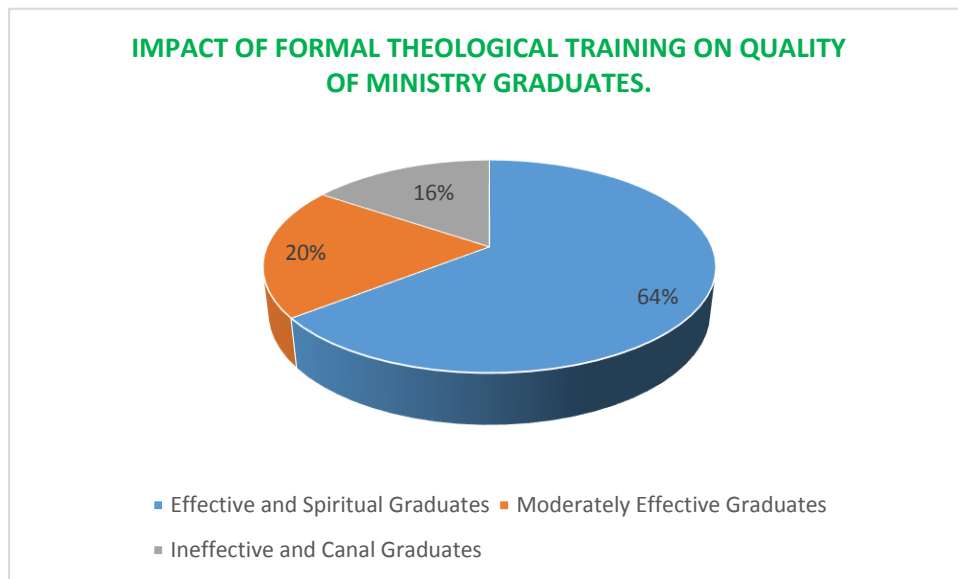
4.3 The influence of clergy selection and training approaches on the Mission of the Church

With the foundation laid on the mission of the church and the selection and training approaches of ordained ministers in the Diocese of Kampala established, the study was left with the central role of determining the influence of Clergy Selection and training approaches on the Mission of the Church. This was critical to study because it was the only way of establishing the relationship between the clergy selection and training methods and their influence or contribution to the pursuit and realisation of the mission of the church. It basically yielded the chief end of this study. The pie chart below presents the study findings on this theme:

4.3.1 Impact of formal theological training on quality of Ministry graduates

The impact of formal theological training on quality of ministry graduates was as well analysed. Since this had featured as the main method of ministerial formation policy in the Diocese of Kampala, it was imperative to establish its effectiveness in equipping the ministry formation for the effective pursuit of the mission of the church. The analysed and the findings are presented in Figure 4.3.1 below:

Figure 4.2.1: Impact of formal theological training on quality of ministry graduates



Source: Primary Data (2023)

From the foregoing data, it was established that 64% of the graduates produced through formal theological education as the most preferred ministry formation method were very effective at their ministry while 20% were moderately effective. An area that presents deep concern is the 16% who feel theological education produces very ineffective and canal graduates. This calls for further studies to establish the actual coloration between Theological training methods and ministerial performance/effectiveness as a way of preservation of the mission of the church. One responded noted: *“Some highly qualified priests do not do well even at preaching because they are out of touch with the people but academically smart”*, Key Respondent 23, June 2023.

4.3.2 Impact of Theological Training on the Realisation of the Mission of the Church

The centrepiece of this study lay around this thematic sub-theme. The researcher was interested in establishing the impact of Theological education on the realisation of the Mission of the church. This was because it was the main purpose of this study and its hypothesis was premised on the fact that clergy selection and training methods largely determined the quality of ministers produced who in turn determined whether the mission of the church would be realised. The following findings unveil the details of the findings:

Table 4.3.2: Impact of Theological Training on the Realisation of the Mission of the Church

Reason	Frequency	Percentage
Graduates uphold and prioritise the Mission of the Church	33	73.3%
Graduates moderately pursued the mission of the church	09	20%
Graduates completely disregard Mission of the Church	03	6.7%
Total	45	100

Source: Primary Data (2023)

From the table above, overall, 73.3% of the respondents reported the theological education received by the Ordained ministers led to realisation of the Mission of the church, if the church especially around preaching the word of God, the right way with Biblical hermeneutics received through the seminaries. 20% also believed that they moderately/randomly pursued the mission of the church. However, if Bosch's (1991:68) earlier submission that, "if everything is mission" is anything to go by at least in part, the Diocese of Kampala will have to scale up its interventions in scope from just evangelism to a deeper and broader pursuit of the mission of the church as evidenced by the study findings.

4.3.3. Relationship between Clergy/Minister's qualification and commitment to the mission of the Church

A number of questions were posed to the respondents regarding the relationship between clergy or ministers' qualification and commitment to the mission of the church. The researcher was interested in establishing whether a minister's level of education had any positive or negative influence on the realisation of the mission of the church. The findings of this reality are given in the table below:

Table 4.3.3: Relationship between clergy/ministers’ qualification and commitment to the mission of the church.

	Frequency	Percentage
Is there a Connection between Clergy Qualification and Commitment to the Mission of the		
Yes	20	44.4%
No	25	55.6%
Total	45	100
Impact of One’s level of Training on the Realization of the Mission of the Church		
Highly qualified clergy are more effective in pursuing the mission of the church	19	42.2%
Highly qualified clergy are less effective in pursuing the mission of the church	09	20%
Less qualified clergy are more effective in pursuing the mission of the church	12	26.7%
Less qualified clergy are less effective in pursuing the mission of the church	05	11.1%
Total	45	100
What do the Clergy focus on if they don’t focus on the Mission of the Church?		
Church development Estates and construction	00	00
Maintenance of Church tradition and Order	08	17.8%
Routine activities and Liturgy	09	20%
Education and departmental work	04	8.9%
Making a living	24	53.3%
Total	45	100
Refocusing Clergy on the Mission of the Church		
Streamline Candidates selection and training to align to context	16	35.6%
Offer on job Mission-of-the church-oriented training	24	53.3%
Strengthen Clergy compliance and accountability mechanisms	00	00
Strengthen clergy motivation and reward systems	05	11.1%
Total	45	100

Source: Primary Data (2023)

In the final analysis, it was imperative for the researcher to assess the relationship between clergy training/education and the commitment and/or delivery towards the mission of the church. The following findings were made:

On whether there is a connection between clergy education level and commitment to the mission of the church, this was established not to have a significant influence. 55.6% said there was no coloration while 44.4% said there was. The difference was not sufficient to make a clear-cut narrative. Instead, it indicated that while education could bring several changes and motivations in one's life, it could also be limiting especially if people are inappropriately trained. It came down to the level of personal commitment to salvation irrespective of whether one was highly educated or not. That said however, highly qualified clergy had an edge over the less qualified towards realising the mission of the church due to the skills, tools and exposure they receive in the process for furtherance of the mission of the church.

As far as detractors from the mission of the church are concerned, fending for one's living and focus on routine activities were found to be the highest detractors of clergy from focussing on achieving the mission of the church as herein defined at 53.3% and 20% respectively. The maintenance of church tradition and order too at 17.8% was found to be a formidable detractor of clergy away from their principal preoccupation, the mission of the church.

On refocussing the clergy back to the mission of the church, on job mission-of-the church focussed training came out as the strongest strategy and highest priority at 53.3%. This would empower the clergy and other ministers, keep them focussed and accountable in as far as pursuing the mission of the church is concerned. Streamlining of candidates' selection and training to align them appropriately, at 35.5% was the other strategy to refocus the clergy back to the mission of the church.

In a nutshell, ecclesiology in the Diocese of Kampala can safely be said to be right. Most people have the right conceptualization of the Church as the body of believers in Christ Jesus. This answers the first question emanating out of the first research objective that the researcher set out to achieve. However, their understanding of the mission of the church was established to majorly refer to preaching and evangelism. Other facets of the mission of the church such as discipleship, social action and holistic ministry were less pronounced. This responds to the study's second objective. The Diocese of Kampala will do well to teach its people the holistic picture of the

Mission of the Church in line with the foregoing argument. In response to the third theme of this study, it was established that ordained ministry candidates were basically selected through formal panels and interview processes while their training was largely through formal long seminary theological training. Some respondents felt like this deprived the Diocese of equally good ministers who may not make it through the formal trainings but would fit better in the informal training as recommended by the Provincial Human Resource Policy. Many people though felt that while the Bishop didn't directly get involved in the selection of the candidates, he had a lot of influence by proxy as the fountain of honor in the Diocese. This could be harnessed to execute several recommendations made by this and other studies.

