

**THE CHALLENGES FACING THE CLERGY OF CHURCH OF UGANDA**

**CASE STUDY: MUKONO DIOCESE (1984-2010)**

**BY**

**KIWANUKA DUNSTAN MAZINGA**

**(B.DIV.MUK)**

**REG. NO. 2007/HD05/MARS**

**A DISSERTATION SUBMITTED IN PARTIAL FULFILLMENT OF THE  
REQUIREMENTS FOR THE AWARD OF THE MASTER OF ARTS  
DEGREE IN RELIGIOUS STUDIES OF KYAMBOGO UNIVERSITY.**

**NOVEMBER, 2011**

## TABLE OF CONTENTS

TITLE PAGE.....	i
TABLE OF CONTENTS.....	ii
DECLARATION.....	vii
DEDICATION.....	viii
ACKNOWLEDGEMENT.....	ix
ABSTRACT.....	x
ACRONYMS .....	xii
LIST OF TABLES.....	xiv
LIST OF ILLUSTRATION.....	xv
LIST OF PHOTOGRAPHS.....	xvi
MAP1:MUKONO DIOCESE IN THE PROVINCE OF CHURCH OF UGANDA...xvii	
MAP2: MUKONO DIOCESE SHOWING THE VISITED PARISHES.....	xviii

### CHAPTER ONE

#### INTRODUCTION

1.1 Background of the study.....	1
1.2 Location of Mukono Diocese.....	1
1.3 The mission statement of Mukono Diocese.....	2
1.4 The Clergy of Mukono Diocese.....	3
1.5 Role of the Clergy in Mukono Diocese.....	4
1.6 The position of the Clergy in society.....	4
1.7. Statement of the problem.....	5
1.8. Hypotheses.....	6
1.9.0 Objectives of the study.....	7
1.9.1 General objectives of the study.....	7
1.9.2 Specific objectives of the study.....	7
1.10.. Scope.....	8
1.10.1 Geographical scope.....	8
1.10.2 Time scope.....	8
1.10.3.Content scope.....	9
1.11. Significance of the study.....	9
1.12. Literature review.....	10.
1.13. Methodology.....	31
1.13.1 Introduction.....	31

1.13.2	Study design.....	31
1.13.3	Sample composition.....	32
1.13.4.	Sample size and selection of respondents.....	33
1.13.5 .	Instruments of data collection.....	35
1.13.6.	Questionnaires.....	35
1.13.7	In-depth oral interview and observation.....	36
1.13.8.	Secondary sources.....	37
1.13.9	Procedures for data collection.....	37
1.13.10	Data analysis and presentation.....	37
1.13.11	Research limitations and delimitations.....	38
1.14.	Definition of terms.....	40

## CHAPTER TWO

### THE MAJOR ETHNIC GROUP AND EARLY MISSIONARY ACTIVITIES

	Introduction.....	41
2.1	The Baganda.....	41
2.2	Origins.....	41
2.3.0	Religion, economy, marriage, death and social characteristics of the Baganda.....	42
2.3.1	Religion.....	42
2.3.2	Marriage among the Baganda.....	44
2.3.3	Death.....	45
2.3.4	Social characteristics of the Baganda.....	45
2.3.5	Economy .....	46
2.3.6.	Political set up of the Baganda.....	47
2.4.	The Early missionaries.....	48
2.5.	Diocese of Uganda (1897-1961).....	49
2.6.	The Province of the church of Uganda.....	50
2.7.	Mukono Diocese.....	50
2.8.	Population.....	51

## CHAPTER THREE

### THE FINANCIAL AND ADMINISTRATIVE CHALLENGES OF THE CLERGY IN MUKONO DIOCESE

Introduction.....	53
3.1 Financial and welfare challenges.....	53
3.1.1 The level of church income and remuneration of the serving Clergy.....	53
3.1.2 Clergy welfare.....	59
3.1.3 Housing and transport.....	60
3.1.4 Clergy retirement.....	64
3.2.0 The Administrative challenges of the Clergy.....	67
3.2.1. The Administrative policies from the Province and the associated challenges faced by the Clergy.....	68
3.2.2 The Diocesan Administrative challenges to the Clergy in Mukono Diocese...	69
3.2.3 The impact of the autocratic Leadership style on the Clergy effectiveness in Mukono Diocese.....	72
3.2.4 Policies from the Archdeaconry and their challenges to the Clergy.....	75
3.2.5 The challenges of the Clergy at Parish level.....	77
3.2.6 Conclusion.....	80

## CHAPTER FOUR

### PASTORAL CHALLENGES OF THE CLERGY

Introduction.....	81
4.1 Clergy's attitudes towards their career.....	81
4.2. Clergy's relationship with the Parishioners.....	84
4.2.1 Migrant Christians (Parishioners).....	84
4.2.2 Cosmopolitan parishioners.....	85
4.2.3 Destitute parishioners.....	86
4.2.4 The Clergy's relationship with the opinion leaders of the place.....	87
4.3 Disease outbreaks.....	89
4.4 Challenges posed by other religious denomination.....	91
4.4.1 The Roman Catholic Church.....	91
4.4.2 Pentecostalism.....	92
4.4.3 Cultism.....	94
4.4.3.1 Mormons.....	94

4.4.3.2	The Jehovah's witnesses.....	96
4.4.4	Islam.....	97
4.4.5	Challenges posed by the African Traditional Religion.....	97
4.5	Challenges posed by marriage and divorce.....	101
4.6	The challenges posed by the unmarried Clergy.....	102
4.7	Challenges posed by Homosexuality and Lesbianism.....	103
4.8	The challenges of the HIV/AIDS scourge.....	104
4.9	The challenges posed by the Youth and Children.....	105
4.10	The challenges of the Educational and Worship Institutions in the Diocese..	109
4.11	The Education of the Clergy.....	113
4.12	The Island Ministry.....	113
4.13	The Diocesan buildings.....	114
4.14	The Church and politics.....	115
4.15	Conclusion.....	116

#### **CHAPTER FIVE:-**

	CONCLUSION AND RECOMMENDATIONS.....	117
	Introduction.....	117
5.1	Conclusion.....	117
5.2	Recommendations.....	119
5.2.1	Ways of improving the financial position of the Church.....	119
5.2.2	Need for a Clergy support scheme.....	119
5.2.3	Need for a Clergy Micro-finance scheme.....	120
5.2.4	Need for the Diocese to manage Clergy remuneration.....	120
5.2.5	Training of Clergy and heads of Laity.....	120
5.2.6	Empowerment of Clergy families.....	120
5.2.7	Need to network with Development partners.....	121
5.2.8	Need to design a Human resource scheme for the Diocese.....	121
5.2.9	Need to empower the outreach ministry.....	121
5.3.0	Need to strengthen Administration at the Parish and Archdeaconry level...	122
5.3.1	Need to strengthen the marriage Institution in Church.....	122
5.3.2	Embrace proactive anti HIV/AIDS programmes in Church.....	122
5.3.3	Encountering Homosexuality.....	123
5.3.4	The need to demystify African Traditional Religion (ATR).....	123

5.3.5 The need to promote social-economic welfare of the Laity.....	124
BIBLIOGRAPHY.....	125
List of informants.....	130
Questionnaires.....	133
<b>APPENDICES;</b>	
Appendix I Pay roll for retired clergy.....	141
Appendix II Systematic sampling.....	142
Appendix III Letter of introduction.....	143

## DECLARATION

I hereby duly declare that this research has never been submitted for the award of a degree in any University or for publication.

**KIWANUKA DUNSTAN MAZINGA (REV)**  
(STUDENT)

SIGN: 

DATE: 6-12-2011

**Dr. PETER WASSWA MPAGI.**  
PRINCIPAL SUPERVISOR.

SIGN: 

DATE: 6-12-2011

**Rev.Fr. Dr. SULPICIOUS TUMUSHABE.**  
CO- SUPERVISOR.

SIGN: 

DATE: 6-12-2011

## **DEDICATION**

This dissertation is dedicated to my late father, Thomas Kiwanuka Mazinga, my mother, Suzan Nambogga and my daughter, Joy Mulungi Talemwa Kiwanuka.



## ACKNOWLEDGEMENT

There is a myriad of individuals who were very instrumental in supporting me so as to come up with this dissertation. I am so grateful to Dr. Peter Wasswa Mpagi and Rev. Fr. Dr. Sulpicius Tumushabe, who supervised and guided me so well all through the processes that have helped me to write this dissertation.

I want also to acknowledge all the people who sponsored me, the Collier Charitable Trust Grant. I am also grateful to Miss Ann Cutler, Mrs. Margaret Kibuuka, Mrs. Stella Mukasa and Ritah for all their support. The other people I cannot forget to acknowledge are my research assistants; Rev. Wilson Kisekka, Rev. Enos K. Kagodo, Mr. Godfrey Ssekandi, Mr. R. Jjuko, Mr. Johnson Ssembajwe, Mr. Wilson Mugizi, Miss Alice Kabwama, Mr. Solomon Asea, Miss Esther Kirabo, Mr. Bato Joel, Gayaza Junior and High Schools and Canon Silas Musoke, Mrs. Lydia Bukenya, Mr. Yusufu Mizinbo, Mr. Oluka Bruno and Mr. Charles Buyondo.

I am also grateful to my wife, Rev. Lovincer N. Kiwanuka and all the members of the Department of Religious studies, Kyambogo University.

I also greatly appreciate all the people who responded positively to my questionnaires and oral interview.

I also appreciate the great task of type-setting this work which was done by Miss Irene Kulabako.

Finally, I am so grateful to the Almighty God who has enabled me to accomplish this demanding task of study.

**Thank you God!**

Kiwanuka Dunstan Mazinga (Rev)

## ABSTRACT

The study set out to identify the major cultural background in relation with the challenges faced by the clergy in Mukono Diocese, as well as to establish their plausible remedies.

By their social status, Clergy are a special spiritual group in society who are expected to help the community meet their social, physical and spiritual needs. However, the many challenges have not enabled the clergy in Mukono Diocese to play their social role very effectively.

Chapter one discussed the background of the study, mission statement of the Diocese, role and position of the clergy, statement of the problem, Hypotheses, Objectives of the study, Scope, significance of the study, Literature review, methodology, research limitations and delimitations, as well as defined the operational key terms of the study.

Chapter two discussed the major ethnic group and early missionary activities. Focus was put in the origins, religion, economy, marriage, death and social characteristics of the Baganda. The early missionary work in Uganda was also taken note of especially the Diocese of Uganda (1897-1961), the province of the church of Uganda, and the number of church of Uganda adherents as given by the 2002 population census.

Chapter three discussed the financial and administrative challenges of the clergy in Mukono Diocese. Here the researcher's main emphasis was put on the causes of these challenges in the Diocese.

Chapter four discussed the pastoral challenges of the clergy. These are challenges that arise out of the clergy's attitudes towards their career, how they relate with their

parishioners, other denominations and the opinion leaders. This chapter also observed the impact of Homosexuality, other deviant behaviours, African traditional religion and HIV/AIDS on the progress of the pastoral ministry in Mukono Diocese.

Finally, chapter five highlighted and briefly stated the main findings, drew conclusions and made recommendations which were in line with the objectives and hypotheses of the research study.

The study found out that the Clergy in Mukono Diocese face challenges which arise from the low income levels of the parishioners. Their low income has a direct bearing on the Clergy's welfare because they depend on church. Most of the rural people are poor.

The administrative policies from the Province make the Clergy disadvantaged in terms of decision making. Policies come from the Province and the Diocese which the Clergy must effect at the grassroot. The Clergy's pastoral effectiveness greatly depends on how best the Clergy-parishioner relationship is. The researcher also found out that the inadequate education level of the Clergy, the poor recruitment processes of the Clergy and the cultural orientation of the people, have a negative impact on the Clergy's pastoral ministry. The researcher came up with recommendations among which were finding ways of improving the financial position of the church by properly planning for her resources especially land and the human-resource.

## ACRONYMS

AIDS	-	Acquired Immune Deficiency Syndrome
ATR	-	African Traditional Religion
Boda-boda	-	General Local name for Motor cycle and bicycle means of transport.
BOG	-	Board of Governors
Canon	-	Standard measure
CAO	-	Chief Administrative Officer
CMS	-	Church Missionary Society
CoU	-	Church of Uganda
DES	-	Diocesan Education Secretary
DS	-	Diocesan Secretary
HIV	-	Human Immuno deficiency Virus
LDS	-	Latter Day Saints
MOES	-	Ministry of Education and Sports
Mt.	-	Mount
Mtt.	-	Matthew
NGOs	-	Non-Governmental Organizations
OVC.	-	Orphan and Vulnerable Children
P/s	-	Primary School
PTA	-	Parent Teachers Association.

PDR	-	Programme for Development and Rehabilitation
PIASCY	-	Presidential Initiative on Aids Strategy for Communication to Youth
Rev.	-	Reverend
Rt.	-	Right
SMC	-	School Management Committee
S S.	-	Senior Secondary
St.	-	Saint
STDS	-	Sexually Transmitted Diseases
UCU	-	Uganda Christian University
UPE	-	Universal Primary Education
USE	-	Universal Secondary Education

## LIST OF TABLES

### Chapter One

Categorized number of respondents.....	33
--	----

### Chapter Three

Table 1: Response to income levels and promptness of payment.....	54
Table 2: Monthly percentage allocation of church collections to the different sectors...	56
Table 3: Direct local church collections to the Diocese.....	57
Table 4: Distribution of special day’s church collection to Departments.....	58
Table 5: Allocation of Sunday school collections.....	58
Table 6: Quality of housing in Mukono Diocese.....	61
Table 7: Means of transport for the Clergy in Mukono Diocese.....	63
Table 8: Reasons for Clergy failure to prepare for retirement.....	64
Table 9: Response of Leadership style in Mukono Diocese.....	72
Table 10: Response to Archdeacon’s role in the decision making in Mukono Diocese..	76
Table 11: Response to the practice of record keeping in Mukono Diocese.....	79

### Chapter Four:

Table 1: Clergy’s attitude towards their career.....	82
Table 2: Response to influence of Opinion Leaders on church activities in Mukono Diocese.....	88
Table 3: The Ten most prevalent and killer diseases in Mukono District 2006...	90
Table 4: Response to the influence of Pentecostalism.....	93
Table 5: Response to prevalence of African Traditional Religion in Mukono Diocese...	99
Table 6: Response to prevalence of Homosexuality in Mukono Diocese.....	104
Table 7: Response to challenges posed by the Youth in Mukono Diocese.....	106
Table 8: Response to church involvement in the management of its schools in Mukono Diocese.....	110

## **LIST OF ILLUSTRATION(S)**

Figure 1: The hierarchical administrative structure of church of Uganda... 67.

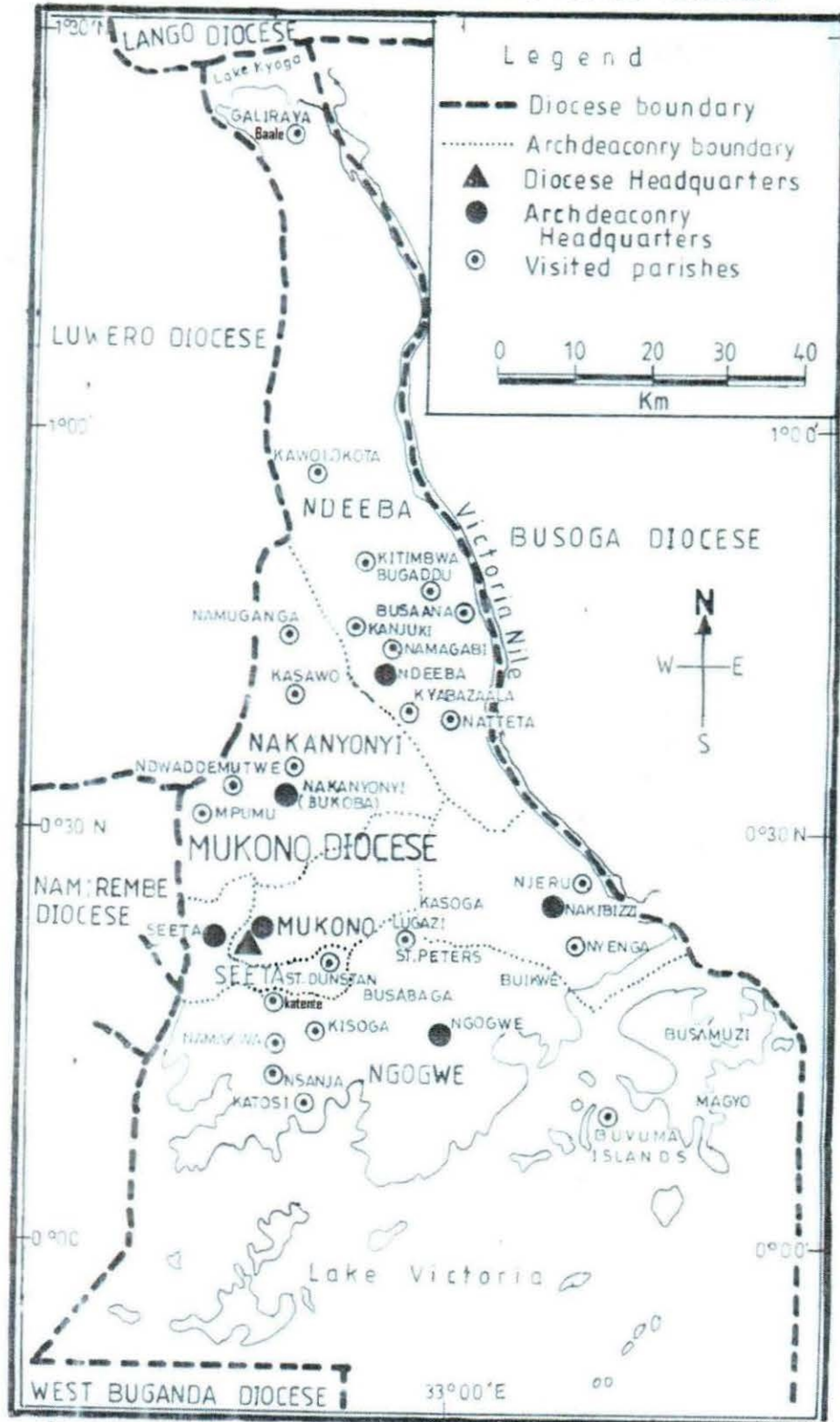
## LIST OF PHOTOGRAPHS

Photograph 1: Bugaddu parish clergy's formerly leaking house under renovation...	62
Photograph 2: Major Motor means of transport for the Clergy in Mukono Diocese...	64
Photograph 3: Ssezzibwa falls shrine.....	98
Photograph 4: Prayer centre that replaced Ssezzibwa falls shrine.....	98
Photograph 5: Nakanyonyi Primary School blown off roof.....	110
Photograph 6: St. Phillip and Andrew's Cathedral Mukono.....	115





Map 2. MUKONO DIOCESE SHOWING THE VISITED PARISHES



Source: Diocese Headquarters Office Mukono.

Map adopted and modified.

# CHAPTER ONE

## INTRODUCTION

### 1.1 Background to the study

The study sought to find out the challenges facing the church of Uganda Clergy in Mukono Diocese. The researcher had to first study the historical background of the people from whom the Clergy of Mukono come, as well as with whom they work.

It can be noted that the historical back ground of the people of Mukono Diocese has a bearing on the clergy and the ministry. The level of poverty, education, ethnic set up, and attitude of the people towards the gospel, the Clergy, Work and the Anglican Church as a whole, do pose a big challenge to the church. One has to find out the mind-set and life style of those who live around ones Church.

### 1.2 Location of Mukono Diocese

Mukono Diocese lies in the central region of Uganda. It stretches from Namanve near the Coca-cola plant in the East of Kampala and Wakiso Districts up to Jinja District entrance in the East. It also borders with Namirembe, Luwero and Busoga Dioceses with Lake Kyoga in the North and Lake Victoria in the South having a series of over 60 Islands, with Buvuma and Koome being the largest in size.

The Diocesan Headquarters are in Mukono town along Kampala-Jinja road (21Km East of Kampala City). It is a quarter a kilometer off the main road next to the Uganda Christian University. The main church of the Diocese is St. Philip and Andrew's Cathedral, a hitherto, an Archdeaconry church.

Formerly, the Diocese comprised 2 administrative districts of Mukono and Kayunga. Recently a new district of Buikwe has been carved out of Mukono. The Diocese has five town councils which include Mukono, Lugazi, Nkokonjeru, Njeru and Kayunga. Most of the 40 Diocesan parishes are located in rural areas. The Diocese has six Archdeaconries. These are; Bukoba, Ngogwe, Nakibizzi, Ndeeba, Cathedral Deanery and Seeta, which was opened on the 1<sup>st</sup> January 2007<sup>1</sup>.

### 1.3. **The Mission statement of Mukono Diocese**

The Diocese follows the provincial mission statement which states;

The church of Uganda is an interdependent province of the Anglican communion world-wide which subscribes to the Holy Scriptures. It is part of the Holy Catholic and Apostolic church worshipping one true God the Father, the son and the Holy Spirit.

The church is commissioned to carry out Christ's mission of preaching, teaching-sacrament, healing and nurturing her people so that they may

---

<sup>1</sup> Henry Luke Orombi, Church of the Province of Uganda, <http://www>. The free encyclopedia, accessed on 23/2/2010.

have abundant life and build an evangelistic loving, caring, worshipping, peaceful and just community<sup>2</sup>

Mukono Diocese focuses on evangelism as its major assignment, basing on Jesus' command, "Go and make Disciples of all Nations (Mark 16:15).

#### 1.4. The Clergy of Mukono Diocese

The word Clergy is a collective noun referring to persons ordained as priests, or ministers of the Christian church<sup>3</sup>. In respect of this study, the researcher used the word Clergy to refer to all the ordained ministers in Mukono Diocese; both in active service and those who are retired. The Diocese has about 100 clergy in parishes, sub-parishes, schools and other institutions. Most of these clergy have had some theological training from the Uganda Martyrs' Seminary–Namugongo, and Uganda Christian-University-Mukono.

Some of the Clergy in Mukono Diocese went through the ladder system of training which was introduced by Bishop .A. Tucker. This system requires one to first attain the first letter (Certificate), the second letter and the third letter. Each letter is studied for a period of one year. The Lay Reader who has attained these three letters, if so wish and found worthy of the calling, can go for a three year course in Theology before is ordained a Deacon. This Deacon is being strictly observed by the Archdeacon or other senior clergy for a period of one or

---

<sup>2</sup> Citras, **Mukono Diocese** Islands, <http://www.index.org>, accessed on 27/12/2009.

<sup>3</sup> A.S. Hornby et al, **Oxford Advanced Learner's Dictionary of current English**, University press, Oxford, 1974, p.154.

two years, and if found worthy, can then be ordained a priest. There are also some clergy in Mukono Diocese who did not undergo the above ladder system. One who had an O-level certificate of education could directly be taken to Uganda Martyrs' seminary-Namugongo for a three year certificate in theology<sup>4</sup>. Those with A-level certificates with at least 2 principle passes are taken to Uganda Christian University for a three year degree course in theology or Divinity. There also used to be some special course for clergy who were trained for only a few months and then ordained Deacons. All the above education ladders have pastoral implications as the researcher noted. The researcher was interested in establishing how the recruitment exercise for ordination is carried out in Mukono Diocese.

### 1.5. Role of the Clergy in Mukono Diocese

The Clergy men and women of Mukono Diocese have been placed in all parts and sectors of the Diocese. The Diocese is predominantly rural, with a few urban centres. Most of the people in Mukono Diocese are Christians. Those in rural areas are predominantly peasants. Their income is low, they are semi-illiterate and most of the children die of malaria and other preventable diseases<sup>5</sup>. Therefore, here, the Clergy have to play a role of sensitizing the people to overcome poverty, illiteracy and disease.

---

<sup>4</sup> Keith B. Anderson, **Church History and Theology**, Evangelism publishing House, Nairobi 1984, p.190

<sup>5</sup> Francis Lukooya Mukoome, **Mukono District Local Government OVC strategic plan**, Mukono District, Mukono, 2008/09-2012/13. p.19

## 1.6. **The position of the Clergy in Society**

Most of the people, especially Christian's still give respect and honour to the Clergy as spiritual leaders. Michael .L. Peterson noted that if this respect is to be maintained, the clergy must help the people of God to meet their physical, social and spiritual needs. The people must "see" God working in them and through them. Career training suits a person for satisfactory functioning of the job markets<sup>6</sup>. The researcher wanted to establish whether the people still have some respect for the Clergy as it used to be.

## 1.7. **STATEMENT OF THE PROBLEM**

The Clergy of Mukono Diocese face a number of challenges. Most of the rural people in Mukono Diocese are peasants. They have a low income to lead a better life as well as to offer to the church. Therefore, the Diocese lacks funds to educate its Clergy and other church ministers, since the laity are the principle source of income. The Diocese has a large number of nominal Christians, thus the spiritual growth of the Christians is low. Many seem to be Christians only on Sunday and the rest of the week get involved in pagan practices. It is not clear whether church activities are conducted effectively among such a poverty stricken population and a large percentage of nominal Christians. The task at hand is therefore, to carry out an in-depth investigation into the challenges that face the clergy, their root causes, impact on pastoral work and identify plausible

---

<sup>6</sup> Michael .L. Peterson, **Philosophy of Education**, Intersivity press, Illinois, 1986, p.102.

remedies to these obstacles, to the ministry of church of Uganda in Mukono Diocese.

