

**DISCIPLESHIP PRAXIS IN LIGHT OF COLONIAL  
MISSION HISTORY IN THE ANGLICAN DIOCESE OF  
KAMPALA, UGANDA**

By

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## **Abstract**

This explanatory study used Branson and Martinez's (2011) methodology to name and describe the current church praxis of how Anglican leaders in Uganda understand discipleship in light of colonial mission history. For the study, 12 clergy and four parachurch leaders were interviewed, and three focus groups of 21 lay leaders were conducted.

The framework of research for this dissertation is based on Mamo's (2017) model of discipleship and contextualization, which states that discipleship must be contextualized. Mamo's framework emphasized the critical role of discipleship and how it is interrelated with contextualization and mission.

The study found that discipleship in the Church of Uganda is understood to be experience-based and is heavily influenced by the East African Revival, family, and parachurch ministries. Discipleship is assumed to be carried out via church ministries and activities, and is very much assumed to be happening during those ministries and activities. Discipleship is also communal effort, beginning with the family and carrying into conducting ministry. This concurrent execution of discipleship with ministry occurs because discipleship as a ministry has not been prioritized, historically has never been the focus of the church; evangelism has. Because of this emphasis on mission and program, the deep inner work of discipleship is not occurring. The emphases of evangelism and the importance of the Western traditions and individualistic norms of the church have prevented the African cultural norms from taking root, which has prevented enculturation of the Gospel.

The task for the Church is to decolonize from the Western culture, reinstitute the African approach to worship and community, and enculturate the Ugandan culture, emphasizing the community over the individual. The Church must educate both the clergy and the laity well for all the church's mission, and this must be done from an African worldview. As the Church continues to engage with parachurch ministries and other missions, the Church must shift to a partnership model, sharing knowledge and experience with the broader church as a peer.

## **Key Terms**

Discipleship, Inculturation, Contextualization, Evangelism, Anglican, Church of Uganda, Parachurch ministry, Postcolonialism, Decolonialism, East African Revival, Praxis, Uganda, Mission history

## Declaration

I declare that DISCIPLESHP PRAXIS IN LIGHT OF COLONIAL MISSION HISTORY IN THE ANGLICAN DIOCESE OF KAMPALA, UGANDA is my own work and that all the sources I have used or quoted have been indicated and acknowledged by means of complete references.

I further declare that I submitted the dissertation to originality checking software and that it falls within the accepted requirements for originality.

I further declare that I have not previously submitted this work, or part of it, for examination at Unisa for another qualification or at any other higher education institution.



Signature

10<sup>th</sup> June 2021



Date

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## Abbreviations

CMS	Church Missionary Society
CoU	Church of Uganda
EAR	East African Revival
FU	Father's Union
GAFCON	Global Anglican Future Conference
MU	Mother's Union
SAMS	Society of Anglican Missionaries and Senders
SU	Scripture Union
TEE	Theological Education by Extension
UCU	Uganda Christian University

# **Chapter One**

## **Introduction and Overview**

### **1.1 Introduction**

This is a practical theology study that is attempting to explain or account for the current-day practices in discipleship in the Church of Uganda. The aim of this study is to understand how leaders in the Church of Uganda, both ordained and laity, understand and practice discipleship. This study will contribute to the field of practical theology by illustrating the African understandings of community and family, and therefore, discipleship. It will highlight gaps in the inculturation of the Gospel that the church could address, particularly because traditions in the church have become entrenched but perhaps not understood and internalized. This has led to a shallow understanding of discipleship, and a shallow understanding cannot be passed on well to the next generation.

This study also has implications for Christian education in the African context, as the main Christian education is based from a Western point of view, which emphasizes information and knowledge on an individual level. However, the African education context emphasizes the lived experiences of learning, and learning that ensures members of a community serve and help each other for the benefit of the community. This study will show that this worldview should also be the same in the church: that ensuring members are disciplined and brought to Christian maturity not only benefits each individual person's spiritual walk and Christian knowledge, but more importantly, it builds a stronger and healthier church that is full of mature believers who are both knowledgeable about and equipped for the work and ministry of the church.

How African church leaders define discipleship and execute it in church is an important task in understanding practices in the local church so that church leaders can evaluate their beliefs, as well as their lived experiences, to begin to decolonize the Western practices that were imposed by the missionaries, and to embrace and reclaim the African culture in Christian worship.

Mung'oma (2003) recorded his surprise at people leaving the Church of Uganda after they become saved, since evangelism and the Revival have been hallmarks of the Church of Uganda. When quantifying the challenges in the Church, he found that 11% of respondents noted that poor teaching was a problem, 3% cited no spiritual growth, and 3% cited a lack of being held accountable to their faith (Mung'oma, 2003). When comparing the differences

of the newer churches that people attended with the Church of Uganda, 18% identified teaching as one of the differences, which was the largest response by far (Mung'oma, 2003). Closely related to this was a lack of discipleship; when the Christians were not discipled, they left for a church where they could be discipled.

The aim of this study is to understand the historical legacy of missionary work on current-day discipleship practices. The legacy of the missionaries has continued to influence how Christianity, and in particular Anglicanism, is expressed in Uganda. This is seen in many ways: through the liturgy, which was brought from the Church of England, through hymnody, also brought from the Church of England, and through insisting that worship be done through the singing of hymns and not through drumming or dancing. The emphasis on individual faith fractured the bonds within the family, clan, and tribe with regard to a Christian culture, and even now, the church is struggling to reclaim this.

A basic, Western idea of a disciple is one who sits at the foot of a master, and “discipling is an intentional relationship in which we walk alongside other disciples in order to encourage, equip, and challenge one another in love to grow toward maturity in Christ” (Ogden, 1998, p. 17.). Groome (2011) further noted that “the New Testament word *mathetes* is usually translated ‘disciple’” (p. 29). In the world of the time, however, it also meant an apprentice. This humbler term reminds us that we are always apprenticed to the “Master”. However, Swartvagher (2014) noted that in Jesus’ time, the word “disciple” carried a connotation beyond just a student; it also carried a connotation of following a particular philosophical or religious tenet as a way of life. He notes that though the word *mathetes* does not appear outside the Gospels or Acts, or even in the Septuagint, it is used by the Jewish historian Josephus (circa 37, after 100 AD) to note that Joshua was the *mathetes* of Moses, and Elisha was the *mathetes* of Elijah (Swartvagher, 2014). Swartvaghser (2014) noted that calling Elisha the disciple of Elijah is crucial because their relationship is very similar to the relationship that Jesus had with His disciples, which in and of itself was a new model for being a disciple.

However, this understanding of what a disciple means is a very Western understanding, which represents a teacher/student or master/underling relationship in which the teacher or master is above the learner. This understanding represents a hierarchical relationship, which continues to perpetuate the assumption that the Western model of how things must be done is the best. Unfortunately, this does not translate into different cultures. Even if a culture is

hierarchical and high context, this method of sharing and disseminating information and skills is foreign, and therefore will not translate well.

The findings of this study will be reflected on using postcolonial theory because it is the postcolonial lens that will enable inculturation and the reduction of the dependency syndrome of relying on the West for theology and praxis, as well as money. This study will use Mamo's (2017) framework for contextualized discipleship to explore how discipleship is understood in the Church of Uganda to begin to understand why it has not become fully entrenched in the church.

As Bujo (1992) noted, "in the postcolonial era many Africans no longer know their traditions" (p. 68). To regain them, the church needs to be able to move away from the dichotomy of forcing people to choose either Christianity or their culture; there must be a blending of the two (Heaney, 2014). Not knowing the traditions meant the imposition of Christianity and its practices, which were not indigenous, and therefore were not contextualized. The blending of the two, indigenous and foreign, must occur in order for these Christian traditions to become part of the culture, to be ingrained in the Christians, and to therefore be easily and readily passed down to future generations as part of their spiritual genetic makeup.

The way to accomplish this is through examination, as people "are inherently 'hermeneutical' beings, engaged in the activity of interpreting and making sense of their experience" (Osmer, 2008, Introduction, para. 58). This study will use Mamo's (2017) framework of contextualized discipleship to examine the African understanding of discipleship and how it is practiced in the African context in order to understand how this imposed Western practice can be blended with the African culture in order to create a practice that will endure and flourish in the church.

There is very little in the literature that examines this gap between the Western and African understandings of discipleship; this study aims to be a bridge. The study seeks to understand whether these investigations are embedded in a Western or an African concept of discipleship.

The Western understanding of discipleship is one that is largely cerebral and knowledge-based; the African understanding of discipleship is very practical and centered on lived experience. Since the Western understanding is centered on knowledge, and therefore intellectual study, there is little practical modelling. In contrast, the African understanding

is very much based on modelling and experience-based learning. Given this distinction, the Western understanding of discipleship can be difficult to translate into action, while the African understanding is easily translated to action because it has been demonstrated and modelled.

This Western separation of learning into the intellectual realm can create a sense of cognitive dissonance between what is taught and what is lived in the church and in the community, which causes confusion and prevents the knowledge that has been acquired from being expressed in the life of the Christian.

### **1.1.1 Background and Establishment of the Church of Uganda**

To understand discipleship practices, an understanding of mission history is first required because the beginning of the Church of Uganda was the advent of Christianity in Uganda, and its understanding and praxis have been practiced with little change since then. The Church of England's Church Missionary Society (CMS) came to Uganda in 1877 with a passion for spreading the Gospel of Jesus Christ on the so-called "dark continent" of Africa (Tuma & Mutibwa, 1978 p. xii). Henry Morton Stanley, the intrepid explorer, famously wrote a letter that was published in the *Daily Telegraph* in November 1875 asking for Christian missionaries to come to Buganda (the dominant tribe and area in Uganda). His plea was well received, and CMS received both finances and missionaries to carry out the Lord's work in Buganda (Tuma & Mutibwa, 1978).

When CMS came to Uganda, they came not only with evangelistic zeal, but also with zeal to conquer Africa for England, bringing imperialism with them. Tuma and Mutibwa (1978) divided the missionaries who came to Uganda into three categories: those who came to explore and thereby expand European knowledge of Africa, those who came to teach the uncultured African natives how to be cultured and launched schools and hospitals to do so, and those who came to conquer the land for their sponsoring governments. The numbers of missionaries in the three groups listed above overlapped somewhat, as missionaries often had mixed motives for coming. Tiberondwa (1998) noted that missionaries established "a church to 'save' the soul, a school to capture the mind and a dispensary or hospital to heal the body" (p. 38). Those missionaries who made the largest impact, culturally and spiritually, were those who worked in the schools and the hospitals (Tiberondwa, 1998).

Unfortunately, imperialism extended to education as well, with Tiberondwa (1998) observing that education is a type of "cultural imperialism" (p. 14). The education system

was modelled from what the missionaries knew, which was the British education system. Therefore, the Ugandan students were taught the subjects and topics that were taught in British schools, and generally provided with an education that did them little good. Literacy was good and helpful, but they were also subjected to an education, and therefore a leadership system, that was not their own.

Initially, those who were educated were the chiefs and their children (Tuma & Mutibwa, 1978). The chiefs had been educated at the *kabaka's* [king's] court, so it naturally followed that their children should be the first to be educated in this new school system. While the schools were indeed intended to educate the Ugandans as CMS defined education, they were also venues for evangelism (Tuma & Mutibwa, 1978). The initial CMS schools were meant to educate the chiefs' children; the secondary schools at Mengo and Budo were for boys, and later, the girls were educated at Gayaza. Tuma and Mutibwa (1978) noted that choosing the children of chiefs was intentional, as these children would become the next generation of cultural leaders, and by educating them as Christians, and moreover as Anglicans, they would be in a position to further the work of the Anglican Church in Uganda. It must also be noted that these secondary schools were boarding schools, so only the elite could afford them. Education was for the wealthy, and those who could afford to be educated well were sent off for this education, a move that isolated them from their communities.

This stratification created a divide of those who were educated and those who were not. The ones who were educated were allowed to become leaders in society, as well as in the Church of Uganda (CoU), and these divisions created a chasm that has been difficult to close. Throughout history, chiefs have been revered. Making the chiefs the church leaders ensured that Christianity would be accepted within the tribe, though it also ensured that the church leaders were seen as beyond reproach and unapproachable, as the chiefs also were (Nyegenye, 2012).

Theological education quickly followed the same lines that had been drawn for general education; only the elite were trained for ministry. This is because those chosen for theological studies had to come from those who had been previously educated, which were those who could afford the education: the highest in the society. Therefore, church leaders were from the same lineage as chiefs, which created problems because it was difficult to separate the church leaders from the traditional leaders. The Baganda culture had clearly delineated ranks; positions and titles were very important, and "it is worth noting that the oppressive codes such as inequality, patronage, and patriarchy were embedded in almost

every aspect” of life (Nyegenye, 2012, p. 35). In this type of personality cult or worship, one simply does not question leaders, and that was true in the Baganda hierarchy as well. However, to make matters worse, the missionaries believed that they were greater than the Ugandans, and this attitude carried over into their church leadership (Nyegenye, 2012).

It was these premier leaders, both the missionary and the Ugandan, who launched the East African Revival (EAR) in the 1920s and 1930s (Ward & Wild-Wood, 2010). The place and importance of the EAR in the Church of Uganda’s history cannot be overstated. However, while it reawakened the church (with members referring to themselves as *balokole*, the “saved ones”), it brought in a legalism that continues among the *balokole*. Confession and repentance are hallmarks of the EAR, and while these helped bring great fruit and revival to the Church, how does one grow after one has repented? To the *balokole*, a prerequisite for being saved was an acceptable testimony, in which the convert spoke frankly of the sins that he had committed and given up now that he was saved (Ward & Wild-Wood, 2010). Joe Church, one of the leaders of the EAR, was so committed to evangelism that he stressed to converts the urgency of “witnessing at once for Christ” (Church, 1981, p. 71), yet he never wrote of how to ensure that converts grow in their faith. The essential ministries were preaching the Gospel of Jesus Christ and repenting of sin.

There is very little discipleship associated with the EAR, as mentioned anonymously by a prominent church leader and academic of Uganda Christian University (UCU). When he spoke recently about the need for another revival in Uganda in the vein of the EAR, he noted that it had a tremendous impact on his life, that he still lives by the tenets of the Revival, and that the EAR is where he learned the Scriptures and how to live by them. However, the EAR also institutionalized the personality cult among the leaders. Nyegenye (2012), quoting Ward, noted that “among the *balokole* [saved ones] there is ‘a quite tightly knit informal .structure of authority based on senior brethren’” (p. 68). The *balokole* believed that they alone were good enough to be chosen for theological education (Ward & Wild-Wood, 2010), so this ensured that members of the *balokole* would remain in leadership. An example of this was at Bishop Tucker Theological College (now Uganda Christian University), where the EAR largely affected the clergy who were being trained, since these leaders were the *balokole*, the “saved ones”, and therefore knew the ills that had befallen the Church and what was needed to fix the church. Part of their solution was “walking in the light” (Nyegenye, 2012, p. 2), confessing sin, and preaching evangelism. Among the *balokole*, there was no discipleship. There was a lot of preaching against sin, rather than preaching on



how to live a transformed Christian life (Tiberondwa, 1998). Tuma and Mutibwa (1978) noted that the missionaries taught that evangelism was the critical need in preaching, not discipleship, and that even into the 1970s, “congregations are subjected to moralising sermons” (p. 102).

In 2008, then-Archbishop Henry Luke Orombi issued a charge to the Provincial Assembly and called for a “Decade of Mission” (Church of Uganda, 2008). One of his points was a call to mission in the churches, in which the youth are mentored in “life skills, discipleship, leadership, and ministry” (Church of Uganda, 2008). He also called for a “renewed attention to theological education and leadership development” (Church of Uganda, 2008). This was a good and needed charge, though in 2014, the Provincial Assembly resolved that “the Decade of Mission was not well understood by the Church and hence only evangelism is being carried out instead of the broader aspect of missions” (Church of Uganda, 2014, p 5.). This supports Mung’oma’s (2003) findings on revitalization in the Church of Uganda, Kampala Diocese: that there was little teaching and discipleship. His findings implied that people would get saved, then would leave the church because they were not being taught. He rightly found this peculiar, as evangelism has long been a hallmark for the Church of Uganda, and vestiges of the Revival remain (Mung'oma, 2003). Though his study was published in 2003, given that one of the problems was that leadership was unapproachable and unwilling to change, it stands to reason that there is still little teaching and discipleship in the Diocese.

In 1971, Professor J. S. Mbiti “expressed concern that the Church in East African and Africa as a whole had grown evangelistically and not theologically” (Nkonge, 2011, p. 167). He explained this by noting that the missionaries who came to Africa came with great zeal and passion for evangelism, yet largely were not trained theologians (Mbiti, 1989). Therefore, as they spread the Gospel and planted churches among the new Christians, these new Christians neither received a faith that was indigenous to them, nor had the theological underpinnings explained to them (Mbiti, 1989).

The early work about African religion was written by Western missionaries, and therefore was written from their Western point of view (Mbiti, 1989). Even Bishop Alfred Tucker, who was the first Westerner to build up indigenous clergy in Uganda, said, “the only way the Africans in Uganda could contribute to civilisation was to give them western education” (Nyegenye, 2012, p. 75). However, Mbiti (1989) noted that beginning in the 1960s, African religion was beginning to be appropriately and accurately studied on its own merit by

Africans, without the colonial lens of the Western missionaries and academics. This is also being done by African religious scholars, as well as Western missionaries and scholars who are sharing their lived experiences of Africa in their scholarship (Mbiti, 1989). And yet, there are still few resources for discipleship that have been written from the African point of view (Nkansah-Obrempong, 2010).

Currently, in the Church of Uganda, evangelism is still the hallmark and priority of the church; the church's motto is "to proclaim the Gospel in accordance with Christ's commission to make disciples of all nations" (Church of Uganda, 2015b). The number of people who get saved in a service is often publicized, even among the bishops' press releases regarding their pastoral visits.

Though the Great Commission is featured in the Church of Uganda's motto, discipleship has largely taken a back seat to evangelism in terms of church priorities. Many churches have discipleship programmes, though often they are run through a parachurch organization, such as the Navigators.

Bishop Alfred Tucker was the first to train indigenous leaders for ministry, and Bishop Tucker Theological College (BTTC) was launched in 1913. In 1997, Archbishop Nkoyoyo established UCU as an outgrowth of BTTC. Today, it offers more than 70 programmes at the diploma, bachelor's, master's, and PhD levels, including theology (Uganda Christian University, n.d.). The university's core values very much reflect the Church of Uganda's evangelistic emphasis; the first core value is Christ-centeredness: that "we acknowledge the Lordship of Christ, seeking to know and obey God's will, challenging ingrained secular thinking in education" (Uganda Christian University, n.d.). UCU continues to train church leaders, lay and ordained, for Uganda, East Africa, and the entire continent, in theology and other disciplines.

Given this background of the beginnings of the Church of Uganda, the church's continuation with the missionaries' charge to evangelize, and that no new research in this area has been conducted, it is necessary to conduct research on the understanding of discipleship praxis in light of colonial history because these research findings can be the impetus for examining how the Gospel has or has not been inculturated. The findings can also begin to identify a way forward to a postcolonial and Ugandan theology, particularly with regard to discipleship and its role and implementation in the church.

## **1.2 Research Problem**

This study is built on the idea that an appropriate discipleship model should be African, contextual, and embedded in the culture, and should rely on indigenous cultural knowledge. Obetia (2012) noted that the “tools of Christian maturation” are “the vernacular Bibles, the leaders ... and, a living experience of the Lord” (p. 248). These three things are critical to a contextual and vibrant faith. Unfortunately, CMS came with the exact opposite concepts of these: they brought a Western interpretation of Christianity and demanded that the African converts conform to their Western culture. It is assumed that these Western concepts continue to be propagated in the church today.

This imposition of the Western understanding and practice of Christianity rejected the African worldview of community and family above self. This launched a crisis of culture in which people had to decide whether to continue with their cultural values and the community accountability that was inherent because it maintained the stability of the family and the tribe, or whether to accept the new individualistic culture from the missionaries, which came with the positions of power and influence in the government.

Part of the new Western and individualistic culture brought by the missionaries included the emphasis on evangelism, accepting Christianity, and turning ones' back on the African religious worldview. This emphasis on evangelism and Christianity also severed the cultural norm of discipleship and did not replace it with discipleship in the church. The accountability for and propagation of African worldviews that had been present in the community were suddenly gone, and there was now a vacuum in terms of who held individuals accountable to the new beliefs and standards that had now been imposed.

The faith that CMS brought was predicated on a Western understanding of Christianity; the missionaries not only failed to use the African worldview and indigenous cultural knowledge to introduce Christianity, they outrightly rejected it, teaching that the African view of the ancestors was a form of polytheism, and severing the whole-body worship experience of dancing as well as the relationship between the individual and the community. The Western view of worship was very individualistic and failed to incorporate the importance of the community and how in the African worldview, the individual does not exist independently but is a crucial and integral part of the community.

The missionaries' emphasis on evangelism was noble and important, yet the desire to spread the Gospel and to get converts resulted in neglecting the importance of growing and

deepening the faith in the converts. Due to the missionaries singling out individuals' faith and emphasizing that individual decision, the result is that the community was not built up in the Christian faith, and therefore, lacks Christian values. As Bongmba (2001) noted, "as an extended family, the church is the clan of Jesus" (p. 141). However, this separation of the African values and the imposition of individual values have prevented this new clan from forming. Since the individual was divorced from the community, the community cannot influence and hold individuals to account to their shared Christian values.

How African church leaders define discipleship and execute it in churches is an important task in understanding practices in the local church. In noting that "the Revival movement put personal salvation, testimony and the preaching of the gospel at the heart of Ugandan church life" (p. 259), Obetia (2012) crystallized the essence of church life in the Church of Uganda. However, this begs the question: how does this answer the call to go and make disciples?

The assumption of this researcher is that discipleship is rooted in the Western, individualistic model of one-to-one mentoring in which the goal is for the one being disciplined to grow in knowledge and understanding of the faith, which would then inform how the Christian life is lived. Christian education was based on a Western concept of theology brought by the missionaries. Chalk (2013) observed that the missionaries failed to deliver the whole Gospel; they presented the Gospel on a very broad level, yet failed to show how it is to be lived out practically and culturally.

The main research question is to understand and explain how ordained and lay leaders understand and practice discipleship so as to understand how historical factors have impacted current practices and to reflect upon the implications of the discovered practice, underlining the African ways of discipleship praxis and proposing a better implementation of discipleship moving forward. Theological education was based on a Western concept of theology brought by the missionaries, and it failed to demonstrate its practical and cultural implications. An appropriate discipleship model is proposed in terms of it being African, contextual, and embedded in the culture, and it should rely on indigenous cultural knowledge. This includes reclaiming and reviving the importance of the community in discipleship, writing original liturgies, and writing African hymns. The research will not only provide a better implementation of discipleship moving forward, but it will also provide a historical accounting for how the church has inculturated the Gospel and how it has moved into a postcolonial time in history.

To answer the research question, the following research objectives will be attempted:

- To understand how church leaders in Kampala Diocese define discipleship.
- To investigate how discipleship is carried out in the churches.
- To understand how leadership is accounting for the way the discovered practices of discipleship are carried out in context.
- To reflect on the implication of the current practice on future of discipleship in the Anglican Church in Uganda.

In the first question, the issue is about leaders' understandings or beliefs about discipleship and what shaped these ideas. The goal is to determine how has this understanding been formulated: is it from the model received from CMS or from other cultural or current ideas about discipleship? The goal of the second question will describe lived experiences and practices in various parishes, emerging from understandings. The final sub-question will attempt to create linkages between understanding and practices, determine the implication of these on the context, and assess whether postcolonial theology can shed light on or provide an explanation for what is experienced.

As Mamo (2017) noted, "there is a good chance that mass conversion spreads nominalism" (p. 596). A nominal faith cannot continue, as it will not bear fruit in its adherents because it is shallow. A faith that is shallow will not be rooted in the adherent's life, nor will it be reflected in the community in which one resides, which then fails to reinforce how to live the Christian life well. As Kraft (2016) framed it, this means that Christianity would remain a "surface-level culture" of repeated behaviours, rather than becoming a "deep-level culture" in which people's worldviews have been changed (p. 344).

It is hoped that the overall contribution of this study is to provide an explanation and example of how current practices are shaped by historical practices that continue to profoundly shape and influence practices, even in a postcolonial period. This could be in line with postcolonial theories that highlight just how entrenched colonial thinking is.

### **1.3 Significance of the Research**

There are few studies in the field on African understandings of discipleship and how it is implemented in the church. This is a critical gap because without an African understanding and praxis for discipleship, it cannot be inculturated. Stinton (2004) defined inculturation as "how the gospel is planted and authentically rooted in a given culture" (p. 114). Without inculturation, the Gospel will always be an embraced yet foreign import, one that is not truly

made to be part of the culture. Wiredu (2006) noted that without indigenous programmes such as discipleship, Africans “will be in a state of perpetual dependence” (p. 299) on those who are the perceived experts: in this case, the Western church. This makes the search for these indigenous resources imperative so that the Christian faith will become part of the culture and will be accepted by its members. Faith must have deep roots in order to survive, and a faith that is not inculturated cannot grow deep roots because it will not be accepted. Faith must be inculturated in order for the church to encourage and teach its members to withstand assaults against their faith. Inculturation is also crucial for the church to break out of the dependency syndrome in which the African churches are dependent on the West for theology, education, programmes, and funds. The African church is more than capable of building all of those areas, but cannot do so if the church is harnessed to another.

This research seeks to fill this gap in the literature. It attempts to provide new understanding as to whether the church has changed from its colonial identity to a postcolonial one, because it should not be the case that the African church is “mimicking colonial models of their own mission strategies” (Smith, Lalitha, & Hawk, 2014, p. 26). Since discipleship has not been inculturated, the church is still mimicking the colonial forms of worship, and has also accepted the Western, individualized approach to both worship and ministry, which is the antithesis of the African communal approach. This research shows that tradition has trumped culture and provides an opportunity for the church to examine this finding and reclaim her family and community-based approach to worship and the lived experience of being a Christian in Uganda.