CHAPTER FIVE

THEOLOGICAL REFLECTION ON MENTORSHIP AS A DIMENSION OF BIBLICAL TRAINING

5.0. Introduction

The subject of contemporary mentorship in the church is one that comes in as many varied dimensions and approaches as there are church traditions and denominations. One could safely argue that there are as many shades of mentorship as there are Christian traditions. The very DNA and Christianity underscores the essence of mentorship as key dimension of clergy training. By default, Christianity is adaptive and contextual and has from its inception spanned decades of sporadically traversing and adapting to different sociological ecosystems. This therefore means that it must find unique and appropriate ways of assimilating into its new socio-cultural environments which naturally points to mentorship of new leaders that would appropriately man its enterprise.

The conceptualization of mentorship in the context of a multiplicity of Christian shades presents an interesting and at times controversial phenomenon. From extremists who only subscribe to the ‘mentorship’ of the Holy Spirit and are against theological and/or seminary training to egalitarianisms who subscribe to the guidance and commissioning of their singular charismatic leaders, contemporary Christian mentorship continues to be a coat of many colors. With this premise, the ardent question to ask then becomes ‘Does Christian mentorship have a standard?’ What is the Biblical premise of mentorship and how should and must this influence contemporary Christian mentorship, particularly as far as the realization of the mission of the church is concerned? It is in the very spirit and interest of this reflection to unpack and redeem the conceptualization and practice of Christian mentorship to the effect that the mission of the church is both prioritized and realized.

5.1 The conceptualization of Christian Mentorship as a Dimension of Training

The nobility of the study’s quest notwithstanding, demystifying mentorship and shredding it to its constituent parts without losing any of its ingredients in a Christian context is not the simplest of tasks. Experts at the subject of mentorship attest to the same fact. Merriam (1983) for instance argues that “Mentoring appears to mean one thing to development psychologists, another to

businesspeople, and a third thing in academic settings.”⁵⁹ Bova, one of the renowned and prolific mentoring gurus quotes as many as ten examples of definitions of mentoring!⁶⁰ It is however clear that mentoring is not a mystery at that. It has a face after all. With utmost simplicity yet masterfully, James and Gary (2015) define mentoring as

The activity of helping another person to grow in their skills, character, and knowledge in any given area of life. It usually implies that one of the two persons is more experienced, more knowledgeable, and therefore has something worth transmitting to the younger, less experienced, less knowledgeable person. The delivery system for such “transmission” is what this study defines as mentoring.⁶¹

James and Gary’s position strongly resonates with three vital facets of mentoring, namely:

- a) The relationship between an experienced party/person (mentor) and a less experienced one (Mentee /Protégé’) for the purpose of actively transmitting knowledge and/or skills.
- b) The intentional and deliberate process of transmission of this knowledge or skills and
- c) The diversity of mentorship in several areas of life including character development.

Mentorship therefore by default presupposes an experienced, usually much older and knowledgeable person passing on knowledge, experience, attitude and skills to a much younger, less skilled and less experienced person. Mentoring presupposes a relationship of willful intentionality and consent between a mentor and a mentee in any field of life. James and Gary (2015) for instance further elucidate the art of mentorship saying:

Artisans and craftsmen have always taken young, aspiring boys and taught their skills and trades to these young apprentices. Tribal hunters have taken younger men along with them on their treks and taught them how to stalk, strike, and then gut their kill. Women taught young girls how to collect flax, spin it, and develop cloth for sewing into cloth. Navajo medicine men have taught a new generation how to gather herbs and use them in the making of medicines. Blacksmiths have taught young boys the skills of taking hot iron and forging it, turning it into door latches and hinges and nails. Potters have passed on their art of molding wet clay into bowls and mugs and vases.⁶²

⁵⁹ Merriam, S. “Mentors and protégés: a critical review of the literature.” *Adult Education Quarterly*, 33(3), Spring 1983.

⁶⁰ Bova, B.M. “Mentoring as a learning experience for adults.” *Journal of Teacher Education*, 35(3) (May-June 1984)

⁶¹ Teja Gary and Oster house James, *Masterful Mentoring: The role of mentoring in the Local Church*, Multiplication Network Ministries, Sauk, Illinois, 2015.

⁶² *Ibid.*, p. 10.

While this is one of the approaches that the church embraces today, it is less pronounced and less treasured compared to the formal training in seminaries and Bible colleges. One therefore wonders whether this is something the church would consider taking to a new level and embrace it the more.

Chelsea Knight (2022) however, in a simpler approach offers mentoring a more Christian touch and capstone with an interrogative overtone saying:

Do you feel ready to begin helping someone else grow in their Christian faith or spiritual journey? Taking that role in another person's life is what we often refer to as mentoring. Being a mentor means taking an influential and important role in another person's life. It sounds like something reserved for experts or people with decades of wisdom. But that's not necessarily the case. If you have a relationship with Christ, are living in community and are growing in your faith, you can come alongside others and point them to Jesus.⁶³

Knight Chelsea's Christian perception of mentoring demystifies it from an art of experts to an executable experience of willing spiritual devotion. According to Knight's' unsung song, in Christian mentoring, anyone with the guidance of the Holy Spirit can guide and help others to grow in their faith. Knight makes another observation; Christian mentorship is largely about spiritual growth and growing in one's faith. He draws a clear distinction between Christian and secular mentorship. "Secular mentoring tends to focus on professional development, leadership skills, or guiding people into skills they want to grow in. These are important and valid reasons to seek a mentor. When one's spiritual life is priority, investment in time, energy and resources is crucial."⁶⁴ Compelling Truth (2023) inclines it to Christlikeness. "Christians are constantly striving to be like Christ, but do not attain perfection in this life. Paul urged the Corinthians to "Be imitators of me, as I am of Christ" (1 Corinthians 11:1). Christ is the ultimate model we should follow. Christians should always point others to Christ"⁶⁵. One however wonders whether an elderly missionary's guidance and skilling of an African friend's son in Mechanics would be considered mentoring in the perspective of Knight! If God is concerned about the believe being the salt and light of the earth, a mandate that presupposes Christian influence and impact upon all spheres of

⁶³ Knight, Chelsea, What is Christian Mentoring and How do I Do it?, <https://www.cru.org/us/en/train-and-grow/help-others-grow/mentoring.html> , accessed online , 5/06/2023.

⁶⁴ Ibid.

⁶⁵ Compelling Truth, Is mentoring Biblical? What is the Christian View of Mentoring?, accessed on line, <https://www.compellingtruth.org/Christian-mentoring.html> , 6/06/2023.

life, then Knight would do well to expand the scope of his vision of mentoring to embrace all issues of life or at the very least, to shift the posts of faith to include all aspects of life.

Ideology cuts though, even in Christian mentorship, a more senior, knowledgeable, or experienced believer helps one another to grow. The denominator though in Christian mentoring is spiritual growth and therefore such parameters as knowledge of the word of God, its exposition and practical application, prayer, fellowship, discipleship, lived testimony apparently become very important yardsticks and milestones concurrently. The church therefore does well to treasure such attributes in mentoring and training her ministers in addition to alignment with Church tradition and Canons. This complements their academic prowess and ability to make it through a seminary.

5.2 The Biblical Perspective of Christian Mentorship as a Dimension of Training

The foregoing position and understanding of mentorship set it out as an art that is as old as humanity. Man is known to have mentored fellow man for as long as man has lived, and night has followed day. The Bible therefore is one sure repository and reserve of Christian mentorship as one of the key training interventions of ministers. It is spiritually enriching to evaluate and establish what the Bible has beheld in line with Christian mentorship in general since the creation of humanity, time and space as a dimension of training. A thorough analysis of mentorship in the Old and New Testament in the subject of focus in the next couple of paragraphs.

5.3 Mentorship as a Dimension of Training in the Old Testament

The Old Testament is awash with very rich and profound cases of mentorship of senior Patriarchs, Prophets, Kings and other people called by God often of their successors for the continuity of the mission of God in the world. Mentorship in the Old Testament could be traced right from the first man and woman. A careful analysis of the lives of Adam and Eve reveals that there could have been no other way for Eve to have learnt and known certain things except through Adam's mentorship. A clear case in point is when Eve interfaced with the devil incarnate in the serpent's body on whether God had really forbidden the first couple to partake of the tree of the knowledge of good and evil. Genesis 3:1-6 unveils the following facts in the detail below:

Now the serpent was more crafty than any beast of the field which the Lord God had made. And he said to the woman, "Indeed has God said, 'You shall not eat from any tree of the garden'?" The Woman said to the serpent, "From the fruit of the trees of the garden we many eat; but from the fruit of the tree which is in the middle of the garden, God said, 'You shall not eat from it, or you will die.