#### 1.8. **HYPOTHESES**

- The poverty stricken population negatively impacts on the Clergy's pastoral ministry and welfare.
- Some institutional administrative policies impact negatively on the Clergy and the local church.
- Adequate education level of the Clergy is essential for the church and the Clergy's pastoral ministry effectiveness.
- The poor recruitment processes of the people to be ordained have negatively impacted on the quality of the Clergy and their performance in the ministry.
- The relationship of the Clergy with the parishioners influence the Clergy's pastoral ministry.
- The cultural orientation of the people in the Diocese negatively impacts on the effectiveness of the pastoral ministry.



## **1.9. OBJECTIVES OF THE STUDY**

### **1.9.1. General Objectives of the study**

The study attempted to identify the challenges faced by the Clergy in Mukono Diocese, and established their plausible remedies.

### **1.9.2. Specific Objectives of the study**

- To find out the impact of the economic status of the people on the Clergy pastoral ministry effectiveness.
- To find out if the institutional and administrative frame work of the church negatively impact on the clergy pastoral work.
- To establish the influence of the educational level of the clergy on their performance.
- To find out the impact of the recruitment process of the people to be ordained on their performance.
- To establish if the clergy-parishioner-relationship affects the pastoral ministry.
- To establish the impact of the cultural orientation of the people on the effectiveness of the clergy.
- To identify remedies to the problems faced by the clergy in Mukono Diocese.

## 1.10. SCOPE

### 1.10.1. Geographical scope

The research was conducted in Mukono Diocese-church of Uganda. The Diocese covers the current administrative districts of Mukono, Buikwe and Kayunga; all of which were formerly parts of Mukono district<sup>7</sup>. This is illustrated on the map of Uganda on page (xvi).

The parishes that were surveyed were chosen because of their geographical location and the challenges they are prone to. Some of the parishes chosen are rural and others urban. The researcher was interested in finding the challenges facing the rural and urban clergy, as well as the clergy who serve in multi-ethnic parishes. There were variations in the challenges, depending on where the parish is located.

### 1.10.2. Time Scope

The researcher looked at the challenges faced by the clergy in Mukono Diocese between the periods (1984-2010). This is the period when Mukono Diocese has been pastorally administered independently from Namirembe Diocese.

---

<sup>7</sup> Mugisha Odrek, **Uganda District information Handbook**, Fountain publisher, Kampala, 2002, p.55, 104, 136,179

### 1.10.3. Content scope

The study identified and reflected on the financial, spiritual, educational, administrative and social challenges the clergy in Mukono Diocese face. It also prompted the researcher to suggest some solutions to the identified challenges.

### 1.11. SIGNIFICANCE OF THE STUDY

The findings of the study will be helpful to the clergy in Mukono Diocese to identify the various challenges facing their ministry. This will help them to work out possible solutions to these challenges. If the identified challenges go unattended to, the church may not realize its mission.

The findings of the study will be helpful to the trainees who are still in the Bible and Theological Colleges as well as their instructors. This will be a long way to prepare them for the challenges lying ahead of them.

Also the findings of the study will help the Bishops and other spiritual leaders to identify the problems the clergy face. This will possibly prompt them to work out plausible solutions.

The findings of the study will help the clergy to be innovative aware of what is going on among the poverty stricken flock.

Since Mukono Diocese is part of the entire province of the church of Uganda, the findings will help the church of Uganda to identify the challenges of the

Clergy in Mukono Diocese, and probably in other Dioceses of the province of church of Uganda and the entire Anglican Communion as well as the Roman Catholic Church in Mukono and elsewhere. The findings may prompt further research studies on the challenges, solutions and prospects within the Anglican Communion world-wide.

#### 1.12. LITERATURE REVIEW

Several scholars have written about the challenges faced by both the spiritual and other worldly leaders. However, most of these books are not on Mukono Diocese. This is what prompted the researcher to carry out a keen study of the challenges facing the clergy of Mukono Diocese. Musoke Stephen Malagala, wrote a dissertation only on the problems facing the retired clergy in Mukono Diocese (1988), leaving out the other non retired clergy. The researcher was interested in establishing the challenges facing all the categories of clergy in Mukono Diocese. (1984-2010).

Peter Larom et al, in their book, *A Practical Guide for Church Leaders*, observe the challenges of lack of proper follow up of Christians by the Clergy. It is important for the Clergy to make a follow up of the new converts after evangelism or new number drive has been carried out. It is also helpful to have a personal way of keeping in touch with the needs of the new converts<sup>8</sup>. In this respect, the researcher was interested in finding out whether the departure of

---

<sup>8</sup> Peter Larom et al, *A Practical Guide for Church Leaders*, African Christian press, Achimota, Ghana 1989, p.61

followers in Mukono Diocese was due to limited nurturing techniques applied by the clergy. Also the researcher was interested in finding out whether the clergy had a mechanism of following up the new converts to develop a sense of belonging to the church.

Peter Larom et al, also observe that most of the Clergy lack a proper record-keeping system. Registers of baptisms, confirmations, marriages, funerals, church families, new converts, communicants, banns of marriages, guest books, memorials of gifts and record of income and expenditure books are not properly kept in some parishes<sup>9</sup>. The researcher therefore, was interested in finding out if there are poor record keeping systems that have led to the departure of followers as they lost trust and confidence in their clergy. It becomes very hard for the newly posted Clergy to know what had happened before them, so as to give information when needed by some other people.

Anthony D'souza, in his book, *A Trilogy on Leadership and Effective Management*, argues that the essential qualities and skills involved in leadership can be learned and developed through education and experience. People learn to communicate clearly as well as make effective decisions. Education makes people to inspire and show respect for others. People become patient and somehow humble and open to new ideas, and different opinions<sup>10</sup>.

---

<sup>9</sup> Ibid .pp.155-118

<sup>10</sup> Anthony D'souza, *A Trilogy on Leadership and Effective Management*, Pauline Publications, Nairobi, 1994, p.19

Here, the researcher sought to establish the correlation of the education level of the Clergy, Lay Readers, Heads of the laity, with the operations of the pastoral Ministry since education is key in embracing values and management skills.

Anthony D'souza, on the challenge of inflexibility, also observes that when actually confronted with change, people oppose it almost universally. Even though people know that things can never remain exactly as they are, or become as they would like them to be, they resist. The mere word change often produces emotional reactions for those who lead. Churches which are too rigid pose a challenge to their leaders. The researcher was therefore interested in finding out the extent to which rigidity to traditional ways of worship and ways of conducting church services had caused departure of the faithful in Mukono Diocese and how this can be overcome.

Also, John .F. Macarthur, in his book, *The Master's Plan for the Church*, observes that a church that is not flexible is destined for failure. Sadly, some Christians think it is a virtue to be inflexible. Mindless rigidity was a trait of the Pharisees. (cf. Mtt: 15)<sup>11</sup>. Therefore, the researcher sought to establish whether the rigidity of the conservative church goes has led to divisions, disillusion and disharmony between the clergy and the laity regarding new ideas, visions, plans and form of worship which might even lead to the failure of the church to realize its mission.

---

<sup>11</sup> John. F. Macarthur. *The Master's Plan for the Church*, Moody press, Chicago, 1991.p.52

On the challenge of the mode of worship, John .F. Macarthur goes on to say that worship is a way of life rather than an exercise on Sundays. People need to be able to worship in the language they best understand as well as in style, mode or form suitable to them<sup>12</sup>. The researcher sought to establish the influence of the forms of worship, language and mode on the congregation as far as keeping them committed to their church was concerned. Therefore, the researcher focuses on finding the best and appropriate mode of worship that will put the majority of the worshipers on board, more over at the same time not compromising the religious doctrines.

Dan. Southerland, in his book, *Leading your Church through Change*, suggested that the worship style should move from traditional to extremely contemporary type. He also remarks that the church should target from reaching fellow believers to reaching the unchurched. He went on to suggest that the approach should move from programme driven to purpose driven. He opted for visionary leaders as opposed to the short-sighted ones<sup>13</sup>. Here, the researcher sought to find out the worship style in Mukono Diocese. The researcher also wanted to establish whether the believers do segregate the non-believers.

Roger Bowen, in his book, *A Study Guide to Mission*, suggested that churches should set themselves aims and specific goals. He stated that goals should be

---

<sup>12</sup> Ibid p.61

<sup>13</sup> Dan Southerland, *Leading your Church Through Change*, Zondervan, Michigan. 1999, p.12

specific in five ways. They have to be relevant, measurable, achievable, significant and corporate<sup>14</sup>. So further careful study was therefore, to be carried out by the researcher to investigate if most of the clergy in Mukono Diocese had set aims and goals which are relevant, achievable, significant, measurable and corporate to the congregation in order to keep the church stable.

John Schwarz, in his book, *An Introduction to the Christians Faith*, observed the reason for the great number of people joining cults and Pentecostal churches. It is because people have become disillusioned by or have needs which are not being met by the traditional churches. Some of these needs include need for Love, due often to family break ups, domestic violence, the need for some type of spiritual belonging and need for a substitute for the family, and feelings of insecurity and low-self-image<sup>15</sup>. The researcher sought to find out why traditional churches have failed to adopt what cults and Pentecostals do and to investigate if the departure of some Christians in Mukono Diocese was due to the above or other factors.

G.C. Stokes et al, in their work, *Today's Issues and Christian Beliefs*, pointed out the prevailing challenges on marriage, Divorce and remarriage. It is noted that the Church of England has changed its regulations about divorce and remarriage.

---

<sup>14</sup> Roger Bowen, *A Study to Mission*. The University press, Cambridge, 1996, p. 121

<sup>15</sup> John Schwarz, *An Introduction to the Christian Faith*, Tabgha Foundation, Minnesota, 1995, p.213



A divorced man or woman can now be allowed to remarry in church. Since 1981, the General Synod (the governing body of the Church of England) has given parish ministers the authority to remarry divorced people in church if they feel that this is appropriate, with the permission of their Bishops<sup>16</sup>. The researcher sought to investigate the issue of marriage, divorce and remarriage. These issues are very sensitive and seem to have made people in Mukono Diocese to stray away from the traditional churches. There seemed to be divorced couples in Mukono Diocese and now the challenge is whether to remarry in church, which thing many cults and Pentecostal churches seem to be doing.

Local Christian disunity is also another challenge in Church. Michael Nazir Ali in his book, *Proclaiming the Gospel Afresh in Every Age*, quoted Bishop Duprey of the Vatican at the 1988 Lambeth conference when he said “What can a divided church offer a divided world?”; when people see that among themselves, this casts doubt on the gospel of God’s reconciling love in Christ which they seek to proclaim<sup>17</sup>. The researcher sought to establish whether there is inter and intra disunity affecting the church in Mukono Diocese. If then there is disunity within the church and other faiths, then the researcher was interested in finding a solution in order for Christians to unite so as to build their faith and the church.

---

<sup>16</sup> G.C. Stokes et al, *Today’s Issues and Christian Beliefs*, lion publishers, Oxford, 1994.p.59

<sup>17</sup> Michael Naziri-Ali, *Proclaiming the Gospel Afresh in Every Age*, Society for promoting Christian knowledge, London, 1995, p.63

According to John Robinson, in his book, *Honest to God*, considers the influence of education to Christian perspectives, basing on Darwin, Sigmund Freud and Marx. The people are determined by evolutionary, social and psychological forces largely beyond our control<sup>18</sup>. Therefore, the researcher sought to establish whether the educated are increasingly becoming irreligious basing on the materialism advanced by modern education and technology.

According to R.D. Middleton, in his book, *Stewards of the Ministries of God* writes that the purely pastoral side of the work of the minister of Christ is much more difficult than that of the pulpit. The Priestly and Prophetic ministry have to go hand in hand. The candidate for the Priesthood is solemnly charged to have remembrance how weighty an office and charge it is to which he is called. The ministers are supposed to be messengers, watchmen and stewards of the Lord. They have to feed, teach and look for the lost “sheep” of Christ<sup>19</sup>. The researcher sought to establish whether the Clergy, Lay Readers or the Heads of the Laity are truly servants of Christ, or are on board simply to satisfy their materialistic ego.

On the challenges facing retired Clergy, Stephen Musoke Malagala, in his Dissertation, *The problems facing Retired Anglican Clergy, Their Effects on the Life of the Church in Buganda with Particular Reference to Mukono Diocese*,

---

<sup>18</sup> John Robinson, *Honest to God*, Woolwich Press, Woolwich, 1963,p7.

<sup>19</sup> R.D. Middleton, *Stewards of The Mysteries of God*, Robert Maclehose & Co. Ltd, The University Press, Glasgow.1943,p34.

**Diocese**, observes that some of the retired Clergy become very insignificant in society after serving the church for long. Most of them suffer loneliness since most of the Christians consider them less important. The little pension they at times get after several months is not enough for their up keep<sup>20</sup>. The researcher sought to find out whether the retired Clergy in Mukono Diocese still do matter to the Christians and Society. The researcher also sought to establish whether the retired Clergy get their pension, so as to lead a better old age life.

Paul. W. Pruyser, in his book, *The Minister as Diagnostician*, observes that the Pastor would not start by asking his client whether he has read Schleiermacher or knows of Otto. This is likened to a surgeon who will not converse with his patient about lister, but carefully inquires about pain and infection. The Pastor, like the psychiatrist, listens with a “third” ear, which in this case demands that a person called for holy orders has to be sympathetic and empathetic with his clients<sup>21</sup>. Here the researcher sought to establish whether the Clergy in Mukono Diocese do have the gift of sympathy and empathy, addressing the real felt needs of their clients.

Linda Addison, in her book *Teaching 5<sub>s</sub> and 7<sub>s</sub>* noted that the adult statistics show that a higher percentage of women attend church than men. She went on to say on a sad note that, so often, the work among children in the church is left

---

<sup>20</sup> Stephen Musoke Malagala, **The Problems Facing Retired Anglican Clergy, Their effects on the Life of the Church In Buganda with particular Reference to Mukono Diocese** 1988. pp.40-45

<sup>21</sup> Paul .L.W. Pruyser, **The Minister As Diagnostician**, The West minister Press, Pennyslvania, 1976. p.62

almost exclusively to women. Here, the growing boy subconsciously equates the church with a woman's world and, as he approaches adolescence, opts out of a world which does not appear relevant to him<sup>22</sup>.

There is need to keep the boys in church, therefore, need to look long and hard at the staffing of our Sunday schools and children groups. We must encourage men to get involved in the teaching situation with all age-groups.

Linda also observed that many of our boys and girls come from broken homes which may well mean that they have no father-figure to whom they can relate. The concept of a "father God" becomes a real stumbling-block to them<sup>23</sup>. A man in the leadership team of the group to which they belong, able to relate to their needs and in whom they can have confidence, can make it possible for the young child's concepts of God to be enriched.

Additionally, the young teenager needs to have leaders of both sexes if he or she is to see what it means to be a Christian man or a Christian woman and have examples of how men and women can relate to one another, complement each other and work together. Here, the researcher wanted to find out whether the clergy of Mukono Diocese are personally involved in the Sunday school activities and since most of them are men, or have left Sunday school teaching to women-volunteers.

---

<sup>22</sup> Linda Addison, *Teaching 5s and 7s*, Scripture Union, London, 1981, p.11

<sup>23</sup> *Ibid.*, p.11

Also on what should be taught in Sunday school, Linda suggested for a syllabus which aimed at teaching the young that Christianity which is relevant<sup>24</sup>:

Our concern must be to teach a relevant, biblical Christianity and to introduce boys and girls to a living saviour who is with us in both “pastures green” and “the valley of the shadow of death”. To present a candy-floss saviour is a disservice to our boys and girls and dishonouring to Christ himself<sup>25</sup>

In Christianity, there is happiness and suffering. David Sper, in his book, knowing God through Job, observed that suffering is a test. It is a test of our faith, our character of values and our love for God. It is a test that can make us bitter or better<sup>26</sup>. It can make us bitter if we jump to the wrong conclusions about why an omnipotent, omniscient and omnipresent God has allowed our mental anguish, depression, unhappiness, sorrow, torture or physical pain. Suffering can make us better if our eyes are opened to the wonder, power, wisdom, goodness and love of God. Job went his suffering as a good and godly man. He came out better for his trouble<sup>27</sup>. The researcher wanted to establish whether in the available Sunday school lessons, the children are trained to tolerate one another, can keep away from home for the Sunday school lessons

---

<sup>24</sup> Ibid., p. 11

<sup>25</sup> Ibid., p.11

<sup>26</sup> David Sper, **Knowing God through job**, Thomas, Nelson, Inc. Michigan, U.S.A., 1992. p.1

<sup>27</sup> Ibid., p.1

without crying as well as accept their Sunday school teachers who are in most cases strange to them. Sunday schools need to find a new confidence in the task they are doing and churches in Mukono Diocese are challenged to put more of their manpower and resources into this work.

On the challenge of parenting, Kevin Leman, in his book, *Adolescence Isn't Terminal* observes that some additional good news is that children are taught, more by what parents model now than by what the parents once did<sup>28</sup>. "While teenagers sometimes seem to ignore what parents say, they carefully observe what parents do. Passing on values is a visual transfer as much as it is a verbal one. Wise parents open their lives-not just their mouth- in order to communicate with their teenagers. The researcher sought to establish whether the prevalence of the many deviant youths today is a result of poor parenting as well as non involvement of the Clergy in youth affairs of Mukono Diocese in shaping the morals of the youths. Parents and the clergy should be role models to the teens and other people in society.

Also on parenting, Bill Sanders, in his book, *Almost Everything, Teens want parents to know*, noted that young people today seem to have a sixth sense when it comes to knowing if someone is for real. Without any trouble they can pick up on the person who isn't sincere<sup>29</sup>. "If you are going to have any kind of

---

<sup>28</sup> Kevin Leman, *Adolescence, Isn't Terminal, It just feels like it*, Tyndale publishers, Inco., 2002, pp.83-84.

<sup>29</sup> Bill Sanders, *Almost Everything Teens want parents to know*, Tyndale House Revell Company, 19987, p.51

communication with your teenagers, you must be willing to share your real self with them, not just the ideal self you would like to have them think you are. If one is going to enter the private world of one's teenagers, one must be brave enough to be open and to relate some of the realities and complexities of one's own life. Probably some of the hypocrisy seen in youths is a result of their hypocritical parents or clergy. The researcher wanted to establish if the parents and the clergy are open with the youth whenever they talk or instruct them. Also establishing if the youth in Mukono Diocese are well disciplined and disciplined (Mtt.28;19).

When handling youth sexuality, Andrew Kiure et al, in their book, *Guidelines for parents and Educators*, noted that in order to give evidence of mature and responsible attitudes towards sexuality, human beings need integral personal growth<sup>30</sup>. This means getting the right information, responding to information and benefiting from a holistic education. He recommends for an education that will affect the total person.

An individual should be given correct and wholesome information about his or her sexuality. Knowledge enables a person to make choices and decisions based on sound principles. The body can only be controlled consciously by use of reason and the application of one's principles. Spiritual values are a firm basis on which one can base oneself to make right decisions as far as behaviour and

---

<sup>30</sup> Andrew Kiura, et al, *Guidelines for Parents and Educators*, Pauline Publications Africa, Nairobi, 1999, pp.45-50

character development are concerned<sup>31</sup>. The researcher wanted to establish whether there are programmes in churches and schools which address youth sexuality and holistic education.

Terence Card, in his book, *Priesthood and Ministry in Crisis*, noted that we are in a time of change. He observed that we are in a restless age of modern technology. There are modern cars, trains, aircrafts, communication systems- mobile phones and internet, making the world a global village. All these inventions pose a great challenge to the perception of God by both the young and old.

Everything now seems to be questioned. There is restlessness for new experience, and if something does not readily satisfy the thirsting soul, it will often be regarded as readily disposable. Life is fast changing with a looser family structure. The gap between generations has widened<sup>32</sup>. The researcher wanted to investigate the methods used in Mukono Diocese to bridge the gap between the elderly and young Christians.

Ray Bakke et al, in their book, *The urban Christian, effective ministry in Today's urban world*, noted that it is hard for Christians to live as families and bring up their children in our most disturbed and dangerous neighborhoods. The urban ministry is cross cultural. Bakke observed that missionaries often report

---

<sup>31</sup> Ibid., p.49

<sup>32</sup> Terence Card, *Priesthood and Ministry in Crisis*, Scm press Ltd, London, 1988, p.2



the benefits of having their children with them in their work<sup>33</sup>. Children learn local languages and culture and make friends quickly. They reduce suspicion in communities normally closed to outsiders. However, for many urban pastors, the family remains a barrier rather than a bridge to pastoral effectiveness. Some are afraid to expose their families to urban people, being willing only to give and not to take from them. Here the challenge to the clergy is that since there are three types of communities which must not be avoided; the family (biological) the state (geographical) and the church (spiritual)<sup>34</sup>. The researcher sought to find out how the Mukono Diocesan Clergy balance and fit in the above three communities.

And Henry Okullu, in his book, *Church and State in Nation Building and Human Development*, quoted Mwai Kibaki who observed that politics and religion are inseparable. To suggest that politics should be left to the politicians and religion to the clergy is a terrible intellectual arrogance. This way tends to suggest that through some mysterious magical process, some politicians have become specially qualified as to be the only ones to pronounce on political issues<sup>35</sup>.

The mechanism controlled by the state can become a positive force for social reform or an agency for evil repression in society. It is therefore the duty of the

---

<sup>33</sup> Ray Bakke et al, *The Urban Christian, Effective Ministry in Today's Urban World*, Intervarsity Press, Illinois, 1987, pp.159-163.

<sup>34</sup> Ibid., P.163

<sup>35</sup> Henry Okullu, *Church and State, in Nation building and Human Development*, Uzima Press Ltd, Nairobi, 1984, p.33

church to prepare its members for responsible and effective participation in nation building

The church is the church only when it exists for others.

The church must share in the secular problems of ordinary human life, not dominating, but helpful and serving<sup>36</sup>.

The church has the duty of serving as the mouth piece of all the afflicted and voiceless people of God (cf Exod. 3:7-8).

For example, during his visit to Nigeria in February 1982, Pope John Paul II said;

In the pursuit of progress, total progress, anything must be rejected that is unworthy of the freedom and human rights of the individual and the people as a whole. Thus are rejected such elements as corruption, bribery, embezzlement of public funds, domination over the; weak, callousness towards the poor and handicapped<sup>37</sup>.

Many of the political leaders in Africa and elsewhere in the world have made clear their positions concerning the relationship between church and state. At one point, President Daniel Arap Moi (former president of Kenya) was reported to have made the following statement when he met the Anglican Bishops at state House in Nairobi during January 1981!

---

<sup>36</sup> Ibid., P.3

<sup>37</sup> I bid., p.3

He urged churches not to relax their efforts in preaching spiritual matters, adding that preaching the Holy Scriptures helped the government maintain stability. He called on churches and all able-bodied in society to help those who could not help themselves. He stressed that religion was not a privilege but a right and said that churches should regard themselves as a part and parcel of Government<sup>38</sup>.

Henry Okullu, quoted Bishop John Taylor who explained that both the church and state are the servants of God and responsible to Him. Neither is responsible to the other. The church is not to be regarded as a department of the state, and the state should never be dominated by the church. But both can, if they will, support each other in the complementary tasks<sup>39</sup>.

Although the church is never part of the state, in order to express the African strong sense of social and civil functions of religion, it is very proper to hold prayers at public and civil rallies, for example during the opening of a new session of parliament, swearing in of new political officials, such as the president or on the independence day celebrations. However, some African leaders have wanted to turn the church to be one of the state departments. Such leaders do not want the church to speak against their evils of corruption, nepotism, bribery and

---

<sup>38</sup> Ibid., p.53

<sup>39</sup> Ibid., p.65

many others. Bishop Elia Paul Luzinda Kizito, of Mukono Diocese has always stood firmly and spoken against the current levels of corruption in Uganda.

Idi Amin Dada, a former president of Uganda, was one of the dictators who did not want the church to speak against his dictatorial regime. Archbishop Janan Luwum, former Archbishop of church of Uganda was killed by Idi Amin because of his continued quest for freedom to be given to the people of Uganda.

Bruno Chenu et al, in their book, *The Christian Martyrs*, reported that a death announcement was made on the morning of 17<sup>th</sup>/Feb/1977 that Archbishop Janan Luwum and two other ministers; Charles Oboth Ofumbi (minister of interior) and Erinayo Oryema (minister of Agriculture) were killed in an automobile accident<sup>40</sup>.

According to the official version, the accident had taken place when the three men were trying to escape after being arrested and accused of conspiracy. The truth was that the three men were added to the long list of the victims of Dictator Idi Amin Dada<sup>41</sup>. Here, the researcher wanted to find out whether there are still religious leaders, especially in Mukono Diocese who can stand up and speak openly and prophetically against the evils of the oppressive regimes.

---

<sup>40</sup> Bruno Chenu, et al , *The Book of Christian Martyrs* , Scm Press Ltd, London, 1990, pp.152-160

<sup>41</sup> *Ibid.*, p.189

On the challenge of poverty, Miria Kalule Obote et al, in their book, Uganda people's Congress Manifesto, noted that the injustices, coupled with poor management of society by most of the African governments are serious causes of economic hardship<sup>42</sup>. People in Africa are poor because their governments have not properly planned for them. The politics without principles has made some selfish politicians to divert money which would benefit nationals, for their own selfish ends.