#### **1.4 Practice Issues of Discipleship**

In defining the practice of discipleship, Dodson noted that discipleship is a word with a wide range of definitions (2012). To some, it indicates a programme for spiritual growth. To others, it is synonymous with evangelism. Dodson (2012) further asserted that “the attempt to clarify discipleship by separating it from evangelism actually muddies the waters” (p. 28). I have found this to be true in discussions with my students at UCU, where I have lectured in the Bishop Tucker School of Divinity and Theology for 9 years as a missionary with the Society of Missionary Anglicans and Senders (SAMS). Several Ugandan students argued rather strongly that the Great Commission in Matthew 28:18-20 is about making Christian converts, while as an American, I argued from the Western definition that it is about helping Christians to grow in their faith. For Dodson (2012), this dichotomy of either evangelism or spiritual growth is a distortion of the Great Commission; to him, “to be a Christian is to be

a disciple” (p. 158). He offered proof in that the word “disciple” appears in the Bible 269 times, versus three appearances of the word “Christian”, and therefore, he asserted that being a disciple is an essential aspect of being a Christian (Dodson, 2012).

According to Swartvagher (2014), Jesus’ new model for being a disciple has three characteristics. The first is being called individually by the Master; in the society of Jesus’ time, the disciples sought the Master, but Jesus was the one to begin the discipling relationship (Swartvagher, 2014). The second is that being Jesus’ disciple is a permanent relationship; Swartvagher (2014) noted that “with Jesus, the relationship takes on spousal elements”, and that Jesus’ disciple is never discharged from the discipling relationship (p. 87). The third is that being Jesus’ disciple brings the possibility of personal peril and persecution, about which Jesus was very clear. A disciple very much lives the experience of discipleship; it is not information that is taught to a student (Swartvagher, 2014).

Throughout the Bible, there is support for the idea that being a disciple—one who is growing in the Christian faith—is different from just being a Christian, or one who has made a Christian profession of faith. Hull (2006) noted that evangelical churches’ emphasis on “getting saved” is creating an environment in which those who are serious about their Christian faith grow, and those who wish to remain young in their faith are enabled to remain there. Hull (2006) bluntly stated that this is a dangerous trend, because “when we lose discipleship, we also lose vibrant Christianity” (Introduction, para. 5 ). He offered that this is also proof that discipleship has not moved into the core of the church, and went as far to say that discipleship is not just a programme that the church *does*: it is precisely what the church *is* to do. Discipleship is equally for the young and mature in faith. McGrath (2011) agreed and plainly noted, “there is no area of life in which we are excused by God of the need to work out our discipleship” (p. 138).

### **1.5 Contribution to Practical Theology**

This research aimed at understanding the current-day perceptions and praxis of discipleship in the Eastern Archdeaconry of Kampala Diocese.

The contribution of the study to the broader field of practical theology is that in attempting to understand how Church of Uganda leaders define and implement discipleship, it points to an historical legacy of missionary work on current-day discipleship practices. Dames (2011) noted that “faith learning develops through imitation and identification” (p. 20), so

understanding the lived experience of discipleship among these church leaders will further illuminate how much of the missionaries' teachings are still practiced today.

It is important to account for the understanding and practice of discipleship practices in the Church of Uganda because in this postcolonial era, the church must critically assess which of the traditions and values have been imposed and how they have displaced the African values; it is very likely that the traditions brought by the missionaries have become entrenched and are being propagated, but perhaps are not properly understood. Without understanding, these traditions cannot fully become inculturated, and then the traditions and the indigenous culture cannot merge.

The African worldview of placing a high value on culture, family, and the attachment to the family, clan, and tribe was severed by the missionaries, who emphasized a Western, individualistic world view. This created a gap in the culture, which the church should have filled, had it been presented as a family and clan with its own culture, yet that did not happen. This missed opportunity would have been a new cultural structure that would have perpetuated the African, and simultaneously Christian, worldview of caring for others above the self and protecting the values, traditions, and norms of the new cultural community, yet in order for this to have taken place, the Christian values and traditions would have needed to be inculturated.

## **1.6 Theoretical Framework of Research**

The theoretical framework of research for this dissertation is based on Mamo's (2017) model of discipleship and contextualization. Mamo (2017) asserted that the Gospel must be contextualized before it can be preached, that "contextualization is about effective communication of the Gospel" (p. 149). His model illustrates the interdependency of discipleship, contextualization, and mission, and it notes that at the intersection of these are conversion, rituals, and community. In Uganda, the Gospel was not inculturated well, and was only taught from the English understanding, not from an African understanding. Mamo (2017) asserted that "if the church fails to make disciples it means it will also fail to effectively accomplish its mission" (p. 340). He wrote that there are three difficulties in the church: the church's production of "converts not disciples", the culture's animosity towards discipleship, and the "overwhelming presence of the world in the church, leading to incomplete mission" (Mamo, 2017, p. 395). This is evidenced in the Church of Uganda by the church's perpetual focus on evangelism while stating that its focus is on discipleship. Though often viewed as being on a spectrum rather than two different definitions, the work



done in and out of the church overwhelmingly focuses on gaining believers and numbers, rather than deepening the spiritual maturity of the Christians. The impact is that the church is sending out people to evangelise, yet they are only prepared to carry out the first aspect of the Great Commission, to go and make disciples (Matthew 28:19)—though this is often interpreted as “go and make believers”—and not to carry out the last: “teaching them to obey everything I have commanded you” (Matthew 28:20).

Mamo’s (2017) framework guided this study by showing how dependent and interconnected discipleship, contextualization, and mission are, supporting his assertion that at present, “church leaders notice the issue of discipleship as a key missing link in the mission endeavour of the church” (p. 171). His framework’s emphasis on the crucial role of discipleship is the guiding assumption of this study.

Andraos (2012) observed that in various educational settings and countries, the Western ideas and philosophies are always held as the academic standard (p. 7). He further noted that religious textbooks, even those written by authors who are aware of the impact of colonial thinking today, still tend to focus on the works of Western scholars (Andraos, 2012). It is therefore fitting that Smith et al. (2014) noted that “postcolonial theology, then, is germane not only for missions and praxis, but for all theological endeavors” (p. 27). This is critical, because the implication of operating in a colonial mindset for discipleship is that leaders may be sufficiently colonized that they fail to scrutinize the colonized message, and thereby may miss that this colonized message “might have been found to be inapplicable in the context of African thought” (Wiredu, 2006, p. 295).

### **1.7 Definition of Terms**

The following are working definitions to give a common understanding of terms. As this research is attempting an evangelical approach, the sources used are evangelical scholars.

**Discipleship:** Discipleship is sitting at the feet of a master for the purpose of learning to be like the master. For Willard and Johnson (2006), this is the first step in spiritual formation, which they define as the “process of forming the inner world of the human self so that it becomes like the inner being of Christ himself” (p. 15). They referred to disciples as apprentices, which also conveys the meaning of one who is learning. Apprentices, or disciples, must be “immersed in the Trinitarian presence” (Willard & Johnson, 2006, p. 168) or fully experiencing God’s teaching and healing, and being Jesus’ disciple must bring such a change in the disciple’s life that living the Christian life becomes their default setting. For

Willard and Johnson (2006), this exemplifies the phrase “teaching them to obey everything I have commanded you” (Matthew 28:10) in the Great Commission.

**Evangelism:** At its most basic, evangelism is preaching the Gospel of Jesus Christ to those who do not yet believe in Him, with the goal of their conversion. This can be done either as personal evangelism, person-to-person, or as public evangelism, such as in a service (Packer, 2012). According to Packer (2012), there are four components to the evangelistic message: it teaches about God; it teaches about sin, or how we have fallen from God and are now under judgment; it teaches about Jesus Christ, the Son of God who died for the sin of the world; and it teaches that we are called to faith in Jesus and to repent of our sin.

**Leadership:** Hackman and Johnson, in Osmer (2008), defined leadership as “human (symbolic) communication, which modifies the attitudes and behaviour of others in order to meet shared group goals and needs” (Introduction, *The Spirituality of Congregational Leaders*, para. 2). This definition calls out the exertion of influence through communication and collaboration. Kikama (2000) noted that the Bantu people view leadership through the lens of “wisdom, collegiality, the well-being or the survival of the community” (p. 26).

**Postcolonial:** Postcolonial and decolonial can be used somewhat interchangeably, though Bhabra (2014) differentiated between postcolonial and decolonial by time; she stated that postcolonialism primarily indicates the 1800s and 1900s, while decolonialism originates from the 1400s with the settlement activities in North, Central, and South America by Europe. Antonio (2006) defined postcolonial discourse as the separation from “direct colonial governmentality” (p. 7)—also a temporal distinction—and observed that many wish to get rid of the term, since the word colonialism by definition separates history into a time previous and subsequent to the colonialists. Lartey (2013) noted that postcolonial means “existing after colonialism” (Introduction, para. 13), yet he adds to this, noting that postcolonializing is the act of “overturn[ing] the hegemonic conditions established through colonialism” (Introduction, para. 11). Lartey tied the act in time with the procedure of separating from the practices imposed by the colonialists.

Ezigbo and Williams (2014) expanded on this definition by defining Christology as postcolonial if “(1) it overcomes the shackles of the modern colonial mentality, (2) it fosters the theological self-determination of African Christianity and (3) it contributes to the development of global Christian theology” (p. 88). Wiredu (2006) defined decolonization as “divesting African philosophical thinking of all undue influences emanating from our

colonial past” (p. 291). This is critical so that Africans do not “in perpetuity remain outsiders” of their own theological beliefs and practices (Wiredu, 2006, p. 299). The separation of thought and actions from what was brought by the colonialists and assertion of agency and sovereignty in thought and action are what is in view.

**Contextualization:** This is the process by which a concept is understood in a specific environment. For Moreau (2018), contextualization “refers to how those people live out their faith in light of the values of their societies” (p. 1) and explores why things are done the way they are. Kraft (2016) expanded on this and defined contextualization as “a process in which appropriate meanings may be carried by quite different forms across cultures” (Chapter 1, *A Focus on Faith*, para. 3), as contextualization must always be specific to the area of interest or of study. Moreau (2018) also noted that “all expressions of the Christian faith are local, embodied in contexts” (p. 4). Padilla (2012) observed that this is “the process through which the witness becomes relevant to a new context” (p. 75).

**Culture:** Branson and Martinez (2011), while acknowledging that the word is flexible, defined culture as “a matrix of social patterns” that includes “norms, (worldview, beliefs, values and practices), traditions (heritage), patterned meanings (how values are understood and embodied), development (learning among those born into the culture, enculturation for those who come from outside), symbolic representation (imaginings, media) ... conation (character, tendencies, wisdom)” (Chapter 3, *Our Social Contexts*, Table 3.1). Culture is a grouping that is larger than a community, which is a group of individuals in close proximity, and a society, which is an amalgamation of networks that cross cultures and communities.

**Inculturation:** Inculturation is the process by of assuming, or assimilating, the behaviours and beliefs of another culture. This is crucial because without the assimilation of a culture’s practices and beliefs, the Gospel will only be an imposition, and will not be absorbed into the culture. Bongmba (2001) quoted Healey and Sybertz’s definition of inculturation “as ‘earthing’ and ‘rooting’ the gospel in local cultures and practice” (p. 141). He also observed that this should comprise a meeting of cultures between God, man, and the church (Bongmba, 2001). Groome (2011) noted that “inculturation must honor the culture and the gospel and enrich both” (p. 154), reflecting that inculturation is a mutually enriching process.

**Christian education:** Pazmiño (2010), citing Benson, notes that Christian education is “the deliberate, systematic, and sustained divine and human effort to share or appropriate the

knowledge, values, attitudes, skills, sensitivities, and behaviors that comprise or are consistent with the Christian faith” (p. 359), Wilhoit and Dettoni (1995) stated that “Christian education is rightly conceived as the intentional process of helping a person to be formed in Christ, nurtured in Him through Scripture by the Holy Spirit and the human teacher, and encouraged to continual development into a maturing disciple of Christ” (p.26). (Semenye (2013) noted that “Christian education includes activities which form and transform” (p. S-73), and that it must encompass a “holistic curriculum” (p. S-74). Lawson (2003) observed that Christian education focuses on “nurturing a growing faith toward faithfulness in character and life in the image of Jesus Christ” (p. 438).

### **1.8 Delimitations to the Study**

There were several delimitations to this study. The first is that the researcher is a Westerner, and therefore assumes the Western definitions of discipleship. The second is that the researcher has assumed that discipleship can refer to Christian education within Kampala Diocese. The third is that the researcher is examining Christian education on an individual level, the Western viewpoint of education is that it is an individual and intellectual pursuit.

### **1.9 Design and Methodology**

This study is a qualitative research study, which according to Swinton and Mowat (2006), “relates to the careful exploration of the ways in which human beings encounter their world” (Chapter 2, Seeing and discovering, para. 2) and proposes the opportunity to understand how the respondents understand what they are experiencing. Swinton and Mowat (2006) also noted that “qualitative research is careful and rigorous” (Chapter 2, Seeing and discovering, para. 2). Mason (2002) observed that qualitative research is “concerned with how the social world is interpreted, understood, experienced, produced or constituted” and that it seeks to “produce rounded and contextual understandings on the basis of rich, nuanced and detailed data” (p. 3). This study is also an interpretivist paradigm, as it allows the researcher “to gain further depth through seeking experiences and perceptions of a particular social context” (Alharahsheh and Pius, 2020, p. 39). This paradigm studies components in detail, and “it aims to include richness in the insights gathered” instead of seeking to paint with a broad brush (Alharahsheh and Pius, 2020, p. 41). This is an appropriate paradigm for this study because it allows the researcher to study her topic in detail.

For Swinton and Mowat (2006), “the telling of stories and the accurate recording, transcription and analysis of this data forms the heart of the qualitative research enterprise” (Chapter 2, Narrative-as-knowledge, para. 1). This is because qualitative research seeks to

understand the reason and significance behind what people are experiencing, rather than to just objectively report what is occurring.

This study was an explanatory study, as it highlighted a cause and effect, taking into account the historical, cultural, and social understandings of discipleship and its influence on current-day lived experiences of church members. To unpack how church leaders understand discipleship, the researcher used Branson and Martinez's (2011) first three steps to gather information on trends and dynamics in the parish with regard to how discipleship is understood and practiced and to explain the why of actions.

Practical theology can be described in four tasks: descriptive-empirical, amassing information to determine patterns; interpretive, comprehending and describing these patterns; normative, interpreting and gaining wisdom from best practices; and pragmatic, finding the way forward to bring about positive change (Osmer, 2008). This research will use the first two steps of Branson and Martinez's (2011) steps for theological reflection. The first is to name and describe the current church praxis; this study will describe how Anglican leaders understand discipleship. The second is to examine the praxis, looking to understand all that influences it. Branson and Martinez (2011) defined praxis as "not just practice, but 'the whole cycle of reflection and study on one hand and engagement and action on the other'" (Chapter 1, Praxis, para 4). Practical theology is a praxis model, which, according to Bevans (1992), examines theology "that is formed by knowledge at its most intense level—the level of reflexive action" (Chapter 6, para 3). In the praxis model, committed action leads to reflection, which leads back into committed action, and the cycle continues to loop (Bevans, 1992). This study fits in the action and reflection cycle. We experience, reflect, and adapt via theory or practice.

Browning (1991) divides practical theology into several subdisciplines, such fundamental, which includes philosophy, theological education; descriptive, which includes theological ethics, moral thinking, and sociology; systematic, which includes ethics; and strategic, which includes religious education. This study falls into the fundamental subdiscipline of theological education. Lee (2011) distinguishes four disciplines: "empirical-analytical", "hermeneutical", "political-critical", and "pastoral-theological" (p. 300). According to her divisions, this study falls in the hermeneutical discipline, as it is seeking to explain the Ugandan understanding of discipleship. Within the hermeneutical discipline, it is critical to explain both the Christian story and the culture being studied (Lee, 2011). According to Lee, while this does expose any potential "bias or prejudice" (Lee, 2001, p. 303) that the

researcher may have and “helps to understand people’s norms and values... there is a danger of using the hermeneutical method without practical theology’s commitment to religious praxis” (Lee, 2001, p. 303).

To execute this qualitative research study, I conducted both interviews and focus groups. The interviews and focus groups conformed to Mason’s (2002) interview characteristics. They were conversational, rather than a strict question and answer format; Mason (2002) cited Burgess’s phrase “conversations with a purpose” (p. 62) to describe them. Interviews and focus groups are also the best way to gain people’s definitions, views, and perceptions of discipleship, because people are able explain their understanding and their experiences much more clearly and fully than with another data gathering techniques, such as questionnaires.

Branson and Martinez (2011) suggested a five-step model for praxis, and this study focused on the first two steps.

1. “Name and describe your current praxis concerning some aspect of church life.
2. Analyze your praxis, seeking to understand all of the influences and consequences, by using resources from your culture.
3. Study and reflect on Scripture, theology and Christian history concerning your praxis and analysis.
4. Recall and discuss stories from your church’s history and your own personal lives that are related to the topic under discussion.
5. Corporately discern and shape your new praxis by working with the results of steps one through four and then prayerfully naming what you believe to be your priorities” (Branson & Martinez, 2011, Chapter 1, Praxis, para. 8).

Branson and Martinez (2011) stated that “spiritual formation is about attending to God, learning about God’s activities and character, and participating in God’s life and initiatives” (Chapter 2, Church Formation, para. 3). By employing their first three steps, this study seeks to understand the impacts of discipleship in Uganda from the Ugandan point of view, using Scripture, history, theology, and interview and focus group data. The last two steps of reflection and choosing a new praxis are for the Church of Uganda leadership, and are beyond the scope of this study.

## **1.9.1 Sample**

### **1.9.1.1 Background to Uganda**

Uganda’s population is 34.9 million (United Nations Population Fund, 2014) with 83.9% of the population being Christian. Of these, 49.1% are Roman Catholic and 42% are Protestant,

with 35.9% being Anglican; the other major denominations reflected are Pentecostal and Seventh-Day Adventist (Central Intelligence Agency, 2015).

The Church of Uganda is 144 years old with 37 dioceses (areas of geographic responsibility; see Figure 1) (Church of Uganda, n.d.). The Church of Uganda began as something akin to a state church, similar in structure, substance, and form to the Church of England. Since its inception, the Church has been a member of the Anglican Communion, though it severed ties with the Episcopal Church in the United States and stated that it was in full communion with the Anglican Church in North America (Anglican Church in North America, 2009). The Church of Uganda participates in the Uganda Joint Christian Council along with the Roman Catholic Church, the Uganda Orthodox Church (World Council of Churches, n.d.), the Inter-Religious Council of Uganda, the Seventh-Day Adventist Church, the Uganda Episcopal Conference, the Uganda Orthodox Church, the Uganda Muslim Supreme Council, the Born Again Faith, and the National Alliance of Pentecostal and Evangelical Churches in Uganda (Inter-Religious Council of Uganda, 2019). The Church of Uganda is also a member of the Global Anglican Future Conference (GAFCON), with the recently retired Archbishop, the Most Reverend Stanley Ntagali, having served as Vice Chairman (Maduoma, 2016).

### **1.9.1.2 Background to the Anglican Church**

Kampala Diocese is a strategic choice for a population from which to sample, since it is an amalgamation of all the different tribes and people groups in Uganda; what is done here can impact the entire Province of the Church of Uganda. Kampala Diocese is the only diocese in Uganda for which the diocesan bishop (the bishop overseeing the diocese) is not necessarily of the dominant tribe. The Eastern Archdeaconry (subsection of a diocese; created for ease of governance) was purposively sampled because it consists of six parishes of various sizes and socio-economic strata, and the churches are vibrant and have programmes on nurturing the Christian faith. Three are university chapels, and therefore, young adults are well represented in the congregation, and thus in the sample. Therefore, the Eastern Archdeaconry is a good strategic sample of the entire Diocese. Unfortunately, no statistics are available for church membership, and therefore, generalizations about the sample cannot be made. However, this sample will provide a helpful reflection about the population because it presents a certain diversity of the broader church.

In order to get a sample of Kampala Diocese, I strategically and purposively sampled the Eastern Archdeaconry. The sample consists of 12 clergy, two from each of the six churches

in the Eastern Archdeaconry, and 18 lay leaders, three from each of the churches. Clergy are part of the sample because they are drivers of the task of discipleship. They have also received a Western theological education and hence western definitions of evangelism and discipleship. I wanted to understand whether they had indeed received and internalized this Western definition, and whether it was implemented in their churches. They have also inherited the legacy of what CMS built in terms of church structure, methods, and education, and I wanted to see whether they were continuing to pass this on to their congregations. Lay leaders were also selected as part of the sample because they are in leadership roles, and therefore are both recipients of ministry and participants of the ministry. Lay leaders have leadership experience and responsibilities in the church. As members of the laity (i.e., not ordained), they share the congregation's experience of being taught by the ordained church leaders, and I wanted to see whether they had received Western definitions of evangelism and discipleship from the clergy, as well as to assess their perceptions of how discipleship is carried out in the parish. The lay leaders have insight on what they think the church needs in terms of goals for discipleship, as well as whether they, or other Christians, support ministries outside the church for discipleship.

I also included three parachurch ministries in the sample, and I interviewed four leaders from three ministries that are well-known in both general Ugandan society, and that also work with the Church of Uganda. I chose these ministries because they fit in well with the population, because of the mission of the ministries, and because their roles working outside but with the Church of Uganda give them a unique view of discipleship within both the church and their own organizations.

### **1.9.2 Data Collection**

The data collection methods were observation, in-depth interviewing, and focus groups. I interviewed 12 clergy and conducted three focus groups of the lay leaders in the Eastern Archdeaconry. I also interviewed the four leaders of the three parachurch ministries.

According to Mason (2002), observation is a way “of generating data which entail the researcher immersing herself or himself in a research ‘setting’ so that they can experience and observe at first hand” (p. 84). This is appropriate because, as Mason observes, this “coincides with the view that *social explanations* and *arguments* require depth, complexity, roundness and multidimensionality in data” (Mason, 2002, p. 85), as is the case with seeking to learn how Ugandans understand and practice discipleship.



Interviews are the most ideal method to gather data because they are the best way to ask probing questions, learn people's motives, and hear their experiences (Mason, 2002). Since the interviews are conducted individually, they allow for the researcher to guarantee confidentiality of the information that is shared. The researcher asked open-ended questions to gain the participants' experiences of discipleship and leadership (Mason, 2002). The interviews were recorded to assist with accurate coding during data analysis.

Quoting Fontana and Frey (2000), Swinton and Mowat (2006) noted that focus groups gather "rich data that are cumulative and elaborative; they can be stimulating for respondents, aiding recall and the format is flexible" (Chapter 8, Focus groups, para. 1). Because a focus group interviews multiple people at once, members of the group can build their answers off of each other.

While focus groups allow for open sharing and building on what others have shared (Swinton & Mowat, 2006), the researcher cannot guarantee the confidentiality of what is shared within the group, since multiple people are involved. The participants were encouraged to share freely, including contributing to other participants' conversations and asking questions.

### **1.9.3 Data Analysis and Interpretation**

The recordings from the interviews and focus groups were transcribed, and the data found in the transcripts was categorized according to the words, phrases, and concepts about discipleship and leadership that the participants used. I used the QDA Miner software (<http://provalisresearch.com/products/qualitative-data-analysis-software/>) to assist with this effort.

These categories were reviewed for trends and relationships (Bloomberg & Volpe, 2012), such as evangelism, discipleship, teaching, and spiritual growth. After the data was categorized, I reviewed the data, looking to see where there was commonality among themes, which indicated what themes and categories are important (Bloomberg & Volpe, 2012). In order to provide a "thick description" that will "make readers feel as if they are *living* the experiences described" (Bloomberg & Volpe, 2012, Chapter 8, Presenting Research Findings, para. 2), I created thematic charts to allow the data to tell its story; these are included as Appendix 3. Thematic charts display the data at a high level by showing the themes that arise from the data, along with a list of outcomes that support each theme and the main ideas supported by quotes from participants (Bloomberg & Volpe, 2012). These

charts describe the themes discovered, with supporting quotations, as well as identify topics for further exploration (Bloomberg & Volpe, 2012).

The data was analyzed using content analysis, which “is a research method that uses a set of procedures to make valid inferences from text” (Weber, 1990, Chapter 1, para. 1). Content analysis is helpful when looking to note the attitudes and behaviours of the participants, as well as when recording differences in how people from various countries communicate (Weber, 1990). This is especially helpful as the researcher is American, and the participants are Ugandan.

#### **1.9.4 The Role of the Researcher**

Part of the practical theology model is the descriptive-empirical task, and a key aspect of Osmer’s (2008) descriptive-empirical task is describing what is happening, which must be done before one can explain why or propose what should be happening. Osmer (2008) noted that the researcher is an outsider in this task, and that it can be difficult to understand things from their subjects’ point of view. However, it is impossible to categorize the data without some level of interpretivity and reflexivity, so this will also be reflected in the data. It is true that the researcher cannot be divorced from the data being interpreted. According to Swinton and Mowat (2006), the researcher is charged with presenting her narrative to the world. She must also “monitor and respond to her contribution to the proceedings” (Chapter 2, Reflexivity, para 1). Osmer (2008) recommended that researchers note their own thoughts and assumptions to make themselves aware of their points of view and whether they are injecting these into the scene. The researcher must be very aware of the fact that she cannot be impartial and needs to comprehend the part she plays in this.

Bevans (1992) concurred and noted that it is difficult for a person outside a culture to do contextual theology, though he also noted that those who are outside can bring a different point of view. However, Bevans (1992) also noted that the outsider’s views could potentially encourage people to challenge or re-examine their own thinking, which is my desire.

#### **1.10 Ethical Issues**

Ethical issues must be taken under consideration for the role of the researcher and the role of the participant. Though the researcher is tasked with describing what she observes, it is impossible for her to be completely divorced from the interview; in fact, her knowledge, morals, principles, and experiences make her part of the interview (Swinton & Mowat, 2006). By engaging in personal reflexivity, the researcher took care to note her assumptions,

biases, and motivations in the study. The researcher also secured permission from the Assistant Bishop of Kampala Diocese to conduct this research.

The participants' involvement was completely voluntary, and their right to privacy was protected throughout the research process. All information about the participants, including their names, occupations, and church associations, were kept confidential. The participants signed informed consent forms. They were also made aware of the intended use of the research, and the completed research will be made available to them.

The participants were not placed in any position of risk in which they could be injured. The participants were not compensated for their participation in the study, though refreshments were served for the focus groups. The researcher obtained the proper ethical approvals from the College of Human Science at the University of South Africa.

## **Chapter Two**

### **Literature Review**

The literature review is “the sum of the current knowledge on the topic” (Bloomberg & Volpe, 2012, Chapter 6, Section 1, para. 1) along with the research’s ability to analyze it. Its purpose is to thoroughly review and analyze information that relates to the research question, such as books, journal articles, dissertations, and articles (Bloomberg & Volpe, 2012). The literature survey will firstly cover historical influences on the practice of discipleship, like the historic influence of the Church Missionary Society (CMS) missionaries and the East African Revival (EAR) and its impact on leadership. Secondly, it will look at discipleship practice issues within Uganda.