If one considers the fact that God had created Adam first and initially prohibited him from eating of the fruit of the tree in the middle of the garden, before the creation of Eve, then it becomes unquestionably clear that Adam had mentored his wife on stewardship of the creation with knowledge from God's word and requirements. This is clearly stated in Genesis 2:16-18 thus:

The Lord God commanded the man saying, "From any tree of the garden you may eat free; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die. Then the Lord God said, "It is not good for the man to be alone; I will make him a helper suitable for him.

If the chronology of the above events is anything to go by, which is the case, then Eve was not in existence at the point of God's pronouncement of the prohibition of eating of the tree of the knowledge of good and evil. How then does Eve get to know that the tree had been forbidden? There is only one certain and clear possibility; that Adam had passed on the knowledge on this prohibition. Mentorship therefore in the Old Testament is seen to have been first and foremost personal and familial. The very first case of mentorship recorded in the Bible was about the stewardship of the word and commission of God through the inculcation of and upholding of obedience. The family setting therefore can be a very effective and powerful setting to reinforce the Church's mentoring and training for its ministers in preservation of the mission of the church. The church needs to deliberately tap into this window of opportunity through its family life ministry (becoming one project) coordination function at the province cascaded to dioceses. This way, a very powerful and sustainable foundation for the preparation and mentoring of Church ministers could be assuredly built from infancy across generations.

Moving on to the Prophet dispensation, it would be sacrilegious not to remember the Moses-Joshua mentorship relationship. This has, over the ages, earned itself some sort of blueprint status in mentorship and leadership succession planning. Moses' career spanned a hefty forty-year period, commencing his leadership at eighty (80) and dying at one hundred and twenty (120) years, Exodus 7:7; Deuteronomy 34:7. The Bible constantly refers to Joshua as the servant of Moses, but one does not quite see Moses' demeaning Joshua. It was not a relationship of servitude and subservience but one of symbiotic service, coexistence, and ministry. A deeper analysis of this relationship reveals that Moses mentored Joshua by way of a well-calculated, training-oriented respectful delegation. He often trusted him with big and assignments of phenomenal proportion. In Exodus 17:9, during the Israelite faceoff with the Amalekites, Moses told Joshua to "...Choose

men for us and go out, fight against Amalek. Tomorrow, I will station myself on top of the hill with the staff of God in my hand.”

This case reveals how deeply Moses, as the leader of Israel at the time trusted Joshua. He grants and leaves him the liberty to choose fighters in a nation that had not entirely solidified with a standardized or trained national army. Joshua’s intuition and judgement was going to be very critical in the success of this battle. Moses, however, did not hesitate in relinquishing this responsibility to Joshua. While Moses sought divine intervention into the battle on top of the hill, Joshua’s role in direct military confrontation of the Amalekites was critical. Meanwhile, Moses mentored him further to get to learn that while their fighting skills and boldness in military battles was important, they needed to rely and depended on the Lord God Almighty.

When put under the magnifying lens, the church minister mentoring process becomes suspect in this area. Not many mentoring arrangements particularly at formal level are that relational yet these are the most recognized. It is the non-formal relationships that are usually relational such as a youth fellowship leader and the youths, Chairperson Mothers Union Fellowship and Mothers, the coordinators of marrieds fellowship and the young marrieds. These and more ought to be exploited more intently as mentorship avenues to produce committed ministers for preservation of the mission of the church.

Drummond (2019) approves of the researcher’s position on the relational nature of mentorship particularly as seen in the Moses-Joshua mentoring relationship. “Moses, Elijah, and Deborah are paradigms of relational Old Testament mentors. They were in a deliberate training relationship with their followers and mentees... Moses mentored Joshua supporting, encouraging, and teaching him to lead Israel to the Promised Land (Deut. 34:9) ... God apprised Moses that his successor was Joshua (Num. 27:18; Deut. 31:7-8). He encouraged and strengthened his mentee, following God’s command to make Joshua the next leader of the people of Israel. Moses implored Joshua to maintain strength, courage, and composure in crisis (Deut. 31:7)”.⁶⁶ It is therefore very clear that these mentoring relationships weren’t mere puppetry but serious, divine and intentional leadership training development undertakings. The contemporary church will do well today to emulate these

⁶⁶ Drummond Jerusha, Leadership Formation Through Mentoring in the Old Testament *Journal of Biblical Perspectives in Leadership* Issue: 1(9), 2019, <https://www.regent.edu/journal/journal-of-biblical-perspectives-in-leadership/moses-and-joshua-relationship-leadership-formation-through-mentoring-in-the-old-testament/>

men of old. The church today is suspect in this area, with many leaders known to be the ‘Alpha and Omegas’ of their ministry establishments and preservation of the mission of the church, feeling very insecure to delegate and let alone relinquishing responsibility as a way of training through mentorship.

Elijah and Elisha are the other pair that form a splendid example of Old Testament mentorship. Elisha faithfully followed and served Elijah even at a point when Elijah appeared to stretch him to his human limits. More than any other Old Testament mentorship example, Elisha arguably submitted dearly and sacrificially to Elijah’s mentorship training in ways that made him turn his liberty into extreme unconditional obedience. Further still, Elijah’s mentorship of Elisha reveals that willful obedience of mentee to mentor was critically vital to the success of the mentoring relationship in Old Testament mentorship. It also underscores the essence of one’s faith and commitment to the Lord in ‘severing’ links with their past life as a launchpad to catapult them into their ministry and leadership position particularly for the glory of the Lord. Affirming Elisha’s rare character in mentorship as dimension of training, Bradshaw (1999) had this to say:

We know next to nothing about Elisha’s early life until sometime around the year 856 BC, when he was probably in his twenties. He appears to have come from a wealthy land-owning family, if the number of oxen they had for ploughing is anything to go by (1 Kings 19:19). When the prophet Elijah arrived suddenly his response to his call was immediate. Elijah made it clear that it was up to him whether or not he responded to God’s call when Elisha asked permission to say farewell to his parents. To demonstrate his determination to follow Elijah dramatically severed his links to his past life by slaughtering the pair of oxen he was ploughing with and cooked their meat over the wood of his plough and gave it to his friends and relatives. Scripture tells us that he then left and became Elijah’s attendant or servant in similar way, perhaps, to that in which Joshua had served Moses (cf. Exod. 24:13; 33:11; Num. 11:28).⁶⁷

In a deeply agrarian economy at the time, Elisha must have come from a wealthy family as Bradshaw puts it and if he did, it was pure devotion to his God that led him into mentorship’s way and sheer obedience that kept him there. Elisha lives on to pursue a slightly different ministry trail from Elijah’s particularly through his exposure to crowds and willingness to live in urban areas, amongst the people. Elijah was a man of the deserts and lived a life of seclusion. Old Testament mentorship therefore laid the foundation that granted the mentee the choice of pursuing their own

⁶⁷ Bradshaw, Robert, *Prophet Elisha*, Biblical Studies, London, 1999.

approach to ministry in the researcher's view, innovation and varied ministry was encouraged without wavering from God's purpose for the Nation of Israel.

One very interesting and unique mentorship case in the Old Testament that is of peculiar proportion is the case of Elisha and Gehazi's mentorship. Quite interestingly, just like Elisha had served and got mentored by Elijah, one would have expected that Gehazi, by default would rise to the prestigious succession of Elisha, his master. The end of his story, however, is one that was very pathetic. The story of Elisha and Gehazi's ministry and mentorship is recorded in 2 Kings 4:12-5:25; 2Kings 8:4-5. The first time Gehazi's presence overtly becomes noticed in scripture is in 2 Kings 4:12 when Elisha sent him to the initially barren Shunammite woman who regularly hosted Elisha to her home and later had an annex affixed to the house for Elisha's accommodation due to her piety. Having been called by Gehazi, the Shunammite woman objected to Elisha's proposal of going the whole way even if it meant Elisha helping her to have a word with the King. She instead said she was comfortable living among her own people, 2 Kings 4:12-13. On further probing what the Shunammite woman's heart's desire was, it was interesting to see Gehazi make a very precise and accurate prescription, "... Truly she has no son, and her husband is old", 2 Kings 4:14.