Robert .G. Clouse et al, in their book, Wealth and Poverty, also suggests that poverty is caused through the failure of modern social institutions to meet their obligations<sup>43</sup>. The capacity of mothers to meet the needs of their babies is put under strain by their own poverty and the demands made on them to be able to survive. The babies of the poor are more exposed to health risks and have fewer support services available to them. The children of the poor, already falling behind the children of the rich in their bid for a place in society. They are often subjected to worst education, poor housing and constant frustration of their gifts and ambitions.

The researcher wanted to find out the impact of the prevailing poverty among the laity on the effectiveness of the Clergy's pastoral ministry in Mukono Diocese.

---

<sup>42</sup> Miria Kalule Obote et al, **Uganda people's congress manifesto**, Uganda House, Kampala, 2006,pp.24-29

<sup>43</sup> Robert .G. Clouse et al, **Wealth and poverty**, intervarsity press, Illinois, 1984, p.190

Josh Mc Dowell et al, in their book understanding cults, observed that the virus that has been weakening the church for more than a generation is not the virus of anti-religious passion but the very lack of it. The church to its opponents has become as a straw man, scarcely worth a bullet. Most ministers are scarcely distinguishable by their words, opinions, actions or way of life from the nominal Christians and non-Christians who form almost the whole of the community<sup>44</sup>. They added that if the church fails to carefully and seriously provide spiritual warmth and a true exposition of the word of God, those with spiritual needs will find other avenues of fulfillment. Many cults prey on the ignorance of the people, and try to impress the uninformed with pseudo scholarships or other materials. The researcher wanted to establish whether the laity enjoy spiritual warmth from the Clergy of Mukono Diocese. He also wanted to establish the reason why there are many mushrooming cults in the Diocese as well as many witch doctors' shrines for African Traditional Religion. Probably it is the quest for fulfillment which also causes some of the people in Mukono Diocese to consult mediums, sooth- sayers, and sorcerers. This is all what the researcher wanted to establish.

Vicky Cosstick, in his book, Aids, Meeting the Community Challenge, observed that there is yet the catastrophe of HIV/AIDS which is challenging the whole world. He suggested that there has to be an urgent Christian teaching on

---

<sup>44</sup>Josh McDowell et al, **Understanding the cults**, Hand book of Today's Religions, Here's life publishers. Inc. San Bernardino, California, 1982, p.19

HIV/AIDS in all circles of life<sup>45</sup>. Knowledge on how HIV/AIDS is spread, and how it can be avoided should be taught in schools, churches and all social spheres. Vicky suggested that at a Diocesan level in particular, there is a need for a sustained and thorough education programme for the clergy<sup>46</sup>.

They are at the forefront of efforts to form Christian attitudes in the community and may be a resource for individuals and families touched in any way by the disease. He noted that a study programme for the clergy on Aids should include the following<sup>47</sup>:

- a) A thorough presentation of the medical facts;
- b) A study of the implications of the disease on marriage preparation and marriage counseling.
- c) Understanding of the ethos and thought patterns of young people;
- d) A full discussion of the ethical implications.
- e) An introduction to appropriate counseling approaches and advice on where to get further training; and
- f) A full study of prudent precautions to be followed in parish and liturgical activities.

The researcher was interested in establishing whether the clergy in Mukono Diocese have already had study seminars and workshops on HIV/AIDS; and if so have the clergy extended HIV/AIDS knowledge to their churches and other people of God.

---

<sup>45</sup> Vicky Cosstick, **AIDS, Meeting the Community Challenge**, St. Paul Publications, Worcester, 1987, p.71

<sup>46</sup> Ibid., p.107

<sup>47</sup> Ibid., p.107

Louise Pirouet, in his book, *Christianity Worldwide*, observed that for the most part, however, protestant missions were slow to train African Clergy, and did not attempt to provide the same sort of training that they had received. This trend of not training protestant clergy seems to have continued to date. The missionaries argued that it was sufficient for men to be filled with the spirit<sup>48</sup>. But it was difficult to hand over administration to under-educated men, so missionaries held all the key posts, and this led to great frustration. The Roman Catholic policy, on the other hand, was to give African priests just the same kind of training that priests any where in the world were given, even though this meant learning Latin and spending twenty years in the seminary<sup>49</sup>.

The Protestants were able to ordain far more Africans than the Roman Catholics, but African Catholic Priests were the intellectual equals of missionary priests in a way that African protestant clergy were not<sup>50</sup>. The researcher wanted to establish whether the Diocese has taken seriously the training of her clergy.

On the issue of offertories, Stephen. F. Olford, in his book, *The Grace of Giving, Thoughts of Stewardship*, noted that the grace of giving would not be complete without a consideration of the subject of the maintenance of the ministry. Since right from the Old Testament, priests were to receive all the tenth in Israel for an

---

<sup>48</sup> Louise Pirouet, *Christianity Worldwide*, Latimer Tren & Company Ltd, Plymouth, 1989, p.157

<sup>49</sup> *Ibid.*, p.158

<sup>50</sup> Louise Pirouet, *Black Evangelists, The Spread of Christianity in Uganda*, Rex Collins, London, 1978, p.191



inheritance of their service<sup>51</sup>. Whenever the Israelites failed to fulfill this command, it was regarded as robbing God Himself. Paul emphasized that those God ordained to preach the gospel should get their living from the gospel. However, ministerial support in most of our modern churches is on salary basis. How this salary is determined largely depends on the spirituality or carnality of the congregation. Some Christians understand why they should offer to support the clergy and the ministry, while others seem not to understand. This is what prompted the researcher to identify reasons why some Christians in Mukono Diocese offer little or do not offer at all to support the clergy and the ministry.

## 1.13. **METHODOLOGY**

### 1.13.1. **Introduction**

This sub-theme covers the methods that were used in collecting and analyzing data on the challenges facing the church of Uganda clergy in Mukono Diocese.

### 1.13.2 **Study design**

The study was based on a cross-sectional survey design. Information was obtained from a cross section of the clergy, laity (Christian leaders), on the challenges of the clergy on variables that

---

<sup>51</sup> Stephen .F. Olford, **The Grace of giving**, some thoughts on stewardship, Witney Press Ltd, London, 1972, pp.90-91

include; financial, administrative, and social education level of the clergy.

This was done by using questionnaire, interview techniques and observation. Cross sectional survey design was used because the survey included a number of people. This survey was used to minimize resources like time. The topic under study required views and information from all the clergy in the Diocese and making observations in the different parishes. However, this was difficult, so a representative sample was therefore used.

#### 1.13.3 **Sample composition**

The study targeted different respondents and these included;

- (i) Parish Priests
- (ii) Diocesan secretary
- (iii) Retired Priests
- (iv) Heads of Laity
- (v) Lay Readers
- (vi) Heads of departments

**THE CATEGORIZED NUMBER OF RESPONDENTS TABLE 1**

No.	Number of respondents	Category of respondents	Total number of respondents
1	5 Hard to reach Parishes	5 -Parish Priests 5 –Lay Readers 5 –Heads of Laity	<b>15</b>
2	5 Urban Parishes	5 –Parish Priests 5 –Lay Readers 5 – Head of Laity	<b>15</b>
3	A systematically sampled 14 out of 28 Parishes	14 – Priests 14- Lay Readers 14- Head of Laity	<b>42</b>
4	Retired Clergy		<b>12</b>
5	Chaplains/schools		<b>10</b>
6	6 Archdeacons		<b>06</b>
7.	Departmental heads		
	Clergy (DES, DS)		<b>02</b>
	Non Clergy		<b>03</b>
<b>Total number of respondents</b>			<b>105</b>

**1.13.4 Sample size and selection of respondents**

In determining the sample population, the following criteria were considered; Parishes were considered. Mukono Diocese has 40 parishes. Each parish was taken as a cluster in this survey. And it provided a Parish Priest/ordained priest, one head of laity and one Lay-Reader as shown below.

The five hard to reach/remote parishes were directly considered for the survey. This is because of their uniqueness and importance to the study. These 5 parishes include: Buvuma-Bizinga, Kawolokota, Busaana, Galiraya-Baale, Katosi-Ngogwe, and these 5 parishes provided 15 respondents for the survey.

Out of the 7 urban parishes, 5 were selected for the survey. These were selected using the random sampling method. This was done by assigning each of the parishes a number on a sheet of paper. The papers were tossed and picked at random. The parishes that were selected include Lutiko (Cathedral Parish) Mukono, Seeta, Namagabi, St. Peters Lugazi and St. Dunstan Mukono. The 5 selected urban parishes also provided a total of 15 respondents.

The remaining 28 rural parishes provided 14 parishes for the survey. These were selected using systematic random sampling method. This was done by assigning the Parishes serial numbers 1 up to 28. The parish which was assigned an even number was the one selected for the survey. This gave a total of 14 parishes. These included Nateeta, Namakwa, Namuganga, Ngogwe, Kyabazala, Katente, Mpumu, Nyenga, Kanjuki, Kisoga, Kasawo, Nakanyonyi, Bugaddu, Kitimbwa. Each provided, one parish priest, a Lay-Reader and one head of Laity hence a total of 42 respondents.

All the 10 Institutions (schools) that had serving priests/chaplains were directly considered for the survey. These were Uganda Christian University, Mukono, Bishop's S.S. Mukono, Nyenga c.o.u. P/s, Lugazi c.o.u. p/s, Mukono High School, Seeta c.o.u. p/s, Kasawo-Namuganga

S.S., Nakanyonyi c.o.u. p/s, Nsanja cou p/s, and Kasoga c.o.u p/s. The schools provided 10 respondents that were considered for the survey. The retired clergy are scattered in their respective retirement homes in and outside Mukono Diocese. So, the researcher relied on those whose contacts were readily available at the Office of the Diocesan Secretary. Appointments were fixed for inter-facing or for an on-spot interview/administering the questionnaire. They were 12 in number. The survey also considered, the 6 Archdeacons directly, since they are administrators.

Lastly 5 heads of Departments including the Diocesan Secretary, were also interviewed. The total of 105 respondents proved an appropriate sample size that could reflect the challenges facing the Clergy and the Institution of church of Uganda in Mukono Diocese. This sample provided sufficient interaction between the researcher and the church of Uganda community in Mukono Diocese.

1.13.5. **Instruments of data collection**

1.13.6. **Questionnaires**

The questionnaire was one of the major instruments that the researcher used to collect data. It contained both open and close-ended questions. It focused on the challenges of the clergy that are financial, administrative,

working with the youth, social deviants such as lesbians, dis-orientated Christians, and the poor.

The questionnaire was first tested using twenty respondents who were from different categories of the intended respondents such as , the heads of Laity, Lay-Readers and Priests. After testing the questionnaire, an improvement was made on it with the final help of the researcher's supervisor. A final draft was made that was used in the survey. Where respondents who could not write, In-depth oral interview was used so as to cater for both the literate and illiterate respondents.

#### 1.13.7. **In-depth Oral interview and Observation**

In-depth Oral interviews were also used in the survey. The Mukono Diocesan Secretary, Archdeacons and Programme for Development and Rehabilitation (PDR) Officials were interviewed. This method was used to find out the problems that face the administrators of the clergy and their subordinates and the institution of the church of Uganda. These officers were interviewed to establish if there are efforts being made to improve the plight of both the working and retired clergy in the Diocese.

As the researcher interviewed them, he at the same time observed the existing church infrastructure, social economic facilities of the people in the Diocese, the general conditions of the clergy, the development projects of the Diocese as well as the many social structures, traditional

shrines and many other Features. Interviews and observation gave first hand information since they allowed for a face to face interaction with the respondents.

#### **1.13.8.Secondary sources**

The researcher also used secondary sources. These were; Library books, Newspapers, and the Website.

#### **1.13.9.Procedures for data collection**

An introduction letter was obtained by the researcher from the Head of Department, Religious studies, Kyambogo University. The researcher kindly requested for permission from the relevant authorities of the selected parishes in Mukono Diocese. The researcher dispatched the prepared questionnaires to the selected parishes. These questionnaires after being filled in were collected from the sampled respondents by the researcher. The oral interview and observation were carried out by the researcher plus the research assistants he had trained earlier on. Then at a latter date, the data collected was analysed very carefully before presentation.

#### **1.13.10 Data Analysis and presentation**

The data collected from the questionnaires, interviews and observation was edited and coded into classes for proper analysis. This was done in

relation to the researcher's objectives and literature review. The data was categorized into elements which show variations among the variables.

Derived relationships were interpreted and reasoned out conclusions were made. Then the researcher used percentages, tables of frequency, discussions and summarized notes obtained to present them in a final academically acceptable dissertation.

#### 1.14. 0. **Research limitations and delimitations**

The researcher anticipated that some people would not fill in the questionnaires as accurately as was required. This was so in that some respondents failed to fill in, and even lost the questionnaires. This problem was solved by distribution of more than the desired numbers of questionnaires to the study. This helped the researcher to maintain his target by the surplus questionnaires he had distributed. And more so, the researcher had earnestly requested the research assistants to kindly appeal to the respondents to fill in, as well as not lose the questionnaires. This attempt yielded results because almost 95 of the distributed questionnaires were received back.

The researcher had anticipated to face a financial problem when it came to visiting- all the parishes in Mukono District. Some parishes in Mukono like; Baale, Bizinga-Buvuma, and Kisoga are hard to reach. The



researcher overcame this problem by earning some money to transport himself as well as the research assistants to travel to the various parishes selected by tossing. Also some people of good will were appealed to, to fund the study, which thing they did.

The questionnaires were limited to people who can read and write. The researcher had to overcome this by visiting those who could not read and write and interviewed them orally.

In the case of multi-ethnicity, especially in Kayunga district where there are many tribes, the researcher used an interpreter who was well versed with most of the common dialects to solicit for information, more so in the parishes of Bugaddu, Busaana and Kawolokota.

In summary, one can ably say that the constraints that the researcher encountered could not prevent him from carrying out the study. The researcher persisted, with all the limitations till he came up with the final study report.

## 1.15. DEFINITION OF TERMS

- Anglican - Of the Church of England, often used in Uganda to refer to Church of Uganda. This study will use the term Anglican to mean church of Uganda.
- ATR. - This is the African world view of things around them and their mystical interpretation.
- Candy-floss - Soft coloured mass of spun sugar, eaten off a stick
- Career - Progress through life or way of making a living.
- Census - Official counting of the population
- Challenges - Problems.
- Church - Body of believers whose head is Christ.
- Church of Uganda - Protestant church in Uganda belonging to the Anglican Communion.
- Clergy - Persons Ordained as Priests or ministers of the Christians Church.
- Diocese - The Bishop's District. It is an area spiritually administered by a Bishop.
- Laity - All those persons not in holy order (those who are not Clergy)
- Lay-reader - Person not a Priest but has taken religious vows to serve in church

# CHAPTER TWO

## THE MAJOR ETHNIC GROUP AND EARLY MISSIONARY

### ACTIVITIES

#### Introduction

This chapter presents the research findings in relation to the major ethnic group in Mukono Diocese. It also observes the early C.M.S. missionary work in Uganda and Mukono in particular.

#### 2.1. The Baganda

The Baganda are the largest ethnic group in Uganda. They occupy the central part of Uganda which was formerly called the Buganda Province. The Baganda can therefore be found in the districts of Mukono and Kayunga in large numbers. They are a Bantu speaking people and their language is called Luganda-widely spoken in Mukono Diocese.

#### 2.2. Origins

To give the study a clear image, the researcher begins with giving an analytical out look of history of the dominant ethnic group. There are abundant traditions about the origins of the Baganda. However, most of these traditions contrast sharply. One tradition asserts that the Baganda are descendants of Kintu. A piece of this tradition claims that Kintu came from heaven<sup>1</sup>. Another tradition claims that he came from the east, from the direction of Mt. Elgon and passed through Busoga on his way to Buganda. Semakula Kiwanuka gave a claim that some clans of Buganda in their history mention that Kintu came from Eastern

---

<sup>1</sup> Apolo Kagawa, **Empisa z'Abaganda**, crane publishers, limited, Kampala, 1999, pp. 6-7.

region beyond Mt. Elgon (Masaaba). Others say Kintu came from West, beyond the boundaries of modern Uganda<sup>2</sup>. The best that can be said is that being Bantu-speaking the Baganda originated from central Africa where all the Bantu are said to have originated.<sup>41</sup>

According to Ssekamwa J.C., the oral tradition of Baganda has a claim that Kintu was created by God, in heaven and thereafter he descended on earth, landing at Podi on lake Albert in Bunyoro, and from Bunyoro Kintu migrated to Kyadondo and founded the Buganda Kingdom<sup>3</sup>.

### 2.3.0 Religion, Economy, Marriage, Death and Social characteristics of the Baganda

#### 2.3.1. Religion

The Baganda believed in superhuman spirits in the form of *Mizimu*, *Misambwa* and *Balubaale* as explained below. The *Balubaale* were believed to have been men whose exceptional attributes in life were carried over death. The *Mizimu* were believed to have been men whose exceptional attributes in life were carried over into death. The *Mizimu* were believed to be ghosts of dead people for it was believed that only the body could die and rot but the soul would still exist as *Omuzimu* (Singular of *Mizimu*). Such ghosts were believed to operate at the family level to haunt whoever the dead person had grudge with. If the person

---

<sup>2</sup> Semakula Kiwanuka, **History of Buganda**; Longman Limited, Great Britain, 1971, p.32.

<sup>3</sup> Ssekamwa J.C., **Enkuluze y'eddini y'Abaganda ey'ennono**, Nets Africana Limited, Kampala 2001. pp.10, 156-157.

entered natural objects like trees, rocks, hills or water bodies, they were believed to become *Misambwa*. At another level, the *mizimu* could become tribal figures and also known as *Balubaale*. The most important among them were *Katonda* (Creator)-god of the sky and father of Kiwanuka (god of lightning), *Kawumpuli* (god of plague), *Ndaula* (god of Lake Wamala), *Mukasa* (god of Lake Victoria) *Musoke* (god of rainbow) and *Kitaka* (god of death). The Baganda claim that these spirits have supernatural powers hence can be consulted through diviners, prophets and mediums<sup>4</sup>.

There were three temples for *Katonda* in Buganda and all of them were situated in Kyagwe-Mukono, under the care of priests from the *Njovu* (Elephant) clan. Such temples have continued to be built to date.

Ssekamwa J.C., in his Book, *Enkuluze y'eddini ey'ennono*, gave a detailed account of the religion of the Baganda. He mentions *Ggulu*, (creator) who possesses super natural powers. The Baganda in their daily language usage have words that suggest attributes of God similar to those of Christianity. Such words as *Lisoddene* (seer), *Lugaba* (giver), and *Owamanyi* (powerful)<sup>5</sup>.

In conclusion, one can generally assert that traditionally the Baganda are a religious people. Just like in the past, today many Baganda still believe that

---

simbi M.B., *Amanya amaganda n'ennono zaago*, Longman, Malaysia, 1996. pp 123-146  
sekamwa J.C. Op.cit. pp.10-31

rivers, lakes, hills, valleys, falls, or Rocks are places of spirits with divine Powers, such as Ssezibwa falls, River Mayanja, Lake Victoria and many other natural physical features.

Mbiti J.S. supports the above claims of the Baganda by saying Religion involves things, places which people have set apart as being holy and sacred<sup>6</sup>.

### 2.3.2 Marriage among the Baganda

The Baganda regarded marriage as a very important aspect of life. A woman would normally not be respected unless she was married. Also a man would not be regarded as being complete until he was married. It is a sign of respect and adulthood<sup>7</sup>. This means a person of age who was not married was not respected. Spirits and ancestors had to be consulted to end the problem of being unmarried. The Baganda had marriage ceremonies that were being done, within the clan and extended family members. Bride wealth was to be paid; which included various types of foods, bark cloths, birds-chicken, meat, beer and others. The Baganda were polygamous in nature, virginity was highly rewarded and women were taken to be inferior to men. A man could not marry from his own clan except for the members of Mamba (mud fish) and Ngabi (Kob) clans, who gave the simple justification that they were very many and where free to intermarry.

---

<sup>6</sup> Mbiti J.S, **Introduction to African Religion**, Heinemann, London, 1986, p.10

<sup>7</sup> Nzita Richard et al, **Peoples and Cultures of Uganda**, Fountain Publishers, Kampala. 1995.p.14

### 2.3.3 **Death**

The Baganda feared death very much, although they believed in such paradigms as life after death. Whenever a family member died, they would weep and wail round the corpse. Weeping was important because one who would not weep was suspected of causing the death of the deceased. They believed that no death was a natural consequence. All deaths were attributed to wizards, sorcerers and supernatural spirits. Therefore, after almost every death, a witch doctor would be consulted. The last of all functions after the death of a mature married person was “Okwabya olumbe” (last funeral rite). This was a great ceremonial feast whereby all the clan elders would be invited and many people would attend. It involved a lot of eating, drinking of local brew, dancing and showing of the heir by some of the members present. Funeral rites of those who had died were of a great significance. The last funeral rites also help people to meet and discuss clan or social affairs. However, the coming of Christianity in modern times has rendered some of the rites to be of less importance<sup>8</sup>. The Baganda attributed many cultural rites to a human being; such as birth, death and others.

### 2.3.4 **Social characteristics of the Baganda**

The original Baganda are said to have been short and stocky with a distinct big and flat nose. These characteristics can still be traced among the Baganda today, but generally, they have lost their original structure. This is mainly because of their ability to assimilate other people. Many people from Rwanda, Burundi,

---

<sup>8</sup> Mbiti J. S. op.cit, pp.188-192

Ankole, Kigezi, Toro, Busoga and elsewhere have adopted the Kiganda culture in most of their social life. Kyagwe-Mukono and Kayunga are such places where many other tribes, to a greater extent have been assimilated. Some non Baganda have even ever worked with the king's palace and Notable, among them, were Sir Apolo Kagwa (Musoga), Daudi Ochieng (Luo), and Nsibirwa (Munyala).

### 2.3.5 Economy

Originally, the people of central region were and have continued to be agriculturalists. The main crops grown include bananas, sweet potatoes, cassava, yams, beans, coffee, cow peas, and a wide assortment of green vegetables. They also kept chickens, goats, sheep and cattle. They made craft, pottery, hunted animals and fishing was a common activity on Lake Victoria (Nalubaale)<sup>9</sup>. The gods and various spirits had to be consulted and appeased before any farming; hunting and fishing activity was carried out.

Land was an asset of economic importance and all land was supposed to belong to the Kabaka (king). Each clan was allocated some land known as *Obutaka* (ancestral land) on which to bury their dead.

The general system of land tenure was feudal and very exploitative to the *Bakopi* (peasants). As a price for cultivating the land, they had to give part of the

---

<sup>9</sup> John Rosco. **The Baganda**, Frank Cass & Co. Ltd, Uk 1965, pp.109-110



produce to the chiefs as *Obusuulu* (feudal dues in cash) and *Envujjo* (feudal dues in kind).

In 1900, this system of land tenure was slightly altered by the colonial government. All the land in Buganda was divided into crown land (property of Her Majesty the Queen of England and Ireland) and mailo land (granted freehold to the chiefs and members of the Kabaka's family). However, the tenure system up to today has economic implications in Uganda. Some few land lords have a lot of land at the expense of the poor peasants. This has partly contributed to the biting poverty among the flock.

#### 2.3.6 Political set up of the Baganda.

The Baganda had a centralized system of government which by 1750 was most well organized in the interlacustrine region, centered around the Kabaka. Some Baganda traditions suggest that Kintu might have been the first King and center of unification of the Baganda<sup>10</sup>. The position of the King was hereditary. His power was absolute and he had control over life and death. For easy administration, Buganda was divided into counties (*Amasaza*), sub counties (*Amagombolola*), parishes (*Emiruka*) and sub-parishes (*Ebyalo*). Today, the church has also come up with pastoral administrative structures; the Dioceses, Archdeaconries, Parishes, sub-parishes and zones so as to reach the Christians at all levels

---

<sup>10</sup> Ssemakula Kiwanuka, Op.cit. p.94

#### 2.4. The Early Missionaries

In 1875, Muteesa I wrote a letter to the Queen of England which appeared in the daily Telegraph, on the 15<sup>th</sup> November taken by H.M. Stanley, requesting for missionaries to come to Buganda<sup>11</sup>. Shergold Smith and CT Wilson of the church missionary society (CMS) were the first European Anglican Missionaries to Uganda. They arrived in June 1877. They, along with others who arrived later were based in the court of the Kabaka of Buganda near present day Kampala. He wanted his people to get “Light” – especially in the field of the gospel, education and health.

The first Roman Catholic Missionaries, Laurdel and Brother Amans arrived in 1879, yet the Muslims had already arrived in the 1840’s. There came rivalries among the Anglicans, Roman Catholics and Muslims. Each group wanted to win the favour of the King. Before Mwanga II inherited the throne, his father, Muteesa I had to say “Arabs can keep their religion and you Christians can keep yours. We ourselves shall keep the religion of our forefathers”<sup>12</sup>. Semakula Kiwanuka observes that despite of the coming of Christianity, most of the Baganda still continued to practice their religion.