#### **2.1 Discipleship**

This section will examine various scholars’ definitions of discipleship, and in particular will examine the relationship between discipleship and evangelism.

In defining the practice of discipleship, Dodson (2012) noted that discipleship is a word with a wide range of definitions. To some, it indicates a programme for spiritual growth. To others, it is synonymous with evangelism. Dodson (2012) further asserted that “the attempt to clarify discipleship by separating it from evangelism actually muddies the waters” (p. 28). For Dodson (2012), this dichotomy of either evangelism or spiritual growth is a distortion of the Great Commission; to him, “to be a Christian is to be a disciple” (p. 158). He offered proof in that the word “disciple” appears in the Bible 269 times, versus three appearances of the word “Christian”. Therefore, being a disciple is an essential aspect of being a Christian (Dodson, 2012).

According to Swartvagher (2014), Jesus’ new model for being a disciple has three characteristics. The first is being called individually by the Master; in the society of Jesus’ time, the disciples sought the Master, but Jesus was the one to begin the discipling relationship. The second is that being Jesus’ disciple is a permanent relationship; Swartvagher (2014) noted that “with Jesus, the relationship takes on spousal elements” (p. 87), and that Jesus’ disciple is never discharged from the discipling relationship. The third is that being Jesus’ disciple brings the possibility of personal peril and persecution, about which Jesus was very clear (Swartvagher, 2014). A disciple very much lives the experience of discipleship; it is not information that is taught to a student (Swartvagher, 2014).

Sullivan (2003) noted that according to O'Connell, discipleship has several dimensions: understanding, commitment, behaviour, and affiliation. He also noted that "Christians need to engage in a set of actions, not just assent to set beliefs" (Sullivan, 2003, p. 11), which is a crucial distinction: discipleship is not only a concept or theory that needs to be taught, but is a ministry that must be carried out.

Throughout the Bible, there is support for the idea that being a disciple, one who is growing in the Christian faith, is different from just being a Christian, or one who has made a Christian profession of faith. Hull (2006) noted that evangelical churches' emphasis on "getting saved" is creating an environment in which those who are serious about their Christian faith grow, and those who wish to remain young in their faith are enabled to remain there. Hull (2006) stated that this is a dangerous trend, because "when we lose discipleship, we also lose vibrant Christianity" (Introduction, para. 5). He offered that this is also proof that discipleship has not moved into the core of the church, and goes as far to say that discipleship is not just a programme that the church *does*; it is precisely what the church *is* to do. Discipleship is equally for the young and mature in faith. McGrath (2011) agreed and noted, "there is no area of life in which we are excused by God of the need to work out our discipleship" (p. 138).

Discipleship is not a programme to be run; it is "the ongoing process of growth as a disciple" (Wilkins, 2010, p. 27). As a process, it requires submission: first to Christ, then to the Scriptures, then to the leaders and mentors to whom the disciple has accountability (Hull, 2006). Discipleship cannot be divorced from community and relationship (Wilkins, 2010).

Hadidian (1979) observed that discipleship "is not simply the transference of information but rather the imparting of one's life to another" (p. 53). Discipleship is much more than a class, sermon, or teaching: it is an intimate relationship in which one models and shares how to live the Christian life with another in the hopes that the learner will grow in that maturity and will go and do the same.

Yet, Wilkins (1992) noted that "individual disciples are always seen in conjunction with the community of disciples, whether as Jesus' intimate companions or as the church" (p. 26). Wilkins is highlighting that implicit in the act of discipleship is relationship; it is impossible to disciple or be discipled in a vacuum. Even an academic course about discipleship occurs in the relationship of a classroom.

## **2.2 Evangelism**

This section will explore various scholars' definitions of evangelism, and will again explore the relationship between evangelism and discipleship.

Lawson (2003) defined evangelism as “the call to personal faith in the atoning work of Christ” (p. 438).

In the same paragraph in which he defined discipleship, Dodson (2012) noted that “the evangelist proclaims the gospel to make convert, and the discipler teaches converts how to grow into disciples” (p. 28).

Sullivan (2003) argued that it is useful to refer to discipleship and evangelism as “frontiers” (p. 10), as it broadens both the understood and implied dichotomy of the two words. Further, “that they can be done simultaneously can be emphasized with this new vocabulary, which brings a richness and life to the work” (Sullivan, 2003, p. 10).

Dodson (2012) expanded on this by noting that there is a disconnect about the Great Commission: a perception that it is focused on either evangelism—“soul winning” —or discipleship—“Christian maturing” (p. 37). He asserted that it is not an either-or proposition, but two sides of the same coin.

## **2.3 Mission History and Postcolonial History**

Terry & Gallagher (2017), in assessing mission history throughout Christendom, summarized Kane's observations of the missionary impact. That Kane published his thoughts in 1978 and that Terry & Gallagher asserted that they are still applicable speaks to the lasting impact of the same mission strategy being employed for too long, which is a long, yet repeated chronicle, of missionaries spreading the Good News of Jesus Christ to unreached people groups, using money, education, medicine, and influence to bring about conversions.

Though the missionaries' bringing education and medicine was undoubtedly helpful and beneficial for those to whom they ministered, mission history is unfortunately replete with missionaries who failed to inculturate the Gospel as evidenced by the missionaries insisting that churches be constructed according to Western standards, that their liturgies and manner of dress be followed, and that seminary education also follow the Western curricula. As Terry & Gallagher (2017) observed, “as a result, theological students in East Africa learned all about the Synod of Dort but not about the exorcism of demons and the veneration of ancestors” (p. 562). This lack of inculturation extended to a reluctance to train and raise up

indigenous leaders who would then assume leadership of the church. Terry & Gallagher (2017) note three reasons for this: the first as concern over maintaining orthodoxy, the second was concerns over the potential for misappropriation of funds, and the third was a hesitancy to release authority and power of self-governance to the newly-established local church, which Robert (2009) referred to as “missionary paternalism” (Chapter 4, Critiques of Missions, para. 2).

Though Terry & Gallagher (2017) argued that this could have been done unintentionally, the missionaries created a dependency cycle in which the local church relied on funding from the West. This hindered the local church from becoming self-sufficient, both financially, as well as in terms of thinking theologically.

Mission history is also replete with missionaries who “believed they had to ‘civilize in order to Christianize’” (Terry & Gallagher, 2017, p. 561. The conventional wisdom has often been that the indigenous peoples had to be taught everything that was right: the right faith (which was the reason the missionaries went), the right way to dress, and the right way to eat. The tethering of faith with Western customs secured the belief that Christianity was a foreign imposition, and prevented its inculturation.

However, Terry & Gallagher (2017) assert that there are positive aspects in mission history, such translating the Bible into local languages, and they noted that in 2004, the entire Bible had been translated in to 405 languages, partial translations existed for 883 languages, and the New Testament had been translated into 1,034 languages (p. 565).

This also extends to the missionaries’ contributions to education and medicine. In education, the first church-founded schools of Budo and Gayaza were to educate the chief’s children, though that eventually changed to include the children of the wealthy leaders (Budo, n.d. and Gayaza, n.d.). These two secondary schools in particular remain the schools of choice. The Church of Uganda’s Directorate of Education states that the Church manages 55 preschools, 4,904 primary schools, 460 secondary schools, and six universities with an enrollment of about 3.7 million students (Church of Uganda, n.d.).

In the medical realm, the Church of Uganda oversees 256 health clinics and 13 hospitals (Church of Uganda, 2015). These clinics and hospitals are able to reach more people than the government hospitals because of the Church of Uganda’s relationships with the people in the areas where these clinics and hospitals serve. These medical services, in collaboration

with those of the Roman Catholic church, are able to “provide more than half the medical care offered in Uganda” (Church of Uganda, 2015).

Robert (2009) observed that the 1970s ushered in the shift from colonialism to postcolonialism, and that missionaries departed and left the indigenous churches to function autonomously. However, she asserted that the Western church then shifted their financial support not to missions, but into “development projects in the Third World” (Chapter 2, *Critiques of Missions*, para. 13). The historical control from the Western church shifted from evangelism and establishing churches to funding non-governmental organizations.

#### **2.4 Church History in Uganda**

This section will explore how Christianity came to Uganda and how the church was established, particularly examining the missionaries’ establishment of their Western culture as the standard by which Ugandans had to live, along with Christianity. It will show that their motivations for bringing the Gospel were not solely rooted in the Great Commission of Matthew 28, as they also came to conquer the country for the Crown as well as for the cross. It will also explore the origins and the importance of the East African Revival, the effects of which are still very strong in the Church of Uganda today.

Christianity was a foreign religion when it was brought to Uganda, and a transplanted faith cannot truly grow in foreign soil. For faith to flourish, it must become a part of the fabric of the culture, not remain an outsider. Galgalo (2019) noted that “we have welcomed and accepted Christianity even though it largely remains a stranger of sorts in the midst of the African traditional and religious world” (p. 7). Acceptance is good, though it is not the same as inculturation; leaving Christianity only at acceptance allows room for it to coexist with other beliefs or even easily be displaced. When the CMS missionaries arrived in Uganda, they were added to the Baganda social order (Nyegenye 2012), and the missionaries who were in favour with the chiefs at the moment would decide which denomination would be. Nyegenye noted that “this partly contributed to nominal Christianity because some clients did not put their faith in Christ but became Christians” to pacify the chief (p. 47). For an imported faith to flourish, according to Mbiti (1989), as “Christianity grows, it takes shape in the local setting and within the history of the people concerned” (p. 19). This is the inculturation that must take place, yet with the switching of political and religious allegiances, it was very difficult for Christianity to settle and take root in the Ugandan soil.



Yet, despite this, Christianity took hold fairly quickly in Uganda. When CMS first came to Uganda in 1877, the missionaries went to Kabaka [King] Mutesa, and were received very well (Byaruhanga, 2008). This was a huge step in ensuring that Christianity could take root in Uganda and grow. Interestingly enough, the Anglicans came by their missionary strategy honestly: Presler (2013) noted that “the strategy of reaching people through their monarchs, determined by hierarchical structures of the time, anticipated Anglican mission’s frequent and ambiguous relationship with state power” (p. 16).

However, the missionaries came with a clear mandate to preach the Gospel, yet they also had an imperialistic agenda. Galgalo (2012) noted it well:

Once again, ... Christianity... was established in the context of colonialism and Western imperialism (as the first two phases) ... Although mission boards operated independently of their home governments, the planting of churches in Africa went hand in hand with the political conquest of Africa, where the Flag often paved the way for the Bible, or the Bible preceded and invited the Flag to establish control in the heartlands of Africa and provide security for the missionaries. (p. 11)

Wambua (2013) noted that “missionaries understood their mandate as being to evangelize the heathen Africans, including civilizing them to make them the exact replica of the European or American” (pp. 62-63). She further observed that “the traditional attitude on the part of Christians has been lacking the great commission message to ‘disciple all nations’” (Wambua, 2013, p. 65). The missionaries equated becoming Christian with adopting their socially accepted norms of dress and eating, as illustrated by Mbiti (1986), who noted that “it could be said that, for many Christians, this equation of the Christian faith with general Christianity means simply following the Western style of living” (p. 99). Many became Christians “either through conviction, fear, or both” (Tiberondwa, 1998, p. 35), but not necessarily through understanding Christianity. Since CMS was based at the Kabaka’s court, the royal family, as well as those who served at court, were the first to learn to read and write, and were also the first Christians. By 1879, Ugandans were able to read and write in their own language (as taught by the CMS missionaries), read portions of the Bible, and sing hymns (Byaruhanga, 2008).

Sugirtharajah (2004) noted that missionaries later credited the Bible alone with civilizing the Ugandans with this observation: “The Bible is the sole and sufficient cause of this

transformation. There are other African tribes whose trade has gone without the Bible and degraded the people even as it has purchased their goods” (p. 63).

Perhaps this coming to Christianity of those who served at court, as well as their new skills in literacy and Western living, brought about Galgalo’s (2012) description that an “unfortunate approach divided African communities into religious groupings hitherto somewhat alien to African peoples. It was unheard of, for example, that members of their same family or clan could worship separately and conduct their religious affairs in exclusion of one another” (p. 13).

Kabaka Mwanga, who succeeded Kabaka Mutesa, did not have such a favorable view of Christianity, and in 1885, began a time of persecution of the Christians, beginning with killing three young Christian boys simply because they were educated Christians (Byaruhanga, 2008). Though Mwanga had hoped to discourage the growth of Christianity with these martyrs, it had the opposite effect; Christianity spread. Tensions continued to build, until on June 30, 1886, Mwanga had 23 Anglicans and 22 Roman Catholics killed at Namugongo (Byaruhanga, 2008), which is commemorated on June 3 as Martyrs’ Day. Much like the persecution of the early church in Acts 8, this led to Christians fleeing from Mwanga to other parts of Uganda, taking the Gospel with them (Byaruhanga, 2008).

Bishop Alfred Tucker came to Uganda in December 1890, and he too had a colonial imperative in addition to his Christian mission: he wanted to make Uganda a British Protectorate (Byaruhanga, 2008). While this ultimately came to pass, Bishop Tucker’s enduring legacy was his insistence on training indigenous Christian leaders, both lay and ordained, which was unheard of at the time (Byaruhanga, 2008).

Nyegenye noted that since Christianity came to Uganda in 1877, church leaders have been embroiled in leadership struggles. This came about in part because church leadership was modeled after clan leadership of the Baganda, and it was the Baganda who took Christianity to the other tribes in Uganda. The Baganda culture was very structured, and therefore somewhat tyrannical. By modeling church leadership (i.e., priests and lay leaders, those who could read and were made leaders) after clan leaders, the church leadership was one of hierarchy, not one of equals. The CMS evangelists fit neatly into this structure and led accordingly. Nyegenye (2012) noted that there was little difference in leadership styles between church leaders and clan leaders, which was a great impediment to discipleship. However, the missionaries went one step further by trying to force English culture, customs,

and leadership styles on the Baganda (Nyegenye, 2012). The chief was also the priest, so it was difficult to extract the church from the state. Perhaps this set up the system that caused Galgalo (2012) to observe that Christianity “enjoys enormous hospitality but hardly commands meaningful or serious loyalty” (p. 18).

Nyegenye (2012) noted that the missionaries did not allow Ugandans into leadership, and therefore they could not bring their African understanding of Christianity to the church. She further noted that in the EAR, clergy believed that the *balokole* [saved ones] were “intruding into their private space” (Nyegenye, 2012, p. 81) in the church, and the missionaries saw the *balokole* as heretics; therefore, they tried to prevent them from being in leadership. Unfortunately, this inflexibility in how the church is led remains. Mung’oma (2003), in his research on leadership in Kampala Diocese, noted this:

I asked whether the Church of Uganda leaders are unwilling to change or whether it is the system that is not easily changed. The answer I received was ‘Both’. Leaders fall back on tradition—what has always been done and therefore not willing to change. Any challenge to the tradition is viewed as heresy. (p. 134)

The East African Revival began in 1935 as a reaction against a cold and seemingly dead faith (Nyegenye, 2012). As the Revival spread, its leaders were looking to liberate their faith and bring freedom to the community of believers (Nyegenye, 2012). Nyegenye’s (2012) analysis of the Revival shows its leaders were not immune to the social stratification that had long existed in the Anglican Church. They valued education amongst themselves and their families, which perpetuated a social divide with the uneducated. Since they were educated, the Revivalists moved into church leadership, and even today, Revivalists are prominent in leadership, whether in society, parachurch ministries, or other churches (Mwaura, 2004), including the Church of Uganda. Indeed, Nyegenye (2012) noted that “most of the church leaders today ascribe their spiritual development and growth to the revival” (p. 69), and this is demonstrated in their continued emphasis on evangelism and evangelism training. On the negative side, she also noted that leadership among the *balokole* exhibited signs of “paternalism and favouritism” (Nyegenye, 2012, p. 67), which is also demonstrated amongst leaders today (Mung’oma, 2003).

Mung’oma’s (2003) assessment of the need to revitalise Kampala Diocese was partially born from the high attrition of members to predominantly Pentecostal churches. As an overarching category, leadership was quickly determined to be a major factor in members

leaving. In seeking to determine what about leadership caused members to leave, Mung'oma (2003) found that there was a lack of clear goals and a lack of teaching, and without a clear picture of where they were going or spiritual nourishment via teaching and preaching, members then moved to other churches. One surprising finding was that people were more likely to leave the Church of Uganda after they were saved.

Unfortunately, Mung'oma (2003) also found that leaders were unwilling to change their ways. He cited Tuma and Mtibwa, who, writing in 1978, noted that a serious gap in the church was in the area of teaching; in the 25 years since their book was published, Mung'oma (2003) identified the same problem. He found that leaders were not willing to depart from the way things had always been done (Mung'oma, 2003), and that they did not support discipleship programmes that members were trying to launch. Mung'oma (2003) found that there were Christians who desired to remain in the Church of Uganda but could not find anyone to disciple them. He quoted one leader who said, "I wanted to stay in the Anglican Church but at that time the Anglican Church in Uganda was at a point where many of the leaders could not disciple" (p. 141). Because of this, they left.

Nyegenye (2012) noted that "although Christianity continued to spread in Buganda, it still lacked the aspect of praxis" (p. 49). She quoted Mayo in the definition of praxis as "an educational process through which the adult learner is encouraged through critical authentic dialogue, to unveil some of the social contradictions in existence within one's community and beyond" (Nyegenye, 2012, p. 49). This is consistent with the pedagogy imposed by the British that emphasised rote memorisation for education, rather than the critical thinking and inculturation that lead to deep learning. Nyegenye (2012) also observed that "Tucker had earlier pointed out that 'the only way the Africans in Uganda could contribute to civilisation was to give them western education...'" (p. 75), and sadly, that conflation of education and civilisation somewhat persists today.

Nyegenye (2012) also noted that throughout history in Uganda, the *balokole* [saved ones] were very involved in ensuring their children received an education. She noted that some studied theology, and they became bishops as well as priest leaders in the church of Uganda. In doing this, they ensured that the *balokole* [saved ones] were in the position to influence the direction the church went, as well as how the church leaders were taught. Nyegenye (2012) observed that "with the exception of politics, the revival was represented in all sectors including schools, hospitals and civil service. This is one way that the revival later penetrated

the church because it constructed a foundation of highly educated young and faithful people. For them, education and cleanliness were priorities” (Nyegenye, 2012, p. 66).

Ssemakula (2009) cited Mamandi as noting that “until 1974, the British curriculum was followed in the teaching of most subjects, and students sat for British exams ... Education for the greater part of Uganda's modern history was a privilege not a right” (p. 35).

Byaruhanga (2018) observed that it was impossible to separate religion and education in Uganda due to the missionaries’ intertwining of the two. His assessment of religious education in Uganda, especially at the time of the missionaries’ arrival, is enlightening. He noted that “some of the African theologians have argued that there were no atheists on the eve of the missionaries’ contact with Ugandans” (p. 16). He further commented that “Everyone in East Africa was a religious carrier and for this reason there were no specialized missionaries and there were no specialized teachers” (Byaruhanga, 2018, p. 16).

Byaruhanga (2018) noted that before the missionaries came, the religious education in Africa was already displaying some limitations. They included:

- i. “Students had to accept whatever was taught without question.
- ii. Conformity to rules
- iii. The methods employed in the teaching of religious education did not encourage independent thinking among the students”. (Byaruhanga, 2018, p. 18)

He also noted the reasons that the missionaries wanted to convert Ugandans to Christianity were to read and understand the Bible first, for their own faith, and second, to be able to become evangelists (Byaruhanga, 2018). The missionaries emphasised that education should be regulated by the church.

Secondly, missionaries used the Bible as the foundation of their curriculum, as the missionaries were required to both teach and preach salvation in Christ (Byaruhanga, 2018). Byaruhanga (2018) elaborated that “it was the policy of the Church Missionary Society not to baptise anyone who had not learned to read the Gospels (Byaruhanga, p. 20).

And yet, “while for missionaries the motivation for introducing formal education was evangelism, for the indigenous Ugandans, it was a way of acquiring western civilization” (Byaruhanga, 2018, p. 22). Byaruhanga (2018) further explained:

In pre-independent Uganda, the school long served as a pivotal means of evangelization for many churches and the churches were responsible for

offering education. But in 1962 when Uganda became an independent nation, there was the transfer of responsibility for education from church to state. But even when the government became a major stakeholder and controlled the curriculum and payment of teachers' salaries, Christian religious education in schools retained its unique character. (p. 9)

Hovil (2005) also noted that “broadly speaking, theological education in the CoU has been based on the traditional patterns brought from the West. In recent history the main training college at Mukono has provided a centre for a number of regional colleges and additional diocesan training centres around the country have also taken their cue and accreditation from Mukono. This training has followed a traditional theological curriculum and centralised, hierarchical structures.” (p. 2)

Hovil (2005) posited that “theological education is inadequate for maintenance and for mission” (p. 3). Theological education must be paired with consistent praxis and continuing education throughout one's ministry, as classroom lessons can be very quickly forgotten in the field.

Fortunately, educators and theologians such as Kyomya have paired traditional Western education with African praxis, such as storytelling, to ensure that education is both technically proficient, yet also understandable, memorable, and applicable. Kyomya has written about Scripture interpretation in a way that is “simple, but not simplistic” (2010, p. ix), using vivid examples from Ugandan life that his readers will immediately understand and apply to the lessons.

## **2.5 Anglican Church of Uganda Today**

Today, the Church of Uganda is the second-largest Christian denomination in Uganda, behind the Roman Catholic Church. The Church of Uganda maintains its standards for excellence in education through many church-founded schools, such as Gayaza High School (Gayaza, n.d.) and King's College Budo (King's College Budo, n.d.). Mengo Hospital, first established by Dr Albert Cook in 1897, continues to provide excellent medical care. Mengo now partners with Uganda Christian University's School of Medicine to help train its medical students (Uganda Christian University, n.d.).

Despite this large presence, and despite the implication of a state church in the name, the Church of Uganda does not necessarily have the voice and influence in the society that would be expected. The Church of Uganda participates in the Uganda Joint Christian Council and the Inter-Religious Council of Uganda and issues joint statements with those

bodies, as well as releasing statements and press releases independently. However, the church's role in advising the government is rather small. Yet members of the Church do have powerful and enduring voices in society; for example, the retired Right Reverend Dr. Zac Niringiye is a passionate advocate for justice and reform, as exemplified in his participation in the Black Monday movement to call attention to corruption in government and call for reform (Mukiibi, 2013).

## **2.6 Indigenizing the Liturgy**

The Church of Uganda published its first indigenous prayer book, the *Book of Common Worship* (BCW), in 2013 as part of the centenary celebration of the Bishop Tucker Theological College, which began in 1913 (Noll, 2013). Before this publication, and even thereafter, CoU had largely been using the 1662 *Book of Common Prayer* in their various translations into the local languages (Tovey, 2016), as well as *Come and Worship*, a simplified booklet of common liturgies originally intended for use in schools, which somehow became a standard in the church.

This provisional BCW was written by current and former staff of the Bishop Tucker School of Divinity and Theology at Uganda Christian University, and the members of the liturgical committee reflected many tribes from all regions of the country. Tovey (2016) noted that the BCW has inculturated many aspects of the liturgy, such as providing opportunities for Christians to offer testimonies in some services and adding an introduction to the lunch hour service with the words “our ancestors in faith worship God in specific times: morning, noon time, and evening” (Tovey, 2016).

Other aspects that have been inculturated into the liturgy are seen in the Ash Wednesday penitential litany, which includes items such as selfishness and tribalism, abuse of widows and orphans, and the “negative erosion of our good African values” (Book of Common Worship, 2013, p. 104). The Ordinal includes rites for commissioning the diocesan Synod, as well as a coronation service for kings or chiefs. The BCW also includes a liturgy to be used in the circumcision rites, as well as a funeral liturgy for one who has committed suicide: a drastic departure from the 1662 *Book of Common Prayer*. Other aspects of inculturation in the liturgy include a liturgy for reconciliation, as well as a liturgy for installing a family heir. Tovey (2016) observed that “the book shows a real concern for inculturation and produces a series of rites relevant for the contemporary church and inclusive of local rituals” (para.7).

## **2.7 Contextualisation of Education**

We have seen that when the missionaries brought the Gospel to Uganda, they also brought, and imposed, their education system, medical system, and culture in their attempts to bring light to the “dark continent”. This imposition is a lack of contextualisation, which is crucial in ensuring that new ideas take root and become part of the native landscape. This section will discuss contextualisation.

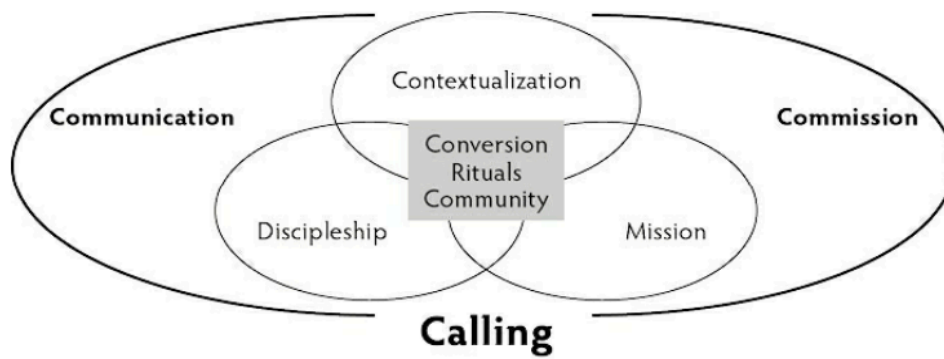
Mamo’s (2017) definition of contextualisation is succinct: “Contextualization is about effective communication of the gospel, which is what the church has been commissioned to do” (Preface, para. 5). He continued to say that “in other words, the church is called and commissioned to proclaim a contextualized gospel, to initiate believers by rituals, and to form a community that will continue to serve together in unity. In this integrated approach, the focus is to establish mission as an identity of the church not just as one of the activities” (Mamo, 2017, Preface, para. 5). He further tied this to lived experience, noting that “the testimony of the church is to become comprehensive and integrated in sharing life, not just words” (Mamo, 2017, Preface, para. 5).

Padilla (2012) concurred with Mamo, defining contextualisation as “the process through which the witness becomes relevant to a new context” (p. 75). Bevans (1992) further noted that this is “a theological imperative” (Chapter 1, para. 1) because theology must be contextualised so that everyone can participate in it. The purpose of evangelisation is for people to come to know Jesus Christ and to be reconciled to God, and if this witness is not made to bear in a new context, it cannot sink in and be embraced by either the members or the culture.