The significance of this Gehazi case lies in the fact that he exercises utmost precision in the diagnosis of the Shunammite's problem that both the woman and Elisha approve of. On several occasions, Elisha also acted in ways that proved that he had a lot of trust in Gehazi. In 2 Kings 4:26, he asks Gehazi to run ahead of him, understandably because he was younger, and do a quick diagnosis of the Shunammite's apparently desperate condition. In 2 Kings 4:29, Elisha commissioned Gehazi with his personal staff to act on his behalf on a child reawakening mission back to life. All these instances prove that Elisha and Gehazi's mentor-mentee relationship was flowing well and was destined for even greater heights. A sudden twist in the course of events however arose with Gehazi's coveting and treacherously taking Naaman's treasures. It was Gehazi's deceptive acquisition of these treasures and failure to remorsefully acknowledge his sin that placed him in harm's way. Elisha, through divine revelation and deep anointing had discerned that Gehazi had deceptively taken Naaman's treasure, feigning Elisha's representation. Elisha's divine declaration of the transference of Naaman's leprosy to Gehazi marked the end of Gehazi's mentorship classes and the rejection of his ministry were considered unclean for such ministry as holding the Prophetic Office. It is therefore clear that obedience and submission to mentors by

their mentees was very critical to the success of Old Testament mentoring relationships as it is today.

The last of the Old Testament cases theologically reflected in this study is the Old Testament school of prophets' corporate approach to mentoring. It was common to have Senior Prophets particularly in the times of Elijah and Elisha overseeing and nurturing a number of younger prophets in their art and ministry of prophecy. Mayer (1930) offers one of the most prolifically refined analyses of the subject of the Old Testament school of Prophets:

Samuel is considered the originator of the schools of the prophets. While in many details these "schools" naturally differed from the institutions of a like nature to-day, yet Smith, in his Bible Dictionary, holds: "Their constitution and object were similar to those of theological colleges. Into them were gathered promising students, and here they were trained for the office which they were afterwards destined to fill. So successful were these institutions that from the time of Samuel to the closing of the time of the canon of the Old Testament there seems never to have been wanting a due supply of men to keep up the line of official prophets." In 1 Sam. 10:5-10, we first meet with a "company" (band, troop) of prophets, coming with instruments of music from the "high place" of Gibeah in the tribe of Benjamin and prophesying. We are not told that these prophets dwelt permanently at the "high place"; they seem rather to have proceeded from the place of worship found there.⁶⁸

The effectiveness with which Meyer evaluates the graduates of the Old Testament school of prophets in the foregoing submission therefore proves that this approach to mentorship was thoroughly effective. If men of renown influence and spiritual pedigree like Samuel headed these schools as Vice Chancellors of sorts at the time, then very little doubt is left about the effectiveness of the approach of mentorship in church leadership.

5.4 Mentorship as a Dimension of Training in the New Testament

Christian mentorship as a dimension of training in the New Testament appears to be a much more deliberate and intentional phenomenon in preservation of the mission of the Church of Jesus Christ. The researcher can arguably claim that it is one of the major preoccupations of the New Testament

⁶⁸ Meyer, A. W. "Schools of the Prophets in Old Testament Times," *Concordia Theological Monthly*: Vol. 1 : Iss. 1 , Article 93, 1930. Available at: <https://scholar.csl.edu/ctm/vol1/iss1/93>.

dispensation. Jesus Christ, who unquestionably is presented as the epitome and blueprint of Christian mentorship embodies and directs the New Testament mentorship enterprise in what could be called “Christin discipleship”. A deeper examination of the Old Testament perspective of mentorship also reveals that it was a mere pointer to the ultimate discipleship in and towards Jesus Christ. There are notably several dimensions in which this Christ centered mentorship plays out in the New Testament. On this, the research study shall now turn its focus: Freek (2014) offers a very timeless and unmatched conceptualization of mentoring which he roots in Greek mythology saying.

The origin of mentoring and the concept of a “mentor” can somehow be understood when viewing the Greek mythology. Odysseus was a Greek combatant, who fought in the Trojan War and left his son in the hands of someone he trusted (confidant), who was called Mentor. The war lasted for ten years, and it took Odysseus another ten years to return home. When Odysseus finally returned, he found that his son, Telemachus, was fully mature and had become a person with good values, due to the influence of Mentor.⁶⁹

From Freek’s forgoing position, mentorship even in the New Testament continues to be a relationship of deliberate guidance and nurture of one that is less experienced by another that is more experienced particularly in the values, tenets and practices of the word of God and the mission of the church. What is different however is the fact that Christian mentorship in the New Testament is largely driven by conformity to the word, nature and character of the person of Christ Jesus. “. . .what is today called “mentoring” may have been to a large extent the practice in the New Testament in the training and teaching of disciples and other followers”⁷⁰.

In this direction, no one puts it better than Saint Paul in 1Corinthians 11:1 when he says “Be imitators of me, as I am of Christ”. Christ is therefore the foundation and centerpiece of the mentorship enterprise. Mentorship in the New Testament therefore is largely skewed towards discipleship. In line with this, it is appropriate first and foremost unveil Paul’s mentorship approach and projects.

Paul is considered one of the most outstanding and arguably the most accomplished apostle or minister of the gospel after Christ. Not even Peter would successfully vie for this positioning. One

⁶⁹ Freek, Fazel, Possible Mentoring and Discipleship in the New Testament, Journal for Christian Scholarship, 2014 (191) 212, Vol. 50.

⁷⁰ Ibid.

of the most outstanding features and attributes that set Paul apart was the unique way he mentored and enabled young ministers to follow in his footsteps and take over ministry alongside him. One such a mentee was Timothy whom Paul confidently and proudly calls his son in the spirit because he knew that he had poured who he was in him. Stacy (2011) examines Paul's mentoring relationship with Timothy and says "A careful examination of this relationship as it progressed reveals Paul's approach to mentoring Timothy as a minister of the gospel. This approach includes carefully selecting and training Timothy as the right person for the job, equipping him for the tasks of ministry, empowering him for success, employing him for effectiveness, and communicating the value of their relationship"⁷¹. An examination of each of the criterion that Stacy highlights about Paul's approach to Timothy's mentorship simply affirms the fact that New Testament mentorship was skewed towards Christian discipleship, growth of the church and preservation of its mission.

She observes that Paul's mentorship of Timothy entailed carefully selecting and training Timothy as the right person for the job. The motivation of this very meticulous quasi-divine approach to selecting people for such mentorship and subsequent ministry was rooted in the fact that they had to have a Christ-like character to the end that they honored and not ashamed him. Paul himself hands over to Timothy the qualifications of a Christian minister whom he sought to work with in 1 Timothy 3:1-12 all of which are a confirmation of Christlikeness. As a centerpiece, Paul observes that above everything else, ministers are meant to be believers in Christ and not new believers at that. In 1 Timothy 3:6, in affirmation of this very point, Paul says "and not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil". There is therefore no question about where New Testament mentorship was directed. It was to the person of Jesus Christ and his church; it was Christian discipleship in preservation of the mission of the church.

Pauline mentorship entailed a practical apprenticeship approach. He often lived and worked with the people he mentored and, in this way, "assimilated" the grit of who he was and who Christ was. When writing to the Colossians, Paul salutes them saying, "Paul, an Apostle of Jesus Christ by the will of God, and Timothy our brother". Here Paul gives the impression that he greets the Colossians

⁷¹ Hoehl, Stacy E., "The Mentor Relationship: An Exploration of Paul as Loving Mentor to Timothy and the Application of This Relationship to Contemporary Leadership Challenges", *Journal of Biblical Perspectives in Leadership Issue: 2 Volume: 3, 2011*.

at the same wavelength with Timothy. He considers Timothy a brother and fellow work man in the vineyard of the Lord. In Philemon 1:24, Paul writes thus, “Epaphras, my fellow prisoner in Christ Jesus greets you, as do Mark, Aristarchus, Demas, Luke, my fellow workers”. One realizes that from this sort of approval, Paul worked with and in the process mentored several people. Since Paul was an Apostle, by addressing them as fellow workers, Paul is humbly pointing to their mentor-mentee relationship.

Paul’s mentorship also took the form of direct delegation with a specified term of reference. Writing to Titus, he says in Titus 1:5-6:

Titus, my true child in a common faith: Grace and peace from God the father and Christ Jesus our Savior. For this reason, I left you in Crete that you set in order what remains and appoint elders in every city as I directed you, namely, if any man is above reproach, the husband of one wife, having children who believe, not accused of dissipation or rebellion.