King Mwanga felt very uneasy with the teaching and influence of the Missionaries. He insisted that Christian converts should abandon this faith or

---

<sup>11</sup> J.F. Faupel, African Holocaust, **The story of the Uganda Martyrs**, Geoffrey Chapman, London, 1969, pp.11-12

<sup>12</sup> Semakula Kiwanuka Op. Cit, p.117

face persecution. In 1885, Bishop James Hannington, Archbishop of province of Eastern Equatorial Africa was killed on Mwanga's orders. Mwanga also initiated the burning of the Uganda Martyrs at Namugongo on June 3<sup>rd</sup> 1886. The message here is that being Christian is not being free from persecutions or execution.

In summary since the coming of Christianity, there has been a mixture of rites between traditional beliefs and Christianity. During such ceremonies like baptism, marriage, burial and last funeral rites, it has been noted that most of the Christians of Mukono Diocese first perform their traditional rituals and later call the Clergy to perform the Christian one. Some of the traditional rituals done are not compatible with Christianity.

#### **2.5. Diocese of Uganda (1897-1961)**

Alfred Robert Tucker was made third Bishop of Eastern Equatorial Africa in 1890 and in 1897 the Diocese of Uganda was carved out and Tucker became the first Bishop of Uganda. Among the celebrated indigenous Anglicans of the time were Apolo Kivebulaya and Hamu Mukasa, Mwanga's chief. Hamu donated land for Bishop Tucker Theological College which was started in 1913 to train teachers and pastors, now Uganda Christian University-Mukono. Today, there is the church of the province of Uganda (or church of Uganda) instead of the Diocese of Uganda.

## 2.6. **The Province of the Church of Uganda**

The church of the province of Uganda is a member church of the Anglican Communion. Currently, there are thirty two Dioceses in Uganda plus an affiliate Diocese in America that make up the church of the Province of Church of Uganda, each one being headed by a Bishop. Mukono is one of the Dioceses which make up the Church of Uganda Province. Each Diocese is divided into Archdeaconries, each headed by a senior priest (Archdeacon), parishes headed by a parish priest, sub-parishes headed by priests or lay readers, and zones headed by zone leaders.

As of the 2002 population and Housing census, 8,872,821 Ugandans (35.9%) of the population consider themselves affiliated with church of Uganda<sup>13</sup>, some of whom were counted from Mukono Diocese.

## 2.7. **Mukono Diocese.**

Mukono Diocese was inaugurated on 2<sup>nd</sup> December 1984, being carved from Namirembe Diocese. The first Bishop was The Rt. Rev. Livingstone Mpalanyi Nkoyoyo who served until when he was elected the Archbishop of the Church of Uganda in 1995. He retired and was succeeded by The Most Rev. Henry Luke Orombi (to date)<sup>14</sup>. The second Bishop of the Diocese was the Rt. Rev. Dr. Michael Solomon Ssenyimba who served from 1996-2002 when he retired, and

---

<sup>13</sup> Henry Luke Orombi, Church of the Province of Uganda, <http://www>. The free encyclopedia, accessed on 23/2/2010.

<sup>14</sup> Henry Luke Orombi, Church of the Province of Uganda, <http://www>. The free encyclopedia, accessed on 23/2/2010.

is now the Vice Chancellor of Ndejje University. The Rt. Rev. Elia Paul Luzinda became the third Bishop of Mukono from 14<sup>th</sup> July 2002, who retired on the 19<sup>th</sup> September 2010, and a new Bishop, The Rt. Rev. James William Ssebaggala was consecrated and enthroned on that same day. The church of Uganda clergy retire at the age of 65years. The age for one to be accepted into holy orders in the Church of Uganda is 25 years. A Priest to be elected as Bishop must have attained 45years of age with some Theological training and at least a Bachelors degree in any field.

## 2.8. Population

According to the 2002 census, Mukono Diocese had a population of approximately 1,250,000 people of various denominations, of whom approximately 700,000 subscribe to the Anglican faith<sup>15</sup>. The Diocese has a wide range of ethnic groups which include the Baganda (major ethnic group), Basoga, Bagisu, Bagwere, Banyole, Lugbara, Kuku, Baruli, Banyala, Banyankole, Bamba, Bafumbira, Bagungu, Bakiga, Bakhonzo, Bacholi, Bahororo, Banyarwanda, Indians and Kenyans to mention but a few.

The population and Housing census (2002) indicated that Kayunga District had a total population of approximately 294,613 people of whom 151,516 were females and 143,099 males. The population was projected to be 328,806 people in 2008 and 361,483 people in 2013. Kayunga district is endowed with a rich

---

<sup>15</sup> Citras .Mukono Diocese Islands, [http:// www, index. org](http://www.index.org) ,accessed on 27/12/2009

cultural heritage and diversity of ethnicity. The following tribes are prevalent; Baganda (32%), Basoga (16.3%), Bagisu (7.6%), Baruli (4.4%), Iteso (4%), Jophadhola (3.9%), Kuku (3.4%), Bagwere (2.8%), Banyole (2.8%), Banyala (2.7%). Other tribes and ethnic groups (14.6%). Also the Uganda National Bureau of Statistics (UNBS)<sup>16</sup>, (2002) indicated that 59% of the population in Kayunga district were children below 18 years of age<sup>17</sup>. This has social and pastoral implications in the growth and development of children in such a diversified ethnic setting. Here the state and the church have a big role to play in the growth of these children. For example Kayunga over the past 9 years has had a bad record of child sacrifice, being brought about by the high levels of poverty, moral decay, Witchcraft, low attitude towards work, and illiteracy.

In conclusions, though there are many small ethnic groups in Mukono Diocese, the Baganda still remain the major group. Many of the immigrants in the Diocese have been assimilated to some extent into the Kiganda culture, especially the language and dress code. Most of the Clergy in the Diocese use Luganda as their daily means of communication. The study found out that it is necessary for the Clergy in Mukono Diocese to have a working knowledge of Luganda so as to work with the parishioners in almost all the parishes.

---

<sup>16</sup> Samuel Katehangwa, **Population and Housing census** (2002), [http:// www](http://www), **Analytical report for Kayunga District Local government**, Feb. 2007, accessed on 23/02/2010.

<sup>17</sup> Samuel Katehangwa op.cit, accessed on 23/02/2010.

cultural heritage and diversity of ethnicity. The following tribes are prevalent; Baganda (32%), Basoga (16.3%), Bagisu (7.6%), Baruli (4.4%), Iteso (4%), Jophadhola (3.9%), Kuku (3.4%), Bagwere (2.8%), Banyole (2.8%), Banyala (2.7%). Other tribes and ethnic groups (14.6%). Also the Uganda National Bureau of Statistics (UNBS)<sup>16</sup>, (2002) indicated that 59% of the population in Kayunga district were children below 18 years of age<sup>17</sup>. This has social and pastoral implications in the growth and development of children in such a diversified ethnic setting. Here the state and the church have a big role to play in the growth of these children. For example Kayunga over the past 9 years has had a bad record of child sacrifice, being brought about by the high levels of poverty, moral decay, Witchcraft, low attitude towards work, and illiteracy.

In conclusions, though there are many small ethnic groups in Mukono Diocese, the Baganda still remain the major group. Many of the immigrants in the Diocese have been assimilated to some extent into the Kiganda culture, especially the language and dress code. Most of the Clergy in the Diocese use Luganda as their daily means of communication. The study found out that it is necessary for the Clergy in Mukono Diocese to have a working knowledge of Luganda so as to work with the parishioners in almost all the parishes.

---

<sup>16</sup> Samuel Katehangwa, **Population and Housing census** (2002), [http:// www, Analytical report for Kayunga District Local government](http://www.analyticalreportforKayungaDistrictLocalgovernment), Feb. 2007, accessed on 23/02/2010.

<sup>17</sup> Samuel Katehangwa op.cit, accessed on 23/02/2010.

## **CHAPTER THREE**

### **THE FINANCIAL AND ADMINISTRATIVE CHALLENGES OF THE CLERGY IN MUKONO DIOCESE**

#### **Introduction**

This chapter discusses the financial and administrative challenges of the Clergy and the entire church. It also focuses on the challenges arising out of the level of church income, clergy welfare, housing and transport, retirement of the clergy and their impact on the mission of the church.

#### **3.1. Financial and welfare challenges**

Finances are key for the success of any organization's operations as the financial position determines the motivation of the work force, which drives the operations of the organization.

##### **3.1.1 The Level of church income and remuneration of the serving Clergy**

Just like elsewhere in the Province of church of Uganda, the church in Mukono Diocese largely depends on the contributions made by the Christians in form of offertory, tithe, pledges, seasonal harvests, and church fee from church founded schools, hospitals and other institutions. The level of revenue realized greatly depends on the level of income of the congregation. In most cases, the rural congregations are dominated by the low income earners, and this in turn results in meagre income for the church, yet this income is the engine in the operations of the church. Therefore, this limits the growth of church projects and it becomes difficult to pay the clergy adequately.



The survey in Mukono Diocese found out that most of the Clergy are paid low incomes as illustrated in table 1 below:-

**Table 1. Response to income levels and promptness of payment**

	<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Level of income	Sufficient	02	02
	Insufficient	103	98
	<b>Total</b>	<b>105</b>	<b>100</b>
Promptness	On time	05	4.8
	Delayed	100	95.2
	<b>Total</b>	<b>105</b>	<b>100</b>

Source: Study research, 2010

It was found out that 98 percent of the Clergy are insufficiently paid and this poses a great challenge to the progress of the pastoral ministry, given that only 2 percent of the Clergy are motivated. This goes with the spirit of the canons. Canon 3:21:2-5, states:

2. *Before making an appointment to a Parish the Bishop shall secure evidence satisfactory to himself that such a Parish is able and willing to provide the necessary salary in addition to meeting other regular financial obligations.*
3. *The Parish shall pay the Priest's expenses of fuel, water, electricity if any, and telephone services.*
4. *The Parish shall supply a house or pay a reasonable rental allowances in lieu thereof.*
5. *The Parish shall pay the Parish Priest reasonable traveling allowances which shall not be considered part of his/her salary.*

According to the survey, all the 14, out of the 28 rural Parishes in Mukono Diocese failed to comply with the set standards of the Provincial Canons. This is manifested by the poor Clergy payment, given the low income of the church, which translates into low salaries, late payments, and in some cases even failure to pay. There are instances where the Clergy get transferred before the Parish has paid their salary (stipend) arrears, which at times never get to be paid at all. Such conditions of non-payment have undermined the mission of the church, as the Priests who are supposed to be its stewards are demoralized and inefficient. Stephens Robbins argued that,

...the strength of a tendency to act in a certain way depends on the strength of an expectation that will be followed by a given outcome to the individual. In more practical terms, expectancy theory says that an employee will be motivated to exert a high level of effort when he or she believes that the effort will lead to a good performance appraisal, that a good appraisal will lead to organizational reward such as a bonus, salary increase or a promotion, and that the rewards will satisfy the employee's personal goals<sup>1</sup>.

Therefore the poor financial position of the church has not only demoralized the clergy but also spiritual growth has been undermined as there is limited outreach, fellowshiping, counseling and guidance to the flock.

The challenge in Mukono Diocese is that most of the old Parishes were established at a time when they were self sustaining and could meet the obligations set by the Provincial Canons but the changing social-economic

---

Robbins Stephens, **Organizational behavior, Eleventh Edition** Prentice Hall, New Jersey USA, 2005, p.189

conditions have undermined their capacity to support the serving clergy, yet the ministry cannot be closed down. For example the parishes of Busaale, Kikaakanya and Ndeeba which were largely depending on some coffee dealers as principle supporters, declined with the fall of coffee trade. They currently face a big financial challenge<sup>2</sup>.

The little income realized by the grass- root churches is subjected to deductions. The Treasurer of Mukono Diocese<sup>3</sup>, stated that out of the total collections from offertories, tithes, pledges and money from harvests, the Diocese stipulated the percentage deductions shown in the table 2 below as allocated to the following sectors of the church, every month:

**Table 2: Monthly percentage allocation of church collections to the different sectors**

<b>Sectoral contribution</b>	<b>Percentage</b>
Diocese	10
Provincial quota	4
Uganda Christian University	4
Pension	2
Namugongo Uganda Martyrs' Seminary	2
General Education	2
Clergy welfare at Archdeaconry	2
Education Department	2
<b>Salaries</b>	
Archdeacon	5
Parish Priest	22
Lay Reader	45
<b>Total</b>	<b>100</b>

Source: Mukono Diocese Treasury, 2010.

---

Moses Banja, 45 years, Diocesan Secretary, interviewed on 18/05/2010

Francis Kayizzi, Adult, Diocesan Treasurer, Mukono, Interviewed on 18/05/2010

The amount taken at each level greatly depends on how much the parishioners have brought and offered to church during a particular month. In most cases, the collections have been low apart from the harvest, Easter and Christmas seasons, when many Christians attend church. The Diocesan Treasurer mentioned that the Christmas collections are deducted differently. From all the offertories made on Christmas, 10% is first deducted as Clergy gratuity and to be taken to the Diocesan Treasury. It is from the remaining 90%, the usual sectoral deductions are made<sup>4</sup>. The usual deductions are indicated in table 2 above. In addition, collections realized on special feast days are directly taken to the Diocesan Treasury. These feast days are indicated in table 3 below.

**Table 3: Direct local church collections to the Diocese**

Month/Date	Event	Percentage to Diocese.
January 6 <sup>th</sup>	Epiphany	100
25 <sup>th</sup>	Paul's conversion	100
	Good Friday	100
	Ascension	100
December 26 <sup>th</sup>	St. Stephen's Day	100
February 16 <sup>th</sup>	Janan Luwum Memorial Day	100
March 25 <sup>th</sup>	Mothers' Union	100
June	Fist Sunday (Namugongo General)	100
October 18 <sup>th</sup>	St. Luke's Day/Health Services	100

Source: Study research, 2010

---

Francis Kayizzi, Diocesan Treasurer Mukono, interviewed on 18/05/2010.

In addition, there are other gazetted days whose collections directly go to support other departments in the church, but not the Clergy welfare, as indicated in table 4 below.

**Table 4: Distribution of special-days church collection to departments**

Day/Event	Percentage distribution				
	Local church	Parish	Archdeaconry	Diocese	Total
June 29 <sup>th</sup> (Fathers' Union)	40	30	20	10	100
2 <sup>nd</sup> Sunday August (Church choir)	40	15	5	40	100
1 <sup>st</sup> Sunday Sept. (Needy)	50	0	0	50	100
Last Sunday October (Youth Ministry).	25	15	10	50	100

Source: Mukono Diocesan Treasury, 2010

All offertories made by the Sunday school children are directly distributed as follows:

**Table 5: Allocation of Sunday school collections**

Level	Percentage
Local Church	70
Parish	10
Archdeaconry	10
Diocese	10
<b>Total</b>	<b>100</b>

Source: Mukono Diocesan Treasury, 2010

The allocation of Sunday school collections favour the local church and the clergy as it gives 70 percent to the grass root, and so, it would directly improve the welfare of the clergy at the local church. Unfortunately, it is usually a very

minimal contribution as the little children are given just a coin or so for offertory. The Sunday school Classes also have fewer children.

If any of the above days falls on any day of the week other than a Sunday, special services must be organized on those days of the week by the Parish Priest. A church which fails to organize such services is supposed to put a special offertory basket on the following Sunday and money collected is to be taken to the Diocesan Treasury to that effect. Failure to effect the above by a parish priest is a sign of ineffectiveness in his ministry<sup>5</sup>. The researcher found out that the priest's effectiveness is mainly "measured" by his ability to mobilize for funds in his parish. Some priests have been transferred from parish to parish so often because of their inability to solicit offertories from the parishioners<sup>6</sup>.

The researcher observed that the church relies on very few sources of income which has negatively impacted on the Clergy welfare in Mukono Diocese. It has been observed by the researcher that if the local church fails to solicit for offertories, the other sectors above it which it is supposed to support also face financial consequences.

## **.1.2. Clergy Welfare**

The general welfare of the Clergy and family greatly depends on the income level of the household. The study revealed that 98 percent of the clergy are underpaid, and 95.2 percent in addition to low incomes, their salaries are not

---

Francis Kayizzi, adult Diocesan Treasurer, interviewed on 18/05/2010  
Francis Kayizzi adult Diocesan Treasurer, interviewed on 18/05/2010

prompt (table 1). Unfortunately, most of the Clergy's families depend on buying food stuff, since they are regularly transferred which thing discourages the rural Clergy from serious cultivation of the land and in some cases church land is limited. So the cost of living becomes too high for such low income families yet with many mouths to feed<sup>7</sup>.

The researcher found out that the clergy in Mukono Diocese earn low salaries which are usually delayed. This has negatively impacted on their life and status. They cannot raise school fees for their children to access decent education as well as maintain their families. In addition some of the clergy and members of their families cannot dress decently, and do not command respect from a big cross section of society. The lack of respect for the clergy makes it difficult for them to preach a gospel of the wealth of the kingdom of God to a materialistic society. This has consequently swayed away the Youth who look at God who gives abundantly.

### 3.1.3. Housing and transport

The clergy by the nature of their position are role-models in society, and for proper delivery of their pastoral services, they need decent, and strategically located housing, from which they can minister and also run parish activities. The Canon of the church of Uganda,

Every priest shall have a suitable house of residence provided  
for by the Parish (Canon 3:19:1).

---

<sup>7</sup> Francis Kayizzi, adult Diocesan Treasurer, interviewed on 18/05/2010, Mukono

and If the Parish has no house or no proper house of residence, the parish priest may be licensed by the Bishop of the Diocese to reside in some fit and convenient house, although not belonging to that parish, provided that such a house is within 2-3 miles of the church of the Parish (Canon 3.19.3).

The study in Mukono Diocese, using both observation and interviewing the individual clergy, found the housing conditions to be in a sorry state, as indicated below.

**Table 6: Quality of housing in Mukono Diocese**

<b>Nature/state of Housing</b>	<b>Frequency</b>	<b>Percentage</b>
Permanent material, sizeable, proper sanitation facilities	32	30.5
Dilapidated, small, poor sanitation facilities	70	66.7
Not housed by church	03	2.8
<b>Total</b>	<b>105</b>	<b>100</b>

Source: Study research, 2010.

It was found out that 66.7 percent of the Clergy houses surveyed were small, very old and dilapidated, lacked proper sanitary facilities, and were therefore not befitting the position of the Clergy in society. Yet in most cases the serving clergy have big families in these small housing units, they lack privacy, have low self esteem as they sleep under leaking roofs, without descent latrines and have poor ventilation. This was evident in the rural parishes of Bugaddu, Busaana and Nateeta. Lack of privacy and over-crowding in the houses is a source of indecent behaviour of the clergy's children who are expected to be model families to the laity. Where indecent behaviour of the clergy's children



has been identified, it has created a negative image to the church. This is counter-productive to the spiritual growth of the youth and the entire Christian. It was noted that 2.8 percent of the Clergy were not housed by the church; this is contrary to Canon 3.19.1, much as these were school chaplains, but they need to be with their flock from time to time.

**PHOTOGRAPH 1: BUGADDU PARISH CLERGY'S FORMERLY LEAKING HOUSE UNDER RENOVATION**



Personal research study photo.

The study found out that the clergy in urban areas on the other hand who made 30.5 percent, lived in descent, sizeable houses, built with permanent materials with adequate sanitation and ventilation facilities. More still, members of the clergy families who fall sick are unable to access proper medical care. They usually resort to self-medication, and develop health complications because they do not access the services of the physician. Pastoral work involves a lot of movements to the Diocese and to the different families of the parishioners. Therefore, the clergy are entitled to a decent and

reliable means of transport. The study therefore investigated the means of transport used by the Clergy in Mukono Diocese (table 7).

**Table 7: Means of transport for the Clergy in Mukono Diocese**

<b>Means</b>	<b>Frequency</b>	<b>Percentage</b>
Motor car	11	27.5
Motor cycle	15	37.5
None	14	35
<b>Total</b>	<b>40</b>	<b>100</b>

Source: Study research, 2010

The reliable means of transport are the well serviced cars. Mukono Diocese has 40 parishes. The Diocesan Treasurer revealed that 27.5 percent of the Clergy have cars which are maintained by their Parishes while others have Motor cycles totaling to 37.5%, which are not very reliable especially during the rainy season pastoral ministry. The study revealed that 35 percent have no means of transport at all. So it becomes difficult for them to reach the sub-parishes, local churches, Christian families that have the old, disabled, bereaved, and the sick who need counseling, holy sacraments and encouragement. Pastoral outreach is quite limited by the problem of transport especially in the rural areas, as the clergy board merchandise pick-ups, badly operated ‘‘boda-boda’’ bikes, which put the life of the clergy at risk. The Diocesan Secretary of Mukono reported a case in point of, the parish priest of Bugaddu who fell off a pick-up truck and died instantly at Kitimbwa while traveling to Baale parish to baptize children on the 23/11/2008. He had an old parish Motor cycle which had some mechanical

problems and worse still, he had no fuel for that long journey. That is why he chose to travel by the fateful pick-up truck with other traders<sup>8</sup>.

**Photograph 2: The major Motor means of transport for the Clergy in Mukono Diocese**



Personal research study photo.

**3.1.4. Clergy retirement**

After attaining the age of 65 years, the clergy are expected to retire from active service of the church. Therefore every serving clergy is expected to prepare for their retirement. The survey in Mukono Diocese found out that nearly all the Clergy fail to prepare for their retirement (Table 8).

**Table 8: Reasons for Clergy failure to prepare for retirement**

Reason	Frequency	Percentage
Meagre income	41	39
Large family	12	11.4
Frequent transfers	14	13.3
Job demands	07	6.7
Lack of technical skills by both clergy and spouse	05	4.8
Non-response	26	24.8
<b>Total</b>	<b>105</b>	<b>100.0</b>

Source: Study research, 2010

<sup>8</sup> Moses Banja, 45 years, Diocesan Secretary, Mukono, Interviewed on 18/05/2010

The study found out that 39 percent attributed this unfortunate condition to the meagre income. One cannot save to acquire land, and build a house because most of the little money earned is used to provide for the education needs of their children and food. Also 13.3 percent attributed it to the frequent transfers which make it difficult for them to acquire land, yet the church does not have land to offer to the retired clergy. It was found out that 6.7 percent attributed it to the nature of the Pastoral ministry which is a full-time service that demands a lot of time, with the parishioners, administering sacraments, and counseling, encouraging and praying with them. The research came up with 4.8 percent considered it to be a result of the general lack of skills by both the clergy and their spouses. Most of them are house wives who get involved in some simple subsistence agriculture around the church premises. Again 11.4 percent looked at the Clergy's large families that drain all their income during active service. And 24.8 percent acknowledged the poor conditions of the retired clergy but could not identify the cause of this unfortunate condition.

The retired Clergy live in deplorable conditions face with numerous problems ranging from, poverty, Isolation, neglect and old age infirmities, much as they earn a small pension paid to them quarterly that is every after 3 months.

There are now 24 retired clergy in Mukono Diocese who are paid quarterly. The pension paid to each retired clergy is calculated basing on,

**Number of years of service x gross pay x 2%.**

The amount paid to each retired clergy depends on the number of years of service and the level at which he retired<sup>9</sup>. Basing on the above information, the pension paid to the retired clergy is too little given the changing social economic conditions. The period of 3 months that they have got to wait for the pension is too long yet it is too little. This strains the retired clergy.

The deplorable conditions of the retired clergy demoralize the serving priests, and this prompts them to take off time from the pastoral service to run private projects. There is a Priest of Namakwa who bought for himself a taxi and at times drives it taking passengers from Kampala to Mukono. Some Clergy especially in rural areas get involved in gardening most of the morning and evening hours. This leaves very little time for them to do pastoral ministry. Another Clergy who was ordained to serve the Church, in Mukono Diocese abandoned the ordained ministry and got involved in partisan politics. This is Rev. Paul Bakaluba Mukasa who only served as a Deacon at Nakanyonyi Parish and later joined politics, probably for financial gains. He was the Member of Parliament for Mukono North Constituency and which seat he has just lost to Betty Nambooze.

The deplorable conditions of the serving and retired Clergy discourage young people from joining the ordained ministry-service to the Glory of God and let

---

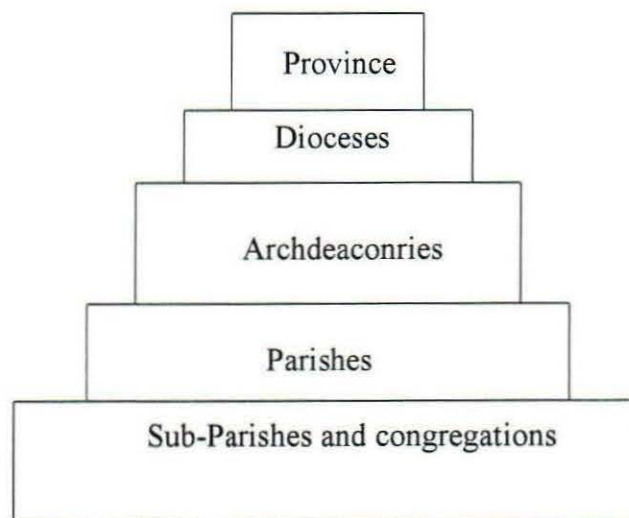
<sup>9</sup> Francis Kayizzi, adult ,Mukono,interviewed on 18/05/2010

alone their full commitment as Christians which undermines the progress and future of the church.