Song (2006) agreed with Bevans that context must be emphasised in theology, yet she went a step further and observed that “contextualization and discipleship are two concepts that cannot be separated” (p. 250). She also noted that “discipleship is often overlooked in the discussion of contextualization” (Song, 2006, p. 250). She also observed that missionaries and evangelists initially are concerned that their expression of the Gospel is received in the culture in which they are preaching, but “when it comes to follow up and discipling new believers, however, the approaches taken are not as systemic or well-thought through” (Song, 2006, p. 251). The effect of this is that many are saved, but few become disciples.

Mamo’s (2017) model of integrating contextualization and discipleship is as shown below (p. Preface, para. 4):





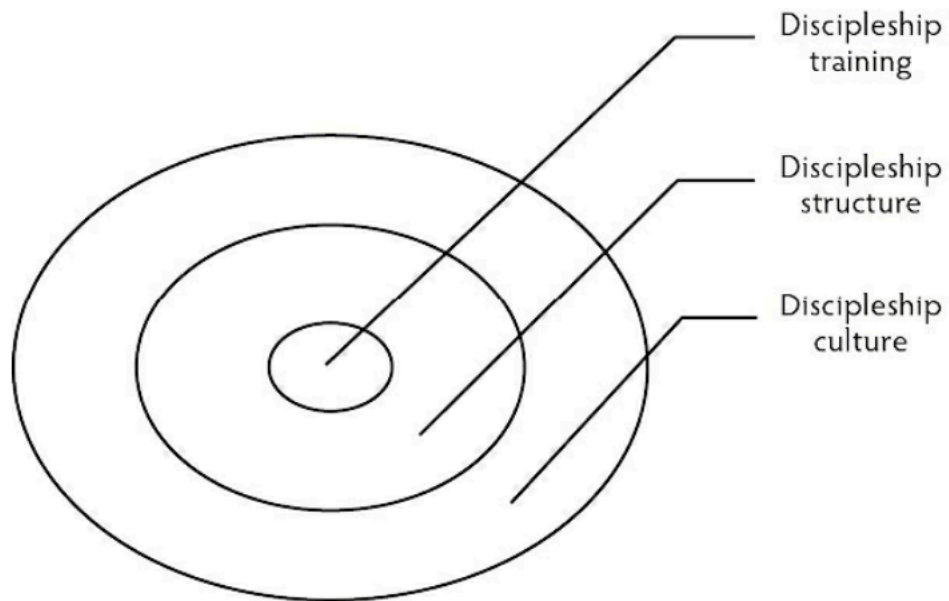
Mamo (2017) believes strongly that “contextualization serves as a facilitator between gospel and culture and protects the gospel from syncretism by both the missionary and indigenous cultures” (Chapter 3, Contextualization and Discipleship, para. 3). He, in agreement with Galgalo (2012), urged for what he called “comprehensive contextualization” (Mamo, 2017, Chapter 3, Contextualization and Discipleship, para. 3), which “is a holistic approach where believers continually engage with their context equipped by the Word of God as they grow towards the likeness of Christ and positively influence their society” (Chapter 3, Contextualization and Discipleship, para. 7). Mamo (2017) also noted that the church has learned from the errors of the first missionaries who did not take pains to contextualize the Gospel, and he saw this as crucial in seeking comprehensive contextualisation.

Mamo (2017) noted that “contextualization should lead to discipleship and disciples should contextualize in order to transform their communities” (Chapter 3, Contextualization and Discipleship, para. 15), which is an excellent principle for discipleship. He also noted later that the “New Testament presents principles not models,” (Mamo, 2017, Chapter 4, Community, para. 13), which the church would do well to heed. He noted that there are three examples we can pull from the church: “contextual education and training of believers, appropriate church structure to facilitate discipleship, and the establishment of discipleship as a tradition or culture of the church” (Mamo, 2017, Chapter 6, para. 8).

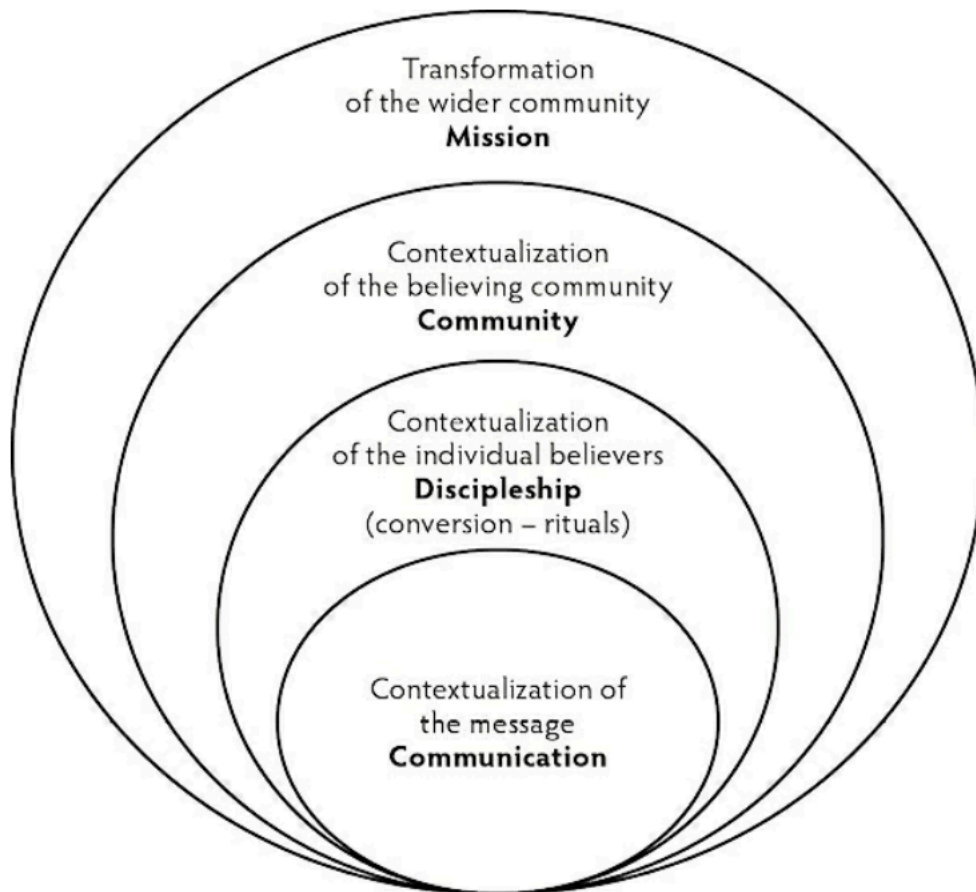
Mamo (2017) presented several models for discipleship, and he noted that discipleship must begin with the family. The family is the first set of relationships one has, and parents and siblings are the first connections that we have. Those family relationships and connections enable us to have a relationship with God, and the family members are the ones to teach and model that behaviour. Mamo (2017) further said that “without discipleship in place in the basic family unit, all other levels will be on shaky ground” (p. Chapter 6, Church Structure,

para. 7). This is because “discipleship is a communal task” (Mamo, 2017, Chapter 6, Church Culture, para. 4), and it takes many members, formed as a community, to demonstrate, model, and hold accountable the other members in Christian living and growth.

Mamo (2017) offered a Multidirectional Approach to Discipleship (Chapter 6, Church Culture, para. 13), in which discipleship training is both the nucleus of and impetus for a discipleship structure, which then leads to a discipleship culture:



He also offered a model for Transformative Contextualized Discipleship (Mamo, 2017, Chapter 7, Conclusion, para. 5), which is a “comprehensive and integrative approach” (Mamo, Chapter 7, Conclusion, para. 5) by which the departments in a church work together in mission:



Merklin (2000) noted that “contextualization must be true to the complete authority and unadulterated message of the Bible on the one hand, and it must be related to the cultural, linguistic, and religious background of the respondent on the other” (p. 23). Stinton (2004) observed that Mbiti noted a “lack of critical and systematic reflection on the gospel by Africans in light of their own cultural inheritance and contemporary realities. In other words, a clarion call went out for ‘African theology’”(p. 106), or a call for contextualisation.

Contextualisation is crucial because without it, the missionaries could easily impose their imperialistic culture , even if it is not intended. Stinton (2004) highlighted what John Pobee, a Ghanaian, has called “the North Atlantic Captivity of the Church” (p. 112). He kindly noted that “*some* [emphasis added] have misused the Christian faith to oppress Africans” (Stinton, 2004, p. 112), though we have already seen how widespread that indeed occurred.

In terms of translating the Bible into the vernacular languages, Sugirtharajah (2004) termed this “scriptural imperialism” (p. 46), which is both insightfully creative and accurate. He went on to explain that for the Roman Catholics, partially due to the absence of the

Scriptures in the vernacular, “the Church assumed the sole responsibility for interpreting the Word” (Sugirtharajah, 2004, p. 5).

However, the Protestants took a different view, as demonstrated in Uganda. Sugirtharajah (2004) explained that the Protestant missionaries worked in a certain way: “First, the denunciation of the natives' idolatrous practices, then preaching accompanied by the presentation and dissemination of the Bible as the answer to their miserable state, followed by the establishment of denominational churches, and the founding of educational and medical institutions” (p. 52).

Yet, this method did not free the Protestant missionaries from their “scriptural imperialism”: Sadly, many missionaries pointed out “the inadequacy of the local languages to convey the truth of God. The fact that the translators could not find verbal counterparts in indigenous languages was taken as proof that these languages were incapable of expressing the Christian message” (Sugirtharajah, 2004, p. 58).

Writing back, Bediako (1995) rightly observed that “if it is translatability which produces indigeneity, then a truly indigenous church should be a translating church, reaching continually to the heart of the culture of its context and incarnating the translating Word” (p. 122).

In terms of theological training, Song (2006) noted that since Christianity was imported, “it is all the more imperative that a pedagogical approach familiar to the local context must be sought and utilized” (p. 260). Since contextualisation done well will weave the new ideas with the cultural norms, a properly contextualised discipleship programme will use cultural norms.

Nyegenye (2012) noted a crucial issue with regard to contextualizing education in Uganda: “The issue of relevance was still a problem because the African staff did not allow their own culture to inform their understanding and interpretation of theology” (p. 90).

Her critique continued by observing that “The COUA [Church of Uganda Anglican], just like any other part of Africa, received theological education completely clothed in the Western curriculum” (Nyegenye, 2012, p. 94), speaking to the importance of contextualisation. She elaborated on this, asserting that “it is true that theological education in Uganda has been equipped with good scholarship, a good number of students, and a good academic curriculum but it lacks a clear focus on praxis and contextualisation” (Nyegenye, 2012 p. 95).

Mveng, as cited in Bediako (1995), wrote that:

When the objection is made that this theology is not written in native languages, we reply that it is *lived* in native languages, in the villages and in the neighbourhoods, before being translated into foreign languages by its own rightful heirs, the African theologians. (p. 159)

Galgalo (2012) wrote that “inculturation, to use Justin Ukpong’s helpful definition, is ‘re-thinking and re-expressing ... the Christian message... [with the intention to integrate] faith and culture from it is born a new theological expression that is African and Christian’” (p. 66). This view of inculturation is seen in writings such as Kalengyo’s (2009) assessment of the “cloud of witnesses” in Hebrews 12 with the ancestors, rather than the strictly literal reading of the “cloud of witnesses” being the people of God who are in the Bible. It is seen in Kansime’s (2015) theology of work and his creation of a “Christian work ethic renewal” (p. 99), an indigenous, Ugandan model for how to increase the Ugandan work ethic that revives African traditional and Christian values.

Galgalo (2012) was a bit sceptical of some inculturation methodologies, however:

These efforts have given rise to distinctive types of African theologies or ‘African theological models’ such as adaptation, localization, indigenization, inculturation, contextualization, liberation, and reconstruction. Whereas the efforts of African theologians to ‘incarnate Christ in Africa’ by way of these methods is commendable, there is a worrying trend that their impact on the church at the grassroots is minimal. (p. 55)

This is evidenced in the Church of Uganda’s *Book of Common Worship*, published in 2013 as part of the centenary celebration of the Bishop Tucker Theological College (Tovey, 2016). The *Book of Common Worship* includes liturgies for culturally significant events, such as the circumcision ritual and the installation of an heir after the patriarch has died, yet the *Book of Common Worship* is rarely used outside of the Bishop Tucker School of Divinity and Theology at Uganda Christian University. Perhaps this is due to the fact that it was written in English and has not yet been translated into the local languages. However, it is an example of adapting and localizing the liturgies to minister well in the culture.

Nyegenye (2012) made a crucial observation about contextualizing education:

Yet those who were sent came back influenced by the western culture and thus had become irrelevant to the church. After their return, they were reserved about contextualising education. Instead they taught exactly what they had learn [sic] from the West. ... Student numbers rose and new courses

began, but Ward also noticed one great danger that was likely to befall BTTC [Bishop Tucker Theological College; the precursor to Uganda Christian University] if they did not integrate training more deeply into the life of the community, especially in areas of worship, pastoral care, evangelism and preaching. (p. 90)

Mamo (2017) observed that “theological education has to deal with such contextual issues [such as tribalism and the communal nature of Africans] in order to transform these ethnic biases and inclinations” (Chapter 6, *Christian Education for Discipleship*, para. 3).

Mamo (2017) also noted that “we have to realize that in African culture education is community based” (Chapter 6, *Christian Education for Discipleship*, para. 11). The missionaries stripped this culture from the Ugandans when they imposed their strict and inflexible worldview, and that extended to how the church teaches and trains its members.

Fulks (2011) continued to highlight the need for contextualisation by noting that the “urgent need for theological education has promoted western-styled, literacy-based curricula and pedagogy that must be processed in local ways before it brings transformation in the learners” (p. 4).

Whitt (2013) wrote about a principal of a seminary in Africa addressing the London Evangelical Colleges in 1987 and said, “We continue to train an aristocracy for the leadership of the church, *which will guarantee the future inertia of the people of God*” (p. 25). This statement should be enough to spur the church into action to remedy the past wrongs. As he noted later, “Contextualization is required for a relevant theology” (Whitt, 2013, p. 30).

Like many others, Wahl (2011) noted that “theological education in Africa needs to be contextually relevant” (p. 29). This is the task of all educators, whether in an educational institution or in a church.

Sarpong (2002) noted that “inculturation takes its inspiration from the Incarnation”, and that it is the origination for inculturation” (p. 22). In the Incarnation, Jesus put on another culture in humanity and embodied it. Sarpong (2002) elaborated that “the aim of inculturation is to purify the society, to animate the society, to get rid of the obnoxious things in the society so that there is a new creation” (p. 21). He expressed the process of inculturation as a progression that begins with pedagogy, with the missionaries teaching. It then progresses to imposition, with the missionaries insisting that a sign be used because it was appropriate in

their context, regardless of whether it has a different meaning in the receiving culture. An example is standing for the reading of the Gospel when in the Asante culture, one sits down to listen to the king (Sarpong, 2002). The next stage is translation, in which the missionaries insisted that worship had to be conducted in a tongue foreign to the receivers. After translation comes adaptation, the process of “confirming yourself to somebody else’s idea and making it your own” (Sarpong, 2012, p. 30). Adaptation leads to indigenisation, meaning that it “comes down to the people” (Sarpong, 2012, p. 31) and that it tries to resolve the issues that were brought by the previous steps. However, indigenisation ignores the fact that culture does not remain the same. The last step is contextualisation: “looking at things from their concept” (Sarpong, 2002, p. 32), yet the challenge with this is that the history of where something originated must be considered.

Sarpong (2002) further noted that this “sort of mono-culturalism ... has been observed to be more harmful to the Church than pluralism” (p. 29). In a similar vein, Chitando (2002) noted that “there are as many forms or concrete manifestations of African theology as there are African peoples, varying in perspective and symbolism one from the other” (p. 4). In another publication, Chitando (2006) observed that the Christianity brought by the missionaries was “cold, culturally arrogant and alienating” (p. 98), and as a result, theologians who are both African and Christian have insisted upon and tried to form a “contextually sensitive Christianity”(Chitando, 2006, p. 98). He observed that the vitriol for the missionaries’ efforts in Africa should be expected (Chitando, 2006).

## **2.8 Parachurch Ministries**

Another type of ministry that had to be contextualised is the parachurch ministries, those ministries that assist the church with her mission but are not properly part of any given church. This section describes the various parachurch ministries that are active and serve alongside the Church of Uganda.

Perry (2013) defined “parachurch” ministries as “a Christian (typically Protestant) nonprofit organisation that does not consider itself an official church, but rather performs a particular task of the church” (p. 159). Lawson (2003) noted that while many parachurch ministries began in the begin in the early 1900s, it was during the middle of that century when their number grew exponentially (Lawson, 2003), and many evangelical Christians pursued ministries with these specialised groups because they felt that the church was not seeking out and evangelising non-Christians (Lawson, 2003). As these parachurch ministries grew, they also began to assist Christian education efforts (Lawson, 2003). Parachurch ministries

have long played a crucial role in developing ministries and church leaders. A number of Church of Uganda leaders cited parachurch ministries, such as Scripture Union, LIFE Ministry, and Navigators, as being crucial to their spiritual development.

These parachurch ministries have their origins in the West (Scripture Union in the United Kingdom; Navigators and LIFE Ministry in the United States), and therefore, their theologies are rooted in Western thought. This is expressed in their theology as well as in their pedagogy, which is very much based on teaching head knowledge.

The Church of Uganda partners with several parachurch ministries “to help further the mission of Jesus Christ” (Church of Uganda, 2015), including partners for evangelism, leadership development, and discipleship. These include LIFE Ministry, Navigators Uganda, and Scripture Union. There are others who are focused on discipleship, such as Rooted in Jesus and FOCUS Uganda.

LIFE Ministry is the Uganda arm of Cru, formerly known as Campus Crusade for Christ. Cru began in 1951 as a ministry of evangelism and discipleship for university students, and it was launched in Uganda in 1971 (LIFE Ministry Uganda, 2020). LIFE is an acronym for Lay Involvement For Evangelism, and though “evangelism” is embedded in the acronym, LIFE Ministry engages in a programme called DEEP: Disciples who are Engaged and Empowered to Produce abundant fruit (LIFE Ministry Uganda, 2020). Their purpose is to “help to fulfil the Great Commission in the power of the Holy Spirit by winning, building and sending Christ-centred multiplying disciples who launch spiritual movements”, and their mission is to “win, build, and send Christ-centred multiplying disciples who launch spiritual movements” (LIFE Ministry Uganda, 2020).

The Navigators began in the 1930s when Dawson Trotman wanted to teach discipleship principles to others. This principle of discipling and teaching about discipleship grew into a worldwide ministry. Their “aim is to make a permanent difference in the lives of people around the world” (Navigators, 2020a) and their purpose is “to know Christ, make Him known, and help others do the same” (para. 9). Their ministry has grown to include universities, the military, the authoring and publishing of discipleship materials, and an international presence. The Navigators began their African ministry in Kenya in 1956 (Navigators, 2020b), and began their work in Uganda from 1978 to 1985 (Ndimubanzi, 2020).



Scripture Union began in the 1950s with assistance from CMS and came to Uganda in 1963. Their vision is “children and youth, following Jesus, filled with hope and transforming the families and nations of Africa” (Scripture Union Uganda, 2016c, para. 1). They focus on both evangelism and discipleship, and aim “1. to make God’s Good News known to children, young people and families, and 2. to encourage people of all ages to meet God daily through the Bible and prayer so they may come to personal faith in our Lord Jesus Christ, grow in Christian maturity and become both committed church members and servants of a world in need” (Scripture Union Uganda, 2016a, para. 1). Scripture Union executes this aim through hosting school clubs, missions, and camps, and by distributing Bible reading materials.

## **2.9 Theological Education**

To understand how discipleship is carried out, one must look at what is taught in the seminaries. This section examines what theological education is, what it does, and how it contributes to the church.

Theological education began in Uganda with Bishop Alfred Tucker, but of course, Bishop Tucker instituted the education system that he knew: namely, the strict, individualistic pedagogy that highly emphasised rote memory, which was taught in England. This was in stark contrast to the African education system, which valued the community and emphasised the roles that the student would play in the community.

Groome (2011) noted that “the word ‘educator’ comes from the Latin *educare*, meaning ‘to lead out’” (p. 293). This is important for educators as they plan curricula and note their responsibilities. The missionaries had embraced this concept of leading their heathen students out of what the missionaries perceived as their backwards ways, yet the definition means more.

Education must still have the community aspect, for as Groome (2011) noted, “it takes both socialization and education to bring people, by God’s grace, to a maturity in faith that can not only survive, but thrive outside ‘the village’” (p. 195). Unfortunately, the missionaries were adamant in stripping the community aspect from their methodology.

This community aspect is crucial not only to learning and theological education, but also to discipleship. Fulks (2011) noted that “theological education is not only for prospective church leaders, but for all disciples. The process of teaching and training begins when a sinner is taught the truths of salvation. It continues with discipleship through study of the

Word and recognition of gifts for service. Leaders should become more obvious to a local church as disciples mature” (p. 34).

Fulks (2011) also noted that the progression should be

from disciples, to servants, to leaders. Christian leaders do not spring up overnight like dandelions. They are more like a solid oak tree that grows with patience, sinking deep roots and extending strong branches. Before attempting to develop leaders per se, we must begin with developing faithful disciples who grow in servanthood and demonstrate qualities necessary for leadership. (p. 34)

Groome (2011) noted that “the educator’s intentionality—our being conscious and very deliberate about what and why we are doing what we do—is key to effective education in faith” (p. 94). If educators are not teaching and modelling this progression from disciples to servants to leaders, it cannot be imparted to the students.

Mittwede (2013), quoting Sullivan, noted that “education which omits features that are central to discipleship falls short of deserving the label ‘Christian’, no matter how worthy it may otherwise be” (p. 7). Fulks (2011) took this view and extended it, stating succinctly: “theological education in its simplest form is discipleship” (p. 57).

Mamo (2017) posited that discipleship “is a holistic approach to training” (p. 750). This is an excellent conflation of crucial ideas for theological education: ensuring that theological education is not only rote memorisation.

Naidoo (2015) noted that “the goals of the traditional intellectual approach, shaped by its Western views of rationality found in universities, often omit personal formational elements, despite evidence that students in these courses often enrol for formational reasons” (p. 14). She later noted that “formation has a corporate dimension” (2020, p. 269), and that this formation is a crucial aspect of learning. This emphasis on the individual and intellectual lacks the integration of knowledge and formation that must be present in order for theological education to be transformative.

Groome’s (2011) approach to education is important with regard to inculturation: “I prefer the even stronger term ‘integrate.’ Religious educators must encourage people to reflect on their own lives in order to find echoes with and entrée into the wisdom of Christian faith and then give them access to Christian faith as meaningful to their lives” (p. 283). This integration of discipleship into theological education, as well as into parish ministry, is crucial if the fruit of discipleship is to be sown; it must become an integral part of people’s

religious lives, not just something that is taught as an intellectual exercise and likely to be forgotten.

At Uganda Christian University, particularly in the Bishop Tucker School of Divinity and Theology, contextual issues such as tribalism are discussed often, both in the lecture room and in practicals. Yet, education as a purely intellectual exercise will not be sufficient to bring change. Changing minds is one step of the process; the second step is to change hearts. This takes reinforcement, encouragement, and accountability from the community; in short, it takes discipleship.

## **2.10 Postcolonialism**

Part of remaining “contextually relevant”, as Wahl (2011) observed, is to move past the imposition of the colonial agenda and move into a postcolonial period. This section will discuss what postcolonialism is and why it is important.

In noting that many want to discard the term postcolonial, Antonio (2006) observed that “either we accept the impossible idea that nothing has changed since the first encounter took place or we recognize that colonialism itself was a network of historical movement which divided time in terms of ‘before’ and ‘after’, a division which was not unknown to its victims” (p. 7).

Lartey (2013) noted this:

Christian theology has been done predominantly utilizing tools and resources developed in European contexts ... Moreover, by that same token, a distortion of the understanding of God has resulted. The erasure of an aspect of the image of God in humanity has led to a warped picture of the nature of God. Having been forced to exclude the African, and other peoples, from the construction of the image of God, Christians have been made to see God exclusively in European terms. This has meant that we have been restricted to only one aspect of the divine mystery. Postcolonial analysis of particularly western Christian formulations that were transmitted and imposed on African peoples suggests that we have been made to worship a European crafted ‘idol’ – a creation made in the image of the philosophies, anthropologies, intellectual and emotional preferences of Europeans to fit their felt needs and provide remedies for their foibles (Chapter 6, para. 2).

Lartey (2013) noted that “improvisation as a colonial and postcolonial activity differs from mimesis in that it includes substantial content from the cultural heritage of the colonized” (Chapter 6, Improvisation, para. 2), meaning that in the time after colonisation, those who had formerly been colonised have tried to break free from the values and norms imposed,

but those norms persist. He further suggested that improvisation “continues to be a significant postcolonializing activity, but that of those whose resources, in both colonial and indigenous terms, are limited. Improvisation goes further than mimicry, but not far enough” (Lartey, 2013, Chapter 6, Improvisation, para. 2). For Lartey (2013), the epitome of postcolonial behaviour is creativity, as it “has attained maturity” (p. Chapter 6, Creativity, para. 1). The freedom to create indicates that the formerly colonised is no longer bound by the constraints of the colonialist, and is free to find, embrace, and use their native voice.

Heaney (2015) noted that “a postcolonial theology is a practical theology” (Introduction, para 2). He noted that Sugirtharajah defined postcolonialism not as a theory, but as a criticism (Heaney, 2015) whose purpose is to reverse the Western influence and domination. Heaney (2015) further noted that postcolonialism is not so much a place to which one arrives as it is a continual shift away from colonisation.

### **2.11 Revival Movements**

Across Christian history, there have been a number of revival movements. Backholer (2017) listed 500 years of revivals, beginning in 1517 with Martin Luther and the Reformation in Germany. The last revival he recorded is the Bay of the Holy Spirit Revival in the United States in 2010. This section will briefly examine several of the most well-known revival movements.

Backholer’s work largely centres on the revivals in Europe, with Asia represented by China, India, Japan, and Korea. Indonesia and Australia each make one appearance, South America appears once with Argentina, the United States three times, and Africa twice: Ghana’s Gold Coast Revival in 1875 to 1878, and the Revival in Ruanda in 1931 and 1936+. He noted that his collection of revivals numbers more than a thousand (Backholer, 2017), though he has not said how he came to cull this collection into this publication. That his work is centred on Europe is no surprise, since for the majority of Christian history, Europeans have been the authors, and naturally have told their own stories.