From the foregoing case, it’s clear that one way that Paul mentored people was to directly assign roles to them with clear instructions. Paul often delegated responsibly with a lot of supportive supervision. He often wrote what is commonly known as ‘Pastoral Epistles’ to his delegates/mentees. The letters to different churches (seven) and individuals like Titus and Timothy are very good examples and representation of this reality.

The other pertinent mentorship example in the New Testament is John the Baptist and his relationship with his disciples. John had several disciples under his mentorship. In John 1:35 reveals this fact; “Again the next day, John was standing with two of his disciples”. This apparently proves that John had other disciples besides these two. John’s approach to mentorship appears to have been one more characterized by group mentorship or at least both group and individual mentorship. John’s approach to discipleship was ideally a part of the day’s norms and practice. It was customary for Rabbis and Teachers to have disciples. The Pharisees also had disciples. The uniqueness of John’s mentorship and discipleship approach however lay in the fact that he viewed himself as one that was commissioned to prepare the way for Christ. This perception and attitude was not limited to John alone but he made it his duty to influence his disciples towards the same focus as he lived for. One day, when some of his disciples complained to John that Jesus had been baptizing as if to imply that was their reserved mandate, John was quick to remind them that all along he had worked and waited for such a moment as recorded in John 3:26-30).

And they came to John and said to him, “Rabbi, he who was with you beyond the Jordan, to whom you have testified is, behold, he is baptizing, and all are coming to Him.” John answered and said, “A man can receive nothing except if it has been given him from heaven. You yourselves are my witnesses that I said, ‘I have been sent ahead of Him’. He who has the bride is the bridegroom; but the friend of the bridegroom who stands and hears him, rejoices greatly because of the bridegroom’s voice. So this joy of mine has been made full. He must increase, but I must decrease.

Very few texts in the whole of the New Testament stand with this kind of disclaimer and acknowledgement of the magnitude of John’s. Once again, the New Testament mentorship was Christ based and Christ Oriented as earlier noted.

New Testament mentorship could also be said to have been small group mentorship in the form of the early Church house congregations. Upon the inception of the Church, it was commonplace in the early church to find several small house church congregations gathering in one of the brethren’s house. They basically meant for the purpose of praying, studying the word and breaking bread. The Apostles, despite having been few exercised spiritual oversight and guidance over these congregations in line with their Apostolic mandate. In Acts 2:41, “... those who had received his (Peter’s, one of the Apostles) word were baptized; and that day, there were added about three thousand souls. They were continually devoting themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer.” These sort of gatherings in a sense mentored the believers in a Christ like manner particularly on the premise of His word.

This treatise would be severely incomplete and maimed if Christ’s approach to mentorship was not handled. The study at this point will delve into this very critical piece of work. A systematic study of Jesus’ approach to mentorship reveals several concerns both in the protocol and targets or cohorts of the people he mentored. It is enriching to get to evaluate how he selected his disciples or mentees.

First and foremost, Jesus seems to have had a very deliberate and spiritual approach to selecting those he mentored or disciplined. In Luke 6:12, Jesus spent an entire night in prayer in preparation for the selection of his disciples the following morning. Surprisingly, Jesus did not pick on high-ranking men with spangling credentials. Krallmann (2002) argues that “Jesus apparently drew his immediate followers from the unlearned and not from the established schools of disciples. Jesus called those whom he wanted (Mark 3:13) and knew why he chose them because of what he saw

they could become under his leadership and influence (John 1:42)⁷². This should ideally speak volumes into the contemporary Church's approach to selecting candidates for ordained ministry.

While the church maybe sure that such instruments as the Diocesan Boards of Doctrine or the Education and Ministry Formation Committees spend some time in prayer in preparation for Ordained ministry candidates' selection, one wonders whether such prayer is accorded the sort of position and importance as in the case of Jesus. If the Lord Jesus prayed for a night, wouldn't these members need at least two or more? Overall, one finds that those mandated with the selection of such candidates may not be according to prayer its rightful place in accordance with Jesus' yardstick. Often, different dioceses are allegedly gripped with complaints that are raised concerning irregularities in the selection process, on the premise of nepotism rather than the guidance of the Holy spirit during the selection process. This may partly be attributed to not because the Holy Spirit has led the selection committee through prayer and intercession.

Jesus is known to have embraced both the group and personal approaches to mentorship. However, biblical scholarships reveal that, Jesus purposefully and intentionally treasured the small group and individual personal mentorship to the large groups. Desmond (2014) points to the fact that Jesus did small groups without saying it when he zooms in to the affection and close relationship that Jesus had with his disciples. "Jesus' association with his disciples were such that they became saturated with the influence arising from his example teaching, attitudes, actions, anointing, and his compassion that in every area of their lives, they would reflect his character, "being like Jesus."⁷³. This particular shade of Jesus' approach to mentorship would in the perspective of this study probably appeal more to the non-formal forms of minister mentorship such as small groups and not seminary training per says. Perhaps deliberate interventions such as small mentorship groups and one on one mentoring sessions where seminary students are attached to designated lecturers/mentors in the seminaries should be formed to make up for the potential loss of this Jesus touch at the altar of the formal and often large seminary classes.

Jesus had a very special concern for the cordial personal touch with his disciples. It is known that among the twelve disciples, Jesus has a special fellowship with three of these: John, Peter and

⁷² Krallmann, Gunter. *Mentoring for Mission: A Handbook on Leadership Principles Exemplified by Jesus Christ*. Waynesboro, GA: Authentic Media, 2002.

⁷³ Boldeau, Desmond Gaius, "Developing a Mentoring Model, Based on Christ's Approach to Discipleship, for Intern Pastors in the British Union" (2014). Project Documents. <https://digitalcommons.andrews.edu/dmin/18>

James. While Peter led the pack, Jesus seems to have been deeply fond of John. This is evident at the transfiguration on the mountain, (Matthew 17:1-10). This should serve to reinforce and realign the contemporary Church's narrative of mentoring and training ministers to establish Mega congregations that lose touch with the Master and seem not to have been Jesus' priority by default.

Jesus's mentorship approach was notably teaching and training driven. He strove to ensure that his disciples as much as possible understood the truth of the Kingdom of God and what it meant to be part of this Kingdom. As it were, he accorded his disciples a lot of time, taste, and shade of his teachings often times set him apart from the pack of the Rabbis and Pharisees. At the end of the sermon on the Mount (Mathew 5-7: seventeen (17) lessons taught consecutively), the crowds were swift to tell the unequivocal difference between Jesus' and their teachers' teaching. They said he did not teach like their teachers, but he taught with authority (Matthew 7:28-29). There are many ways in which the Church's mentorship, even in the seminaries is Word of God centered. This is a virtue that should be jealously guarded particularly from the fangs of routine, tradition and the wave of competition from other players in the ministry field that comes with the pressure to adjust the delivery of the Word of God to fit in the gospel marketplace trends.

Finally, Jesus is viewed not just as a master teacher and discipler but as one who is a loving mentor who touched, guided and gave an opportunity to his disciples to live out their full potential under his watch and loving supervision. Jesus often did things with his disciples and thereafter gave them an opportunity to try them out independently with the full knowledge that they would not do it well or that they were going to totally fail. Jesus modeled intentional actions in His mentorship relationships with many people. This is exactly what Putmann (2014) alludes to saying,

He gave the disciples hands-on experience in learning to care for others. He didn't just have them sit back and watch Him meet people's needs – he got them actively involved in ministering to the people around them...Jesus taught to and modeled for his disciples, fully expecting them to reach the point that they could make disciples independently.⁷⁴

This sort of approach ignited men that were hitherto known to be weak, uneducated, sinners and unpolished such as Peter into prolific and powerful ministers. Many of the Church's mentorship efforts, particularly in the seminaries have a major paradigm shift to embrace before they get to

⁷⁴ Putman, Jim, Six Things Jesus Did To Equip His Disciples For Ministry, accessed online, <https://discipleship.org/blog/six-things-jesus-did-to-equip-his-disciples-for-ministry/5.07.2023>

Christ's level and approach. While seminarians are accorded many opportunities to grow in their ministry knowledge, exposure, attitude, and skill, these are often limited due to many course units to be covered in a short time. These opportunities are further often structured and designed for perfection and excellence since they inhibit one's final academic mark. There seems to be very little room for mistakes and guidance at the level that Jesus offered.