### 3.2.0. **The Administrative challenges of the Clergy**

This section discusses the administrative challenges of the clergy and the entire institution of the church of Uganda in Mukono Diocese. The study tried to establish how the policies from the Province, Diocese, Archdeaconry and Parish as indicated in the administrative hierarchy (Fig.1), affect the clergy at the grassroots and the entire church

Figure 1. **The hierarchical administrative structure of church of Uganda.**



*Source: adopted from Provincial Canons of church of Uganda, 1997, page 3.*

### **3.2.1. The Administrative policies from the Province and the associated challenges faced by the Clergy**

The Province of the church of Uganda is the top-most office of the Anglican church of Uganda. The provincial offices are situated at Namirembe-Kampala. The Archbishop of the Province of Church is the Most Rev. Henry Luke Orombi. A province is an Ecclesiastical Unit formed by a group of Dioceses.

The governing body of the church of Uganda is the Provincial Assembly. It consists of;

- i) The House of Bishops
- ii) The House of Clergy
- iii) The House of Laity.

All the Bishops are delegates to the Provincial Assembly. Each Diocese has a limited number of Clergy delegates determined by the Provincial Assembly from time to time.

The provincial assembly controls its property through the church trustees and also runs business through church commissioners (Canons 1:5:2, 10:1:1).

The Provincial assembly is comprised of the following:

The delegates of every Diocese to the provincial Assembly shall consist of representatives of houses of Bishops, of Clergy and of laity, elected in accordance with these canons. The delegation shall include at least one Bishop, one Clergy, one lay man, one lay woman and one youth (Canon 1:5:3).

Therefore, the clergy do not have a significant representation to the governing body of the church they serve (the Provincial Assembly). The entire Diocese is represented by one lower clergy against 3 members of the laity, namely one lay man, one lay woman and one youth. The house of clergy cannot influence the

affairs in the provincial assembly against the will of the two remaining houses; that is the house of the laity and the house of Bishops.

The province at the apex of the administrative structure has policies and strategies that pose challenges to the clergy as they execute their pastoral ministry. The study therefore sought to investigate the different clergy challenges that emanate from the policies that govern the Province.

Canon 1:12.3 (i) and (iv) require the Provincial Assembly to;

- i) Enact Laws from time to time which are binding on the whole church to promote accountability, transparency and resourceful investment of church funds and property.
- iv) Ensure that congregations, Parishes, Archdeaconries, Dioceses, and Provincial secretariat and other church Institutions are well equipped financially for the discharge of their duties.

The Canons mandate the Province to ensure equitable distribution of resources emphasize the need to equip church Institutions financially for the execution of their duties. However, in the Province of the church of Uganda financial resources are generated at the grass root to the top, and therefore it becomes difficult to equip the grass root church institutions financially and above all to ensure equitable resource distribution within the church of the Province of Uganda. The grass root churches are supposed to support all the churches above them up to the province. This is a burden to these grass root churches, given their meagre income.

### **3.2.2. The Diocesan Administrative challenges to the Clergy in Mukono Diocese**

The Diocese is a church administrative unit constituted by Archdeaconries headed by a Bishop. The canon state:



The Bishop is the chief Priest of all that is within the Diocese, laity as well as the Clergy, he upholds sound and wholesome doctrine to burnish and drive away all erroneous and strange opinions and himself/herself an example of righteous and godly living, it is his/her duty to set forward and maintain quietness, love and peace among all men and women (Canon 3.4.1).

And that “every Bishop is within his or her Diocese the principal minister and to him/her belongs the right, save in places and over persons exempt by law or custom, celebrating the rites of ordination, confirmation, authorizing all services in church, of instituting to all vacant ecclesiastical offices, by holding visitations at times limited by law or custom to the end that he or she may get some good knowledge of the state, sufficiency and ability of the clergy and other persons whom he/she is to visit, of being president of the Diocesan Synod”(Canon 3:14:3).

As an administrative unit, the Diocese has policies and strategies which influence church activities. The Priests are the key policy implementers. So the research sought to establish the challenges to the clergy that arise from the Diocesan policies.

Church Administration must be based on clear headed leadership. Leadership is defined as the process of influencing and directing people towards the accomplishment of a goal or objective. Therefore, whether you are in a supervisory or managerial position you exercise leadership to some extent or of some type. According to Koontz, Donnel et al, in their book Management, leadership is defined as the art or process of influencing people so that they will strive willingly and enthusiastically towards the achievement of groups' goals<sup>10</sup>. D'souza .A, observed that leadership concerns itself with the accomplishment of group needs and goals regardless of the group size<sup>11</sup>.

---

<sup>10</sup> Koontz , Donnel et al, **Management**. McGraw-Hill, New York, 1986, p.77

<sup>11</sup> Anthony D'souza, op. cit., p.199.

The achievement of organizational goals greatly depends on the leadership style used. The choice of the leadership style depends on the leader, the followers and the situation at hand, as Robbins rightly states that;

Organizations need strong leadership and strong management for optional effectiveness. In today's dynamic world, we need leaders to challenge the status quo, to create visions of the future, and to inspire organizational members who want to achieve the visions<sup>12</sup>.

Therefore, the greater the influence of the leader on his subordinates, the higher the probability of attaining the set organizational goals. This principal must be followed when choosing the leadership style for any organization.

In leadership, there are 3 most common styles<sup>13</sup>,

- Autocratic leadership style, where a leader makes decisions without consulting others and rely on legitimate reward and coercive power to manage subordinates.
- Democratic leadership style, where the subordinates are included in decision making, delegate's authority to others, encourages participation and relies on expert and referent power to manage subordinates<sup>14</sup>.
- Laissez-faire style, where there is minimal supervision by the superior. Most of the decisions here are left to the subordinates of all management roles in order to achieve effectiveness, meet goals and objectives.

The study therefore investigated the leadership style used by the office of the Bishop in Mukono Diocese (Table 9).

---

<sup>12</sup> Stephens. Robbins, **Organizational Behaviour**, Prentice-Hall Limited, New Delhi, 2005, p.332

<sup>13</sup> Daft, R.L , **Management**, Fourth Edition, The Dryden Press, New York,1996, p.499.

<sup>14</sup> Informant requested for anonymity.

**Table 9. Response of Leadership style in Mukono Diocese**

<b>Leadership style</b>	<b>Frequency</b>	<b>Percentage</b>
Democratic	29	27.6
Autocratic	73	69.5
Laissez-faire	3	2.9
<b>Total</b>	<b>105</b>	<b>100.0</b>

Source: Study research, 2010.

The autocratic leadership style that is commonly used in Mukono Diocese. According to the survey, 69.5 percent of the respondents pointed out, that it is the autocratic type, where the upper officers are authoritarian. Since the autocratic leadership dominates in Mukono Diocese, there is therefore limited room for the input of the lower clergy regarding the management of church projects, conditions of service.

### **3.2.3. The impact of the autocratic leadership style on the clergy effectiveness in Mukono Diocese**

Under autocratic leadership style, groups or individuals perform in the presence of the leader, therefore in his absence there is a feeling of hostility, and displeasure of workers, as one of the clergy remarked; “The Bishop rules rather than leads, the Bishop’s Episcopal powers are abused”<sup>15</sup>. Given such a scenario and the arrangement in which the clergy serve in parishes that are far from their supervisors, their performance is minimal. This undermines the effectiveness of the pastoral ministry.

The autocratic leadership style is less involving. Therefore, the grass root clergy are sidelined as another clergy stated; “The views of the Parish Priests are rarely implemented; instead the parishioners are more influential than the clergy”<sup>16</sup>. The position of the clergy as created by the nature of the leadership is considered to be an act of marginalization.

<sup>15</sup> Informant requested for anonymity.

<sup>16</sup> Informant requested for anonymity.

The style of leadership applied curtails the effectiveness of the clergy in their pastoral work since there is a communication gap which results from poor administrative reporting levels, thus conflicts between the clergy and parishioners may arise.

At the Diocese, most influential offices, such as Estates, PDR (Program for Development and Rehabilitation) and the Treasury are headed by the laity, and some of whom may undermine the position of the lower clergy, and on a number of occasions mismanage the resources and projects of the church which consequently cripple the effectiveness of the clergy's pastoral ministry.

The management of human resource is key to the Progress of any organization. Human resource management refers to the management and coordination of human resources to achieve the organization's objectives. It therefore includes human resource planning, control, development, auditing, caring and catering. The way in which people are managed and developed at work has major effects upon quality, organizational flexibility, costs and survival of an organization<sup>17</sup>. According to the survey in Mukono Diocese, the deployment of the Clergy does not follow a clear system. Clergy transfers are carried out solely at the discretion of the Bishop as he so wishes. The clergy performance appraisal is based on development projects rather than spiritual development. This has resulted in frequent clergy transfers.

Churches that rotate pastors every few years will never experience consistent growth. The researcher believes this is one reason for the limited progress of the church in Mukono Diocese. By intentionally limiting the tenure of pastors in a local congregation, may create lame duck ministers. Few people want to follow

---

<sup>17</sup> Salley Howe, **Essential Elements of Human Resource Management**, Gurnesey Press, Great Britain, 1995,p.142

a leader who isn't going to be around a year from now<sup>18</sup>. The Pastor may want to start all sorts of new projects, but the members will be indifferent because they will be the ones having to live with the consequences long after the pastor has been moved to another church. Most healthy, larger churches are led by a pastor who has been there for a longtime<sup>19</sup>. Therefore, the frequent transfers undermine capacity building, and pose a big challenge to the continuous progress of the church in Mukono Diocese and the entire Province of the church of Uganda. And as has been observed by several scholars, failing to plan for the human resources is planning to fail, given that Human resource management is a determinant factor for the survival of any organization.

Mukono Diocese has not yet come up with a system of job design and Evaluation of its clergy. Allocation of tasks to individuals is done regardless of the competence of the staff and individual capabilities. Yet according to Salley Howe, “ideally work should be allocated to optimize the use of resources, to provide suitable learning opportunities for the individual and to make sure that the level and pace match the capability of the individuals”<sup>20</sup>. Given the haphazard deployment of staff, salaries are not reflective of one's level of education, which situation demoralizes the highly educated, thereby undermining the goal of the pastoral ministry. Organizations such as the church should be mindful of their ability to pay and maintain the human resource they employ. This is not the case in Mukono Diocese. The payment system should be cognizant of “rewarding employees for the skills and efforts they contribute”<sup>21</sup>.

---

<sup>18</sup> Rick Warren, **The purpose driven church**, Thomas Press, Michigan, 1995. p.31

<sup>19</sup> *Ibid.*, p.31

<sup>20</sup> Salley Howe, **Essential elements of Human Resource Management**, Gurnesy Press, Great Britain, 1995, p.95

<sup>21</sup> Rick Warren.op.cit, p.95

This is yet to be achieved in Mukono Diocese, because the amount of salary paid to a Clergy is determined by the set percentage of the collection by a given parish.

#### 3.2.4. Policies from the Archdeaconry and their challenges to the Clergy.

The Archdeaconry plays a mobilizational and supervisory role in the Diocese. It is headed by an Archdeacon and is made up of parishes. There are several Archdeaconries in the Diocese which constitute a chain of command as a management design of the Province of the church of Uganda. Stephen Robbins writes:

“the chain of command is an un-broken line of authority that extends from the top of the organization to the lowest echelon and clarifies who reports to whom. The chain of command is based on two concepts of authority and unity of command which refers to the rights attached to a managerial position<sup>22</sup>. The given orders are expected to be obeyed to facilitate coordination within the organization; therefore, each manager is given a degree of authority in order to meet his/her responsibilities. The unity of command principle states that a person should have one superior to whom he/she is directly responsible”<sup>23</sup>.

Therefore, the Parish Priests report to the Archdeacon, who in turn reports to the Bishop of the Diocese.

Every Archdeacon shall within his Archdeaconry carry out his duties under the Bishop and shall assist the Bishop in his pastoral care and office and particularly he/she shall see that all such as hold any ecclesiastical office within the same, perform their duties with diligence, and bring to the Bishop’s attention what calls for correction or merits precision (Canon 3:17:2).

---

<sup>22</sup> I bid., p.457

<sup>23</sup> Stephen .P. Robbins, **Organizational Behaviour**, Eleventh Edition, Prentice Hall, New Jersey, USA, 2005, p.457

The Educational Manual of the church of the province of Uganda states that, *the Archdeacon is expected to effectively coordinate and manage educational institutions, to promote networking and joint planning through the formation of Associations of Head teachers, chairpersons of SMC, chairpersons BOG, PTA and Chaplains*<sup>24</sup>.

The administrative hierarchy as stipulated by Canon 3:17.2. is in many cases over-rapped due to information technology (Mobile phones) and the empowering of the Clergy through education, where decisions can be taken from the top. There are multiple bosses and cross functional teams, which have different reporting levels. The survey in Mukono Diocese found out that there are Parish Priests who run Offices at the Diocesan Headquarters and can report directly to the Office of the Bishop. Such Offices undermine the efficiency and effectiveness of the Archdeacon's position and roles.

In the span of control set up by the Diocese, the Archdeaconry maintains close control and acts as a management unit to implement top management decisions. Stephens Robbins asserts that lower level managers carry out top management directives. Yet the in-put from the lower level personnel in decision making is key in achieving efficiency and effectiveness of any organization<sup>25</sup>.

The study therefore investigated Clergy's perception on the reporting levels between their parish, Archdeaconry, and the Diocese (table 10)

**Table 10: Response to Archdeacon's role in decision making in**

**Mukono Diocese**

<b>Response to adherence to span of control</b>	<b>Frequency</b>	<b>Percentage</b>
Followed	31	29.5
Not followed	74	70.5
<b>Total</b>	<b>105</b>	<b>100</b>

Source: Study research, 2010

<sup>24</sup> The Church of the Province of Uganda, **Educational Manual, of Policies and strategies for improving Church participation in the planning, Development and Management of her Educational Institutions**, Marianum press Ltd. Kisubi 2002.p.6.

<sup>25</sup> Stephen Robbins, op. cit , p.45

The survey in Mukono Diocese found out that 29.5 percent acknowledge that span of control is strictly adhered to at the Archdeaconry level, through regular, and open meetings in which the grass root clergy freely share with their supervisors in the management of church activities, whereas, 70.5 percent of the respondents observed that the reporting levels are at times not followed. In some instances a top-bottom approach in decision making is used during transfer and deployment of the Clergy. Such an approach ignores the in-pu>t of the Sub-parishes, Parishes and Archdeaconry, which undermines the smooth running of the church.

The Archdeaconry supervises church projects like schools and other church services. It mobilizes funds for the Diocesan activities. One Clergy revealed that at Archdeaconry level, there is more monetary administration than spiritual<sup>26</sup>. This monetary mobilization puts undue pressure on the grass root Clergy and the parishioners and they tend to ignore pastoral commitment, which undermines their effectiveness.

The role of the Archdeaconry in controlling schools has been undermined by some Head teachers who directly report to the District officials or the Ministry of Education and Sports and have little regard for the position of the Church in its founded schools<sup>27</sup>.

### **3.2.5. The challenges of the Clergy at Parish level**

The Parishes and Sub-parishes constitute the grass root unit in the hierarchy of the province of the Church of Uganda. The Clergy at this level are responsible for conducting routine-church duties based on the church calendar, as directed

---

<sup>26</sup> Name withheld on request.

<sup>27</sup> Wilson Galimaka adult ,Diocesan Education Secretary, Mukono, interviewed on 18/05/2010..



by the higher offices. The roles/guidelines of the parish Priests are spelt out by the Canons below:

He or she shall summon regularly the meetings of the councils of each congregation in his or her parish and may call special meetings whenever he or she thinks it necessary. It shall be his or her duty to call a special meeting when requested in writing to do by the chief wardens or by at least six of the members of such council (Canon 3:18:6).

In some parishes the Clergy especially in rural areas have often failed to organize these management meetings due to difficult in transport, lack of quorum as people are busy working, and financial constraints<sup>28</sup>.

He/she prepares and forwards to the Diocesan Office, the;

- a) The certificate of election of lay members of synod and the names and address of church wardens for current year.
- b) Statistical returns regarding the congregation or congregations, the services of the church, the Sunday school, all other organizations as required by synod (Canon 3.18.10).

The Parish Priest shall be diligent in visiting his or her parishioners particularly those who are sick and in form and shall provide opportunities where by any of his or her parishioners may resort unto him or her for spiritual counsel and advice (Canon 3.18.17).

The Clergy are required by the canon to regularly visit all the parishioners. This is a major activity that they should do in the week. Unfortunately they are incapacitated by lack of reliable means of transport, parishioners who spend most of their time at places of work. This hampers the Clergy's effectiveness as the Clergy-parishioner relationship is kept weak.

---

<sup>28</sup> Daudi SSebuliba, 50 years, Kitega, interviewed on 29/11/2009.

The Education manual states that; The Parish Priest is charged with the responsibility of planning, monitoring evaluating and facilities of associations and for education purposes like Head teachers Associations, BOG's, SMCs, PTA, student councils in order to ensure good network with schools and church<sup>29</sup>.

The Parish Priest has to ensure that the church maintains a grip on her educational Institutions by taking a keen interest in identifying and nominating/recommending Head teachers and Deputies to the CAO/MOES for appointment. This in many cases is not observed as the DEOs tend to hijack the powers of the clergy because of selfish interests and at times the low level of interest in church institutions on the part of the clergy. All Priests have to keep proper records of all events and activities of the Church (canon 3.18.13). The study tried to establish the degree of record keeping in Mukono, as indicated in the table 11.

**Table 11: Response to the practice of record keeping in Mukono Diocese**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Proper records	36	34.3
Non proper record keeping	69	65.7
<b>Total</b>	<b>105</b>	<b>100.0</b>

Source: study research, 2010.

34.3 percent of the respondents acknowledge that there is proper record keeping in their parishes and sub-parishes. This was more so in the urban parishes of Mukono, Lugazi, St. Phillip and Andrew's Cathedral Mukono and Namagabi. The parishes have endeavoured to make records of baptisms, confirmation and marriages.

<sup>29</sup> Livingstone Mpalanyi Nkoyoyo ,et al **The church of the Province of Uganda, Education Manual**, Marianum Press, August 2002. p.vii

65.7 percent of the respondents acknowledged that there is poor record keeping, as information concerning death, birth, number of cohabiting couples, Christians who have migrated especially in urban areas is difficult to trace. They no longer collect information on the number of Christians who attend services. This is especially in the rural parishes.

The poor record keeping is attributed to a number of factors ranging from lack of trained office personnel, no office facilities like stationery, office filling cabins and shelves, lack of proper hand-over, lack of training in record management, and fear of transparency in some cases<sup>30</sup>.

### 3.2.6. Conclusion

In conclusion, the study revealed that the major challenges hindering the effectiveness of the Pastoral Ministry in Mukono Diocese arise out of the poor financial position of the Diocese. This poor financial position limits the operations of the church, as church projects are crippled, clergy welfare is poor and demotivating, yet the Clergy are the stewards of God's flock. The financial position is aggravated by the administrative weaknesses ranging from the top (Diocese) to the grass root (Parish and sub-parishes). The communication channels are over-lapped and the decision making process is at times not all involving, undermining the implementation and progress of the church undertakings.

---

<sup>30</sup> Henry Katumba Tamale, 49 years, male warden, Uganda Christian University, Mukono. Interviewed on 27/10/2009.

# CHAPTER FOUR

## PASTORAL CHALLENGES OF THE CLERGY

### Introduction

This chapter discusses the research findings of the study on the pastoral challenges of the clergy. The challenges arise out of the clergy's attitude towards their careers, Clergy's relationship with the parishioners, other denominations, and opinion leaders in the area. In addition there is the challenge of Pentecostalism and cults, the impact of marriage and divorce among the flock, Homo-sexuality and other deviant behaviours in the parishes, the impact of African traditional religions, and HIV/AIDS on the pastoral ministry.

#### 4.1. Clergy's attitude towards their career

The mission of the church is to promote spiritual maturity/growth. According to Larom, "On earth, we are all on a pilgrimage. Our pilgrimage has its guide; the Holy Spirit, who inspires some to a special ministry of helping to show the way<sup>1</sup>". One of those so inspired is the pastor. The pastor, who is on the journey of faith himself, at the same time, is called to assist others in their enthusiasm for finding the goal of their life's pilgrimage: to see God, face to face. The pastor himself is both pilgrim and guide who is a listener, learner, teacher and counselor. The Clergy's largest business is attending to the people of God. The

---

<sup>1</sup>Peter Larom et al, **A Practical guide for church Leaders**, African Christian Press, Achimota Ghana 1989, p.89.

clergy have to visit and pray for the sick<sup>2</sup>. Michael Green observes: unless there is fundamental dedication to the Lord all Christian leadership is a shame. But it is also possible to be in leadership in a modern church without a passionate commitment to the Lord. There can be a humanitarian concern for needy people. There can even be some form of spiritual pride and paternalism. People go into Christian leadership for all manner of reasons. But there is only one reason that will bear the weight put upon it that is a call from the Lord, a deep love for Him and a passionate determination to serve others for his sake<sup>3</sup>. The study tried to establish the attitude of the Clergy in Mukono Diocese, by administering the questionnaires to the respondents who included the Lay Readers, Head of Laity and the Clergy and the responses were as shown in (Table 1).

**Table 1: Clergy’s attitude towards their career**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Very positive attitude	35	33.3
Positive attitude	45	42.9
Negative attitude	10	9.5
Difficult to rate	15	14.3
<b>Total</b>	<b>105</b>	<b>100.0</b>

Source: Study research, 2010.

It was found out that 9.5 percent of the Clergy had a negative attitude to the calling, since some do not seem to have the calling to serve the pastoral ministry, especially in the remote rural parishes. Such Clergy’s ministry is characterized by “flat” sermons, since they have no time to prepare them, resulting in non-

<sup>2</sup> I bid., p.89

<sup>3</sup> Michael Green, *Acts For Today, first century Christianity for twentieth century Christians*, Hodder & Stoughton, London, 1993, p.175

inspiring sermons. They usually transfer anger to the pulpit, be-littling the congregation. They even exert continued financial demands to the church treasury, begging from well-to do families, ignoring the have-nots, indirectly demand for fuel from Christians who need them to officiate at burials, praying for the sick, and other church functions. In some cases, they appear not clerically robed, which does not reflect the good image of the church<sup>4</sup>.

However, 42.9 percent of the clergy were found to have a positive and 33.3 percent, a very positive attitude towards their pastoral call. This is reflected in the frequent pastoral visits, inspiring sermons, out reach to schools, hospitals, the needy and the good-Samaritan attitude towards those bereaved.

The study also involved an in depth interview with the Diocesan Secretary, Mukono Diocese, over the general performance of the Clergy in the Diocese. He observed that the majority are dedicated to the Ministry, despite the challenges<sup>5</sup>. The Clergy are generally a committed group of stewards despite serving in a cosmopolitan community. It is not easy to work among poor multi-lingual communities, because it demands one to learn the other commonly used languages.

---

<sup>4</sup> Daudi Sebuliba, 50 years, Kitega, interviewed on 29/11/2009.

<sup>5</sup> Moses Banja, 45years, Diocesan Secretary, Mukono, Interviewed on 18/05/2010.

#### 4.2. Clergy's relationship with the Parishioners

Parishioners constitute the congregation of the faithful. The clergy face a number of challenges as they relate with the parishioners while conducting church activities. The clergy in urban areas and the Island Parish of Buvuma face a number of challenges ranging from migrant parishioners or nomadic Christians; the rural-urban exodus, cosmopolitan congregations, street children and refugees, Language barrier, and epidemic disease outbreak (Cholera or HIV/AIDS)<sup>6</sup>. This is because most Fisher men lead reckless lives, since they think any time they can drown and die.

##### 4.2.1. Migrant Christians (Parishioners)

According to Peter Larom et al, church census is vital, as a step to evangelism and church growth, especially in town or cities, the population may be rapidly shifting and diverse. A minister may find himself being pastor to a community, yet he only knows a small proportion of the population. A Pastor ought to know his flock in order to establish how to effectively minister to them. The nature of evangelization may vary depending on the traditions, values, needs, ethos, and background of people being preached to<sup>7</sup>.

The study therefore attempted to establish the impact of the influx and migrant nature of the parishioners or nomadic Christians in Mukono Diocese. In an interview with Henry Tamale Katumba, he observed that there are migrant

---

<sup>6</sup> Moses Banja, 45 years, Diocesan Secretary, Mukono, Interviewed on 18/05/2010

<sup>7</sup> Peter Larom et al, Op.cit., pp.68-70

parishioners or nomadic Christians who pose a big challenge to the effectiveness of the pastoral ministry. In the same vein, the Diocesan Secretary, Mukono acknowledged the problem of the parishioners who are always on the move<sup>8</sup>.

The migrant parishioners pose a big challenge to the clergy as it is very difficult to nurture spirituality among such a congregation. This is mainly because the parishioners are on the move, they are not settled Christians, and are too busy to attend to church activities and therefore, these Christians frustrate church programmes such as outreach, fail to execute given responsibilities in church and undermine the performance of the serving clergy and the church at large.