Backholer (2017) defined revival as “a localised event, whether in a church, village, town or city; whereas an awakening refers to a move of God which has swept further afield” (p. 14). If this revival were to spread to other geographical areas, Backholer (2017) indicated that he would define it as an awakening, such as the Welsh Revival, and possibly the East African Revival.

Backholer (2017) also differentiated between evangelism and revival by quoting J. Edwin Orr: “In times of evangelism, the evangelist seeks the sinner, in times of revival the sinner comes chasing after the Lord” (p. 15). Both are present in the EAR.

Backholer (2017) listed the criteria for revival: whether it aligns with Scripture, whether it brings God glory, whether people are getting saved, whether people are repenting of their sin, and whether the “fundamental truths” of Jesus’ birth, life, death, resurrection, and ascension are preached (p. 17). He further quoted Orr in noting that the primary proof of revival is the “outpouring of the Holy Spirit” (Backholer, 2017, p. 17).

Backholer (2017), quoting Orr, noted that it is the “outpouring of the Holy Spirit” (p. 17) that brings revival in the church, and that “the revived Church then engages in evangelising the enquirers and in teaching the disciples” (p. 17). Revival is therefore a precursor to evangelism and discipleship. In Uganda, this has largely remained focused on evangelism.

Backholer highlighted several revival movements around the world. One is the Northampton Revival, which led into “The Great Awakening” and was the “first major revival movement” (Ostling, 2003, p. 5D) in the United States, beginning in December 1734 in Massachusetts. The Reverend Jonathan Edwards preached his well-known ‘Sinners in the hands of an angry God’ sermon towards the end of it in 1741.

This revival, like the East African Revival, was marked by reconciliation (Backholer, 2017, p. 81), prayer (Backholer, 2017, p. 83), and people being convicted of their sin and coming to faith in Jesus Christ (Backholer, 2017, p. 83).

The nominal English counterpart, the British Great Awakening, occurred during a time of great debauchery in British society, and again, people responded to the Gospel and brought others to hear it. Backholer reported that George Whitfield preached to a crowd of 200 on 17 February 1739, and the next time he preached, 2,000 attended. In subsequent services, there were in excess of 10,000 people in attendance (Backholer, 2017). That the crowds consistently grew, along with the numbers of converts, conforms to Backholer’s definition of a revival.

In Asia, one of the revivals noted by Backholer (2017) is the Pyongyang Great Revival of 1907 to 1910, which is a by-product of the Welsh Revival. This revival’s seed first came from the martyrdom of Rev. Robert Jermain Thomas in September 1866; the Korean Church began 19 years later, and a year after that was the first baptism of a Korean Christian (Backholer, 2017). However, it was not until 2007 that revival broke out when William

Newton Blair preached that people must “get right with one another” (Backholer, 2017, p. 214). This again showed a similarity with the EAR. Backholer recorded that within a year, 50,000 people came to Christ.

## **Chapter Three**

### **Field Work**

#### **3.1 Research Questions**

In this chapter, I will unpack the field work to this practical theological study that is trying to understand the African view of discipleship praxis in light of colonial mission history.

The main research question is to understand and explain how ordained and lay leaders understand and practice discipleship so as to understand how historical, social, and cultural factors have impacted current practices. This explanatory research is seeking to uncover “the ideas that emerge from data” (Stebbins, 2001, p. 9); this chapter will unpack my understanding of the above. How African church leaders define discipleship and execute it in church in the light of colonial mission history is an important task in understanding practices in the local church.

#### **3.2 Research Process**

This research used semi-structured interviews with the clergy in the Eastern Archdeaconry, as well as for the leaders of the three parachurch ministries, and semi-structured focus groups for the lay leaders of the Archdeaconry. The semi-structured interviews and focus groups enabled me to ask questions that allowed “the interviewees to construct their own responses, providing access to their language and meanings” (Osmer, 2008, Chapter 1, Interviewing, para. 3).

The semi-structured interviews and focus groups allowed me to work in Osmer’s (2008) descriptive-empirical task, seeking to practice a “spirituality of presence” (Chapter 1, A Spirituality of Presence, para. 1) and to be present with my respondents, “relating to others with openness, attentiveness, and prayerfulness” (Chapter 1, A Spirituality of Presence, para. 1). Osmer (2008) further defined this ministry of presence into a spectrum in which informal attendance includes intentional listening and being open to observing and semiformal listening involves organisation by including intentionality into the ministry of presence. At the other end of the spectrum is formal attendance or listening “to others in a systematic and intentional fashion” (Osmer, Chapter 1, A Continuum of Attending, para. 5). This study made use of semiformal listening and observing the participants as they shared.

### **3.3 The Sample: Eastern Archdeaconry, Kampala Diocese**

Kampala Diocese was formed in 1972, carved from Namirembe Diocese (Kampala Diocese, 2018). It was partially created to give the Archbishop a diocese to lead in addition to serving as the Archbishop of the (then) Church of the Province of Uganda, Rwanda, Burundi and Boga-Zaire. Since the Diocese covers a large portion of the capital city, both the clergy and laity in the Diocese are a conglomeration of tribes, which brings a plethora of experience to the sample. As of 2016, Kampala Diocese has grown to three Archdeaconries, 12 parishes, seven chaplaincies, and 32 congregations (Kampala Diocese, 2018). The number of daughter churches under the parishes is not reported.

The sampling criteria for this study was very practical for a descriptive study (Mason, 2002): participants had to be Anglicans and either clergy (vicars, assistant vicars, and chaplains and assistant chaplains) or lay leaders of those churches. The clergy were chosen because they have been ordained, or trained and set apart, for ministry in the Church of Uganda. They have intimate knowledge of what the church practices, what is taught both in church and in seminary, and have broad ministry experience in the church. I had requested to meet with the heads of Mothers' Union and, Father's Union, as well as the Head of Laity for each church or chaplaincy, as those people would be the most likely to have a long association with the Church of Uganda and would also have a broad exposure to ministry within the church and experience in leadership. Participants from parachurch ministries only needed to be Christians in active ministry with the Church of Uganda.





Three parachurch ministries were added to the sample because of their interaction with the church and the support their ministries lend to the church. For this, four people were interviewed.

### **3.4 Data Collection**

The data was collected via interviews and focus groups. A total of 15 interviews and three focus groups were conducted. All participants were asked the same five questions as guides for the discussion, and all interviews and focus groups were recorded for transcription and analysis. I also took notes during the interviews and focus groups to highlight key ideas and concepts as they occurred during the conversations.

The 12 clergy who were interviewed were either the vicar and assistant vicar of the parish (of which there were three) or the chaplain and assistant chaplain of the university chaplaincy (of which there were three). Since the clergy are serving in a diocese that serves the capital city, they serve in a progressive space, among government officials and city workers, and within three large and well-known universities. Among the clergy, nine were men, and three were women. The clergy are all priests, and all have at least a bachelor's degree, with at least six having master's degrees, and two having PhDs.

Likewise, the 18 lay leader respondents live and worship within Kampala, and all are mature working professionals. The groups were composed of eight women and 10 men, and their education and knowledge base should be better or above the rest of the Diocese. The lay respondents were purposively sampled because they are the leaders in their respective churches and have a broad history and experience of worshipping in and leading in the church.

The four parachurch leaders who were interviewed were leaders of their respective ministries, and each have served with them for several years. Three are Anglicans, and one is a Pentecostal. They all have a broad history and experience of both worshipping in and leading in the church, as well as with discipleship.

The research title of this work is:

*Discipleship Praxis in Light of Colonial History in the Anglican Diocese of Kampala, Uganda.*

In this study, four sub-questions were posed:

- Sub-question one: To understand how church leaders in Kampala Diocese define discipleship.
- Sub-question two: To investigate how discipleship is carried out in the churches.
- Sub-question three: To understand how leadership is accounting for how the discovered practices of discipleship are carried out on the context.
- Sub-question four: To reflect on the implication of the current practice on the future of discipleship.

The first sub-question seeks to determine how church leaders explain discipleship. This leads into the second sub-question, which seeks to determine how this understanding and definition of discipleship are lived out in the ministry in the church. The third sub-question seeks to determine the reasons behind the way discipleship is lived out in the Diocese and churches. The fourth sub-question seeks to ponder the historical account of discipleship in Uganda whilst contemplating a better path for moving forward.

When I interviewed the vicars/chaplains, I requested the contacts for the Head of Laity, head of Fathers' Union, and head of Mothers' Union to represent the church. In most cases, those were the people who participated, though if they could not, they were replaced with leaders whose leadership and responsibility in the church is commensurate with that level of experience, maturity, and education.

The laity were interviewed in focus groups, with three focus groups of two churches or chaplaincies each. The parachurch ministry leaders were interviewed, and of the four, three were men, and one was a woman. Each of these ministries was founded by Western ministries, though they have all raised up well-educated and well-trained local leaders who are eminently qualified both to lead their organisations and to be interviewed for this research.

All participants were receptive and cooperative and seemed to enjoy discussing their experiences of discipleship in the church. This could be because Uganda is a high-context culture, in which "communication is seen as an art form ... People focus on relationship-building as well as information-exchanging" (Bai, 2016, p. 23). For example, though I was a stranger (and a white woman) for the people who did not know me, my status as an Anglican priest, my association with Uganda Christian University, and my relationships with people who were known helped me go from stranger to someone "whose background is known" (Gudykunst, 1983, p. 50), which is a step closer to being known. Since my

background was known and I had positive relationships and associations, I was likely perceived to be someone who could be trusted, rather than a stranger. Several asked the researcher for my views on discipleship, looking for the ‘right’ answer, but I demurred. Several participants embraced the opportunity to explain quite plainly what was being done poorly in the church, and I appreciated their honesty and their willingness to share their opinions.

### **3.4.1 Preparation for Data Collection**

Vicars, chaplains, assistant vicars, and assistant chaplains were interviewed for the clergy. To identify the laity, I asked the clergy for the contact information for the lay leaders of the parish or the chaplaincy, the Head of Laity, and heads of Mothers’ Union and Fathers’ Union, as they would be both active in the parish as well as mature in their faith. In calling the participants to invite them to come, invoking the name of their priest was instrumental in securing their agreement to participate.

I conducted a pilot interview with one male priest to test the usefulness of and refine the interview questions. The pilot interview consisted of the same questions that were posed in each of the interviews and the focus groups:

1. What is your understanding of discipleship?
  - a. How do you think you came to this understanding?
2. What is your personal experience of discipleship—how where you disciplined?
3. How do you carry out this mandate in the church?
4. Do you think this work is prioritised in the church? If yes, how is it demonstrated—by programmes, in mission statement, regular emphasis? If no, then what do you think is a priority of the church?
5. When you think of discipleship in the Church of Uganda, what do you think influences the practices—maybe social relations, culture, historical practices, Bible teaching? Please explain which you think is the most influential factor.

These questions served the main research questions, and objectives and were left unchanged after the pilot.

### **3.4.2 Interview Protocols**

The interviews were recorded to allow for transcription and confirming the accuracy of the transcription. The interviews were conducted in the vicars’ and chaplains’ respective offices,

and the parachurch ministry leaders were interviewed in my office, save one, who was interviewed in his office.

All interviews and focus groups were recorded with the participants' permission with the Voice Record app on my phone and were transcribed via the InqScribe app on my laptop. All ethical considerations for anonymity and confidentiality were maintained. The participants all signed informed consent forms and were aware that this research was for my dissertation and that they were allowed to withdraw at any time.

### **3.4.3 Focus Group Protocols**

The focus group discussions were recorded to allow for transcription and confirming the accuracy of the transcription. For ease of conducting the focus groups, the laity for the six churches and chaplaincies were combined into three groups geographically. They were interviewed at one of their respective churches.

### **3.4.4 The Sample: Participants and Interviewees**

The sample consisted of clergy and laity in the Eastern Archdeaconry of Kampala Diocese; data was collected from a total of 37 people. I conducted individual interviews with the 12 clergy; three were women, and nine were men. I conducted three interviews with four leaders of parachurch ministries; one was a woman, and three were men. I conducted three focus groups for the 21 lay leaders in the Archdeaconry; seven were women, and 14 were men. The gender representation of the sample mirrors the population fairly well. The participants' names have all been changed to protect their identities.

## **3.5 Data Conceptualisation and Analysis**

The interviews and focus groups were transcribed by the researcher, and the data was cleaned and checked for translation errors; it is attached as Appendix 3. In the few instances in which I had a question about a Luganda word or phrase, I played that clip for a priest at UCU for the proper spelling in Luganda and the translation/interpretation.

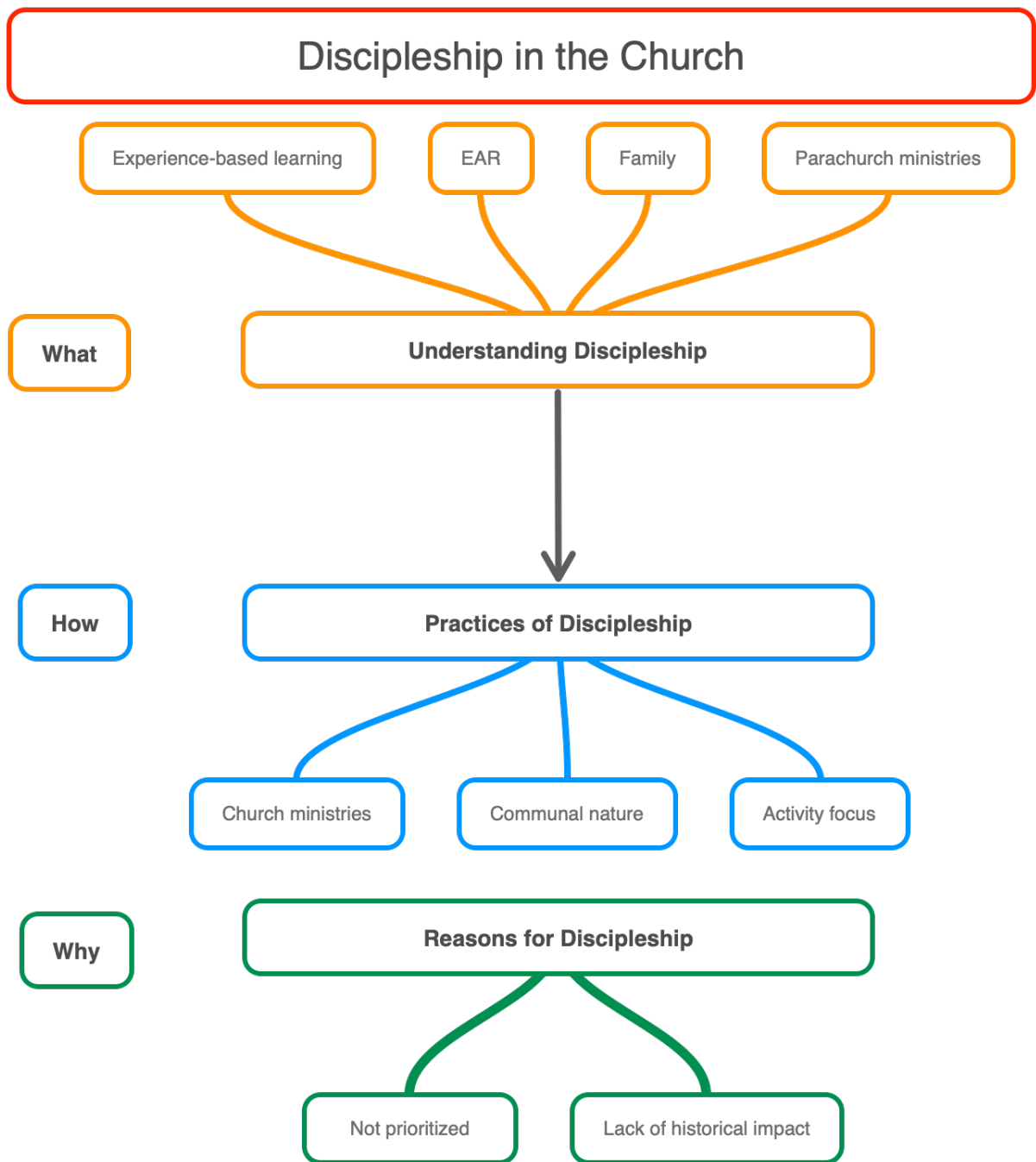
The data was analysed with the QDA Miner 5.0 system because it offered the ability to perform content analysis. The transcribed interviews were entered into the system, and key words were coded. These codes were rolled up into categories, and the categories were rolled up into themes. These themes were then organised into a mind map using MindNode, which helped to visualise the themes that were in the data, showing the groupings of similar ideas that made sense naturally.

For example, words like small group, cell group, and fellowship were linked together to one concept, which was rolled up into the theme of discipleship.

The codes I used are the words and phrases that characterised and encapsulated the ideas that the respondents provided. I primarily used the Coding Retrieval function to extract the data.

### **3.6 Formulation of Themes**

The themes that were discovered are encapsulated in the diagram below. Overall, the prominent themes in the data are that the Ugandan understanding of discipleship is formed by experience-based learning, the East African Revival, the family, and parachurch ministries. The practices of discipleship are shown in church ministries, the communal nature of discipleship, and the activity focus of ministries. These themes address the first two research questions: to understand how church leaders in Kampala Diocese understand discipleship and to investigate how it is carried out in the churches. The third research question is an explanation of the reasons for discipleship, and the fourth research question is to reflect on the implication of the current practice. The third research question is not indicated on the diagram below, and the fourth question is to be answered from the analysis.



**Figure 2: Discipleship in the Church**

## 3.7 Findings

### 3.7.1 Research question one: To understand how church leaders in Kampala Diocese define discipleship

This question reflects the cognitive understanding of discipleship. The themes that emerged in the data are: 1. experience-based and practiced learning, 2. the influence of the East African Revival, 3. the family/extended community (discipleship in the home), and 4. parachurch ministries. These themes will be unpacked systematically, one at a time.

The understanding of discipleship has been influenced by missionary teaching, inculturation of the Gospel, and the urgency of evangelisation to cement the Christian advance at that time. The influence of “changed lives” was key, especially with regard to the impact of the East African Revival. The Revival’s emphasis on changes in behaviour as a demonstration of living life as a *mulokole* [saved one] is a consistent and pervasive theme. The oral emphasis of learning and mentoring is also clearly evident, especially in experience-based learning. Learning began in the home, with families demonstrating how to live as a *mulokole* [saved one], reinforcing behaviours and beliefs.

Each participant was assigned a biblical pseudonym, keeping with the Ugandan custom of Christian parents often giving their children biblical names, and their category is indicated after their name by C for clergy, L for laity, and P for parachurch. The quotations are cited by the interview number for the respondent, followed by the line number on that page. So, for example, 1:50 indicates the first interview, line 50.

#### 3.7.1.1 Theme 1: Experience-based and practiced learning

These themes highlight that primarily, it is experience-based/modelled/practiced learning that conveyed the definition of discipleship to people, not the transmission of cognition. Learning largely came from that which was experienced or seen versus what was taught, either from the pulpit or in a classroom.

##### 3.7.1.1.1 Clergy responses

In explaining that learning about discipleship is much more than a cognitive exercise, Isaiah (C) explained that “*they use their lives as an example, to share with you that if you walk this kind of path it would not be good because it's going to land you in this trouble, and in so doing, we were able to grow*” (1:50). He elaborated that this was an effective model for teaching “*because beyond just studying, I mean, it was not ‘do as I say, but don’t do as I*



do'; *their lives depicted what they were teaching us, what they were training us to do*" (1:56). For him, this experience of practical learning was an effective way to encourage Christian growth.

Abigail (C) agreed, noting that while she was taught through seminars and trainings, it was really the practiced learning that had the most impact. "*So, that's how I came to learn about it, but **mostly through practical people who disciplined me***" (12:29). She was implicitly stating that while the trainings and teachings were helpful, it was the experiential learning that was more effective for her in being disciplined.

In echoing the experience of practical learning, Moses (C) explained that discipleship is very much tied with evangelism, and that they happened together.

Moses (C) explained,

*"**There is an element of evangelism** in discipleship. Because you cannot – you cannot disciple someone you have not evangelised (9:28) ... But our interest as believers is we are supposed to go out. You know, make disciples. Go out, make disciples. **Bring them in.** Let them know, you know, the love of Christ, the light of Christ, and **that's where discipleship begins**" (9:34).*

Miriam (C) concurred with Moses, noting,

*"So, to me, **discipleship is going out, reaching out to people who are not yet Christians**, preaching the Good News to them, and then when they are converted, we deliberately take them through training and teaching to understand this new faith they're getting into so they can really now walk this journey as Christians who are following Jesus Christ" (11:8).*

#### 3.7.1.1.2 Laity responses

The laity responses indicated that learning and teaching are closely intertwined and that learning is not solely a cognitive exercise; it is also has an experiential or behavioural component.

Eve (L) phrased it this way:

*"I'll give my own opinion; and I'll draw the meaning of discipleship from a disciple; a disciple is a learner. So, **discipleship is the process of making Christians to be learners**, and learners of Christ, Christians who will learn from Christ Jesus, who is our Lord and Saviour" (16:21).*

Eve (L) pointed out that learning is a process, a continuous exercise, and that it takes being a disciple to make another disciple. The concept of discipleship cannot be taught by one who is not engaged in the process of being an active disciple of Jesus Christ.

Learning was also defined as modelling: watching someone else and imitating them. Martha (L) noted that she very much appreciated the modelling aspect of learning and how hands-on it can be, and John concurred and took this a step further, noting that this process should encompass the learner becoming the teacher.

Martha (L) said,

*“OK, I talked about learning and teaching others. So, I realised I learned a lot from the person who was a leader before I was, yeah. So, **she taught me, she walked with me**, so I learned a lot from her. So that's why I define it that way; it was a practical, hands-on kind of training” (18:37).*

Martha's (L) behaviour of walking alongside her mentor and learning from her by following in her footsteps also shows the importance of both active modelling and active learning in discipleship. Information is helpful, but learning from another kinaesthetically is the most productive.

John (L) concurred: *“Yeah, in my view, a disciple is someone who accepts to learn, and also passes on what he has learned to another person, and **it also involves obedience**; it involves risk ...” (16:45).*

In addition to receiving information from a discipler, John (L) touched on the idea of accountability in noting that “it also involves obedience”, for when there is obedience, there is the option for disobedience. To obey means that one expects to be followed up with by the teacher, and the risk is an important element in growth. Where there is no risk, there is no opportunity for growth.

Yet, learning was also described from the other side of the coin: teaching. Rebecca (L) summed up her thoughts by noting,

*“So, yes, **there is a lot of teaching**, there is a lot of learning in Christianity today, but the kind of transition from the old, mature Christians to the younger ones and new Christians is not as it used to be” (17:108).*

While Rebecca (L) acknowledged the cognitive element in teaching, she also highlighted the crucial concept that there is no modelling or demonstration to pass on faith from the

mature ones to the young ones, and therefore, teaching is not as effective. She highlighted this lack in the crucial rehearsal/feedback loop: without rehearsal and feedback, learning is lost.

The laity, who are not ordained, also understand discipleship to be evangelism. Junia (L) noted that “*a disciple is somebody who endeavours to go to people to save them, to look after them when they are in problems, to comfort them, and to care about them*” (16:42). Joshua (L) concurred, noting,

*“Well, in my view, I would say that it’s a commitment of an individual with acceptance of the role left to us by our Lord Jesus Christ, and we take the knowledge to unbelievers, to teach them the way of Christ, and show them exactly a Christ-like kind of life”* (16:53).

The laity echoed the clergy’s experience of discipleship being an active part of ministry, largely the ministry of evangelism.

#### 3.7.1.1.3 Parachurch ministries responses

When asked about his experience of being discipled, Noah (P) agreed that he sat at the Master’s feet, and that discipleship is experiential: “*Exactly: observed, learned, walked with them, tried to do what they were doing ...*” (14:81). His view of discipleship includes correction.

*“My understanding of discipleship would actually be building a Christ-like character in somebody who first and foremost has understood what salvation is. And that involves a number of things that will help them to attain the Christ-like character. It may involve teaching; it may involve doing things together with the person they are mentoring. It may involve watching the person do things. Sometimes, what the discipler is doing might not be the right, but to give them an opportunity to do it wrong, and then correct them”* (14:8).

Noah (P) again brought in the importance of accountability and the rehearsal/feedback loop in the experience of walking with a mentor and seeing what they do, as well as being observed and receiving correction.

Adam (P) said, “*My understanding of discipleship is a process of inviting others on a journey of knowing Christ and becoming like Him in a context of a Paul/Timothy relationship, parent/child relationship*” (15:7).

Adam (P) also echoed the rehearsal/feedback loop in mentioning the parent/child relationship, since parents encourage, correct, and shape children as they mature. Invoking the parent/child relationship also hints at accountability and obedience, as noted by John (L) above.

Interestingly enough, the parachurch ministry workers did not make this connection of evangelism with discipleship; their definitions were very much in line with the Western understanding of discipleship: of it being a time of growth in the Christian faith, and of that growth coming from sitting at the feet of the Master.

In this theme, we have found a strong voice from the clergy on the practicality of being a disciple and the value of watching lives lived, and the laity agreed that there is value in watching lives lived and that learning from another's behaviour is key. The parachurch ministries members agreed with the laity about observing those who are teaching about discipleship, but brought in the angle of active mentoring and accountability. Across the board, the relational dimension of discipleship was highlighted.

### **3.7.1.2 Theme 2: Influence of the East African Revival**

It is difficult to overstate the importance of the EAR, especially within the church. The vast majority of Christians have either been active in the Revival or have been raised by those who were in the Revival. Originally, the Luganda term *mulokole*, or “saved one”, was a term of derision for those in the Revival, but it has been adopted as a way to show that one is saved. The *balokole* [saved ones; plural] have long taught that their way of giving testimonies, running fellowships, and behaving properly according to their standards are the only acceptable means. As a high-context culture, Ugandans prize interpersonal relationships, and as a hierarchical culture, the instructions of the elders are sacred and must be passed down (Bai, 2016). This is very apparent among the *balokole*.

#### **3.7.1.2.1 Clergy responses**

Peter (C) spoke very clearly about how important the influence of the Revival has been in his life:

*“And I usually tell my people, ‘The first—I am a Christian’. Which is a Christian? Born again. I am a balokole [saved ones] first. **Even before I am a priest, I am a mulokole [saved one] first**” (8:306).*

When asked what the impact of the Revival was, Peter (C) noted that the Revivalists emphasised how to live life well in terms of behaviour and keeping the family.