In the final analysis, mentorship is to be traced right from the beginning in the Garden of Eden. Men of old mentored their subordinates, apprentices, children and colleagues for the noble purpose of serving and glorifying the Lord Almighty. The centerpiece of Biblical mentorship though is ultimately the glory of the Lord YAHWEH, particularly in the Old Testament. Christian mentorship in the New Testament is refined and trimmed to having Christ at the center and should to a large extent be or to infer to Christian/I. discipleship. As the church continues with the very pertinent cause of soliciting, testing, and equipping its ministers for the sole purpose of pursuing its mission, it ought to embrace the approach of Christ Jesus. Jesus Christ our Lord embraced prayer and divine direction to know who had to be selected for the noble ministry of the Lord. He further chose disciples not based on their intellectual prowess or based on who they were but rather based on who He knew he would make them. The church will do excellently well to embrace this model of mentorship. Christian mentorship should be weaved around Christ and for Christ. If the Church embraces this Christ centered approach to mentorship, Christians can rest assured that the church will be quipped the right way and with the right people that will sustain the mission of God and the church up to the end of the age.

CHAPTER SIX

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

6.0 Introduction

In this section the researcher crowns the study initially with a summary from its inception through literature review, theological reflection, analysis, interpretations, and findings, that were well elucidated in the previous chapters. Chapter five summarizes key findings, conclusions, recommendations, and suggested areas for further research.

6.1 Summary of Findings.

The study set out to investigate the influence of Clergy selection and training approaches on the Mission of the Church in the Province of Church of Uganda with particular focus on the Diocese of Kampala. It was premised on three main objectives that yielded three main themes of the study; To examine the understanding of the mission of the Church, To analyze the strategies of Clergy selection and training and To assess the influence of the Clergy selection and training approaches on the Mission of the Church.

The research was a case study that was undertaken in seven Parishes of the Southern Archdeaconry of the Diocese of Kampala, it employed both qualitative and quantitative methods of data collection. The data was then analysed, interpreted and presented under the three major themes of understanding the mission of the church in the Diocese of Kampala, strategies of clergy selection and training and the influence of these clergy selection and training methods on the realisation of the mission of the Church.

6.2 Findings:

The following findings, conclusions and recommendations were therefore vital to everyone that has a heart and focus on the Kingdom of God besides the Church of Christ:

6.2.1 The Understanding of the Church in the Diocese of Kampala.

Most people in the Diocese of Kampala have the right conceptualization of the Church as the body of believers in Christ Jesus. This therefore affirms that the Diocese has the right ecclesiological perspective. However, while not so many, there was a considerable number that saw the church as their local congregation and not just the Church everywhere. Such a group in practice appeared to be very inward looking and was consumed with the wellbeing of their individual congregations.

In a broader sense, this still proved that the Diocese of Kampala had the right perception of the Church since scholars like McGrath (2008) affirm that the church is both local and universal.

Additionally, the inward-looking sentiments and view of the mission of the church as an entirely local entity should be regularly addressed through constant teaching and theological guidance to focus on the universality of the church. This will harmonise the divergence between their perception of local and universal ecclesiology and will in return enhance the pursuit and preservation of the mission of the church in the Diocese of Kampala.

6.2.2 The understanding of the mission of the church.

The study established that the Diocese of Kampala perceives the mission of the church to largely be the preaching of the gospel and evangelism. Other facets of the mission of the church such as discipleship, social action and holistic ministry were less pronounced. The researcher recommends a deliberate strategy to enhance *Diakonia* and *Koinnonia*⁷⁵ in the same breath as a matter of urgency. The mission of Christ our Lord is a comprehensive one in the trinity. He reached out to the spirit, soul and body. When this view of mission is embraced, the Diocese of Kampala will be more effective in fulfilling its mission focus.

Mission was also established to be largely the domain of men more than it was for women especially at decision making and leadership level. Most clergy and top Church administrators were established to be men. Women were established to participate in mission at the grass root levels in such roles as direct execution, worship, children's ministry and Sunday school and family ministry and care. This affirmed Byaruhanga (2018)'s position that there were very few ordained clergy women.

Most people in Kampala Diocese believed that upholding the Mission of the church was largely the role of the Bishop, Clergy, and top Church Administrators according to the study findings. This is a very dangerous notion regarding the sustainability of the church, and it is very burdensome to Priesthood. The church will be stunted by default. It was Jesus' best intention to see all disciples participating in the mission of the church. Church leaders in Diocese must and

⁷⁵ *Diakonia* –“An originally establishment built near church building for the care of the poor and distribution of the Church's charity in medieval Rome or Naples” and *Koinonia*- “Christian Fellowship or body of believers” <https://www.merriam-webster.com>. Accessed on 25.7.2023.

should deliberately re-wire policy and strategy to better engage and ensure meaningful participation of the laity. This responds to the study's second objective.

6.2.3 Influence of Clergy selection and training approaches on the Mission of the Church.

In response to the third theme of this study, it was established that ordained ministry candidates were basically selected through formal panels and interviews. These were largely manned by senior clergy and Diocesan Administrators. To be specific, this was the mandate of the Education and Ministry Formation Committee. The clergy went through a rigorous and strenuous procedure to get to the level of interviews.

The selection interview panel of the Education and Ministry Formation Committee executes its mandate through excellence driven interviews. Most candidates considered appropriate were expected to have attained at least a Uganda Advanced Certificate of Education but preferably a qualification higher than this was preferred.

The Diocese of Kampala's preferred ministry formation approach was established to be formal Theological training in high end Institutions within and outside the country. The Diocese was established to put deliberate emphasis on academic excellence and competence in its ministry formation. This was established to be an intentional strategy for the Diocese's clergy (Pulpit) to be able to effectively serve their laity (pew) who are equally highly educated and are socially well positioned.

The study also established that formal theological training was a matter of policy and had to be adhered to. For a minister to be ordained they must have undergone formal theological training in a Church of Uganda recognised/approved institution.

6.3 Conclusions:

In conclusion, none of the respondents conceptualized the church as a physical building. This was very encouraging and affirms the fact that the Diocese of Kampala had the right perspective of the church. This answers the first question emanating out of the first research objective that the researcher set out to achieve. Most people said that the mission of the church was central in setting the priorities of the church. On scrutiny however, this basically meant mission and evangelism. While the study found out that mission was prioritized in the Diocese, it apparently appeared not to be the highest priority. The findings revealed that it ranked "important" just one level below

“very important and one level above moderately important on the scale used. The study also established that in the Diocese of Kampala, clergy performance and effectiveness in pursuing the mission of the church was related to their level of education. The higher the clergy’s level of education, the more they were perceived to be effective at pursuing the mission of the church. On job/in-service training was preferred as the most effective method of refocussing and realigning clergy who had lost focus of the mission of the church during their service.

6.4 Recommendations.

The Diocese of Kampala should embrace more laity participation in mission even at the strategic level. Well gifted, experienced and upright laity should participate in directing mission. This will make the mission enterprise more viable and sustainable since there will always be more laity than clergy yet the great commission as handed down by Christ was meant for all believers and not just clergy. This move will also promote more ownership of Church ministry and cultivate commitment among the laity.

The guidance of the Holy Spirit should be given more room in the selection of ordained ministry candidates in the auspices and boundaries of policy. Prayer and intercession for the entire process should be prioritised and modelled after Jesus’ own example of choosing his disciples. This will compensate for any rigidities on the premise of the strict ministerial formation policy demands on candidates’ selection.

Alternative theological training approaches other than seminary training should be embraced. This will ensure that the Diocese does not sacrifice the ministry of highly gifted and committed people at the altar of academic excellence. Besides, the Provincial guidelines on theological training provides for theological education by extension. The Diocese should consider deliberate mentoring, apprenticeship, sandwich theological trainings, among other approaches.

The Diocese of Kampala should devise an affirmative action policy to support more ordination of female clergy and the participation of more women deliberately and inclusively in mission leadership. This is because women are the majority in the church and empowering them naturally means more effective discipleship as they reach out better to fellow women. Besides, many women are equally gifted like men and can be as committed as men in pursuing and preserving the mission of the Church.

The Diocese of Kampala should hold a deliberate drive to teach its congregations the holistic perspective of Mission, with special emphasis on discipleship, social action and holistic ministry. The study revealed that they basically considered mission to mean preaching and evangelism. This will go a long way in facilitating the delivery of holistic ministry.