#### 4.2.2. **Cosmopolitan parishioners**

The congregation is not only migrant (nomadic), but also cosmopolitan in urban areas, with diverse languages, cultural backgrounds, attitudes and values. Therefore, ministering to such a congregation is a big challenge to most of the clergy. In some instances, the Christians (congregation) are more educated than the clergy. There is a tendency for the Christians to undermine the less educated clergy.

The views of the clergy are down played, some parishes/sub-parishes have come up with their own ways of doing things which surpass the set regulations of the provincial canons. In some cases they prefer higher Clergy and the Bishop to

---

<sup>8</sup> Henry Tamale Katumba, 49 years, Seeta, Interviewed on 27/10/2009.



officiate at their functions like weddings, christening their children and other occasions<sup>9</sup>.

Generally, Mukono Diocese is a melting pot of numerous ethnic groups, therefore the language of communication, and the cultural diversity limits the effectiveness of the clergy and the ministry of the church. This is more so among the sugar and tea plantation workers in Lugazi and Kasaku respectively. Most of these workers are Lugbaras and a Lugbara clergy is the one always posted by the Diocese to Lugazi- Masamba Parish. Bugaddu parish in Kayunga District is also being dominated by the Lugbara community and the Parish Priest has always been a Lugbara. There are also many “Kukus” in the parishes of Busaana and Kawooloka and their Parish priests have always been Kukus (a settled tribe for many decades in Kayunga from Southern Sudan). The researcher attended one service in Kawoolokota, a former Sub-Parish of Busaana, where one person preached in Kuku and the other translated the same message into Luganda for those who did not understand the Kuku Language.

#### 4.2.3. Destitute parishioners

Mukono Diocese has a large number of destitutes, like the vulnerable children in Lugazi and Njeru towns, refugees, and orphans who are in dire need of material and spiritual attention. This is a challenge to the church, as it is not in position to meet its obligation of extending a helping hand (Good Samaritanship). The

---

<sup>9</sup> Respondent preferred anonymity.

Diocesan Secretary reported that the responsibility of the church is partly undertaken by donor agencies such as compassion International which offers financial assistance to orphanages at Lugazi, Seeta, Kisoga, Baale and the house for the needy and elderly at Nakanyonyi but the church cannot meet its part<sup>10</sup>. Such an arrangement is not sustainable as the donors may withdraw the support which may result in the closure of these centres. This has undermined the effectiveness of the Clergy; as ministering cannot be done effectively when needs are not addressed. The former Archbishop of the Province of the church of Uganda once observed that “Obuyambi obutono businga okusaasira okungi”<sup>11</sup>, meaning that little material help is far better than too much empty-handed consolation.

#### 4.2.4 The Clergy’s relationship with the opinion leaders of the place

Opinion leaders are individuals who have a lot of influence due to political positions, financial status, and are commonly referred to as “Empagi z’Ekkansa”(pillars of the church). These are usually conservative, rigid lay Christians, opposed to any changes which have not been initiated by themselves.

They have access to the Bishop and can easily reject a parish priest who does not succumb to their ways of doing things<sup>12</sup>. The opinion leaders are usually people who are deeply entrenched in the running of church affairs to the extent of

---

<sup>10</sup> Moses Banja, 45 years, Mukono, Interviewed on 18/05/2010.

<sup>11</sup> Livingstone Mpalanyi Nkoyooyo, 72 years, Nasuuti, interviewed on 26/12/2009.

<sup>12</sup> Name withheld, Priest (50 years), Interviewed on 29/11/2009.

influencing transfers of Clergy, decisions and the running of church projects at different levels from the grass root to the Diocese.

Under such circumstances, the views of the lower clergy are rarely implemented as the influential parishioners have an upper hand in the running of church activities. Therefore, the study tried to establish the influence of opinion leaders on the effectiveness of the Pastoral ministry in Mukono Diocese (Table 2).

**Table 2: Response to influence of Opinion Leaders on Church activities in Mukono Diocese**

<b>Influence</b>	<b>Frequency</b>	<b>Percentage</b>
Negative	9	8.6
Positive	39	37.1
Non-response	57	54.3
<b>Total</b>	<b>105</b>	<b>100.0</b>

Source: Study research, 2010.

The survey in Mukono Diocese found out that 9 out of the 105 respondents interviewed, representing 8.6% observed that the influential parishioners limit the effectiveness of the pastoral ministry. This low percentage suggests that the influential parishioners in the Diocese are not very many but these few can influence some of the Diocesan decisions from the top. They are mainly found in the urban parishes<sup>13</sup>.

On the side of political leaders, the clergy have preached so much on how the politicians should manage society. The Mukono Diocesan Bishop Elia Paul Luzinda Kizito has on many occasions criticized the corrupt Politicians, causing

---

<sup>13</sup> Wilson Kisekka, 37 years, Seeta, interviewed on 27/05/2010.

some other people to think that he is anti-government. He has played the clergy's prophetic role of guiding society and spokespersonship for the exploited and voiceless citizens.

The opinion leaders or people who have served the church for long in some capacity have often taken advantage of church property. They are involved in illegal possession or leasing /selling of church land especially in urban and peri-urban areas.

In some instances the Clergy have been surpassed by the parishioners and so have ignored safe guarding church property or kept a blind eye when people encroach on church land. The land is being taken since the land law protects them that no one should evict squatters even if they are illegal occupants so long as they have stayed on that land for more than 12 years<sup>14</sup>.

This is a challenge to the priests and the church, as it has lost much of its land and other property in this way.

#### 4.3 **Disease outbreaks**

Frequent disease outbreaks also pose another challenge to the clergy and the pastoral ministry of the church of Uganda in Mukono Diocese. The survey found out that diseases are very rampant in Mukono Diocese especially in the rural areas, lake shore and Island parish of Buvuna-Bizinga. In these areas there is prevalence of malaria, HIV/AIDS, Pneumonia, Measles, Diarrhea and many diseases associated with poor conditions of living. The District Directorate of

---

<sup>14</sup> Moses Banja, 45 years, Mukono Diocesan Secretary, Interviewed on 18/05/2010

Health Services of Mukono (District of Mukono Diocese), ranked the following diseases as the ten most widespread (Table 3).

**Table 3: The Ten most prevalent and killer diseases in Mukono District, 2006**

No.	Disease	Prevalence rate (Percentage)
01.	Malaria	15.1
02.	Diarrhea diseases	11.3
03.	Pneumonia	10.5
04.	AIDS	7.6
05.	Measles	4.1
06.	Tuberculosis	3.7
07.	Nutritional deficiency	3.4
08.	Cardiovascular diseases	3.0
09.	Maternal deaths	1.95
10.	Other diseases	23

Source: Mukono District Directorate of Health Services (DDHS) office.

The prevalence of such diseases impacts negatively on the pastoral ministry because with a disease prone congregation, many people are attracted to seek for alternative solutions from the African Traditional Religions and Cults. The expensive medical services cut-deep into their pockets worsening the poverty and misery. The most prevalent diseases are preventable but the community is largely ignorant. This poses another challenge to the Ministry as the welfare of the laity has remained poor. It necessitates an empowered outreach mission to the affected areas but the church is incapacitated by lack of reliable transport means, poor road network and cultural inhibitions. This is especially so in Ngogwe Archdeaconry.

#### 4.4. Challenges posed by other religious denominations

Besides the Anglican faith, there are other religious denominations, namely; the Roman Catholic Church, Pentecostalism, Cults, Islam, the African traditional religion (ATR) and a number of cults found in Mukono Diocese.

##### 4.4.1 The Roman Catholic Church

Within Mukono Diocese, there is a parallel Roman Catholic Diocese of Lugazi, headed by Bishop Mathias Ssekamanya, who was elected on 30<sup>th</sup> November 1996<sup>15</sup>. This Diocese had over 60 Graduate ordained priests by 2004, who were, and are, well facilitated, as well as who command respect from the society. On the other hand, the Anglican priests are less educated; less facilitated and less motivated. Under such conditions the priests of the Anglican Church are unlikely to cause much pastoral influence as their counterpart priests of the Roman Catholic Church.

The Roman Catholic Church also offers better social services which are well-supervised, such as education and Health care. It runs Institutions such as Mt. St. Mary's Namagunga .S.S, Nagalama S.S., St. Mathias Kalemba S.S., Stella Maris Nsuube and a large number of hospitals and Health Centres such as; Nagalama and Nkokonjeru Hospitals. Therefore, the Roman Catholic congregations feel more committed and attached to their church and faith, as

---

<sup>15</sup> David .M. Cheney, **Lugazi Diocese [Catholic Hierarchy]**, <http://www.catholicheirachy.org> accessed on 30<sup>th</sup>/04/2010

opposed to their counterparts in the Anglican Church who are less served, as most of their Institutions are almost mismanaged.

#### 4.4.2. Pentecostalism

Pentecostalism is a recent fast growing Christian movement in Uganda. It has posed a big challenge to the traditional churches, namely; the Anglican and Roman Catholic Church. The challenges include; many Youths want to be associated with the new movements because they preach a gospel of “Kitoole” meaning take it (prosperity), desire for spiritual gifts, freedom to dress indecently, the attractive nature of worship and they are centres for beginning new relationships. This has caused high competition especially for the Youth, who are the foundation of the survival of the church. A church which has no youths is destined to fail. Pentecostalism has not only swayed away the Youths, but also the middle age and the aged, as it seems to provide immediate solutions to the problems of poverty, disease, barrenness, divorce and easily provides a sense of belonging to its new converts.

Jaimieson observed that;

It is only the traditional mainline churches that have large numbers of leavers. Pentecostal churches are the churches which with their focus on overt biblical teaching, vibrant worship and greater opportunities for participation-have attracted many young converts as well as those disillusioned with the traditional churches. The people who leave are

young adults, people on the fringe of the churches, and people who have not been in church for very long<sup>16</sup>.

In addition Pentecostalism preaches religious fanaticism, and yet many parents are lukewarm or nominal Christians, who can not reason biblically with their children. They lack grounds for proper upbringing of their children in the true Anglican faith. This gives the Youth a lee-way to cross to Pentecostalism, thus depriving the Anglican church of its youthful members.

The study attempted to find out the influence of Pentecostalism in Mukono Diocese (Table 4).

**Table 4: Response to the influence of Pentecostalism**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Serious challenge	95	90.5
Not a challenge	10	9.5
<b>Total</b>	<b>105</b>	<b>100.0</b>

Source: Study research, 2010.

The survey in Mukono Diocese revealed that 95 out of 105 respondents interviewed, constituting 90.5%, observed that Pentecostalism is indeed a big challenge to their pastoral ministry. The Youths are being swayed away yet they are the future leaders of the church. The Pentecostal liberal approach to life and lively mode of worship, seem to attract many youths. Almost in every village there is a Pentecostal church of whatever structural build-up, as the researcher

---

<sup>16</sup> Alan Jaimieson, **Ten Myths about church Leavers**. Battered sheep ministry, <http://www>, accessed on 6<sup>th</sup> December, 2010



observed in the Parishes of Bugaddu and Kawolookota when he personally moved around on one Sunday. These Pentecostal Churches had a fair following.

#### 4.4.3. **Cultism**

A cult is a group of people polarized around some one's interpretation of the Bible and is characterized by major deviations from Orthodox Christianity relative to the Cardinal doctrines of the Christian faith particularly the fact that God become man in Jesus Christ<sup>17</sup>.

Cult involvement is increasingly growing in the country and specifically in Mukono Diocese. The cults disguise themselves as Pentecostals. A good example is the Church of Jesus Christ of latter-day Saints (LDS) or the Mormons, and Jehovah's witnesses.

##### 4.4.3.1. **Mormons**

The Mormon cult began in 1820, when Joseph Smith claimed to have got a vision, to begin a revival movement, based on the doctrine of no salvation without accepting Joseph Smith's teaching. Smith believes that the earlier church fathers like; Irenaeus, Justine, Thomas Aquinas were all wrong and professing a corrupt and abominable theology. So the Mormons are the restored church of Jesus Christ<sup>18</sup>. Their church is situated in Mukono Town, about 1

---

<sup>17</sup> McDowell Josh et al, **Understanding the cults**, Handbook of Today's Religious, Here's life publishers, Inc. San Bernardino California, 1982. pp.19-23

<sup>18</sup> J. McDowell et al, Op. cit. p.19.

kilometer along Bugerere-Kayunga road, which Church the researcher visited and saw for himself.

This cult church is very attractive, well painted, and well furnished. These things seem to attract the followers especially the Luke-warm Christians who are not well-grounded in their Christian faith. It also attracts people who are faced with numerous challenges, such as poverty, disease, barrenness and no or low education.

John Schwarz, in his book, **An Introduction to the Christian Faith**, observed that the Mormons believe;

Adam had many wives, not just Eve; that Adam and Eve committed no “original sin”; that the Garden of Eden was located in Missouri; that Abraham, Isaac; and Jacob are now “gods”; that Zion is North America, not Israel; and that the ten lost tribes of Israel will be re-established in America<sup>19</sup>.

This teaching is contrary to the true Biblical teaching about all the above mentioned. Hence the Mormons are real cults. Therefore, all the Christians of Mukono Diocese should beware of these Mormons.

The converts to these cults are deserting the Anglican Church partly because of its inability to address their needs while these cults promise solutions to their needs. I also concur with John McDowell in his book *Understanding Cults*, who stresses that Many cults prey on the ignorance of the people and try to impress

---

<sup>19</sup> John Schwarz, **World Alive**, Tabgha foundation, Minnesota, 1995. P.218

the uninformed with pseudo scholarships or other materials<sup>20</sup>. Many cults, such as the Jehovah's Witnesses, the second largest cult in the world<sup>21</sup>, parade themselves as Christians, yet in the real sense are not.

#### 4.4.3.2. The Jehovah's Witnesses

The Jehovah's witnesses, according to their teachings, are also a cult. They have travelled wide and far spreading literature about their doctrine.

The Jehovah's Witnesses claim to be;

Sincere and zealous, however, their theology denies every cardinal belief of historic Christianity including the trinity, the divinity of Jesus Christ, his bodily resurrection, salvation by grace through faith and eternal punishment of the wicked<sup>22</sup>.

The Jehovah's Witnesses belief is circulated among the Christians through their publications like 'the watch tower' and 'awake', which are often distributed free of charge door to door. Although they quote scriptures, they constantly misuse the scriptures to establish their unique beliefs. This is done mainly by quoting texts out of context while omitting other passages relevant to the subject<sup>23</sup>. Their literature also attempts to provide solutions to the contemporary problems and challenges that Christians face. It therefore lures them, since the weak Christians cannot easily differentiate a cult from the true Christian doctrines.

---

<sup>20</sup> John McDowell et al, Op. cit., p.19

<sup>21</sup> John Schwarz, **World Alive**, Tabgha foundation, Minnesota, 1995. P.218

<sup>22</sup> MacDowell and Don Stewart, **Understanding the cults**, Here's life Publishers Inc, California, 1988, P. 56

<sup>23</sup> I bid., p.58

#### 4.4.4. **Islam**

This is mainly an urban religion found in Namagabi, Lugazi, Nagalama and Nakifuma. The challenges it poses are that, it runs its educational Institutions more firmly compared to the Anglican Church, through which they instill Islamic discipline. This is evidenced in Islamic Institutions such as Nagalama Islamic Institute, Kasawo Secondary School, Namasumbi Secondary School and Namagabi S.S. in Kayunga District.

The Islamic faith emphasizes brotherhood, and that it is a way of life. They have faith with actions, standing out to up-lift each other using Zakat (Alms giving<sup>24</sup>), which is supposed to be offered by every able Muslim for the cause of their fellow needy Muslims. These norms are not strongly emphasised in the Anglican Church. There is need to give help to all God's needy people, if we can. And if the Muslims can, then the Christians also can, if there is good will. Being compassionate is a virtue that should be taught and emphasized among all Christians especially in Mukono Diocese, because it is almost lacking.

#### 4.4.5. **The challenges posed by the African Traditional Religion**

The Africans are notoriously religious, that in every aspect of life they attribute a religious meaning<sup>25</sup>. In Mukono Diocese, African Traditional Religion is deeply rooted as exhibited in practices such as the rampant child sacrifices, widespread

---

<sup>24</sup> Sookhdoe Patrick, **A Christian pocket guide on Islam**, Isaac publishing and Christian focus, Scotland, 2005, p. 68.

shrines, conjuring divination, and witchcraft. Many people are full of superstitions and Horoscopic tendencies. It is rampant in the parishes of Ngogwe, Baale, Katente, Kiwumu, Kome and Buvuma Islands. For example; in an incident of Spiritism, over 200 residents of Kizika village, Nazigo Kayunga District, one Sunday sacrificed 70 goats, 11 cows and an unknown number of chickens. During a ritual meant to appease a spirit “Luyitayita” which had blessed them the previous year, with wealth, children, and long life span among other blessings. Among the attendants were even Christians, one by the name of Robina Nakibuuka who testified that she was barren, but the spirit helped her to get a child<sup>26</sup>.

**Photograph 3: Ssezzibwa falls shrine**



Bishop Elia Paul Luzinda visits to evict traditional healers at Ssezzibwa falls shrine-churchland.

Photo. adopted from Bukedde, April 26,2005,p1.

**Photograph 4: Prayer centre**



Prayer centre erected where Ssezzibwa shrine was.

Personal research study photo.

The study attempted to establish the prevalence of African Traditional Religion within Mukono Diocese and the challenge it poses to the pastoral ministry of the church of Uganda as shown in (Table 5) below.

<sup>26</sup> Fred Muzaale, **Daily Monitor** 10<sup>th</sup> January 2008, page.13

**Table 5: Response to prevalence of African Traditional Religion in Mukono Diocese**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Big challenge	97	92.4
Not a challenge	08	7.6
<b>Total</b>	<b>105</b>	<b>100</b>

Source: Study research, 2010.

The survey in Mukono Diocese found out that 97 out of 105 respondents, making 92.4%, acknowledged that African Traditional Religion is a big challenge to the church ministry because of the lukewarm faith of the laity. African Traditional Religion is almost part and parcel of the clan rituals. In case of a treatable disease, people think are demon possessed, due to low levels of education and poverty.

The inadequacy of services and liturgies in addressing the contemporary spiritual needs of the Christians have caused the people to go to mediums<sup>27</sup>. In addition the inability of the priests to address the tricks of the African Traditional Religion practioners and confusion among the Christians that African Traditional Religion is a miracle performer which provides immediate solutions to their problems like poverty, sickness, and unemployment. Worse still there is a strong belief in witchcraft and other super-natural powers which prevail in nearly all African communities as Parratt John, A Reader in African Christian Theology advanced;

---

<sup>27</sup> Wilson Kisekka, 37 years, Priest, Seeta, interviewed on 1/05/2009

the belief in evil forces as a cause of misfortune and disease is part of the African answer to the general problem of misfortune and the existence of evil in the world. African Traditional religions are permeated with superstition....such as belief in the efficacy of amulets, divination and interpretation of omens<sup>28</sup>. God's unique role has been usurped by the medicine men and mediums.

It is therefore believed that the prevalence of diseases is rooted in evil powers.

To overcome the disease one has to seek for a magical-religious solution. This prompts many Christians to turn to the African Traditional Religion for solution.

The large numbers of people who consult the African Traditional Religion practitioners aggravate the prevalence of the easily treatable diseases, which sometimes result in death, due to failure to access appropriate medical attention.

Worse still, others contract diseases such as STD's, HIV/AIDS and diarrhea from the witchdoctors. This is a result of sexual promiscuity in the shrines, the poor hygiene in the shrines, and use of sharp unsterilised instruments to administer their concoctions.

Therefore, the African Traditional Religion practices jeopardize the mission of the church of promoting social and economic welfare of the people and winning souls for Christ. More over the effort of the Anglican Church to overcome the African Traditional Religion have been undermined by the restoration of the kingdom of Buganda (Ebyaffe), which has been misinterpreted by some to mean traditional worship. Worse still the un-checked freedom of worship granted by

---

<sup>28</sup> John Parratt, **A Reader in African Christian Theology**, Latimer Trend and Company Ltd, Plymouth, 1991, p.61

the Government of Uganda, whereby every person is free to practice any religion, including African Traditional Religion.

#### 4.5 Challenges posed by marriage and divorce

Marriage is a life long union between two people of the opposite sex, commonly identified under civil, customary and church rites. Church marriage is a union of two people, a husband and a wife blessed by God in the presence of a Clergy and witnesses, as per the Canon on marriage in church which advances that;

The church of Uganda affirms, according to our Lords' teaching as found in the Holy Scriptures that marriage is in its nature a union, permanent and life long in faithful love, and that marriage vows are a commitment to this union, for better for worse to the exclusion of all others on either side, until they are separated by death. The purpose of marriage is mutual fellowship, support and comfort, and the procreation, (as the case may be) and nurture of children, and right direction of natural instinct and affections for personal fulfillment of love. The vows are made in the presence of God, families, friends as witness and by an authorized minister (Canon 2.29.2).

However, the study in Mukono Diocese revealed that, most parishioners have not lived up to the set standards of the church on marriage. There are isolated cases of Christian marriages in Mukono Diocese. This is manifested as one person who is rightfully married in church may be a God parent for 15 or 20 children during a baptism service<sup>29</sup>. Most marriages are customary characterized by unfaithfulness and Cohabiting where individuals are living together without expressing serious intentions of legalizing their marriage or commitment.

---

<sup>29</sup> Stephen Abure, 46years, Ag. Priest of Bugaddu, interviewed on 29/11/2009



There are also cases of concubinage where a man is running a parallel relationship alongside the official wife. This is common with individuals/husbands who work far away from home. The Parish Priest of Bugaddu reported that his former head of the Laity had two wives<sup>30</sup>.

Upon this background, the church has faced a challenge of attracting individuals engaged in such marriages to take up Holy Matrimony. It is hard to ensure that the children in such cohabiting families are brought up with Christian values. These families are also characterized by separation of spouses which affects the welfare of children. Conflicts and witchcraft are common among co-wives which water down the values of the Anglican Church.

The separation of spouses that increases the vulnerability of members of the families to diseases like HIV/AIDS, alcoholism and stress-related problems<sup>31</sup>. The instability in a family which is the basic unit of society, has greatly affected the effectiveness of the pastoral ministry in Mukono Diocese since the Christian principles have not been passed on to the children at family level.

#### **4.6. The challenges of the unmarried Clergy**

There are very few Clergy in Mukono Diocese who are not married. In most cases, these are the ones who have just finished College. Immediately after finishing, they are expected to marry so as to avoid temptations from the

---

<sup>30</sup> Stephen Abure, 46years, Ag. Priest of Bugaddu, interviewed on 29/11/2009.

<sup>31</sup> Stephen Abure 46years, Bugaddu, interviewed on 29/11/2009.

opposite sex among the parishioners<sup>32</sup>. The unmarried Clergy face challenges ranging from being undermined by Christians given that African culture respects the marriage institution and since the Anglican Church allows the Clergy to marry. Though well educated and trained, they may not be promoted, and it may be difficult to get right partners suitable for their calling from a wide cross section of girls. Above all managing a home and church affairs becomes a problem to the unmarried Clergy because of too much pastoral work<sup>33</sup>. Therefore, the unmarried clergy can be underrated and this undermines their effectiveness since they must be role models in society.

#### 4.7. Challenges posed by Homosexuality and Lesbianism

Homosexuality refers to being sexually attracted to persons of one's own sex<sup>34</sup>. The Biblical teaching categorically stresses that; no man is to have sexual relations with another man; God hates that (Leviticus 18:22).

Therefore homosexuality is a sin which the church cannot compromise with.

Homosexuality and lesbianism are recent sexual deviations that have invaded our society and have posed a big challenge to the pastoral ministry<sup>35</sup>.

Homosexuality is therefore not only a challenge to the pastoral ministry but a direct rebellion to God's guidelines to the proper use of sex.

---

<sup>32</sup> Wilson Kisekka, 37 years, Priest, Seeta, interviewed on 01/05/2009.

<sup>33</sup> Henry Katumba Tamale, 49 years, Priest, UCU, interviewed on 27/10/2009.

<sup>34</sup> Moses Male, Adult, interviewed at African Village Mukono on 29/09/2009

<sup>35</sup> Moses Male, Adult, interviewed at African Village Mukono on 29/09/2010.

The study therefore investigated whether homosexuality exists in Mukono Diocese, and its impact on the pastoral Ministry of the Church of the Province of Uganda (Table 6).

**Table 6: Response to prevalence of Homosexuality in Mukono Diocese**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Exists	33	31.4
Not Exist	37	35.3
Not aware	35	33.3
<b>Total</b>	<b>105</b>	<b>100.0</b>

Source: Study research, 2010.

The 31.4 percent is a testimony of the existence of the sexual perversion. The 33.3 percent were not aware and 35.3 percent stated that homosexuality does not exist in Mukono Diocese. It is not easy to establish the existence of homosexuality, unless the victims come out to testify. Even those respondents who said it exists could not give examples of people who practice this vice.

The church is expected to fight this evil; but it is difficult to identify the practitioners to give them counsel. Worse still, this sexual deviation poses a big challenge because it is mainly among the Youths in Schools yet are the future basis of the church. These are being carried away mainly because of monetary gains, peer influence, western media influence and the generation-gap.