For Peter (C), this is very much an identity issue: being saved cuts to the core and being of who one is. For Revivalists, one expresses their salvation in how they behave, for one must live one's life for Jesus, since He gave His life for them.

The EAR did have a somewhat negative aspect, though. Hannah (C) detailed that the emphasis on behaviour can have negative effects, such as casting out a girl who was found to be pregnant out of wedlock, something Hannah (C) described as “*being thrown to Crete* [a euphemism for being shunned or excommunicated]”. She elaborated:

*“They throw you in Crete, and it's so horrible that when you tell someone ‘where is so-and-so’? they say, ‘That person is in Crete’. So, it's hard for you to understand, ‘What is this Crete’? But throwing you in Crete means you have made a mistake. And so it is announced, say, ‘so and so has gone to Crete’ (2:261) ... So when you go to Crete, that means you're going to put right the things that aren't good. And how do you feel when you are in Crete? So, those are some of the things that are strange. For me, that I really feel discipleship should be a- should not be about ‘someone has made a mistake’, it should not just be throwing someone. **Because not all people who are thrown in Crete come back**” (2:258).*

Hannah's (C) example highlights the strong legalism that exists among the *balokole*. It is seen in the rigidity in how things must be done, whether how one eats, how one prays, or how one conducts a fellowship meeting, or even how one deals with a member who is found to have sin in their lives: rather than offering an opportunity for confession and repentance, that person is often thrown out with no concept for restoration to the fellowship.

Hannah (C) later elaborated,

*“Because, you know, the interesting thing with the East African Revival is, the elders, the elders themselves do not want to be revived. **There's a sense of rigidity among the elders.** [laughing] There's something in them that I find very difficult to break. What happened in the 30s, in the 40s, is what they want to carry along. And they do not want to sit down and say, ‘Where is the world going? And how can we live with these young people with this age that is rising up? How can we tune to their tune and help them grow up as Christians?’” (2:338).*

Her comment about the rigidity among the elders of the *balokole* [saved ones] was echoed by others, including Abigail (C), below. The rigidity is expressed in behaviours, and the *balokole* are subject to discipline for not doing things properly.

Abigail (C) noted clearly the all-encompassing nature of discipleship with the Revivalists; their influence, teaching, and modelling extended far beyond just how to follow Jesus. Her testimony is a bit unique in that her experience with the Revivalists was not at home; it came after she left home. She explained,

*“You know, they told us that this discipleship has also an element of discipline—how to be disciplined, **how to eat in public. You know that as a Christian girl, how do you relate with men? How do you relate with women? How do you relate with old people?** How- all those things were done to us by those people who disciplined us. Not only by mouth, but also even by action, you could see them. **We were disciplined even about finance:** how do you handle finances? ... **So, the whole person—even in cleanliness, how do you clean yourself? All those things we were disciplined** by those ladies who have gone to be with the Lord. They were heroes—they were godly women I was staying with. They were just heroes” (12:70).*

Abraham (C) illustrated a different aspect of the Revival: both a conflation of evangelism and discipleship as well as a lack of a biblical basis for each. He had been explaining his ideas of discipleship, and when asked, *“Reaching out with the Gospel: Is that evangelism, or is that discipleship?”* (6:52), he replied,

*“As I said, this is intertwined. **When you are discipling, you are evangelising** ... Yes, because when I am discipling you, I am sharing with you the Word, we fellowship together, then I have to share this Word. So in the course, I am ever evangelising the message of Christ to you” (6:56).*

He later commented,

*“I don't know whether evangelisation is a one-day event. I think evangelisation is a continuous event. Jessica, even you at the moment, **you need to be evangelised. Even myself, I need evangelism because Paul puts it clearly: we fall several times.** So, and we must be disciplined, even as clergy ... And so, discipleship is appropriate on process, evangelism on process, and- so that, yeah, it is not a one-day event. Because I have shared and now I'm a Christian, and so evangelism has stopped. Yes, but discipleship is continuous” (6:66).*

Abraham (C) was noting the conflation between evangelism and discipleship and that there is such overlap between the two ministries that they are often seen as one. However, the evangelism stops once someone gets saved, but the discipleship, the continuing to grow in the faith, must continue.

### 3.7.1.2.2 Laity responses

The influence of the Revival is shown in how the laity view discipleship. Phoebe's (L) definition of discipleship is:

*“Discipleship, in my view, is a way of mentoring/teaching someone in the way of the Lord. Teaching them in the way of the Lord; for example, teaching them the Word of the Lord, the ways of the Lord, and the behaviour of the Lord” (16:28).*

Phoebe's (L) mention of behaviour comes from the Revival; Revivalists emphasise proper behaviour as part of living out the Christian faith.

Rebecca (L) noted the importance of the Revival by observing, *“Some regions are influenced by culture; others are influenced by history, like when I look at western Uganda, it is much of the East African Revival if you come from there” (16:511)*. In highlighting the importance of the Revival to those who are from the west or the tribes there, Rebecca (L) was showing just how ingrained the Revival is there, since that was its origin in Uganda.

Like Peter (C), the priest who said he is a *mulokole* [saved one] before he is a priest (8:307), Hosea (L) noted that professionally, he has been *“referred to as a ‘mulokole [saved] engineer’” (18:96)*. He later explained that it is understood in the workplace that as a ‘saved one’, he will not be caught up in corruption or bribes. That is the reputation of the *balokole* [saved ones]; it is well known, and the title is worn as a badge of honour.

This reputation is known throughout Uganda; in the same focus group as Hosea (L), Daniel (L) narrated that before he was saved, *“Even when I saw the balokole [saved ones], I would walk away and I would get annoyed” (18:245)* because he wanted nothing to do with them or their faith.

### 3.7.1.2.3 Parachurch ministries responses

Interestingly, Seth (P) reported a negative experience with the Revival in church. He agreed that the Revival influenced him, but negatively, because the *balokole* [saved ones] were *“very, very confrontational. You know, kind of, almost violent” (13:57)*. He even took exception with the severely behavioural aspect of the presentation of the Gospel: *“The issue was always- almost always, when they presented the Gospel, it was, you know, drinking, adultery, polygamy and stuff like that, which—true—is not right, but I felt that's not the Good News” (13:61)*.

Noah (P) and Deborah (P) reported that in Scripture Union, the *balokole* [saved ones] students want “*to dominate the programme*” (14:390). Deborah attributed this to their upbringing in that they are taught by their parents how to run a fellowship, so they come to the Scripture Union gatherings expecting to do the same. Here again, the rigidity of the *balokole* [saved ones] is being expressed by the younger members, who have clearly learned from their elders that there is one way to run a fellowship.

Noah (P) reported that the *balokole* [saved ones] children see the non-*balokole* [saved ones] as “*a mission field*” (14:410), looking for opportunities for evangelism. The rigidity and legalism of the EAR also dictates the conditions under which one is considered to be saved, and those who do not meet these criteria must be evangelised into “proper” salvation.

In this theme, we have found a strong voice from the clergy about finding one’s identity as a Christian, but more so, as a *mulokole*, or “saved one”, as well as about legalism with behaviour and discipline in the Revival. The laity agreed with the importance of behaving properly, and the parachurch ministries respondents said that the Revivalists can be legalistic and rigid, to the point of domineering.

### **3.7.1.3 Theme 3: Family/extended community: Discipleship in the home**

It is difficult to overstate the importance of the family, both immediate and extended, in discipleship. Most respondents noted an experience of being disciplined in the home, and this was noted both with great fondness and great impact. Of course, the African understanding of family is much broader than the nuclear family and includes both extended relatives and the community.

#### **3.7.1.3.1 Clergy responses**

Luke’s (C) response was typical in that the family was his first experience of discipleship, which highlights both that discipleship is something that is modelled and followed and not merely a cognitive exercise, and that the family is important in passing on the Christian faith to children.

Luke (C) said, “*But also, as I was growing up, there are things that I was taught by my mother, by my siblings, by the community that I lived in, but also through the formal school*” (10:17).



Like many other respondents, Paul (C) had the experience of discipleship in the home. His father was also an Anglican priest, though this was of less importance than was growing up in a Christian household. He framed it this way:

*“Right now, I look back, and there are mentors, there are people who had impacted my life, people who had consistently impacted my life through their way of life, through their ministry. **Uncle Ben is one of them, my dad is the other.** I look back and say, ‘yes, they had significant impact in my life—consistently’” (4:60).*

That discipleship began in the home was a given for the majority of respondents. Hannah (C), also the daughter of an Anglican priest, typified the experience of the parents being the first disciplers:

*“Discipleship for me started before ordination. Because I came to know Christ when I was a little girl, so from that stage, discipleship for me started. **The major part of discipleship, I would say, at that stage, was done by my own parents, who sat me down, read Scripture for me, interpreted Scripture for me, and taught me the way to grow in Christ**” (2:43).*

### 3.7.1.3.2 Laity responses

In Focus Group 2, a little more than half of the participants said that they learned of discipleship in their families. Surprisingly, families were not raised as a source of discipleship in the other two focus groups.

Rebecca (L) brought out very clearly that though she works for LIFE Ministry and has been trained in discipleship,

*“it informed me that what had been done for me before I got the training was discipleship because I grew up in a Christian family, and my parents would do- actually, they did their best to make sure that we understand ... Christianity this far. **So in one way or another, they were discipling us, their own children**” (17:98).*

The group concurred with her assessment.

In Focus Group 1, Junia (L) stated, *“**I was disciplined with my mother when I was very young, and I accepted my Lord in P4**” (16:121).* Her experience mirrors Rebecca’s (L) and again shows the important role that parents play in the spiritual lives of their children.

In Focus Group 3, Hosea (L) observed, *“I belong to the Church of Uganda because my father raised me in the Church of Uganda; I don't know any other church. And **I'm not about to throw away my father's inheritance**”* (18:600). While Hosea's (L) response does not mention discipleship explicitly, he clearly credits his father with introducing him to the church, and that sacred relationship is a crucial one to him.

#### 3.7.1.3.3 Parachurch ministries responses

Like nearly everyone interviewed, Noah's (P) experience was one of being raised in a Christian family, yet it was an interaction with students in a parachurch ministry that showed him what discipleship was. His explanation is: *“I mean, I had been raised in a Christian family, but **I felt this was more practical to me that I could live a life of a difference. So I started walking the way these young people were doing**”* (14:57). For Noah (P), growing up in a Christian family was a given, as was their influence in his life, yet it took an outside experience of discipleship to teach him more about it.

Adam (P) was not raised in a Christian home, so he could not speak to the role of the family in discipleship. Seth (P) reported that he became a Christian as an adult, so his family did not play a role in his discipleship.

In this theme, we have found a strong voice from the clergy, which was echoed by the laity, in how the family is the first iteration of discipleship. Those in parachurch ministry had the same experience, but also highlighted the importance of parachurch ministries.

#### 3.7.1.4 Theme 4: Parachurch ministries

##### 3.7.1.4.1 Clergy responses

The clergy have very strong relationships with the parachurch ministries, both in their own personal spiritual journeys, as well as in their professional ministries. So, we see that the parachurch ministries have an impact for them both personally and professionally.

Abraham (C) noted that in his church, they work with LIFE Ministry. Isaac (C) went so far as to say, *“I am what I am because of the Bible study that began at All Saints' in early 1993 ... that is the Navigators, and that changed my perspective, changed my attitude, **changed my character and life, all around**”* (7:42). They both noted that the parachurch ministries played a crucial role in their personal and professional development, along with the church.

Peter (C) was exposed to the three major parachurch ministries in Uganda: Scripture Union, Navigators, and LIFE Ministry. He noted that *“depending on the denomination where the*

worker came from, I realised that that person working for Scripture Union tended to emphasise it from the point of view of their denomination” (8:31). He further observed that this caused a bit of a challenge with denominational identity, and that he had looked forward to his theological training to help him find a way out of the conundrum, even if the studies were not as helpful as he had hoped:

*“... the emphasis you could see is that he's looking at it from the Baptist background. So, I was now caught up, and I said, 'I am not a Baptist, I am not a Pentecostal, I am an Anglican'. **So what does discipleship mean for an Anglican?** And now being in Anglican theological college, it's one of the things that I looked forward to, and I think I didn't so much get, you know, it the way I thought it needed to be addressed,...” (8:37)*

Yet, he noted that with LIFE Ministry, the person with whom he had dealt was an Anglican, and that common doctrinal belief was an aid in having a good relationship (8:59). Peter (C) highlighted the need of the church to work with the parachurch ministries, yet not entirely depend upon them to feed and develop the Christians. Peter's (C) example clearly shows that it is easy to conflate what one learns from a parachurch ministry with the church in which it is taught, which can lead to a church identity crisis. This is why the CoU cannot abandon her responsibility completely to the parachurch ministries. His example also shows that the CoU is failing to address discipleship the way that the parachurch ministries have, since he is not finding that training in the Anglican theological college.

#### 3.7.1.4.2 Laity responses

The importance of parachurch ministries cannot be overemphasised and is often foundational in the lives of children. Mary (L) said it well:

*“For me, I must, well, church has played a part, but by and large it has been school, because it was through Scripture Union in primary school ... It was a great impact. Actually, I was telling my mother recently, because, for me, I had Christian parents who never went to church; I influenced my parents to go to church [murmurs of surprise/delight], but I used to go to church, and I used to go to Sunday School.” (17:209).*

Mary (L) later elaborated:

*“I don't remember so much that I learned in Sunday School, but **I remember all that I learned in Scripture Union at school.** And so that nurtured me, and then through secondary, when I fully gave my life to Christ” (17:215).*

Mary's (L) experience highlights the crucial role that the parachurch ministries play in the spiritual development of children and youth. Eve (L) concurred, stating that *"there were others who would encourage me to attend Scripture Union fellowships, you know, to go to Scripture Union Bible Studies, and that, you know, strengthened my faith and encouraged me to move on as I am pushing"* (16:77).

Obviously, the Navigators has a very clear and direct impact, especially since discipleship is their main mission. In his focus group, Nehemiah (L) said he was exposed to discipleship through the Navigators and was trained in their seminars (18:50). The Navigators' impact was also noted in Focus Group 2; Mary (L) stated that they essentially provide a Bible study ministry and discipleship at a prominent church in the diocese (17:394). However, it is not only the Navigators who have this reach and impact; Mary (L) stated, and the rest of the group concurred, that LIFE Ministry and Campus Crusade [they are the same] are active in reaching out to the Christians (17:401).

#### 3.7.1.4.3 Parachurch ministries responses

Not surprisingly, the parachurch ministries workers were very much influenced by the ministries in which they are now employed.

Adam (P) came to accept Christ through the evangelistic effort of a local church and the Navigators while he was in university. After a time of persecution from becoming a Christian, Adam began a discipling relationship with one of the Navigators' leaders. That relationship was a crucial one to Adam, and he said that *"if I had not had somebody who had keen interest in me that early, when I came to Christ, I wouldn't be walking with God today"* (15:119). And the relationship continues to this day.

Noah (P) also recognised the contribution of the ministry where he works, Scripture Union, in his life: *"Yes, church has made some contribution. The **ministry I serve in Scripture Union has also made a contribution**, and then, of course, other people I've interacted with have made a contribution"* (14:32). His colleague Deborah (P) agreed with the width of contributors to their understanding of discipleship.

It is very interesting that both Noah (P) and Deborah (P) agreed that Scripture Union is a discipleship programme, because according to Noah (P), they exist to reach out through the Scriptures, encouraging reading and understanding the Bible. As we discussed all the things that Scripture Union does, Noah (P) agreed that their aims were both evangelism and

discipleship. This highlights yet again that the distinctions between evangelism and discipleship can be a bit fluid in Uganda.

Yet, more important than the parachurch ministries was the intentionality behind the discipling. Adam (P) said it very well:

*“And I mean, timing was very important. The timing was very, very important. It was very, very important that immediately I came to Christ, when I look back, that **there was somebody who was willing to pick keen interest**, and follow up, but also, secondly, it was also very important that it was not for a short time. It was not a one-off. He wasn't meeting with me for a weekend, and that's all. He wasn't meeting with me for- that it was- he seemed to have been committed for the long haul. To date, he's still [chuckles] ... He's still investing” (15:126).*

Adam (P) illustrated how important it is that discipleship come very closely after conversion; had someone not discipled Adam, he indicated he was very much at risk for falling away from his new-found faith. The accountability, or investment, that this discipleship relationship had in Adam's life was both profound and crucial to his spiritual growth.

I very much appreciate Adam's (P) view on the Navigators' ministry as being one of a relationship with the church:

*“And of course, the next bit is the whole idea of the Navigators are just a small understanding that **we are a small piece in the puzzle**. We are always looking for interdependent relationships in the body of Christ, strategic partnerships in advancing the Gospel. We are a small piece in the puzzle, and so **we are looking for strategic partnerships** to be able to- along those partnerships, and then we put our focus on the three areas of evangelism, establishing, and equipping” (15:162).*

Adam (P) has stated the ideal case: a close, collegial, and productive relationship between the Church and the parachurch ministries in which they are working together for the common goal of nurturing believers and promoting spiritual growth. However, as we saw with Peter (C), this is not always the case.

In this theme, the clergy, laity, and parachurch ministries respondents all concurred that parachurch ministries played a crucial and foundational role in their spiritual growth and understanding about discipleship. The intentionality of ministry and especially reaching out in discipleship is a very strong theme, especially from the parachurch ministries respondents.

This research question has shown how crucial experience-based learning and modelling behaviours are for teaching discipleship. The family plays a crucial role in this modelling—especially parents, as they are the ones to instruct and impart the crucial traditions, cultures, and knowledge to the children. The East African Revival is a large part of this, especially in its emphasis on proper behaviour, as well as its strong sense of identity, both as a community and for individual members.

### **3.7.2 Research question two: To investigate how discipleship is carried out in the churches**

This question reflects the lived experience of discipleship in the church. Here it is made clearer that church ministries are living out the faith, not being confined to a definition of what ministry is. That the responses were wide-ranging could reflect those of a high-context culture, in which the respondents have a more indirect answering style. In a high-context culture, little information is explicitly stated because it is already understood, relying instead on contextual cues to deliver the answer. Alternatively, the wide-ranging responses could reflect a lack of reflection about how discipleship is truly carried out. The themes that emerged in the data are: 1. various church ministries, 2. the communal nature of discipleship, and 3. the activity focus.

#### **3.7.2.1 Theme 1: Discipling as various church ministries**

While ministries are important in the mission of the church, in terms of discipleship, they can be distracting because they are one-way activities; there is no learning being transmitted nor a feedback loop with the one who is learning, and in this way, they do not support discipleship. While not quite mutually exclusive, the ministries dilute discipleship because everyone is involved in the ministries, yet there is no explicit teaching. In addition to this, the emphasis on activity also highlights that there is a lack of practical and applied Bible teaching.

##### **3.7.2.1.1 Clergy responses**

When asked about how she carries out the Great Commission in the church, Miriam (C) noted, *“I believe in missions, and evangelism, and reaching out to schools, and doing ministry. So I deliberately organised activities where we can go to schools ...”* (11:99). While her passion for and dedication to discipleship was evident later in the interview, her narrowing on mission and evangelism as the way she carries out the Great Commission

highlights that discipleship is just one of the ministries that is occurring. This can dilute the focus, and therefore the efficacy, of a ministry because it is but one part of ministry.

Isaac (C) shared how “*discipleship changed the life of the church members*” (7:73) because discipleship then launched other ministries, such as fellowships, prayer, hospital visits, and outreach to the community, such as in schools. Isaac’s (C) conflation of the ministries serves to minimise the importance of discipleship because the fruit of it is only seen in external ministries, rather than in spiritual growth and development.

#### 3.7.2.1.2 Laity responses

In Focus Group 1, all the participants agreed that discipleship and evangelism are linked. In this focus group, when asked how they can carry out the Great Commission, the group responded with street preaching, home visits, organising a mission, door-to-door ministry, and one-on-one ministry (16:164). Cell groups came up a little later (16:200). They agreed that much of this is covered under evangelism, and later, all concurred that the two are linked (16:223).

Hosea (L) explained this concept very well in his definition of discipleship:

*“At [my] church, **the church strives to carry out discipleship. Right now, just now, we are in the mission week, directly impacting the community, surrounding community, and the congregation itself. I think there is a certain effort that one can see on the part of the leadership here to evangelise and disciple to the congregation ... For example, we have home cells visiting into homes. We have- the Fathers’ Union has a programme of visiting those who are bereaved, or who are unwell**” (18:436).*

In Focus Group 2, Rebecca (L) stated,

*“**I don’t see it [the Great Commission] in church being deliberately followed. Like when we go out for missions, that is evangelism. But there is no deliberate, no follow-up to make sure that the people who have received Christ are nurtured to keep on growing**” (17:297).*

Mark (L) elaborated, explaining that there are many activities in church, and that “***we may have failed to actually find a place within the activity to continue being disciples ... because discipleship may not have one particular flow [due to the number of activities]**” (17:308...324). He further highlighted the busyness that happens in a church by observing that*

*“if you so happen to end up as the director of Sunday School at church, courtesy of the church leadership thinking, ‘This activity should run,’ then you make as much impact within that time as you can, and you're on to the next activity” (17:320).*

In Focus Group 3, Susanna (L) spoke of raising up the youth to participate in leading the youth services: *“I no longer have to do things like preaching, reading the Word; the young people do all of them. But I think **it's just a result of discipleship** and being helped to know the Word of God” (18:321).* Like Mark (L), above, she sees discipleship as an active accompanying part of ministry.

Ezekiel (L) sees carrying out the Great Commission in providing pastoral care, stating,

*“We buy them [uniforms], and that's where [we] disciple to them, encouraging them. We take some clothings, shoes, and we donate to them; we help where need be, the needy children in such areas. So **it's one way of discipling to them**” (18:347).*

Daniel (L) concurred, explaining that part of his ministry is that

*“we go to hospitals, we visit hospitals, prisons; we visit the sick, and that way, I think we are both- because we also pray for them, and we also take them something, and then we talk to them. That way, **I think we are encouraging them and making them disciples as well**” (18:389).*

As with several other lay leaders noted here, Ezekiel and Daniel experience discipleship in the lived experience of other practical ministries.

#### 3.7.2.1.3 Parachurch ministries responses

The responses from the parachurch ministries participants did not see discipleship as being linked with evangelism or other ministries; they acknowledged that discipleship is different, though it often accompanies other ministries.

Seth (P) said,

*“Fellowship; it's a place for edification of the believers. Whereas I thought the discipleship was a little more focused, really intentional on looking at: How are you feeding on the Word? Do you know this? Growing in the Word and giving opportunity for putting that which you are learning into practice. **Mission focus, you know. Let's go out, let's go share our faith**” (13:147).*

He elaborated that



*“our part then becomes helping to build believers in their faith, and in that respect, it means training, and providing resource, and opportunities for believers to go out and share their faith” (13:166).*

While Seth (P) does see that sharing faith, or evangelism, occurs, he sees the separation of providing resources and training for growth. He further explained,

*“So that, for us, then, we are fulfilling the Great Commission. Because here is somebody who was not even a believer: connect with this person, help this person to know Christ, help this person to grow, and that growth needs to lead to this person doing the same thing, as he becomes a Kingdom labourer. If he is not yet, then your work is not yet complete” (13:180).*

Though Seth (P) sees that mission would come out of discipleship, he identified the intentionality of discipleship, which was lacking from both the clergy and the laity. Seth (P) also sees that discipleship must be reproduced; it is not enough to receive instruction without growing to the point of discipling someone else.

Noah (P) observed that

*“the church in Uganda, I think, puts a lot of emphasis on evangelism, and very little on discipleship. And a case in point is: it's very easy to know—almost everybody will tell you—how many people go to commit their lives to Jesus Christ. And people are interested in that statistic. But whether or not those who gave their lives to Christ have been followed, and how many are still standing, it's a different story altogether. And then the lack of programmes that ensure people are well-disciplined ...” (14:237)*

Noah (P) somewhat disagrees with the laity that discipleship accompanies ministry; he does not see that the ministry programmes are intentionally discipling people as they are carrying on ministry.

Noah (P) explained that part of Scripture Union’s purpose is rooted both in evangelism and discipleship, as they exist to

*“encourage people of all ages to meet God daily through prayer and Bible use, so that they may come to a personal fellowship with the Lord Jesus Christ, grow in Christian maturity, and become both committed church members and servants of a world in need” (14:138).*

As with Seth (P), Scripture Union sees discipleship as part of ministry: related, yet distinct.

In this theme, we have found a strong voice from the clergy in conflating discipleship with many other ministries, which then dilutes the importance and impact of discipleship. The laity had the same conflation, though to a lesser degree, while the parachurch ministries are aware of the interdependency and interrelatedness, yet distinctions, of discipleship and ministry. The laity have also highlighted that this dilution of discipleship occurs in the busyness of many activities in a church.

### **3.7.2.2 Theme 2: The communal nature of discipleship**

One of my hypotheses is that faith and discipleship in Uganda are very singular things, which is quite a contrast to the culture of community. Yet, culture is an exceptionally strong bond, and at the end of the day, culture triumphs, and in this case, it is a culture of community.

#### **3.7.2.2.1 Clergy responses**

Paul (C) explained at length the difference between a personal salvation and the communal nature of the church, noting that when the missionaries came, one of their mistakes was to break this communal aspect of Ugandan society (which would have been a natural setting for discipleship) and impose an individual and personal view of spiritual growth, which, in turn, has caused difficulties.

*“On the one hand, there is a preaching that came to us where salvation is individual. The Lord Jesus Christ is my personal Lord and Saviour. It has gotten its share of criticism in the recent past. So that's one point where the African communal culture will be broken up. And sometimes we do, not just because of that, but because of a true conversion which has broken the fabric of the communal structure, because the communal structure is held together by certain individuals, and certain ancestral ties, and sometimes we worship. **So a true conversion will mean that someone has to break out of that, and when you are breaking out of that and you find a place which is saying, ‘Take Jesus as your personal Lord and Saviour’, then it's devaluing the communal culture where you're coming from, and so you're there by yourself**” (4:495).*

However, when I noted the question of why the church does not become a new family or communal culture, he suggested that I study the issue. Then he elaborated:

*“That's a very important question, because where I mentioned that following Jesus Christ should be holistic, that question is a question about: Is there church outside the church? After Sunday service, or after the fellowship on Wednesday evening, when we meet in the market, or in the office, are we church? In our stewardship of nurturing children at school and doing this and the other, are we church? So, that's where we need to lay the emphasis.*

*And because **community is holistic**, in a community, at the well, we are brothers and sisters as well at the market, as well in the neighbourhood, as well as in our operations of transaction and all that and worship” (4:513).*

Paul’s (C) statement that “community is holistic” is crucial, and very African, and very needed for the church to carry out the discipleship imperative. The missionaries enforced a low-context culture for expressions of Christianity on a high-context culture (Bai, 2016), which has resulted in “devaluing the communal culture where you’re coming from” (4:503), as Paul (C) observed.