The laity in the Diocese of Kampala should be sensitised to understand that mission shouldn't be viewed as the solo mandate of the Bishops, clergy and top diocesan administrators. The great commission is for every believer. This will make mission more sustainable and meaningful.

On job in-service training should be provided to clergy and mission teams to keep them focused on the mission of the church. Deliberate interventions should be made at policy and operational level, and must remain the driver of all church ministry contextually pursued within the biblical framework.

6.4 Areas for Further Church Commissioned Research Studies

During the processes and implementation of this research study, it was revealed that the following areas are considered key for further church commissioned research studies:

- a) An exploratory research study of emerging issues in the selection, training, and ordination of Priests in the Anglican Church. An evaluation of the challenges and opportunities of the Clergy in attainment of the mission of the church may also be covered in this study.
- b) The influence of mentorship and apprenticeship interventions by the clergy on the attainment of the mission of the church. A detailed study on causes of perceived increase in the high level of priest turnover; (abandonment/abscondment, early retirements, change of calling to Vocation employment) within the province.
- c) Human resource capacity development interventions in the province and their impact on the performance of the Clergy and the Laity. This study may include the effects of Human Resource (Priests and Lay Readers) deployments in considerations of their gifting and its impact of the attainment of the mission of the church.
- d) A comprehensive management analysis of the Structures and Systems of the Province in relation to discipleship, including the role of training and capacity development.

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APPENDICES

APPENDIX A: SELF -ADMINISTERED RESEARCH QUESTIONNAIRE.

**UGANDA CHRISTIAN UNIVERSITY (UCU).
BISHOP TUCKER SCHOOL OF DIVINITY AND THEOLOGY
DEPARTMENT OF DIVINITY AND THEOLOGY.**

**THE INFLUENCE OF CLERGY SELECTION AND TRAINING ON THE MISSION OF
THE CHURCH IN THE PROVINCE OF CHURCH OF UGANDA: A CASE OF THE
DIOCESE OF KAMPALA.**

(Researcher: Florence T.M. Muhwezi (Mrs.)

Dear respondent.

You are hereby requested to participate in this study on the premise of your broad knowledge, experience, position, and expertise in relation to the subject matter of the study. Please be kindly and trustfully informed that this is an academic study and all data sought is to be strictly utilized for the completion of a research report as a requirement for the award of a Master of Divinity degree of Uganda Christian University. The study will however yield data of priceless value to the ministry of the church. Please be assured that your personality and confidentiality will be totally protected through a strict code of personal integrity and research and ministry ethics. Thank you very much.

A. RESPONDENT'S BACKGROUND INFORMATION (Please tick appropriately)

1. Sex: Male 2. Female
2. Marital Status: Married Single Divorced Widowed
3. Education Level: Primary: Secondary Tertiary Others (Specify) _____
4. Church role: Laity: Lay Minister: Priest Mission Team Member Others (specify) _____
5. Period spent in the role:
A) Below 2 years B) 2-5 Years C) 5-10 Years D) Above 10 years
6. Church where you are member: _____ Rural Urban
7. Parish Church: _____ Number of churches in Parish _____
8. Period as member in the church:
A) Below 2 years B) 2-5 Years C) 5-10 Years D) Above 10 years

B. THE CONCEPTUALIZATION/ UNDERSTANDING OF THE MISSION OF THE CHURCH EASTERN ARCHDEACONRY, DIOCESE OF KAMPALA.

1 (a). In you view what is the church?

- A) Church Building
- B) My/Particular Congregation
- C) Body of believers everywhere in the world
- D) Others (Please specify)

(b) What do most people in Kampala Diocese Understand the Church to be?

- A) Church Building
- B) My/Particular Congregation
- C) Body of believers everywhere in the world
- D) Others (Please specify)

2. (a) What is the Mission/Purpose of the Church?

- A) Preaching the gospel
- B) Worship and Glorifying the Lord
- C) Discipleship
- D) Development and Social Action
- E) Others (Please Specify) _____

(b) What do most people in Kampala Diocese perceive the mission of the Church to be?

- A) Preaching the gospel
- B) Worship and Glorifying the Lord
- C) Discipleship
- D) Development and Social Action
- E) Others (Please Specify) _____

3. How central/Important is the mission of the church in driving Church business/priorities?

- A. Very important
- B. Important
- C). Moderately Important
- D) Unimportant

(b) If important, in which priorities is the mission of the church valued to guide action?

- A) All priorities
- B) Preaching the Gospel and Discipleship
- C) Strategy and Development
- D) Others (Please Specify) _____

(C) Why is it the Priority above?

- A) All priorities of the church should be guided by Mission of the Church
- B) Mission of the church should only guide preaching and Discipleship
- C) Mission of the Church should guide strategy, social action and Development
- D) Others (Please Specify) _____

4(a) Who works as the Custodian/leader in upholding the Mission of the Church?

- A. Bishop
- B) Canons and Top Diocesan Administrators Specify:.....
- C. Clergy
- D. Lay Readers and Lay Christian Leaders Specify:.....
- E. Laity (Specify).....

(b)Why is it the group above?

- A. It is their mandate/responsibility
- B. Ministry/calling
- C. Burden
- D) Others (Please Specify) _____

(c)Should it be the sole role of the group in 4 (a) above to uphold the Mission of the Church?

- A) Yes
- B) No

c) Please support you answer in 4 c) above (If Yes why and If No, why not?)

.....
.....
C. STRATEGIES OF CLERGY/MINISTERS' SELECTION AND TRAINING.

5 (a) What methods are used in first time Clergy selection for Ordained ministry training/formation?

- A) Bishop's preference B) Connections through Clergy and Lay Leaders
C) Merit and competitive interviews D) Others (Please specify)

b) What is the most consistently/commonly used selection method from those in 5 a) above?

- A) Bishop's preference B) Connections through Clergy and Lay Leaders
C) Merit and competitive interviews D) Others (Please specify)

c) Why is it the method above?

- A) Policy stipulates so. B) Power of influential Actors C) Lack of Recruitment Policy
D) Others (Please specify)

d) What impact has the reason given in 5 c) above got on the quality of Candidates selected?

- A) Gives very credible and spiritual candidates. B) Gives moderately good candidates
C) Gives very weak and canal candidates
D) Others (Please specify)

6. (a) What methods are used in training/formation of candidates for ordained ministry?

- A) Enrolment for formal long courses in Theology/Divinity i.e. Certificates/Diploma/Degrees
B) Short formal courses in Theology/Divinity
C) Informal Training such as Mentorship and Apprentiship
D) Others (Please specify)

b) Which of the methods stated in 6 (a) above is the most widely used in the Diocese of Kampala?

- A) Enrolment for formal long courses in Theology/Divinity i.e. Certificates/Diploma/Degrees
B) Short formal courses in Theology/Divinity
C) Informal Training such as Mentorship and Apprentiship
D) Others (Please specify)

c) Why is it the method above?

- A) Policy stipulates so. B) Power of influential Actors C) Lack of Decisive Policy
D) Value attached to Academics
E) Others (Please specify)

**THE INFLUENCE OF THE CLERGY SELECTION AND TRAINING APPROACHES
ON THE MISSION OF THE CHURCH**

7 a) What impact has the training method given in 6 a) above got on the quality of ministry graduates produced?

- A) Gives very effective and spiritual candidates.
- B) Gives moderately effective graduates
- C) Gives very ineffective and canal candidates
- D) Others (Please specify)

b) How does your response in 7 a) above affect the realisation of the mission of the Church?

- A) Graduates totally uphold and prioritise the Mission of the Church
- B) Graduates moderately/randomly focus on the mission of the church
- C) Graduates completely disregard Mission of the Church
- D) Others (Please specify)

c) When formally trained, is there a connection between one's level of qualification and their commitment to the Mission of the Church?

- a) Yes
- b) No

d) If yes, what impact has the level of one's training got on the realisation of the mission of the church?

- A) Highly qualified Clergy are more effective in pursuing the Mission of the Church
- B) Highly Qualified Clergy are less effective in pursuing the mission of the church
- C) Less qualified Clergy are more effective in pursuing the Mission of the Church
- D) Less Qualified Clergy are less effective in pursuing the mission of the church
- E) Others (Please specify)

e) Please explain your response in 7 d) above?

- A) Highly qualified Clergy are more effective because they are more equipped than others
- B) Highly Qualified Clergy are less effective because they feel overqualified for their roles
- C) Less qualified Clergy are more effective because they feel privileged to serve
- D) Less Qualified Clergy are less effective because they feel inadequately prepared
- E) Others (Please specify)

8. (a) When Clergy don't focus on the Mission of the Church, what do they prioritise instead?