#### **4.8 The challenge of the HIV/AIDS scourge**

From the 1980's Aids broke out in most parts of the country, Mukono Diocese inclusive, and it has posed a very big problem especially in areas like; the Islands of Koome, Buvuma and the landing sites of Katosi, Kiyindi, Galiraya-Kawongo and Kasokwe<sup>36</sup>.

The scourge has led to the rise of many child headed families, single parent families, who are over burdened. The surviving children have been left without any one to instill the moral fibre and also provide material and moral assistance. This has left the church in a dilemma because it is expected to address their needs but it is incapacitated by the Limited human and financial resources.

Vicky Cosstick observed that there should be a thorough training of the Clergy at the Diocese and Parish about HIV/AIDS<sup>37</sup>. This has been partially undertaken in Mukono Diocese, as there is one Clergy trained to extend HIV/AIDS knowledge to the grassroots through training and seminars<sup>38</sup>. However, this is inadequate given the vast nature of the Diocese and the adverse impact of the scourge on the population.

#### **4.9. The challenge posed by the Youths and children**

The Youths are young males and females. The Youths constitute the biggest percentage of the population of Uganda. The 2002 population census revealed

---

<sup>36</sup> Kenneth Lukwago, 47 years, Priest Baale, interviewed on 29/09/2009

<sup>37</sup> Vicky Cosstick, *op. cit.*, p. 71

<sup>38</sup> Moses Banja, 45 years, interviewed on 18/05/2010, Mukono.

that 59% of the population in Kayunga district which is part of Mukono Diocese to be below 18 years while 18.6% were people from (18-30) years<sup>39</sup>. Unfortunately this group is at the centre of many challenges. Most of them are dynamic and may be uncontrollable if not planned for properly.

Modern information technology has influenced many of them especially in the Video Clubs. The Youths are at times hypocritical and unpredictable. They also sometimes engage in many non Christian practices like drug abuse, immorality, gambling, alcoholism, and band wagooning (trend effect) if are ignored and not guided. Worst of all, they are the most affected by HIV/AIDS<sup>40</sup>.

This is also a big challenge to the Church at present and in the future because the most vibrant age group is the most affected. The study therefore tried to establish the challenges faced by the Clergy while dealing with the Youth in Mukono Diocese (Table 7).

**Table 7: Response to challenges posed by the Youths in Mukono Diocese**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Easy to work with	18	17.1
Difficult to work with	87	82.9
<b>Total</b>	<b>105</b>	<b>100</b>

Source: Study research, 2010.

<sup>39</sup> Samuel Katehangwa, **Population and Housing Census (2002)**, <http://www>. Analytical Report for Kayunga District Local Administration 2002, p.9.

<sup>40</sup> Vicky Cosstick, op.cit.p,53.

The study revealed that 82.9 percent of the respondents found the youth difficult to work with as they are hypocritical, and have uncontrollable behaviour given the permissive environment. Just as Kiura et al, in their book, Guidelines for parents and Educators, writes;

Adolescents are fickle and unstable. This is typical of adolescents because they are uncertain about so many things, above all about themselves. They are changeable because of the changes going on within themselves. Adolescents manifest their individual reactions both to these changes and their feeling of insecurity and uncertainly.

17.1 percent of the respondents on the other hand, found the youths easy to deal with. They revealed that the Youth are very cooperative, willing to volunteer in social programmes. However, these were mainly chaplains who deal with the youth in the school setting governed by the school rules and regulations which regulate their behaviors.

Those who deal with the youth who are out of school have a different opinion. The Diocese has not set up Youth rehabilitation and formation centres and clubs to address the many challenges facing them, apart from the daughters of the King club which congregates seasonally to address this challenge through fellowships, cell systems, drama, retreats, sports, and counseling. Unfortunately, their efforts have been hampered by limited funds, scanty literature, lack of sports and drama facilities, shortage of manpower, and lack of commitment of the various stakeholders. The biggest percentage of the school going age children go to UPE and USE schools where there is no lunch given to them. The

welfare in such schools has drastically gone down. There is little spiritual nurture in most of these schools.

More so the clergy and teachers are not well motivated to offer academic, moral and spiritual guidance in such schools, since there is little payment for the services offered. This puts the young in danger as no body seriously takes care of them. The parents themselves especially the fathers have little time for their children<sup>41</sup>. Yet parents are expected to exhibit responsible parenthood which involves more than just fathering children, since their influence on children is paramount as Kiura advances:

In shaping the value of children and youth, parents are more helpful and better accepted than any clinic, any teacher, or any peers. This is because; parents have tremendous powers of influence and persuasion over their children. Parents can help foster an atmosphere that encourages and foster chaste behaviour in all areas of life<sup>42</sup>.

The Sunday school itself which is the foundation of the church has not been given a serious attention by most of the clergy in Mukono Diocese. One of the respondents revealed that in most of the Parishes, Sunday school children have been left in hands of Sunday school volunteer teachers who are in most cases women and young girls<sup>43</sup>. The clergy are always busy with the adult congregation, abandoning the young children, forgetting that a church which has

---

<sup>41</sup> I bid., pp. 45-50

<sup>42</sup> I bid., p.47

<sup>43</sup> James Kityo Lumu, 41 years Lay Reader, St. Stephens c.o.u, Njeru, Interviewed on 29/09/2009

not properly nurtured it's young; has no future. We reap what we so (Galatians; 6:7)<sup>44</sup>.

The inability of the grass root church to nurture the young has made it difficult to give the youth a Christian upbringing. This will continue to undermine the effectiveness of the pastoral ministry.

#### 4.10. **The challenge of the Educational and Worship Institutions of the Diocese**

Mukono Diocese has got many schools and training Institutions totaling to 279 and of these, 246 are COU primary schools, 30 secondary schools, and 3 Vocational Institutions. Some of these are in a dilapidated state like Nakanyonyi cou p/s whose roof was blown off yet no funds for re-roofing it, being run under the UPE programme. These schools were set up with a mission to;

Equip the people of God with knowledge, attitudes, skills and values for Christian living, growth and service<sup>45</sup>.

To realize this mission, the church ought to participate in the running and management of church Education Institutions. This may be through the appointment of competent Christians and clergy on school governing committees, boards and councils. These organs may in turn establish fora for exchange of views and ideas between the church and institution leadership.

---

<sup>44</sup> Jesse Sendege, 38 years, Parish Priest of Mpuumu, interviewed on 08/10/2009.

<sup>45</sup> Livingstone Mpalanyi Nkoyoyo, The church of the Province of Uganda, **Educational Manuel**, Marianum Press Ltd, Kisubi, 2002, p.iv.



**Photograph 5: Nakanyonyi COU primary school-blown off roof**



Personal research study photo.

The study therefore tried to establish whether the strategy and procedures envisaged by the church have been adopted. This was done using the questionnaire instrument (Table 8).

**Table 8: Response to Church involvement in the Management of its schools in Mukono Diocese**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Directly involved	30	28.6
Indirectly involved	54	51.4
Not involved	21	20.0
<b>Total</b>	<b>105</b>	<b>100</b>

Source: Study research, 2010.

The study found out that 28.6 percent of the respondents acknowledge that they are directly involved in the Management of the education institutions. They appoint the Chairpersons of the school management committees and BOGs, and participate in the constitution of the PTAs. This is aimed at overseeing the

planning and development of the education institutions and programmes. The researcher found out that the church's involvement is limited to the approval of annual budgets, but are left out at the implementation, monitoring and evaluation stages.

51.4 percent stated that they are directly involved in the management of the Education Institution. Their participation is limited to the establishment of the chaplaincy ministry, in schools whose involvement in school management is so restricted. While another cluster of respondents who constituted 20 percent advanced that they are completely excluded in the management of church schools. They are only invited to attend school functions yet they are expected to oversee the running of the schools, these schools are dominated by Head teachers. Yet, Head teachers are only managers but not owners of these institutions.

They are therefore expected to work with the church. Most of these institutions need serious attention so as to match with modern standards. According to the Education Secretary of Mukono Diocese, most of the schools lack teachers' houses, proper classrooms and furniture. He also went on to say that some Head teachers are poor leaders who manipulate the BOGs (Board of Governors) especially in the rural areas. The education Department at the Diocese is not also well facilitated so as to supervise the many schools<sup>46</sup>.

---

<sup>46</sup> Wilson Galimaka, **Adult, Education Secretary**, Mukono Diocese, Interviewed on Tue. 18/05/2010

Much as the foundation bodies are mandated by government to fully get involved in the running of their schools, this is something they have not done properly<sup>47</sup>.

Most of the primary schools are mismanaged because are not visited and supervised by the clergy<sup>48</sup>. In Mukono Diocese, it is mostly the Bishop who has got a strict time table to follow for visiting, every Friday, 2-3 schools during the course of the school term time throughout the year. These visits are geared towards inculcating morals and Christian values in pupils, teachers and parents. When one visits one inspects<sup>49</sup>. It is written in Proverbs. 27:23, “Be sure you know the conditions of your flocks, give careful attention to your herds”. However, most of the clergy do not take time to visit schools yet when one visits, one inspects and identifies the challenges of the people visited.

Another challenge is from the Mukono District leadership which has poked so much in the church schools, determining even who is to head which school, which conflicts with the role of the church, as many political leaders tend to assume direct control over church schools, much as,

Government has never taken over church schools because these schools are built on church land. Government and the church are partners in Education. Church schools are private institutions in as

---

<sup>47</sup> Geraldine Namirembe Bitamazire, **Guidelines on Policy, Roles & Responsibilities of stakeholders in the implementation of UPE**, Ministry of Education and Sports, Kampala 2008, pg.14

<sup>48</sup> Wilson Galimaka, adult Mukono Diocese, interviewed on 18/05/2010

<sup>49</sup> Musaaazi J.C.S. **Educational Planning**, Makerere University Printery, Kampala, 2006, p.280

far as they were NOT founded by Government but they receive government grants-in-aid<sup>50</sup>.

#### 4.11. **The Education of the Clergy**

Education is an engine for the pastoral ministry. An educated church minister can easily fit and serve in an urban setting, where there are supposed to be English services. Therefore education is important for all church ministers. The Diocesan Secretary mentioned in the interview held with him that most of the Clergy and Lay Readers have gone back to upgrade their studies at Uganda Christian University–Mukono, and Uganda Martyrs’ Seminary-Namugongo<sup>51</sup>. The research found out that, off the pulpit, the Clergy needed some other skills for side-income. The all-round Clergy are needed in these modern times.

Though theology is good, it has to be supplemented with some practical skills such as in carpentry or Agriculture. If one is to keep pace with modern times, one has to be educated holistically. The challenge in Mukono Diocese is that most of the clergy only have pastoral training with no other skills to supplement their incomes outside the church, keeping their welfare low.

#### 4.12. **The Island ministry**

Mukono Diocese has over 64 Islands on Lake Victoria and the major ones are; Buvuma, Nairambi, Lyabaana, Koome and Namatale<sup>52</sup>. These Islands are very

---

<sup>50</sup> Livingstone Mpalanyi Nkoyoyo ,et al **The church of the Province of Uganda, Education Manual**, Marianum Press, August 2002. p.vii

<sup>51</sup> Moses Banja, 45years, Diocesan Secretary Mukono, Interviewed on 18/05/2010

<sup>52</sup> Cytras, **Mukono Diocese Church of Uganda (Anglican), Islands**, <http://www> accessed on 29/12/2009

wide and scattered, to be traversed. Buvuma Island alone has over 80 square kilometers, making it quite hard to traverse by the only one parish priest without even a good motor cycle for transport.

More so during the day time, most of the people are busy on the Lake fishing and in the evening drinking and involved in other immoral acts<sup>53</sup>. It is very hard to access them. Generally life on the Islands is very hard, expensive and at times scaring. All the hard core criminals find safe havens on these Islands<sup>54</sup>. Therefore, the island ministry requires the Bishop to get special funds to facilitate the Clergy posted there.

#### **4.13. The Diocesan Buildings**

The research findings showed that many parish churches and offices needed renovation and expansion. The urban church buildings were slightly well maintained, though most of them looked small. Most of the rural churches are small and dilapidated. The Mukono Diocesan Cathedral and the Offices need expansion and renovation<sup>55</sup>. This poses a challenge of soliciting for funds from the Christians to build a new Cathedral and the Diocesan Offices.

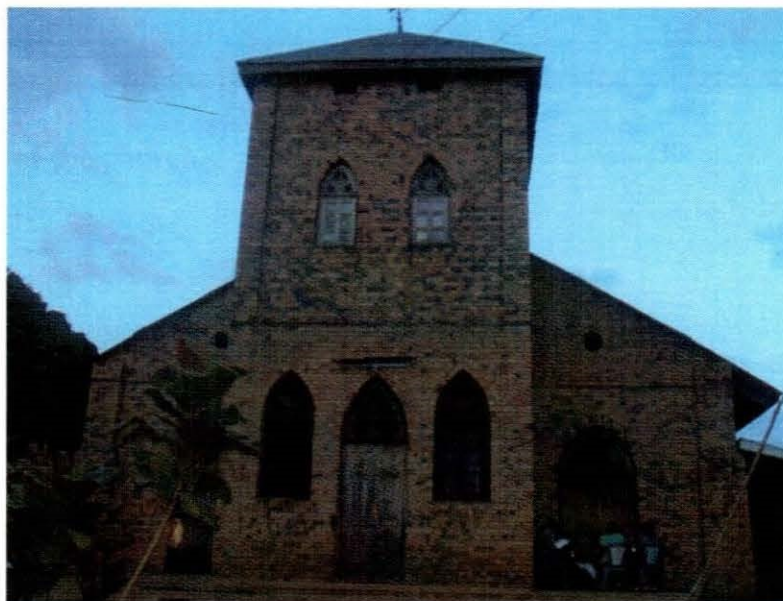
---

<sup>53</sup> Menya Fredrick, 25 years, Priest, Buikwe, interviewed on 08/09/2009.

<sup>54</sup> Wabwire George, 38 years, Lay Reader, Mukono, interviewed on 08/10/2009.

<sup>55</sup> Moses Banja, 45 years, Diocesan Secretary, Mukono, Interviewed on 18/05/2010.

**Photograph 6: St. Phillip and Andrew's Cathedral Mukono**



Personal research study photo.

**4.14. The church and politics**

The negative divisive politics is rampant every where. This coupled with corruption, hatred, theft and misappropriation of funds has left many Christians nominal and immoral. Many of these people end up hating the church because of its prophetic crusade against corruption, immorality and any other form of exploitative behaviour<sup>56</sup>. Worse still is the case of direct involvement of some clergy in partisan politics, such as in the Mukono North Constituency, where a Priest, Rev. Paul Bakaluba Mukasa got involved in election malpractices as the court ruled.

The divisive politics has also had its way in the church. During the election of Bishop of Mukono Diocese in 2002, there were direct and indirect campaigns as

---

<sup>56</sup> Moses Banja, 45 years, Diocesan Secretary, Mukono, interviewed on 18/05/2010.

to who was to become the Bishop<sup>57</sup>. Divisive politics is a challenge to the church because it divides its people into camps, which thing affects the spiritual, social and economic progress of the church. A divided congregation can not foster growth of the church.

#### 4.15. Conclusion

In conclusion, the study revealed that there are numerous underlying pastoral challenges of the clergy. These range from the clergy's attitude towards his/her vocation, clergy's relationship with the parishioners, migrant cosmopolitan destitute parishioners, and challenges arising from other religious denominations and cults. There are also challenges posed by HIV/AIDs, sexual perversions and the management of church social and economic institutions.

Therefore, an in- depth analysis into these challenges revealed that they are primarily rooted in the inability of the clergy to cope with the changing social-economic conditions of the society they serve. This is partly attributed to their nature of training that is not holistic but focuses mainly on evangelism. Failure to recruit commendable candidates for the church ministry and failure to invest in theological education has also proved to be a fundamental challenge to the pastoral ministry of the church of Uganda in Mukono Diocese.

---

<sup>57</sup> Isaac Sentongo, 44 years, Priest/teacher, Seeta, Interviewed on 04/09/2009.

# CHAPTER FIVE

## CONCLUSION AND RECOMMENDATIONS

### Introduction

The previous chapter presented, discussed and analysed the findings of the study. This chapter highlights the main findings by way of summary, draws conclusions and makes recommendations which it relates to the objectives and hypotheses of the study.

#### 5.1. Summary of the main findings

The survey in Mukono Diocese identified the following as the prime challenges to the effectiveness of the pastoral ministry.

- (i) Like in many other organizations, church activities in Mukono Diocese cannot effectively be executed without sound sources of finances. This is caused by the low levels of income of the congregations hence low incomes to the church, and so, a demoralized clergy because of the low social economic welfare.

This has in turn negatively impacted on the pastoral ministry by discouraging young people from joining the ordained church ministry, limited fellowshiping due to poor outreach, thus limiting spiritual growth, which undermines the progress and future of the church.



- (ii) The different administrative levels of the church, that is, the Province, Diocese, Archdeaconry and Parish influence the effectiveness of the pastoral ministry.

The managerial coordination of the different players brings about the effectiveness of the roles of the clergy. The study in Mukono Diocese found out that there is a top-bottom approach with minimal involvement of parish priests in decision making. This has greatly curtailed the effectiveness of the clergy who are the implementers of these decisions.

- (iii) Mukono Diocese, being rural/urban, has a multiplicity of challenges that limit the effectiveness of the clergy. These range from cultism, challenges posed by other denominations, African Traditional Religion, deviant behaviours and low attitude towards work, HIV/AIDs challenge, ecclesiastical administrative policies, and educational level of the clergy against that of the congregation and Pseudo politics in church affairs. These collectively undermine the performance of the clergy in that parishioners are more influential, at the Diocesan level than the lower clergy. A number of Youths are being swayed away by Pentecostalism, and unstable marriage among Christians have left behind a population which is largely nominal. Many of the Christians live under poor conditions and are vulnerable to diseases. The above conditions hinder the effectiveness of the pastoral ministry.

## **5.2. Recommendations**

### **5.2.1. Ways of improving the financial position of the church**

The church as an Institution should come up with a development plan for generating resources and their proper utilization. There is need for, a mechanism to supervise, and monitor as well as evaluate the different income generating projects, such as health centres, farms such as the one at Nakanyonyi, schools, vocational institutions and the rental buildings. Effective management of these projects will provide gainful employment to the clergy for an extra-income and will enable the church to execute its pastoral roles effectively. It is therefore, paramount to involve the clergy in the day today running of these projects at all levels.

### **5.2.2. Need for a Clergy support scheme**

The Clergy support scheme, is needed to undertake pension scheme, sponsor clergy for further education, provide health insurance, provide avenues for retirement skills to the clergy. A leaf can be borrowed from the Kenya Anglican Church which remits provident funds for each clergy/church worker on a monthly basis<sup>1</sup>. The scheme is meant to operate as a social-security fund to take care of clergy welfare during and after service.

---

<sup>1</sup> Henry Tamale Katumba, 49 years, Uganda Christian University-Mukono, Interviewed on 27/10/2009.

### **5.2.3. Need for a clergy micro-finance scheme**

There is urgent need to encourage saving-habits among the flock and the clergy, which savings need to be managed by a central body, which can provide access to credit facilities for development and to encourage development entrepreneurial skills to empower the clergy families for welfare improvement so as to command respect from the laity.

### **5.2.4. Need for the Diocese to manage clergy remuneration**

The study suggests that the Diocese should urgently undertake the payment of clergy salaries. This can ensure prompt, equitable payment that is reflective of one's level of education in order to boost their welfare and motivate them to serve the church better. In this way, the poor parishes can be assisted by the rich ones, through a Diocesan consolidated salary paying scheme to all its Clergy and workers.

### **5.2.5 Training of clergy and heads of laity**

The study suggests the need to provide management skills to the clergy and heads of laity, since they are the managers of the church. This will improve the management of church funds and property for better accountability. This will ensure sustainable growth and development of the church.

### **5.2.6 Empowerment of clergy families**

The study suggests that, the clergy must be sensitized on family planning issues in order to raise manageable families, whose social-economic welfare can be

sustained. This can be done by giving priority to the clergy children's education and raising home-based income generating activities, like raising an in-door exotic cow, piggery and poultry.

#### **5.2.7 Need to network with Development partners**

The study suggests that, the parishes and Diocese should identify and network with the Anglican Communion world-wide, NGOs, and the government in order to solicit for assistance to undertake church development projects for sustainable development. And if the funds are got, all the beneficiaries must properly account for them.

#### **5.2.8 Need to design a Human-resource scheme for the Diocese**

The study suggests the need to design a human-resource planning, evaluation and development scheme at the Diocese, flowing down to the Parish level. This will allow the church to design and execute a training programme for the Clergy.

The scheme will also create a well-planned recruitment, which identifies training needs such as emphasis on administrative training in the Theological Colleges and formation stages. It will also deploy and prepare the clergy for a decent retirement.

#### **5.2.9. Need to empower the outreach Ministry**

Sunday schools, teens and youth ministries should be emphasized, adequately funded and monitored , like chaplaincy in schools, hospitals, and prisons in

order to lay a firm foundation for the church ministry. Therefore, the parishes need transport means like good motor cycles or cars for the effectiveness of the outreach ministry in the entire Diocese.

#### **5.3.0 Need to strengthen Administration at the Parish and Archdeaconry levels**

The study suggests the need to empower the clergy to undertake supervisory and monitoring roles of the church projects such as; land and other properties. This will bring about effective decision making and realize better performance of these projects.

#### **5.3.1. Need to strengthen the marriage institution in church**

There is need to strengthen the institution of marriage and family life, in the church. This can be done by encouraging mass-weddings, organized by the fathers' and mothers' unions, pre-marital and post-marital counseling. The church should further initiate family reconciliatory talks about the dangers of alcoholism, drug abuse, domestic violence and encourage families to fight against poverty, disease, and illiteracy in order to minimize instability in families, since a Christian family is the basis of the church.

#### **5.3.2. Embrace proactive anti HIV/AIDS programmes in church**

HIV/AIDS should be handled by Mukono Diocese using a multiplicity of interventions aimed at decreasing the risk of infection. The study recommends strengthening of measures such as sexual abstinence among the adolescent, creation of a supportive social environment to sustain behavioral change. Encouragement of voluntary testing for HIV/AIDS, and more-so pre-marital

HIV/AIDS counseling and testing. The church must at all times advocate for the rights of both the infected and affected groups. These measures can be effectively undertaken by networking with organizations like; TASO, Ministry of Education, PIASCY, Mild may, and Uganda AIDS Commission.

### 5.3.3. **Encountering Homosexuality**

The church of Uganda believes that “Homosexual practice is incompatible with scripture<sup>2</sup>. At the same time, the church of Uganda is committed at all levels to counsel, heal and pray for people with homosexual disorientation, especially in our schools and other institutions, of learning. The church is a safe place for individuals, who are confused about their sexuality or struggling with sexual brokenness, to seek help and healing.

The church of Uganda associates itself with the concerns expressed in the Anti Homosexuality Bill 2009. However, instead of a completely new Bill, the church recommends a Bill that Amends the Penal Code act (chapter 120) addressing, the loop holes in particular:

- Protecting the vulnerabilities of the boy child (penal code sections 128,129 and 147),
- Proportionality in sentencing; and
- Ensuring that sexual orientation is excluded as a protected human right. Further, the church recommends the involvement of all stakeholders in the preparation of such a Bill in order to uphold Uganda’s values as they relate to human sexuality<sup>3</sup>.

### 5.3.4. **The need to demystify African Traditional Religions (ATR)**

Salvation is a continuous process and is all embracing. The study therefore suggests that there should be continuous pastoral visits to African Traditional

---

<sup>2</sup> The Province of Church of Uganda Resolution 1.10 of the Lambeth conference of Bishops (Anglican Communion) held in 1998.

<sup>3</sup> Amanda Onapito, **church of Uganda’s position on Anti Homosexuality bill 2009**, [http://www. church of Uganda .org](http://www.church of Uganda .org), accessed on 9<sup>th</sup> February, 2010.

Religion practioners, not to condemn them but treat them with compassion. Encourage them to undertake Christian rites like; Baptism, confirmation, marriage and motivate them to congregate especially on Sundays. This will give them a sense of belonging and eventually they may be nurtured into the true Christian faith. Importantly, the pastoral ministry should utilize the opportunity provided by the schools to teach the Christian values, norms and virtues to the children, especially those who come from homes where African Traditional Religion is practised. These children can be ambassadors of the church to their homes, and the peers so that these evil practices can be reduced through them and in them.

#### **5.3.5. The need to promote social-economic welfare of the Laity**

The study suggests that the clergy's pastoral ministry should focus attention not only on spirituality, but also embrace the social economic well being of the congregation. There is need to encourage Christians to optimally utilize the available resources like land, schools, health centres and animal husbandry. At the same time, the church should train its Christians to observe a balanced diet, proper sanitation, immunization of children, and make good use of universal education programmes at primary and secondary levels, tertiary and vocational education in order to over come ignorance, diseases and poverty.