Luke (C), in explaining his understanding of discipleship, noted that he was “*taught by my mother, by my siblings, **by the community that I lived in ... when I said ‘community’, community involved the church***” (10:18). Like Paul (C), Luke (C) sees the church as an intrinsic part of the community and the family.

#### 3.7.2.2.2 Laity responses

Philip (L) made an interesting comment, noting that “*discipleship is more an **individual endeavour***” (17:370). Though this was not discussed much in this focus group or other interviews, he has highlighted an important facet: that discipleship is an individual activity. Most ministry is both performed and lived out in community, yet discipleship is an inner working, one that even if done communally, must be walked out individually.

Timothy (L) spoke of his definition of a disciple as an individual, noting that “*I can give you a disciple as an individual ... to others, I’ve become your disciple*” (16:32). Then in two more sentences, he shifted to the plural: “*In our church setup or a Christian context, it is to say **we are taking on, we are willing, and we have accepted, and we have understood the Gospel ...***” (16:34). Timothy (L) has illustrated the unconscious understanding of church and ministry as corporate activities, which is very much a Ugandan cultural view.

#### 3.7.2.2.3 Parachurch ministries responses

Seth (P) concurred with the clergy and laity that community is a crucial aspect of his understanding of discipleship by noting that his understanding of discipleship was influenced by seeing “*the urgency and the importance of having people to understand, grow in their faith, and when we talk of practitioners of the faith, **living the faith in the community***” (13:37).

Adam (P) noted the importance of community in both his understanding of discipleship and his faith journey by explaining that his discipler was there to

*“help me understand how to live a new life as a Christian, but also, he didn't stop at that. **He introduced me to community**, that seemed to be passionate about the same things of helping others grow in their walk with Jesus. Then also, **they didn't only help me to grow in my faith**, they also taught me how to help others” (15:15).*

Seth (P) also concurred with my hypothesis, and observed that the church followed the missionaries' lead in only pursuing evangelism and not discipleship, showing the pervasive and continuing influence of the missionaries. His response expounded on the fact that *“we preferred the sophistication of the West, as opposed to the simplicity of discipleship, biblical discipleship” (13:262)*. He then went back to the history of the church, and wondered that

*“there was also a popular problem, was that the missionary agenda came together, or about the same time, with the colonial agenda. So it became probably difficult, if not confusing: **Which do you advance first? The colonial agenda, or the missionary agenda?** And when the missionary agenda was now coming in, remember Islam was advancing” (13:266).*

He noted that there was competition among the missionaries with the Muslim missionaries, as well as the Catholic missionaries.

In this theme, we have found a strong voice from the clergy in how the missionaries broke the holistic nature of Ugandan community and imposed a singular approach to relationship with the Lord, and the laity concurred. The parachurch ministries also concurred, noting that the church has remained with a conundrum of what to do: carry on with ministry or carry on with the colonial methodology, which was brought by the missionaries' methodology.

### **3.7.2.3 Theme 3: Activity focus**

The church in Uganda conflates discipleship with other ministries, in particular with evangelism. However, other ministry activities are also conflated with discipleship. These activities are outward-facing and measurable; therefore, these activities are highly valued because they show value in that the churches are bustling with programmes.

### 3.7.2.3.1 Clergy responses

When asked whether the church equates evangelism and discipleship, Isaiah (C) answered plainly, “*Yeah*” (1:294). Abraham (C) concurred, noting, “*As I said, this is intertwined. When you are discipling, you are evangelising*” (6:56). He later observed that “*because there's evangelism, there's preaching, there's teaching, there's mentoring, there's coaching, and so discipleship is just a component*” (6:279).

Abraham's (C) plain and bold assertion that the church has not disciplined is key. When a concept such as discipleship is not seen to be a “front thing” by the leadership, it cannot be a “front thing” further down the leadership chain.

This also translates to busyness, or being event-oriented. Luke (C) noted that “***Our Church of Uganda is [pause] activity-oriented. Activity oriented? Doing this, doing the other. Like, you can see when Mothers' Union are celebrating—wow. They are event-oriented***” (10:265). The activities in the Mothers' Union and other ministries are good, but they are often very much activity- or works-based, and not inwardly focused or introspective. The busyness does indicate that the ministry is productive and carrying on, but it begs the question of whether there is inner work going on.

### 3.7.2.3.2 Laity responses

The laity concurred that the Church conflates discipleship with evangelism. In one focus group, when I asked how many think that discipleship and evangelism are linked, all six participants raised their hands (16:224). In a different focus group, when asked whether reaching out to the community is discipleship or evangelism, Daniel (L) thought a moment, then said, “*I think it might be- [laughs] both, maybe. Both. Depends on how you look at it*” (18:478).

Mark (L) elaborated about the activity focus in the church:

“*And so, what happens is, as individuals, we may have failed to actually find a place within the activity to continue being disciples. And I believe this is where the church should actually come and sit and look at*” (17:308). He later noted,

“*You make as much impact within that time as you can, and you're on to the next activity. So, understanding that point, then, will actually help us understand also the change in the forms of discipleship, because discipleship may not have one particular flow [murmurs of agreement] or format*” (17:322).

And yet, some drew a distinction between evangelism and discipleship. Rebecca (L), who works in a parachurch ministry, noted:

*“Like when we go out for missions, that is evangelism. But there is no deliberate, no follow-up to make sure that the people who have received Christ are nurtured to keep on growing. We just leave them to the Holy Spirit” (17:297).*

When I inquired as to whether this has always been her understanding of the two, or whether she learned it from her specialised training, she said, *“I think I have got that kind of understanding from my training and involvement in LIFE Ministries” (17:353).*

#### 3.7.2.3.3 Parachurch ministries responses

The respondents who work with the parachurch ministries had the clearest definitions of discipleship, which is no surprise, since that is their work. They also drew stronger distinctions between evangelism, discipleship, and other ministry activities.

Noah (P) highlighted proof of this difference very well:

*“The church in Uganda, I think, puts a lot of emphasis on evangelism and very little on discipleship. And a case in point is, it's very easy to know—almost everybody will tell you—how many people go to commit their lives to Jesus Christ. And people are interested in that statistic. But whether or not those who gave their lives to Christ have been followed, and how many are still standing, it's a different story altogether. And then the lack of programmes that ensure people are well disciplined ...” (14:237)*

While Noah (P) is very much informed about the definition of discipleship, he also very clearly highlighted the vast difference in the perceived importance in the church between evangelism and discipleship, which leads to what is emphasised.

Aside from recognising that his organisation partners with churches, Adam (P) was able to clearly delineate the activities on which his organisation focuses: *“We are a small piece in the puzzle, and so we are looking for strategic partnerships to be able to- along those partnerships, and then we put our focus on the three areas of evangelism, establishing, and equipping” (15:164).* When pressed about whether the term “establishing” refers to discipleship, Adam said, *“It's purely discipleship, establishing—you are actually discipling, but these seem to be like, the beginning blocks” (15:225).* He then articulated that the building blocks are the spiritual disciplines used in discipleship, such as studying the Bible, prayer, and worship.

In a slightly different vein, Seth (P) stumbled upon a class that LIFE Ministry was teaching “*on evangelism and discipleship*” (13:123). It seems that he also conflated those definitions. However, immediately following, he was very clear that “*the fellowship group was not necessarily a discipleship group*” (13:138). When asked to elaborate, he noted,

*“I thought the discipleship was a little more focused, really intentional on looking at: How are you feeding on the Word? Do you know this? Growing in the Word and giving opportunity for putting that which you are learning into practice. Mission focus, you know. Let's go out, let's go share our faith”* (13:148).

Even in his encounter with an organisation that is somewhat focused on discipleship, the conflation with evangelism is very evident.

In this theme, we have found a strong voice from the clergy in equating discipleship and evangelism, as well as the busyness of activities, which dilute discipleship. The laity concurred with both equating discipleship and evangelism and the busyness of activities that comes from the Western works-based evangelical tradition, which dilutes discipleship because the inner spiritual life and disciplines cannot be deepened. The busyness of activities and ministries focuses on *doing* things for Jesus, not on *being* with Him and growing in Him. In contrast, the parachurch ministries both conflated evangelism and discipleship, and as a result of their training from the West, also noted the distinction between discipleship and evangelism. They also noted well the spiritual disciplines involved in discipleship.

Research question two has shown that discipleship is done in concert with other ministries and often masquerades as other ministries or can be overcome by them. This occurs because of the view that ministry is discipleship, as well as the assumption that if ministry is occurring, since it is being done with others and in community, then of course discipleship is also occurring. While this view is held by the clergy and the laity, the parachurch ministries see that discipleship is a related, but distinct, ministry. This research question has also shown that discipleship is a communal ministry, as it must take place in the community, which is holistic. However, the missionaries and their Western, individualistic view of ministry broke this aspect of the culture and did not create the church as a new community. By allowing discipleship to be overcome by other ministries, it has become very works-based, rather than an inward and reflective work, as the busyness of ministry precludes the inner work of discipleship and maturity.

### **3.7.3 Research question three: To explain what accounts for the way the discovered practices of discipleship are carried out on the context**

This question reflects the participants' interpretations of discipleship and how it has been contextualised. The respondents illustrated that while the Gospel was accepted in its Westernised form, it has not been inculturated. In this research question, awareness of the themes in the data have emerged after the data was collected. The themes that emerged in the data are: 1. that discipleship is not prioritised; it looks like programme, and 2. there is a lack of historical impact.

When asked whether discipleship is a priority, the overwhelming answer was no. All the laity and parachurch ministries leaders said no. Of the 12 clergy, nine said no, two said yes, one equivocated, and said it was "some 50/50" (4:336).

#### **3.7.3.1 Theme 1: Discipleship is not prioritised; it looks like programme**

##### 3.7.3.1.1 Clergy responses

The two affirmative responses noted that evangelism is discipleship, which then begs the question of which came first. All the "no" responses emphasised the church's priority on evangelism and growth, which is largely measured by buildings and programs.

Isaac (C), one of the clergy who said that discipleship is a priority, noted that while discipleship is said to be important, the effort to do this and the emphasis of it is lacking, which indicates that the church does not know how to start or maintain discipleship programmes. This suggests that he personally views discipleship as a priority, rather than the Church of Uganda viewing it that way, as the question was phrased. He noted, "*And only maybe challenge is: how do we actualise this? Because for me and what I'm interested is: how do we implement this?*" (7:340)

Isaac (C) has hinted at a lack of training or teaching about discipleship, whether in the theological training for clergy or in the biblical teaching from the Church of Uganda. Abigail (C) echoed this, and she responded very quickly that the church does not prioritise discipleship. She noted that the priority of the church is "*preaching only. It's not even teaching. The Church of Uganda is not good at teaching, but we can preach* (12:167)."

When pressed as to why she thinks that discipleship is not a priority, she elaborated:

*"I think it is because we do not know- we don't know exactly what to do. We think preaching in the pulpit is enough. Preaching a message, preaching a message is enough. So because we don't know, we think that is enough. Then*



*that makes it not be a priority. Because if it was a priority, in this mission we are in today, there would be a class for people who have accepted Jesus Christ. But now we're not"* (12:178).

Abigail's observation that the church focuses on preaching is a continuation of its history, when there was a strong competition for converts and numbers in the church among the Anglicans, the Roman Catholics, and the Muslims. High membership numbers or conversion numbers were a form of social currency, one that continues today, though the Pentecostal church is now a rival for numbers and members.

Moses' (C) response was very similar to Isaac's (C); he noted, "*I think **the Church of Uganda has tried***" (9:376), though this is a weak response. He later elaborated and said,

*"The intentions, the willingness is there, but I think we should do more by emphasising on discipleship, to reach out, because it is easy to put there programmes, but remember: they are in the church, they are individuals ... So when it come to the individual person, I think to be, as a church, Uganda, we need to be intentional"* (9:393).

Moses (C) is recognising that the ability to carry out and maintain discipleship groups is not there. He also recognises as the parachurch ministries do, that intentionality is crucial, yet it is a piece that is lacking in the church.

Some clergy noted that though discipleship is not a priority at the provincial or diocesan level, it is a priority for them in their settings. For example, Isaiah (C) observed that while discipleship is not prioritised at the Province, "*I mean, **for us here**, it is something that has been ongoing"* (1:241).

The clergy who said that discipleship is not a priority explained clearly that the emphasis from the church is on programmes, projects, and building: in other words, results that are tangible.

Titus (C) noted,

*"From what I have observed, in other churches, especially Pentecostal churches, I think, where discipleship is key and central, ours is not so much central. **We are more on projects than on discipleship** (3:110) ... You want to see, what do they call it, useful: what things, what tangible things you see. **It's not building people's lives, but more of how many buildings do you have, and those type of things**" (3:118).*

Titus' (C) observation that the church values buildings rather than mature Christians is an astute one. The church has long focused on membership and publicising numbers of converts to win the race for the soul of the nation but has neglected the inner, invisible, yet crucial work of the spiritual disciplines that will build a Christian to maturity, and therefore to a place of effective ministry.

Interestingly enough, he cited training as the reason for this state of being: "*I think it's the training; it comes with the source of where we, the clergy, are generated, where they come out of*" (3:126). While it is true that the training for how to disciple and maintain discipleship programmes is lacking, to blame it entirely on training is misleading.

Hannah (C) stated very clearly,

***"I think our churches like projects. They really like constructions: 'Is this house moving'? 'Yes'. So I think projects have taken away the whole issue of- and even when people are raising money, very little money is assigned to discipleship"*** (2:510).

Hannah's (C) response notes that historically, the church wants to see projects, since they are a visible and tangible sign that there is something happening. Yet, it is an external measurement, not one of the heart. However, a well-organised and well-run discipleship programme would be a visible activity.

While agreeing that discipleship is not a priority, Miriam's (C) take is very interesting: that people associate discipleship with new Christians, forgetting that all Christians need to be disciplined and need to make disciples. This is yet another omission on the church's part.

***"People tend to think discipleship is only for those who have just confessed Christ. That's a danger, just like I said earlier on, that there are those who have been saved for 10 years, 20 years, but they have never been disciplined. So, people have that, 'Yeah, but it's OK for those who have just given their lives to Christ'. However, if it was advertised, and then people would know there are discipleship classes for those who are interested: 'Please, you can come; if you want to grow in the Bible, learn more about this'"*** (11:294).

#### 3.7.3.1.2 Laity responses

In agreement with the clergy, all the laity in the focus groups, as well as the parachurch ministries, agreed that discipleship is not a priority in the Church of Uganda. The starkest

statement came from Mary (L), who stated, “***There has not been a priority on discipleship at all***” (17:366).

Philip (L) followed her, and noted, “*I should say it's true; **it has been more of evangelism; and discipleship is more an individual endeavour***” (17:370). What is interesting about his reply is that he seems to see discipleship that is done at the interpersonal or individual level, but not the corporate level. Philip (L) was also noting that evangelism is a group activity, and has more of a group orientation. The conversation in this focus group continued in this vein, with Esther (L) noting that some churches are running discipleship programmes— notably, those from the Navigators.

Mary (L) emphasised this by noting that

***“the effort that is there of discipleship in all these parishes is because of these different ministries ... it's because of LIFE Ministries reaching out; it's because of the Campus Crusade reaching out, but not because the church, as in the parish”*** (17:389).

Mary further elaborated:

*“There has not been a deliberate effort [murmurs of agreement] except that now, we have the other ministries that have seen the gap [murmurs of agreement] and picked the interest to come and help fill that gap”* (17:399).

Rebecca (L) concurred:

***“But intentional discipleship where there is teaching, where there is a training, where there is equipping for these people to do that work, you know, from then onwards, I don't think there has been that intentional and deliberate discipleship going on. It has just been by default in one way or another”*** (17:282).

Eve (L) noted that it could be an issue of budget, as “*compared to other departments, the mission department was always under-budgeted*” (16:248).

John (L) raised an interesting idea with wondering who is responsible for doing the discipling, since he was disciplined by a member of the laity. “*You see that most of the programmes, you find out that they are lay people who are getting involved so much, so much, so to me, they may come in, **the clergy may come, but not so much***” (16:232). Phoebe (L) spoke immediately after, emphasising that in her view, it is the clergy who should be doing the discipleship.

*“I think it is they [the clergy] are not doing enough. The reason being, if they were doing enough, like, for example, every time people come on Sunday for services, they would really speak up to people about discipleship and all these things. But because they have not done so much, very few people turn up for this exercise of what? Of discipleship. When it comes to discipleship, very few people turn up” (16:236).*

Both John (L) and Phoebe (L) spoke of their desire to have the clergy take the lead in discipleship, in teaching about it, modelling it, and discipling others. Though they indicated they have no problem with lay leaders discipling others, they expressed very strongly that it is for the clergy to take the lead, and they also said that were this to happen, it would spark a great interest in the congregation for discipleship.

Ezekiel’s (L) statement of how discipleship is not a priority extended into an indictment of the clergy: *“I’m looking at church leadership: is not focused on discipleship as a clear, a ministry, or as a first priority calling for their service. Today, basically, it’s about recognising their status and the lives they have to live” (18:414).*

#### 3.7.3.1.3 Parachurch ministries responses

The parachurch ministries’ responses to whether discipleship is a priority were also very bald. Seth (P) spoke very plainly:

*“What do we want? We want more members. More members increase the size of the building. Do whatever it takes. **We are not concerned about the quality of the faith that these people confess they are walking in**” (13:304).*

Seth (P) further noted that often, money is what matters, rather than maturity, and that those who give the most to the church get to be in the positions of leadership and power.

Noah (P) and Deborah (P) agreed, noting that the focus of the church is not on discipleship. They added that since Scripture Union works with all denominations, they have observed that this is not unique in the Church of Uganda; it is true across the board.

Noah (P) observed:

*“The church in Uganda, I think, puts a lot of emphasis on evangelism, and very little on discipleship. And a case in point is: it’s very easy to know—almost everybody will tell you—how many people go to commit their lives to Jesus Christ. And people are interested in that statistic. **But whether or not those who gave their lives to Christ have been followed, and how many are still standing, it’s a different story altogether.** And then the lack of programmes that ensure people are well disciplined” (14:237).*

Deborah (P) agreed and said, “*We do go to all the churches, so it's all around. It's just the same: a lot of evangelism is done, but discipleship is less. It's just a general thing in Uganda*” (14:246). Noah (P) went a step further and observed that the proof of evangelism as the focus of the church is found in staffing: churches have Missions Coordinators, showing the value the church places on missions, but “*there is hardly anybody in the church about discipleship. Or discipleship coordinators. [Deborah concurs and laughs] They're not there*” (14:273).

In this theme, we have found a strong voice from the clergy in that discipleship is not a priority for the church; the church is very much more interested in programmes, buildings, and tangible measures of success. Discipleship, an inner transformation that is not outwardly measurable, therefore does not attract much attention or power. The clergy also showed a very strong need for both biblical teaching and training in their theological education. The laity concurred and noted strongly that while discipleship is not prioritised at the provincial level, nor possibly even at the church level, it is happening on an interpersonal level. The parachurch ministries respondents concurred with the laity, noting with a strong voice that the emphasis in the church is on evangelism, not discipleship, and that the church’s budget and actions confirm that it is more concerned with the outwardly visible results of ministry.

### **3.7.3.2 Theme 2: Lack of historical impact**

Missionaries came with a focus on evangelism and “saving the savage people on the dark continent”, yet seemingly did not have a plan for what to do with the “savages” once they were saved. The church, supplemented by the East African Revival, focused on evangelism, as well as basic education. Therefore, parachurch ministries stepped in to fill the gap with supplemented Christian education. Culture is expressed through programmes, yet it is not part of the history of the church.

The church, in spreading the Gospel, was working with the missionaries, and therefore spread the Western view of the Gospel, not a Gospel that had been contextualised to Uganda. Therefore, the Gospel was a foreign one, and though it took hold, since it was not inculturated, it was not completely embraced, and thus did not provide an inculturated foundation upon which the church could build.

Respondents were asked to explain what accounts for the way the discovered practices for discipleship are carried out in the context: either historical, cultural, social, related to Bible

teaching, or traditional. Of course, the laity were interviewed in focus groups, so there was a mix of answers. They were coded according to which answer was the most prevalent.

#### 3.7.3.2.1 Clergy responses

The clergy were fairly evenly split on the reasons for how discipleship is carried out: that it was either social, cultural, related to Bible teaching, or traditional. Interestingly, none chose historical, indicating that discipleship was never a part of the history of the Church of Uganda.

Hannah (C), while noting how important the Bible is, said that the Ugandan social life is the largest influencer. *“I think right now, the Bible, of course, is priority, is major, but I think our social life [laughs] influences- is a big influence in discipleship because **the way, I think, the way we relate to people matters a lot**”* (2:523). Paul (C) agreed, noting, *“I would really think that the social relations have had an overriding influence. In fact, the **cultural and historical sometimes are influencing us in the negative direction**. The social relations, maybe, would be followed by the Bible teaching”* (4:432). Westerhoff (1983) spoke to this in “recommending that religious communities (the church for Christians) become the central most important unit of societal life, that they become the fundamental social unit in our modern culture” (p. 260). He continued to note that the primary question for the church is “how to reform its life so that it might become a ‘faith community’ for the humanisation of persons and social life” (Westerhoff, 1983, p. 260).

Hannah’s (C) answer is very telling, because the Church of Uganda is very solidly biblical, and proudly so. That social relations can influence interactions more than the Bible is a huge statement indeed. Paul’s (C) agreement with Hannah is important, as is his contribution that culture and history can influence negatively, overriding the biblical teachings. The desire to conform to one’s community is strong, and if someone has professed Christ but is still visiting the shrines for healing, that social relationship can cause others to follow.

For example, Isaiah (C) gave an example of how culture impacts discipleship, noting, *“Yes, I think culture, culture, has been a big thing”* (1:455). He elaborated:

*“Take an example: if in my culture, we have last funeral rites, as a believer, am I supposed to take part in the last funeral rites? Will that compromise my faith? So, **culture has brought about questions that will cause us to think about helping believers**”* (1:459).

A little later, he explained further:

***“It goes back to the missionaries [who] came to Uganda. Their focus was more of ‘drop the life that you’ve been living, which is not godly, and follow Christ’. And I think that has been the idea all through. Can we get people to realise that the culture has aspects that are not good, are not glorifying the name of God? Can you drop them? Can you come now to Christ and behave?” (1:476).***

As much as Abraham (C) stated that biblical teachings are a major influence, he said that ***“culture has affected discipleship negatively”*** (6:383). He elaborated, noting:

***“So, as much as a saved person is a disciplined person, but when it comes to things like baptism, he will go look for the names of his father who died long ago. When it comes to parties, he’ll want to do some cultures”*** (6:388).

Abraham was noting that in a struggle between what the culture has taught and what the church has taught, it is very likely that culture will win. The culture has been taught from birth in the importance of the family, clan, and tribe, and is seated in the heart of the individual, as well as the family, clan, and tribe. The church’s head knowledge loses the battle of cognitive dissonance because were it to win, it would cause division in the family and in the community, and that would bring pain and shame.

In a wide-ranging response, Titus (C) illustrated how deeply ingrained culture is in the life of a Ugandan Christian:

***“We are actually culture bound in the sense that, to a great degree, that our concepts of life, and concepts of connection with the dead, for instance, understanding of God, is- and the spirits that influence our way of doing things all are factors that hinder us to move, maybe very freely, into the biblical way, the way we should be, biblically”*** (3:213).

Titus (C) has noted the tension between the African worldview and the Western Christian worldview. The African worldview is very receptive to the spiritual world, but the Western Christian worldview is not (Loewen, 2016). The missionaries often teach that Jesus is victorious over all other spirits, and therefore they must be left behind, but this clash of worldviews is bound to fail, because the African worldview, culture, and personal experiences are that the spiritual world is real (Loewen, 2016).

Isaac (C) stated very clearly that the Bible is the strongest influence for how discipleship is carried out

*“because that has actually caused a lot of transformation and changes, even in relationships, in marriages. In young people relating with parents, and even their working life: the Bible. Because as a church, we really want to see that this is taught. Everything is in this book here [he has been tapping on the Bible]. **It's just that we need to spend time, and then bring it to, according to- contextualise it in a way that everyone can understand. I know with that we can do a lot of change in the Church today**” (7:407).*

His point about contextualisation is a crucial one, as is his observation that all we need is in the Bible, and that change can occur in both Christians' lives and in the church if we would only use it.

For tradition, Luke (C) noted that for him, it means *“how the church has been run. If we try to change, it would be trouble. They would say, ‘No, for us, we do this; for us, we do this; for us, we do this’”* (10:292). But Miriam (C) took the same answer and explained further:

*“But I think the Word of God influences; however, tradition, tradition influences a lot also. Tradition. And to an extent that people value tradition more than even the Word of God ... Sometimes, of course, it may not be clear, because someone I would say the Word of God is supreme and what, but it comes through, ‘No, our tradition says this, our tradition ...’ **Sometimes, there are traditions that are there, yet when you go down Scripture, you see really, they are not based in the Word of God**” (11:465/474).*

She elaborated that there are families who come for the rituals of the church (such as baptism, confirmation, and marriage) just because it is what the families do, not because of a living faith.

Paul (C) stated plainly,

*“Our cultures have a lot of traditions. And **traditions entertain few questions**. Yes. And discipleship has many ‘hows’. So our cultural orientations do not- I mean, end up not helping us much, because in culture, especially in Africa, ‘hows’ are not that entertained. You don't ask how. ‘This is how it's done. You just do it like that’” (4:460).*

Paul's (C) observations that “traditions entertain few questions” is a crucial one, as the traditions that are handed down are cherished, and, as Mamo (2017) observed, “when traditional rituals are replaced by meaningless rituals it breeds syncretism” (Chapter 4, para. 7). In order to maintain their place of importance, they cannot be examined or questioned. Paul's (C) view is greatly supported by Mamo (2017), who quoted Jetter in noting that



“rituals are the mother tongue of religion” (Chapter 4, para. 1). Traditions demand to be followed because they have been handed down from the ancestors, and as Mamo (2017) later noted, rituals “serve as proper bridges between beliefs and behaviours” (Chapter 4, para. 25).

