

**‘Ministerial Formation in the Church of Uganda:
With special reference to the Greater Kigezi Area, 1961 to 2004’**

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Abstract.

This is a study in the area of theological education (TE) as “pastoral and practical theology” with a special focus on “ministerial formation” (MF), understood as “theological education and pastoral training for mission” as a way of “doing holistic mission”. It is an approach which advocates for the use of “continuous theological reflective practice”. It used mainly “qualitative” methodology in the form of interviews, observations and questionnaires with some “quantitative” analytical approaches in the form of tables and percentages in generating data important to this study. The critical question posed by the study is whether the Church of Uganda (COU) pastoral training strategies in theological education are relevant in preparing its clergy to effectively do mission and ministry in their parish contexts.

The thesis is divided into three parts. Part One: the general introduction to the research, with Chapters One and Two, which provides the introduction, background, rationale and literature review of the research project. Part Two, on the other hand, has Chapters Three and Four, which presents the fieldwork research data collection, analysis and results. Part Three provides suggestions and general conclusions.

The major research finding of this study is that there is insufficient cooperation and collaboration between the COU and its training institutions in regard to its MF planning and implementation processes. Current programmes fail to adequately address the challenges facing local pastoral mission and ministry practice in the COU. The study has so far proved that the COU lacks a pastoral training and MF ideology which deliberately targets the contexts where pastors serve. Hence, the thesis highlights the need for the COU and its training institutions to work together to address the gaps in pastoral training curriculum identified by the study.

The major contribution of this study to the world of knowledge is four-fold: Firstly, it contributes to the study of MF in the COU in relation to practical pastoral training in an African context in its historical, socio-political and cultural dimension by outlining how that context has shaped its ministerial training.

Secondly, the study advocates for a new focus of MF as “continuous and integrative TE” which equips the whole Church for holistic ministry. The study also adds its voice to those theologians who think that one of the best approaches to do effective mission is through “contextual theology”, a position extremely relevant to the COU.

Thirdly, the outcome of this study advocates for a new paradigm of holistic TE relevant for the COU. The research concludes that the effective prescriptive MF strategy relevant to the COU is one which combines branches of other theological studies to deal with the problem of “fragmentation of theology” to address the holistic needs of the church.

Finally, to my best of knowledge, this study is among the first attempts of evaluating MF in the COU and its impact on parish ministry in Greater Kigezi Area (GKA).