## BIBLIOGRAPHY

- Bakke Ray et al, **The Urban Christian effective ministry in Today's urban world**, intervarsity Pres Illinois, 1987.
- Bill Sanders, **Almost Everything Teens want parents to know**, Tyndale House Revel Company, 1998.
- Bitamazire N. Geraldine, **Guidelines on policy, Roles and Responsibilities of stakeholders in the implementation of UPE**, Ministry of Education and Sports, Kampala 2008.
- Chenu .B. et al. **The Book of Christian Martyrs** SCM press Ltd, London, 1990.
- Clouse .K.G. et al, **Wealth and poverty**, intervarsity press, Illinois, 1984.
- Cosstick . V, **Aids, meeting the community challenge**, St. Paul Publications, Worcester, 1987.
- D'souza Anthony, **A Trilogy on Leadership and Effective Management**, Pauline Publications, Nairobi, 1994.
- Daft .L. Richard, **Management**, Dryden Press, New York, 1991
- Faupel J.F., **African Holocaust, The story of the Uganda Martyrs**, Geofrey Chapman, London, 1969.
- Hornby A.S. et al, **Oxford Advanced Learner's Dictionary of Current English**, University Press, Oxford, 1974.
- John Robinson, **Honest to God**, Woolwich Press, Woolwich, 1963
- Judge Suzan et al, **Life Management**, prentice-Hall, Inc., New Jersey, 1990.
- Kaggwa Apolo, **Empisa z'Abaganda**, Crane publishers, Ltd, Kampala, 1999.
- Keith B. Anderson, **Church History and Theology**, Evangelism, publishing House, Nairobi, 1984.



- Kevin Leman, **Adolescence, Isn't Terminal, it just feels like it**, Tyndale Publisher, Inco. 2002.
- Kiura Andrew et al, **Guidelines for Parents and Educators**, Pauline Replications Africa, Nairobi, 1999.
- Koontz . Donnel,et al, **Management**. Mc Graw-Hill, New York, 1986.
- Lukoya Mukoome .F. **Mukono District Local Government OVC strategic plan**, Mukono District, Mukono, 2008/09-2012/13.
- Macarthur John .F. **The Master's plan for the church**, moody press, Chicago, 1991.
- Malagala M.S, **The problems facing Retired Anglican Clergy**, Their effects on the Life of the church in Buganda with particular reference to Mukono Diocese 1988.
- Mbiti .J.S. **Introduction to African Religion**, Heinemann, London, 1986.
- McDowell Josh et al, **Understanding the cults**, Handbook of Today's Religious, Here's life publishers, Inc. San Bernardino California, 1982.
- Micheal. L. Peterson, **Philosophy of Education**, intervarsity Press, Illinois 1986.
- Middleton.R.D. **Stewards of The Mysteries of God**, Robert Maclehose & Co. Ltd, The University Press, Glasgow.1943.
- Mugisha Odrek, **Uganda District Information Handbook**, Fountain publisher, Kampala, 2002.
- Mpalanyi N. Livingstone, **Provincial Canons**, Uganda Bookshop Press, Kampala, 1997.
- Mpalanyi N. Livingstone, **The Church of the Province of Uganda, policies and strategies in planning, Development and management of her Educational Institutions**, Marianun Press Ltd, Kisubi, 2002.
- Musaazi J.C.S., **Educational planning**, Makerere University printery,

- Kampala, 2006.
- Nazir-Ali Micheal, **Proclaiming the Gospel Afresh in Every Age**, Society for promoting Christian knowledge, London, 1995.
- Nsimbi .M.B., **Amannya amaganda n'ennono zaago**, Longman, Malaysia, 1996.
- Nzita Richard etal, **People and cultures of Uganda**, Fountain publishers, Kampala, 1995.
- Obote, M.K. et al, **Uganda People's congress Manifesto**, Uganda House Kampala, 2006.
- Okullu .H., **Church and State, in Nation building and Human Development**, Uzima Press Ltd, Nairobi, 1984.
- Olford. F.S., **The Grace of giving some thoughts on stewardship**, Witney Press Ltd, London, 1972.
- Peter Larom et al, **A Practical guide for church Leaders**, African Christian Press, Achimola Ghana 1989.
- Pirouet .L., **Black Evangelists, The Spread of Christianity in Uganda**, Rex Collins, London, 1978.
- Pirouet .L., **Christianity Worldwide**, Latimer Tren & Company Ltd, Plymouth, 1989.
- Pruyser, P.L.W., **The Minister As Diagnostician**, The West Minister Press, Pennsylvania, 1976.
- Rick Warren, **The purpose driven church**, Thomson Press, Michigan, 1995.
- Robbins Stephen, **Organizational behaviour**, Eleventh Edition Prentice Hall, New Jersey, USA, 2005.
- Rosco John, **The Baganda**, Franck cass & Co. Ltd, U.K, 1965.
- Salley Howe, **Essential Elements of Human Resource**

- Management**, Gurnecy Press, G. Britain, 1995.
- Schwarz John, **An Introduction to the Christian Faith**, Tabgha Foundation, Minnesota, 1995.
- Semakula Kiwanuka, **History of Buganda**, Longman Ltd, Great Britain, 1971.
- Sookhdeo Patrick, **A Christian pocket guide on Islam**, Isaac publishing and Christian focus, Scotland, 2005.
- Southerland, D. **Leading your church through change**, Zondervan Michigan 1999.
- Sper David, **Knowing God Through Job**, Thomas, Nelson, Incl. Michigan, USA, 1992
- Ssekamwa. J.C., **“Enkuluze y’eddini y’Abaganda ey’ennono”**, Nets Africana Ltd, Kampala, 2001.
- Ssonko D.K.W. **Motivation**, Presentation at Uganda Management Institute, Kampala, 2000.
- Stokes G.C. et al. **Today’s Issues and Christian Beliefs**, Lion publishers, Oxford 1994
- Terence Card, **Priesthood and Ministry in crisis**, SCM Press Ltd, London, 1988.

**Internet sites:-**

David. M. Cheny **Lugazi Diocese**, <http://www.catholiceirachy.org>, accessed on 30<sup>th</sup>/04/2010

Citras **.Mukono Diocese Islands**, [http:// www, index. org.](http://www.index.org) accessed on 27/12/2009

Alan Jaimieson, **Ten myths about church leavers**, <http://www>, Battered sheep ministry, accessed on 6<sup>th</sup> December 2010.

Samuel Katchangwa **Population and Housing Census (2002)**, <http://www>, **Analytical report for Kayunga District Local Government** accessed on, 23/02/2010.

Amanda Onapito, **church of Uganda's position on Anti Homosexuality Bill 2009**,[http://www. church of Uganda .org](http://www.churchofuganda.org), accesed on 9<sup>th</sup> February, 2010.

**Newspapers and articles:-**

Muzaale Fred, **Kayunga residents sacrifice 70 goats to appease spirits**, Daily Monitor 10/01/2008, .p.13.

The Province of Church of Uganda Resolution 1.10 of the Lambeth conference of Bishops (Anglican Communion) held in 1998.

### LIST OF INFORMANTS

No.	Name	Position	Parish/place	Age	Sex	Date
01	Abule Stephen	Priest	Busaana	46	M	29/0/09
02	Balabyekubo Daniel	Priest	Namagabi	32	M	29/09/09
03	Banja Moses	Diocesan Secretary	Mukono	46	M	18/05/10
04	Galimaka Wilson	Education Secretary	Mukono	58	M	18/05/10
05	Kabuuka .I.B.	Archdeacon	Bukoba	49	M	04/09/09
06	Kafeero Michael Ezakeri	Priest	Nateeta	36	M	29/09/09
07	Kanakulya Livingstone	Priest	Nyenga	57	M	14/09/09
08.	Kasozi Christopher	Priest	Mukono	58	M	02/09/09
09	Kayizzi Francis	Diocesan Treasurer	Mukono	Adult	M	18/05/10
10	Kibalama Fredrick	Priest	Ndwaddemutwe	33	M	04/09/09
11	Lubajjo Steven	Priest	Namuganga	Adult	M	29/09/09
12	Lubega .G. William	Priest	Buikwe	60	M	08/09/09
13	Lukwago Kenneth	Priest	Bbale	47	M	29/09/09
14	Luswata Fredrick	Priest	Kasoga	40	M	30/09/09
15	Malende Nicholas	Priest	Katente	50	M	08/09/09
16	Menya Fredrick	Priest	Buvuma Islands	25	M	08/09/09
17	Mugerwa Yekoyada	Priest	Kitimbwa	51	M	29/09/09
18	Mugalu Mesulamu	Archdeacon	Ngoggwe	56	M	08/09/09
19	Mukasa Michael	Priest	Kiswera	48	M	04/09/09
20	Munakukaama Moses	Priest	Kanjuki	38	M	29/09/09
21	Musisi Wilson	Priest	Kiwumu	64	M	30/09/09
22	Musoke Francis	Priest	Kasawo	63	M	01/10/09
23	Neema Charles	Priest	Kawolokota	32	M	29/09/09
24	Nkwanga Christopher	Priest	Kasenge-Mbarara	61	M	02/09/09
25	Nsubuga Paul	Priest	Mission Dept/Ngogwe	55	M	08/09/09
26	Nyombi Benjamin	Priest	Namakwa	60	M	02/09/09
27	Ssebaggala Moses	PDR Officer	Mukono	40	M	18/05/10
28	Ssebudde John	Provost	Mukono	47	M	02/09/09
29	Ssebuliba Musa Daudi	Priest	Kawolo-Kitega	50	M	08/09/09
30	Ssekimpi David	Priest	Kyabazala	30	M	28/09/09
31	Ssemuwemba Dan	Priest	Namuyenje	42	M	02/09/09
32	Ssendege Jesse	Priest	Mpumu	38	M	08/09/09
33	Ssengendo Godfrey	Priest	Kayini-Kasawo	35	M	04/09/09
34	Tooko Robert		Masamba-Kawolo	35	M	08/09/09
35	Wasswa S.K.	Archdeacon	Seeta Mukono	52	M	02/09/09

**CHAPLAINS**

	<b>Name</b>	<b>Position</b>	<b>Parish/place</b>	<b>Sex</b>	<b>Sex</b>	<b>Date</b>
36	Babua Adia Isaac	Chaplain/Teacher	Lugazi-Masamba	52	M	29/09/09
37	Katumba Tamale Elizabeth	Chaplain	Seeta-Mukono	Adult	F	02/09/09
38	Katumba Tamale Henry	Warden	Ucu-Mukono	49	M	27/10/09
39	Kiggundu Daniel	Head Teacher, Chaplain	Lugazi p/s	42	M	08/09/09
40	Kintu Semukuye Yosam	Head teacher/ Chaplain	Nsanja	41	M	08/09/09
41	Lubanga Absolom	Chaplain/Teacher	Nassuti	38	M	29/09/09
42	Nambiro Oliver	Chaplain/Teacher	Mukono High Sch	37	F	03/09/09
43	Nangoli Chrizestom	Head teacher/ Chaplain	Bukamba	Adult	M	29/11/09
44	Nsubuga Daniel	Head teacher/ Priest	Nakanyonyi p/s	50	M	04/09/09
45	Ssentongo Isaac	Teacher/Chaplain	Seeta	44	M	04/09/09

**RETIRED CLERGY**

	<b>Name</b>	<b>Position</b>	<b>Parish/place</b>	<b>Age</b>	<b>Sex</b>	<b>Date</b>
46	Batwala Sefatiya	Retired Priest	Matale	68	M	08/09/10
47	Bazanye Kato G	Retired Priest	Kitega	67	M	28/06/10
48	Benjamini Kenyi	Retired Priest	Kireku	69	M	08/09/10
49	Canon Kooza	Retired Priest	Bugiri	72	M	22/08/10
50	Kaliisa Stanley	Retired Priest	Ndwaddemutwe	65	M	04/09/10
51	Kiggundu Paul	Retired Priest	Nassuti	65	M	24/06/10
52	Kiiza Clanema	Retired Priest	Kikuba-Nkima	73	M	08/09/10
53	Mpalanyi Nkoyoyo Livingstone	Retired Priest	Nassuti	73	M	11/07/10
54	Mukiibi George	Retired Priest	Mukono	78	M	08/09/10
55	Musoke Christopher	Retired Priest	Namugongo	65	M	08/09/10
56	Muzaawula Ibrahim	Retired Priest	Baale	69	M	18/07/10
57	Nyombi Daudi	Retired Priest	Namaziba-Bukiike	66	M	08/09/10

**LAY READERS**

	<b>Name</b>	<b>Position</b>	<b>Parish/place</b>	<b>Age</b>	<b>Sex</b>	<b>Date</b>
58	Andigo Steven	Lay Reader	Bugaddu	Adult	M	08/07/09
59	Ajiiyo Elizabeth	Lay Reader	Kanjuki	26	F	08/09/09
60	Bafirawala Violet	Lay Reader	Nakanyonyi	42	F	08/10/09
61	Enira John	Lay Reader	Bugaddu	51	M	04/10/09
62	Kalule James	Lay Reader	Kiteega-Kawolo	59	M	14/09/09

63	Kato Paul	Lay Reader	Namakwa	20	M	14/10/09
64	Kawama Florence	Lay Reader	Namagabi	35	F	08/10/09
65	Kejjo Oliver	Lay Reader	Busaana	50	F	03/09/09
66	Kisaakye Richard	Lay Reader	Mpumu	42	M	08/10/09
67	Kizza Dunstan	Lay Reader	Namuganga	49	M	08/10/09
68	Lumu Kityo James	Lay Reader	Njeru	41	M	29/09/09
69	Mbabazi Elizaali	Lay Reader	Nyenga	59	M	10/09/09
70	Musoke John	Lay Reader	Kiteega-Lugazi	35	M	21/09/09
71	Nakimera Sarah	Lay Reader	Seeta	29	F	14/10/09
72	Nalubega Sarah	Lay Reader	Ndeebe	26	F	08/10/09
73	Sarah Lutaaya	Lay Reader	Lutiko	39	F	29/09/09
74	Sirwojoowe Joyce	Lay Reader	Seeta	25	F	02/10/09
75	Ssekiziyivu John	Lay Reader	Kaini	39	M	08/10/09
76	Ssentongo Samuel	Lay Reader	Kanjuki	65	M	04/10/09
77	Sseremba James	Lay Reader	Namagabi	27	M	18/05/10
78	Wabwire George	Lay Reader	Bizinga	38	M	08/10/09
79	Were William	Lay Reader	Nateeta	56	M	04/10/09
80	Wilberforce Kato	Lay Reader	Baale	54	M	04/10/09
81	Yobo Agele	Lay Reader	Kyabazala	39	M	08/10/09

#### HEADS OF LAITY

	Name	Position	Parish/place	Age	Sex	Date
82	Bakera Rosemary	Head of Laity	Kyabazaala	45	F	08/10/09
83	Busuulwa Robert	Head of Laity	Kasawo	45	M	03/09/09
84	Drabuga Geoffrey	Head of Laity	Bugaddu	40	M	03/09/09
85	Jale Jackson	Head of Laity	Busaana	50	M	02/09/09
86	Joloba Christopher	Head of Laity	Ndiba	34	M	02/09/09
87	Kasalirwe .D.	Head of Laity	Seeta-Nazigo	45	M	03/09/09
88	Kasumba Godfrey	Head of Laity	Tente	50	M	04/09/09
89	Kawukyi Joyce	Head of Laity	Kiyola	60	F	03/10/10
90	Kazibwe Alice	Head of Laity	Katente	55	F	08/10/09
91	Kiryowa Lawrence	Head of Laity	Seeta	38	M	04/09/09
92	Lubanga Daudi	Head of Laity	Nyenga	89	M	14/10/09
93	Lutaaya Livingstone	Head of Laity	Dandira	51	M	08/10/09
94	Luzira Sylvester	Head of Laity	Kanjuki	70	M	14/10/09
95	Mbuya Nelson	Head of Laity	Nongo	55	M	18/05/10
96	Mukasa .J.W.	Head of Laity	Nakanyonyi	75	M	14/10/09
97	Musisi Edward	Head of Laity	St. Peter's Lugazi	51	M	04/09/09
98	Mutyaba Steven	Head of Laity	St. Paul Kaazi	42	M	29/05/10
99	Nsamba Paulo	Head of Laity	Nateeta	45	M	18/05/10
100	Sam Wadri	Head of Laity	Kyengera	65	M	03/10/10
101	Semimba Charles	Head of Laity	Kyanya	41	M	03/10/10
102	Senyanga Joshua	Head of Laity	Namagabi	37	M	04/09/09
103	Ssewanyana Livingstone	Head of Laity	Mukono Diocese	48	M	04/09/09
104	Ssozi John	Head of Laity	Kaini	48	M	03/09/09
105	Wojo Simon	Head of Laity	Kawolokota	51	M	02/09/09

**1. SAMPLE QUESTIONNAIRES**

Kyambogo University  
P.O.Box 1  
Kyambogo-Kampala  
Department of Religious Studies

**RESEARCH QUESTIONNAIRES:**

**Date:**.....

Dear respondent you have been selected to provide information on the challenges faced by the Anglican Church of Uganda Clergy. The research is purely academic and any information given will be kept with utmost confidentiality.

Write in the space provided or tick the correct answer.

Name:..... Age.....

Address/Location.....

Mobile phone.....

E-mail.....

Religion.....

Occupation.....

Male

Female

**GENERAL FORMAT:**

i. What are some of the financial challenges faced by the Clergy in Mukono Diocese?

.....  
.....



.....  
.....

ii. Do you think the other Clergy else where in the province of Church of Uganda face any challenges?

Yes  No

If yes, mention some of these challenges.

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

iii. Can some of the above challenges be solved?

Yes  No

If yes, suggest possible solutions to any of the challenges you have mentioned above

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

**QUESTIONNAIRES SPECIFIC TO THE CLERGY**

iv. What administrative challenge do the Clergy in Mukono Diocese face?

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

v. Nature of leadership

- Democratic
- Laissez-faire
- Autocratic

vi. Is Education necessary for the Clergy's pastoral ministry?

Yes

No

If yes, give reasons why the Clergy should be educated

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

vii. Other than theological training, should the Clergy have any other practical skills

Yes

No

If yes, suggest which practical skills and reasons for:.....

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

viii. How do you rate the attitude of the Clergy towards their career in the Diocese?

Very positive	<input type="checkbox"/>
Positive	<input type="checkbox"/>
Negative	<input type="checkbox"/>
Very difficult to rate	<input type="checkbox"/>

If so, why?.....  
.....  
.....  
.....

ix. What are the specific challenges of the Clergy in:

(a) Rural areas.....

.....  
.....  
.....  
(b) Urban areas.....  
.....  
.....  
.....

x. What type of transport do you use for pastoral work?  
 Motorcar                       Motorcycle                       None

xi. What is the condition of housing for the Clergy in your parish?  
 Built with permanent material  
 New and spacious  
 Old and dilapidated  
 Has adequate sanitation and ventilation  
 Poor sanitation and poor ventilation

xii. What are the challenges facing the:  
(a) Retired Clergy in Mukono Diocese?  
.....  
.....  
.....

(b) Clergy who are not married?  
.....  
.....  
.....

xiii. Are there pastoral challenges faced by the Clergy in Mukono Diocese when dealing with the Youth?  
Yes                       No

If yes, mention them.

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

xiv. How is the church involved in the management of church schools in your Parish/Archdeaconry?

Direct  Indirectly  Not involved at all

xv. Are there cases of divorce and remarriage in your Parish?

Yes  No

If yes, suggest ways the church should take to handle such challenges?

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

xvi. Are there cases of homosexuality and lesbianism in the Diocese?

Yes  No  Do not know

If yes, what pastoral programmes does the church have for these deviants?

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

xvii. Has Pentecostalism and cultism infiltrated the Diocese?

Yes  No

If yes, suggest reasons why many people especially the Youth are joining these churches?

.....  
.....

.....  
.....

xviii. *What is the impact of A.T.R. (African Traditional Religion) on the Christians of Mukono Diocese?*

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

xix. *Why do some Christians still embrace ATR?*

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

xx. *Do the Clergy in Mukono Diocese have a proper record keeping system for the Church property?*

Yes  No

*If No, mention some of the reasons for not keeping proper records for the property.*

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

xxi. *Do the Clergy have proper financial control measures for the church funds?*

Yes  No

*If No, mention some of the reasons for this shortcoming.*

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

xii. *HIV/AIDS is almost a problem every where, what has the Diocese or parish done for the HIV/AIDS victims?*

.....

.....  
.....

xxiii. If the church has not done enough, what do you suggest it should do to help them?

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

xxiv. Has the Church put up any programmes to help the rural poor?

Agree       Not Agree       strongly agree

Neither agree, Nor disagree.

Suggest which ways should the church put in place to help the poor Christians to come out of the prevailing poverty.

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

Is there any more piece of information that you would like to give about the pastoral challenges?

Yes

No

If yes, go ahead and freely give it.

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

**Thank you very much for your kind cooperation**

**May God bless you.**

**Contact of the Researcher: 0772-854-739**

## **1. 2. INTERVIEW SAMPLE QUESTIONS:**

(These are directed to the Youth leaders, Heads of the laity, Teachers, Lay Readers, the Clergy and some selected church goers.

I am **Rev. Dunstan Kiwanuka Mazinga**, a master student of Kyambogo University.

The study is for a report to be submitted as a partial fulfillment of the requirement for the award of a Master's Degree in Religious study. Kindly help me to answer the following questions freely and correctly.

### **A. About the interviewee:**

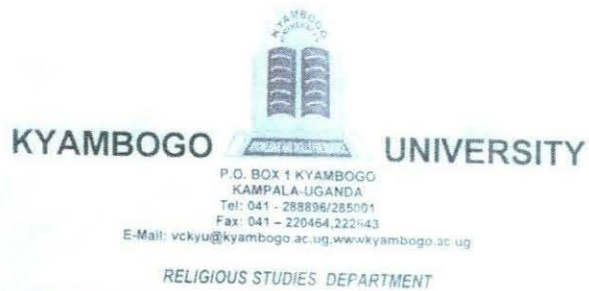
1. Name
2. Age
3. Sex
4. Religion
5. Education/other status
6. Work and other vocational experience
7. Address/location.

### **B. Challenges facing the Clergy in Mukono Diocese.**

1. What financial challenges do the Clergy face?
2. Is it necessary for this parish to have an educated Clergy?
3. Why is it important to have an educated Clergy?
4. Does the Diocese post Clergy according to their abilities?
5. What is the relationship between the Parish Priest and his parishioners?
6. How has the church helped to solve the problem of poverty among the Christians?
7. What are the effects of HIV/AIDS in this parish?
8. Does the church manage her resources properly?
9. Are there any cases of domestic violence and divorce among the Christians?
10. What are some of the deviant behaviours, especially among the Youth?

**Thank you very much for your unprecedented cooperation  
May God bless you.**

## **Appendix I**



Dear Sir / Madam,

**RE: EDUCATIONAL RESEARCH**

The bearer of this letter Rev. KIWANUKA DUNSTAN MAZINGA is a student of Kyambogo University pursuing a Masters Degree course in Religious Studies.

He is conducting a research which is part of the requirements for the fulfilment of the award.

You are kindly requested to assist him with data collection.

Yours sincerely,

  
Dr. Tumushabe Sulpicius 1/9/09  
HEAD OF DEPARTMENT R/S



## Appendix II:

### THE PAYROLL OF THE RETIRED CLERGY

Dr. Bishop Micheal Ssenyimba	-	667,500/=
Canon Yusufu Lule	-	148,800/=
Rev. Canon Emeritus Eria Paul Luzinda	-	202,800/=
Canon Capt. Christopher Wataaka	-	138,900/=
Canon Yusufu Tubwomwe	-	204,300/=
Late Rev. Kirumira's widow	-	33,450/=
Rev. Canon Patrick Mulwany	-	179,100/=
Rev. Canon Alupakusaadi Sooli	-	179,100/=
Rev. Canon Kooza	-	179,100/=
Rev. Ibrahim Muzaawula	-	179,100/=
Rev. Christopher Musoke	-	120,400/=
Late Rev. Solomon Kasirye's widow	-	82,500/=
Rev. Benjamin Kenyi	-	113,100/=
Rev. Stanely Kaliisa	-	149,700/=
Rev. Daudi .K. Nyombi	-	101,400/=
Rev. Thomas Kayemba	-	173,700/=
Rev. Canon Livingstone Ngobi	-	158,600/=
Rev. Sefatiya Batwala	-	134,200/=
Ven. Godfrey Bazannye Kato	-	148,050/=

**The following retired Clergy were soon to have their pension calculated:**

Rev. Latimer Kasusse  
Rev. Canon Paul Kisala Kiggundu  
Late Rev. Musoke's widow  
Late Rev. Lubega's widow  
Rev. Musoke Francis

**Source: Mukono Diocese Treasury.**

### Appendix III

#### SYSTEMATIC SAMPLING TECHNIQUES FOR RURAL PARISHES.

1.	Ndwandemutwe	16	Bugaddu
2	Nateeta	17.	Kayini
3.	Kikaakanya	18	Kanjuki
4	Nyenga	19.	Kiwumu
5.	Busaale	20	Nakanyonyi
6	Ngongwe	21.	Naminya
7.	Namuyenje	22	Namuganga
8	Katente	23.	Kitatya
9.	Busaana	24	Namakwa
10	Mpuumu	25.	Kasoga
11.	Nazigo	26	Kyabazala
12	Kisoga	27.	Buyikwe
13.	Kisowera	28	Kitimbwa.
14	Kasawo		
15.	Kitega		

*Note: The 28 rural parishes were all given numbers from 1-28 and the parish which fell on an even number was the one considered for the study.*