- A) Church Development, Estates and construction
- B) Maintenance of Church tradition and order
- C) Routine activities and Liturgy
- D) Education and Departmental work
- F) Others (Please specify)

b) How best can clergy be supported to refocus on the Mission of the Church?

- A. Streamline candidates' selection and training processes to align to ministry context
- B. Offer Mission of the church oriented on job training.
- C. Strengthen Compliance and accountability Mechanisms.
- D. Strengthen Clergy motivation and reward systems.

E) Others (Please specify)

Thank you very much for your participation.

APPENDIX B: GUIDED- INTERVIEW SCHEDULE.
UGANDA CHRISTIAN UNIVERSITY (UCU).
BISHOP TUCKER SCHOOL OF DIVINITY AND THEOLOGY
DEPARTMENT OF DIVINITY AND THEOLOGY.

**THE INFLUENCE OF CLERGY SELECTION AND TRAINING ON THE MISSION OF
THE CHURCH IN THE PROVINCE OF CHURCH OF UGANDA: A CASE OF THE
DIOCESE OF KAMPALA.**

(Researcher: Florence T.M.Muhwezi (Mrs.)

Dear respondent.

I hereby request you to participate in this study on the premise of your broad knowledge, experience, position and expertise in relation to the subject matter of the study. Please be kindly and trustfully informed that this is an academic study and all data sought is to be strictly utilized for the completion of a research report as a requirement for the award of a Master of Divinity degree of Uganda Christian University. The study will however yield data of priceless value to ministry of the church. Please be assured that your personality and confidentiality will be totally protected through a strict code of personal integrity and research and ministry ethics. Thank you very much.

A. RESPONDENT'S BACKGROUND INFORMATION (Please tick appropriately)

1. Sex: Male 2. Female
3. Marital Status: Married Single Divorced Widowed
4. Education Level: Primary: Secondary Tertiary Others (Specify)

5. Church role: Laity: Lay Minister: Priest Mission Team Member Others
(specify)_____
6. Period spent in the role:
A) Below 2 years B) 2-5 Years C) 5-10 Years D) Above 10 years
7. Church where you are member: _____ Rural Urban
8. Parish Church: _____ Number of churches in Parish _____
9. Period as member in the church:
A) Below 2 years B) 2-5 Years C) 5-10 Years D) Above 10 years

**B. THE CONCEPTUALIZATION/ UNDERSTANDING OF THE MISSION OF THE
CHURCH EASTERN ARCHDEACONRY, DIOCESE OF KAMPALA.**

- 1 (a). In you view what is the church?
(b). What do most people in Kampala Diocese Understand the Church to be?
2. (a) What is the Mission/Purpose of the Church?
(b) What do most people in Kampala Diocese perceive the mission of the Church to be?

3. (a) How central/Important is the mission of the church in driving Church business/priorities?
 - (b) If important, in which priorities is the mission of the church valued to guide action?
 - (C) Why is it the Priority above?
- 4 (a) Who works as the Custodian/leader in upholding the Mission of the Church?
 - (b) Why is it the group above?
 - (c) Should it be the sole role of the group in 4 (a) above to uphold the Mission of the Church?
 - (d) Please support you answer in 4 c) above (If Yes why and If No, why not?)

C. STRATEGIES OF CLERGY/MINISTERS' SELECTION AND TRAINING.

- 5(a)What methods are used in first time Clergy selection for Ordained ministry training/formation?
 - (b) What is the most consistently/commonly used selection method from your answer above?
 - (c) Why is it the method above?
 - (d) What impact has the reason given in 5 c) above got on the quality of Candidates selected?
- 6.(a) What methods are used in training/formation of candidates for ordained ministry?
 - (b) Which of the methods stated in 6 (a) above is the most widely used in the Diocese of Kampala?
 - c) Why is it the method above?

D. THE INFLUENCE OF THE CLERGY SELECTION AND TRAINING APPROACHES ON THE MISSION OF THE CHURCH

- 7 a) What impact has the training method given in 6 b) above got on the quality of ministry graduates produced?
 - b) How does your response in 7 a) above affect the realisation of the mission of the Church?
 - c) When formally trained, is there a connection between one's level of qualification and their commitment to the Mission of the Church?
 - d) If yes, what impact has the level of one's training got on the realisation of the mission of the church?
 - e) Please explain your response in 7 d) above?
8. (a) When Clergy don't focus on the Mission of the Church, what do they prioritise instead?
 - b) How best can clergy be supported to refocus on the Mission of the Church?

APPENDIX C: FOCUS GROUP DISCUSSION GUIDE.
UGANDA CHRISTIAN UNIVERSITY (UCU).
BISHOP TUCKER SCHOOL OF DIVINITY AND THEOLOGY
DEPARTMENT OF DIVINITY AND THEOLOGY.

**THE INFLUENCE OF CLERGY TRAINING ON THE MISSION OF THE CHURCH IN
THE PROVINCE OF CHURCH OF UGANDA: A CASE OF THE DIOCESE OF
KAMPALA.**

(Researcher: Florence T.M.Muhwezi (Mrs.)

Dear Respondent.

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**A. THE CONCEPTUALIZATION/ UNDERSTANDING OF THE MISSION OF THE
CHURCH EASTERN ARCHDEACONRY, DIOCESE OF KAMPALA.**

- 1 (a). In your view what is the church and what do most people in Kampala Diocese Understand the Church to be?
2. (a) What is the Mission/Purpose of the Church and what do most people in Kampala Diocese perceive the mission of the Church to be?
3. (a) How central/Important is the mission of the church in driving Church business/priorities?
(b) If important, in which priorities is the mission of the church valued to guide action?
(C) Why is it the Priority above?
- 4 (a) Who works as the Custodian/leader in upholding the Mission of the Church?
(b) Why is it the group/person above?
(c) Should it be the sole role of the group in 4 (a) above to uphold the Mission of the Church?
(d) Please support your answer in 4 c) above (If Yes why and If No, why not?)

B. STRATEGIES OF CLERGY/MINISTERS' SELECTION AND TRAINING.

- 5(a)What methods are used in first time Clergy selection for Ordained ministry training/formation?
(b) What is the most consistently/commonly used selection method from your answer above?
(c) Why is it the method above?
(d) What impact has the reason given in 5 c) above got on the quality of Candidates selected?
- 6.(a) What methods are used in training/formation of candidates for ordained ministry?
(b) Which of the methods stated in 6 (a) above is the most widely used in the Diocese of Kampala?
c) Why is it the method above?

C. THE INFLUENCE OF THE CLERGY SELECTION AND TRAINING APPROACHES ON THE MISSION OF THE CHURCH

- 7 a) What impact has the training method given in 6 b) above got on the quality of ministry graduates produced?
- b) How does your response in 7 a) above affect the realisation of the mission of the Church?
- c) When formally trained, is there a connection between one's level of qualification and their commitment to the Mission of the Church?
- d) If yes, what impact has the level of one's training got on the realisation of the mission of the church?
- e) Please explain your response in 7 d) above?
8. (a) When Clergy don't focus on the Mission of the Church, what do they prioritise instead?
- b) How best can clergy be supported to refocus on the Mission of the Church?



UGANDA CHRISTIAN UNIVERSITY

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School of Research and Postgraduate Studies

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The Dean,
Faculty of SCHOOL OF DIVINITY AND
Uganda Christian University, THEOLOGICAL
P.O. Box 4, Mukono.

Thru:
The Supervisor

Dear Sir / Madam,

SUBMISSION OF DISSERTATION/THESIS FOR EXAMINATION

I hereby submit my dissertation/thesis entitled THE IMPACTS OF CHURCH GROWTH AND TRAINING OF THE MEMBERS OF THE CHURCH IN THE PROVINCE OF LUWERO OF UGANDA, A CASE OF BUCHEBI OF KAMPALA

for examination for the award of the degree of MASTERS in

DIVINITY

..... of Uganda Christian University.

NAME OF CANDIDATE: FLORENCE TAMERWA MATANGI MWAWEZI REG NO RM 19M 05/054

SIGNATURE: [Signature]

DATE: 01.09.2023

NAME OF THE SUPERVISOR: Rev. Can. Dr. Samuel Opol

SIGNATURE: [Signature]

DATE: Sept 4, 2023

(TO BE FILLED AND SUBMITTED IN TRIPLICATE)