#### 3.7.3.2.2 Laity responses

The laity mostly said they believe that culture is what accounts for how discipleship is carried out, with the second choice being social.

Hosea (L) put it this way:

*“And then on culture, well, we know that now culture is being emphasised at the family level, people are going back to culture, which we had thrown away. **There is a resurgence in cultural emphasis.** Historical factors, yes. I belong to the Church of Uganda because my father raised me in the Church of Uganda; I don't know any other church. And I'm not about to throw away my father's inheritance” (18:597).*

Martha (L) stated that culture was very much an influence:

*“But culturally, it's as if there is more of a kind of dictatorial system, whereby the leader, first of all, even withholds information. I've found it very difficult to get the information I need from leaders, and then there's always a lot of bureaucracy; I think still, it's like holding onto power” (18:5233).*

Phoebe (L) explained that social influences affect the church a great deal, particularly with the youth, who “**want to copy what is in the other church and bring it to this church ... So, it becomes difficult when you're discipling these young people**” (16:395).

#### 3.7.3.2.3 Parachurch ministries responses

It is very interesting that all the parachurch ministries respondents chose history for the reason that accounts for how discipleship is carried out. Such a consistent response is very likely due to the fact that each of them was taught about ministry and discipleship from a Western lens and a Western worldview, by Westerners who used Western teaching methods.

Noah (P) summarised well that the missionaries came with the intention for evangelism, and that became the *modus operandi* for the church.

*“When the church missionaries came, I think they had a lot of- their priority was really evangelism. And this was further helped, maybe by the competition between the Protestant, or Anglicans, and the Catholics at the*

*time, because who has many more followers? And you can see it even in the school setup and things of the sort. So the historical played a big part in that” (14:294).*

Adam (P) said,

***“And hardly do you find leaders, even within the Anglican church, that are willing to pay the price for discipleship to happen in their congregations. So, they have a mental appreciation of it, but little or less commitment to seeing it happen and happen well” (15:350).***

In this theme, we have found a tepid voice from the clergy in the influences that account for how discipleship is carried out: evenly split between social, cultural, and related to the Bible. The laity were more strongly inclined to note that social and cultural factors are the influences for discipleship, and the parachurch ministries respondents were a very strong voice for noting that history accounts for how discipleship is carried out: the church keeps doing what she knows to do, and that is largely evangelism.

The third research question has shown strongly that discipleship is not a part of the history of the Church of Uganda. Culture and tradition have a higher priority, as do social relations, especially among the clergy. Culture and its importance give pause as to help believers follow the faith when it deviates from tradition or culture. The laity focused on culture and its importance, choosing to not sever that bond and simultaneously showing that the church failed to create a strong culture of its own. The parachurch ministries have shown the strength of the Western teaching and Western worldview that they have adopted, and seemingly have been willing to leave behind their African culture with regard to the church.

## **Chapter Four**

### **Data Analysis**

#### **4.1 Introduction**

The last chapter presented the data analysis of this descriptive and explanatory study; the descriptive component of the study explains the understanding of discipleship in Uganda, and the explanatory component of the study is for “examining the reasons for, or associations between” this understanding (Swinton & Mowat, 2006, Chapter 2, Where does qualitative research start, para. 1) and how it is viewed and practised in Uganda.

#### **4.2 Summary of Findings**

This study was launched because I wanted to explore how Ugandans understand discipleship, since I saw a lack of inner emphasis on discipleship in the Church of Uganda, which, as a Western missionary, is what I understand discipleship to be. I found that discipleship is based on experiential learning and is extremely influenced by the East African Revival, the family, and parachurch ministries.

This understanding and expression of discipleship has come about because discipleship has not been prioritised in the church, largely because the Gospel has not been inculturated. Since the missionaries emphasised evangelism as the primary ministry of the church, discipleship lacks the historical impact of evangelism and has not been entrenched as part of the mission of the church. I am now attempting to interpret the meaning of these findings in light of the scholarship.

As a practical theologian, I understand practical theology as theology that “seeks to return to the dialectic between the church's normative memory and vision and its struggles toward the action of Christian discipleship in the world” (Fowler, 1985, p. 43). According to Fowler (1985), “practical theology seeks to help the church be theologically discerning in its appropriation of the tools of such disciplines” (p. 43). As I reflect on the findings of this study, I see that the lack of inculturation of the Gospel has led to gaps between the church and the culture, and that now, as a result, the culture largely sees the church as irrelevant. The Western education that the missionaries brought resulted in cognitive learning, but not experiential learning, which is at the centre of the African educational worldview. This created a dichotomy for the African Christian, who needed to accept the Western education

and medicine, yet in the process lost the connection with the African culture, holistic model of education, and practice of benefiting the community over self.

This is a qualitative and descriptive study to reflect on how the praxis of discipleship in the Church of Uganda has been influenced by its colonial history. A Western bias would see discipleship as an inner work that would be taught in church as a programme that followed a curriculum. However, the African worldviews and experience of faith, spirituality, education, and discipleship are entirely different. As a Westerner, one would expect to look for the Western concepts of discipleship in collecting data, yet being alert to the African experience has allowed the voices of the participants to come forward.

An assumption of the research is that discipleship must involve some level of inner work, and must result in personal transformation. Many Christian educators, such as Pazmiño and Westerhoff expect education to include elements of transformation or change, be it personal or communal. This transformation, or fruit of Christian discipleship, must occur to validate the Christian witness and transformation to be more and more Christlike (2 Corinthians 3:18).

An additional assumption is that education should happen in its broadest sense, however, the literature focuses on cognitive learning. This research hopes to find other examples of teaching and learning from the African worldview and experiences.

My methodology was centred around my desire to learn about the lived experience of discipleship in Uganda, so the study explored this via interviews with clergy in the Eastern Archdeaconry of Kampala Diocese, interviews with staff members of parachurch ministries, and focus groups with the lay leadership of the Eastern Archdeaconry of Kampala Diocese.

Mamo's (2017) model of contextualisation and discipleship, with the interrelated rings of discipleship, contextualisation, and mission, was tremendously helpful in framing this study. As Mamo (2017) observed, "to be effective the gospel has to be both preached and lived" (Preface, para. 6). I rarely hear sermons about discipleship in Uganda, and I had not seen it practised in ways to which I was accustomed.

At the intersection of Mamo's (2017) circles of discipleship, contextualisation, and mission lie conversion, rituals, and community. As a strong emphasis in the Church of Uganda, conversions are plentiful. As Africans, rituals are important in the culture, such as the circumcision ritual for the tribes in Eastern Uganda. As Anglicans, rituals are also plentiful

in the Church of Uganda, since they are linked to the Church of England and were taught to be inextricably linked to the celebration of worship, and that they must be performed accurately. As Africans, community is also ever-present. Following Mamo's (2017) model, mission is clearly stated by the church. Discipleship is stated by the church. This leaves contextualisation of the Gospel to be explored.

In this study, the overwhelming sense from the participant voices is that in the African church, discipleship is understood very differently from a Western perspective: in Africa, discipleship is very much a learned experience in which people learn by being with others and participating in ministry alongside others. This is an extension of the African worldview of the education system, in which people are taught and trained to *do* rather than to *be*. Africans learn in everything, so discipleship is carried out in a manner that is consistent with this African educational worldview, in contrast to the Western educational worldview, which is cognitive and largely based on rote memorisation. By failing to first observe how Africans view God and spirituality, community, and education, the missionaries missed an opportunity for inculturation, which would have ensured that the concepts they taught became entrenched in the culture and society.

The gap I found is that discipleship is part and parcel of other ministries and is not seen as a separate ministry focused on inner spirituality. I found particular African understandings that are extremely different from Western understandings, especially the emphasis on community and its importance in spiritual growth. The African worldview celebrates the interconnectedness of the individual to the community: how the community builds up the individual so that the individual can build up the community. The Western worldview is that the individual is largely independent, but exists in community. The study also reveals a confluence of both Western and African understandings; the reasons for this could be several, such as the way the Gospel came and was imposed, the strong and enduring influence of the East African Revival (EAR), and a particular way of mission engagement that may have taught one thing but was interpreted or lived out in a different way.

In this study, we find that the clergy have very likely been influenced by their training; on the whole, they are ambivalent about discipleship, but those who received training that originated from the West expressed more certainty about both the definition and implementation of discipleship. The laity are using the African understandings of discipleship, which are being carried out in community and in conjunction with other

ministries. The parachurch ministries are very much displaying their Western origins, though they have contextualised their materials for the African context.

### **4.3 Understanding and Application of Discipleship**

For the first research question, regarding how church leaders in Kampala Diocese understand discipleship, I found that discipleship is not practised as a stand-alone ministry, but is carried out in conjunction with other ministries, and therefore, it is very activity-based. It is also communal in nature and largely takes place in groups.

Chitando (2002) noted that “definition has been the bane of theology” (p. 10), and that is evident in how the Church of Uganda views discipleship. A commonly held Western view of discipleship is that it is a distinct activity from evangelism and follows from it, though Hull and Harrington (2014) disagreed, saying that they are the same. They further noted that “discipleship includes evangelism, and evangelism is a part of discipleship” (Hull & Harrington, 2014, Introduction, The Question, para. 2). This is consistent with the data from this study, which indicates that in Uganda, discipleship is very much conflated with evangelism. This could be because the missionaries emphasised the importance of evangelism, though to the missionaries, “saving” people was not just a spiritual exercise; it was also seen as “saving” the “savage” African from an “uncultured” life.

When asked to define discipleship, most participants said that discipleship and evangelism are the same thing. For example, Miriam, one of the clergy participants, said, “*Discipleship is going out, reaching out to people who are not yet Christians, preaching the Good News to them, and then we are converted, we deliberately take them through training*” (11:8). Moses, another clergy participant, explained that “*there is an element of evangelism in discipleship. Because you cannot— you cannot disciple someone you have not evangelised*” (9:28). The primary concern for church growth around the world is needing people who are grounded in and living from their beliefs, because the church cannot be effective without discipleship. Indeed, the church was commanded to go and make disciples of all nations in the Great Commission that Jesus gave His disciples.

Seeing evangelism and discipleship as a spectrum is very similar to Hadidian’s (1979) view, which was that there are three phases of the discipleship process: “evangelising, edifying, and equipping” (p. 21). The Church of Uganda excels in evangelising and does well with edifying, though equipping is a weakness. The missionary emphasis on evangelism is very

much part of the Church's focus as the battle for souls continues, even though the battle for favour with the *Kabaka* [king] is no longer a driving force.

Hadidian (1979) also noted that discipleship "is not simply the transference of information but rather the imparting of one's life to another" (p. 53). Adam, a parachurch ministries participant, rightly referred to this as an investment and said of the man who discipled him

*"It was not a one-off. He wasn't meeting with me for a weekend, and that's all. He wasn't meeting with me for- that it was- **he seemed to have been committed for the long haul.** To date, he's still [chuckles]- **he's still investing**" (15:132).*

The investment in another through discipleship is a profound one, and, as Adam noted, an intimate one, as the discipler and disciple are modelling Jesus' relational model of discipleship (Dodson, 2012), and that takes trust, vulnerability, and a bond to grow closer to Jesus together. Ultimately, it is a microcosm of community, which is of utmost importance in the African culture. Investing in the next generation is an integral part of what the members of the community should and must do, as this is the way to ensure the continuation and success of the community. In the case of discipleship in the church, the church is creating a new community of those who are Christians and a new family: those who are members of a particular church. Therefore, it is incumbent upon the spiritual parents in the church family to ensure that the children grow to maturity in the faith so that they can serve the Lord faithfully and so that they can, in turn, grow to be spiritual parents and build up the next generation of Christians. Hull (2006) agreed and stated that community is created through trust, grace, humility, submission, and affirmation.

Hadidian (1979) implied that there is a difference between the cognitive understanding, or mental assent, and discipleship, or the experiential, and he is correct. Mamo (2017) noted that, often, "discipleship is a program for new converts that is classroom-based and cognitively focused" (Chapter 3, para. 1). Hull and Harrington (2014) correctly dismissed "measuring spiritual maturity by cognitive achievement or Bible knowledge rather than fruitfulness" (Introduction, Discipleship, para. 4) as a pointless exercise. Mamo's (2017) solution for this is much more practical; he proposed a discipleship programme that accommodates "problems that are practical, relational and social in nature" (Chapter 3, para. 2). While this certainly includes an element of teaching, it also bridges the cognitive-experiential gap, which helps ensure that participants are able to effectively live out that which they have been taught.

Song (2006) rightly noted that “the right pedagogy for discipleship must touch upon all three dimensions of human learning: the cognitive, the affective and the volitional” (p. 261). Song (2006) affirmed that discipleship must be intentional; it cannot be assumed to be happening as part of conducting ministry. Further, it is important to ensure that discipleship is both a cognitive and practical exercise (Song, 2006). In Uganda, the affective dimension is well covered by the African worldview, and the cognitive is somewhat covered by the Western educational worldview. However, the volitional dimension must be addressed. The data from this study shows that discipleship is conflated with other ministries and therefore is assumed to be happening.

However, real transformation cannot occur if the teachings and ministry of the church remain a cognitive exercise; the heart must be transformed as well. There is a danger in leaving the liturgy and ministry of the church as empty rituals that have no impact in one’s life, yet this is also where the community joins in to move alongside one another and encourage each other as they move together in faith. Pazmiño (2010) asserted that the part of Christian education that did not succeed was “the depth and breadth of the Christian education they experienced ... They lacked attention to the essential dynamic of transformation that would hold into account the patterns of formation they experienced” (p. 362). Again, experiential education, as seen in the African educational model, is crucial to the success of spiritual formation and Christian education.

As Orobator (2008a) stated, “doing theology is not an isolated enterprise, particularly in Africa where doing theology is a community event” (p. 100), and Du Toit (2006) elaborated, “African thought is holistic. It was never subjected to Cartesian mind-body dualism” (p. 1260). Du Toit (2006) then quoted Paris, who explained that Africans view “Man, Nature and God as a unity; distinct but inseparable aspects of a sacred whole” (p. 1260). He also explained that “African spirituality is a spirituality of the marketplace, not housed in a church” and that “because African religion never acquired a temple tradition ... it makes no distinction between church and the world, between sacred and profane” (Du Toit, 2006, p. 1260). He further elaborated that

“the involvement of the supernatural (God and ancestors) in people’s daily activities and vicissitudes is taken for granted ... African spirituality is thus not an isolated phenomenon restriction to the ‘religious’ part of their lives but encompasses the daily trials and tribulations” (Du Toit, 2006, p. 1261).



The data from this study confirms this, and notes that community is crucial in the ministry of discipleship and that in the African worldview, there is no divide between the holy and the common. In the West, there is a great divide between the spiritual and the physical worlds, but African spirituality sees them as intertwined. Ango (2008) explained how essential community is to Africans, quoting Mwiti and Dueck's explanation of its importance by stating that "each individual's survival is linked to the other, with God as the centre of life, with everything else in cosmic relationship to the order that his presence creates" (p. 155). Ministry must be lived out in relationship, and the African understanding of the lived experience of life, and of Christianity, is that it is done in community.

One troubling aspect of community is that the communal culture was broken by the missionaries. The impact that this had on the church cannot be overstated. The missionaries, when they brought the Gospel, also brought their culture and cultural approaches to God and imposed them on the Ugandans. The missionaries imposed a singular and personal faith with God and denied the communal and community relationship with God. The Ugandans went from worshipping and celebrating as a family and a community to being told that their faith was unique and individual, and therefore had to be approached as such. This completely broke the Ugandans' approach to God, but also their approach to each other, as now they were all alone in their faith, as Paul (a clergy participant) phrased it.

Mamo's (2017) framework on the interconnectedness of discipleship, contextualisation, and mission was the guiding assumption of this study. Mamo (2017) wrote that "the key concept of the study is the integration of contextualization and discipleship in the maturing process of the global church, in order to do mission" (Preface, para. 4). This study affirms his findings and experiences of discipleship.

For Mamo (2017), the mission of discipleship is for the entire church, not just for the clergy. He noted, "The members of the church are responsible to welcome, train and incorporate the new believers, otherwise our evangelism is in vain" (Mamo, 2017, Introduction, para. 12).

In line with Mamo's (2017) findings, this study finds that community is essential for discipleship. In quoting from Edgemon, Mamo (2017) noted an important distinction between the community and the individual: "Salvation is personal, but never private" (Chapter 2, Discipleship, para. 12) because a change to one person impacts others. Christians bear a burden to encourage each other to maturity (Mamo, 2017). This is very much the

African worldview of community: as the church builds up each member to maturity, that person benefits by growing closer to God and deepening his or her faith, and simultaneously, that person is being built up and equipped not only for his or her benefit, but for the benefit of the church community, because the community needs each individual to thrive. Each individual, being built up and equipped, is then prepared to serve the community by building up the next generation of believers.

Mamo (2017) also warned of the danger of focusing on raising the number of members in a church, which results in a congregation who has converted to Christianity, but has not engaged in discipleship. Yet, this is often what the Church of Uganda does. However, Mamo (2017) recognised that “a discipling process is more difficult to report” (Chapter 2, Discipleship, para. 2). Mamo (2017) asserted that “if Christianity is about membership, affiliation and social mobility, it is not a biblical Christianity; it is rather a Christendom Christianity, or in Ingleby’s words a ‘colonial Christianity’” (Chapter 1, Incomplete Mission, para. 2). Colonial Christianity was tied to the Crown, as Christianity was brought by missionaries whose loyalties were divided between the Cross and the Crown. During the colonial time in Uganda’s history, in order to ascend or maintain one’s place in the Ugandan culture, one had to not only be a Christian, one had to be an Anglican. This institutionalised and perpetuated a nominalism within the church. The requirement for social acceptance was membership in the Church of Uganda, not a deep faith. Therefore, Christian maturity was never expected or really even demanded. The connotation of “colonial Christianity” leads to the next point: cultural imperialism.

Mamo (2017) noted that missionaries had mistaken their call to share the Gospel for the mandate from the West to bring civilisation to Africa. As Mamo (2017) aptly quoted Sunquist, “Jesus’ mission was to make people look like Jesus; civilizing meant to make people like us” (Chapter 2, para. 9). The Church of Uganda is still largely operating under this umbrella; bishops are often addressed as “my lord bishop”, yet no bishop in the Church of Uganda serves in the Church of England. While it is possible that this address is used in a purely honorific sense, it is still an incorrect usage and is likely a carryover from colonial days when the bishops in Uganda originated from the Church of England.

Mamo (2017) succinctly observed that “the main issue with discipleship in contemporary churches is not that it does not exist, but that it is not contextualized and organized” (Chapter 3, para. 1), and this is also true in the Church of Uganda. Mamo (2017) noted well that

“contextualization should lead to discipleship and disciples should contextualize in order to transform their communities” (Chapter 3, Contextualization and Discipleship, para. 14). Mamo (2017) also noted that “contextualization and discipleship are two sides of one coin ... Contextualization equips believers to understand their context and the text of Scripture in its original context in order to communicate the eternal message to the existing contemporary culture” (Chapter 3, Contextualization and Discipleship, para. 2). The Church of Uganda’s emphasis on evangelism and the East African Revival’s emphasis on both evangelism and applying the Scriptures for proper Christian behaviour, rather than sound hermeneutics, have resulted in a vast, yet shallow, understanding of Scripture.

Mamo (2017) noted that “conversion with lack of discipleship can lead to a double life: the public life is separated from the private” (Chapter 1, Incomplete Mission, para. 9). Believers who are not discipled have no reason to change their behaviour, as once they are saved, what is the impetus to change? In the early days of the Church of Uganda, being “saved” provided access to and acceptance in the upper echelons of society, where conformity was measured by the cultural norms, not the Christian norms, and nonconformity meant exclusion from the seats of power and influence in the culture. Therefore, the impetus to radically change one’s life and live as a Christian did not exist.

The EAR’s emphasis on behaviour and “walking in the light” is inherently good and assumes that outward behaviour is a manifestation of a heart devoted to God and a holy life, yet outward piety is not necessarily a good litmus test for personal holiness. The Revivalists’ emphasis on behaviour required a similar acceptance to a group; one had to be “saved” and behaving properly to be included in this segment of society, and nonconformity meant exclusion from the group.

Mamo (2017) observed that parachurch ministries, such as the Navigators, Campus Crusade for Christ, and InterVarsity Christian Fellowship,

“are all part of the process of reviving the church and focusing on discipleship. The church was supposed to implement discipleship because discipleship is a central purpose for the existence of the church” (Chapter 2, para. 8).

What is implied is that the parachurch ministries must exist because the church has neglected her duty in discipling the believers in what Willard (1988) called “the Great Omission” (p. 15). Yet, a challenge here is that the parachurch ministries originated from the West, and

therefore their theology, teaching, and training are based on Western views, which perpetuates an imperial imposition to some degree, regardless of how much the teachings and examples are rewritten for the receiving culture. As much as parachurch ministries are partners with the church, they also take away from the ministry of the church by doing the very things that the church should be doing: teaching, training, and empowering the Christians for ministry. Rather than contracting out these crucial ministries, the church should be teaching, training, and empowering the Christians within. When that is not possible, whether due to lack of personnel, training, or expertise, parachurch ministries can be used to stand in the gap, though this should only be a temporary measure until such time that the church can return to these crucial ministries in-house.

However, relying heavily on parachurch ministries for work that the church cannot easily carry out alone also perpetuates a dependency cycle in which the money, personnel, and power originate outside both the church and the culture. What is truly needed is for the church to decrease this dependency and work with the mission partners to create indigenous materials and train their own people on how to execute these ministries. Doing this will also help to reduce dependency on foreign funding, which will accomplish two things simultaneously: 1. help the church become financially more independent and self-sufficient and 2. also strengthen the power and authority of the church to speak and minister to the culture, since the ministry will be coming from an indigenous lens, not a foreign one, and the church will not have to answer to foreign overseers.

This lack of emphasis on discipleship and the spiritual disciplines that are required for spiritual growth is creating a dichotomy in that the church expects its members and leaders to grow in spiritual depth and maturity, yet is not prioritising the investment in the ministry that will bring this growth about because the church cannot yet overcome the dependency syndrome.

#### **4.4 How Discipleship Is Carried Out/Historical Impact**

For the second research question, regarding how discipleship is carried out, it is evidenced from the data that discipleship occurs in conjunction with other ministries and is generally assumed to be taking place, rather than being separated and highlighted as its own ministry. The result is that this has diluted the importance and power of discipleship both as a ministry and in its impact on people. It also implicitly emphasises the outward and visible work of ministry over the inner and largely invisible work of the spiritual disciplines in discipleship:

a value of doing over being. Willard (1988), in his classic *The Spirit of the Disciplines*, observed that while the growth of the church is something that should be celebrated, “our very zeal and success in this area may deflect us from an adequate emphasis upon the understanding and practice of growth in Christlikeness *after* conversion” (p. 15; emphasis his). The spiritual disciplines are what brings about this growth.

Foster (1998), in his classic *Celebration of Discipline*, divided the spiritual disciplines into three groups: Inward (meditation, prayer, fasting, and study), Outward (simplicity, solitude, submission, and service), and Corporate (confession, worship, guidance, and celebration). Unsurprisingly, the corporate disciplines have been embraced by the African culture and the Revival, especially confession, worship, and guidance. The corporate disciplines balance in all areas and mirror well the African worldview of community, and therefore are easily inculturated.

Though speaking of pastoral care, Ogden’s (2003) observations are also true in the Church of Uganda: “Pastors are busy with caregiving duties instead of investing in leadership development, discipling individuals to maturity” (p. 42). In the Church of Uganda, this manifests primarily through programmes and the expectation from leadership that the programmes will grow and build bigger buildings, and that this somehow equates to a spiritually mature church. This hearkens back to the beginning of the Church of Uganda, during which there was a race between the Anglicans, the Roman Catholics, and the Muslims for converts. The data from this study very much affirms Coleman’s (2006) assertion that “the result is our spectacular emphasis on numbers of converts, candidates for baptism, and more members for the church, with little or no genuine concern manifested toward the establishment of these souls in the love and power of God, let alone the preservation and continuation of the work” (p. 32). As a contrast to this, Hull and Harrington (2014) advised that people “focus on disciples, not steeples” (Jesus is the Gospel, Think Disciples, para. 2).

The Church of Uganda is exemplifying Ndoriyobijya’s (2012) assertion in her unpublished dissertation that

“we have made many converts but few disciples. And we have confidently reported our numbers and have forgotten that the only real evidence that disciples have been made is through clear signs that the very life of Jesus is being seen through his people in our churches” (p. 92).

The data clearly shows that evangelism is a crucial part of the Church of Uganda, with great care taken to preach the Gospel and bring in the harvest. This is mostly due to the mandate to ensure that the race for the *Kabaka's* attention, affection, and allegiance resulted in his siding with Christianity, and more specifically, Anglicanism. However, not much is done after this; it is as though people are ushered into the front door of the church and then left there to navigate the building alone.

As Seth, one of the parachurch leaders, observed, “I think, in some ways, some of them had this mentality- you know, colonial mentality, ‘Let's go and convert this heathen’” (13:303). While this speaks to the colonial mindset that has continued in the Church of Uganda for more than 140 years, it also highlights the church's lifelong emphasis on evangelism rather than discipleship. This has been made clear from the Province, both explicitly with the Decade of Evangelism (Church of Uganda, 2008), as well as implicitly through the mode of preaching evangelistic sermons with altar calls and the evangelical hermeneutics.

Mamo (2017) noted that “currently many theologians and church leaders notice the issue of discipleship as a key missing link in the mission endeavour of the church” (Preface, para. 7), and this is very much supported by the data. Abigail, one of the clergy participants, in explaining why the church does not prioritise discipleship, noted that the church emphasises preaching, and “it's not even teaching. The Church of Uganda is not good at teaching, but we can preach” (12:199). Her explanation was partially that the clergy do not know what else to do, and partially that the church believes that preaching a good sermon is enough, especially when that sermon is evangelistic. This emphasis on evangelism is good, yet many in the church acknowledge the existence of the missing link that Mamo (2017) identified. Abigail continued: “if it [discipleship] was a priority, in this mission we are in today, there would be a class for people who have accepted Jesus Christ. But now we're not” (12:210).

This emphasis on evangelistic preaching has long been part of the Church of Uganda's history. Poulton, writing in 1961, noted that this was at least partly because evangelism was what the missionaries emphasised as part of their “missionary enthusiasm in Victorian Evangelicalism” (p. 299). He continued to note that that evangelical preachers of that time were not prepared for any follow-up after someone became a Christian. He elaborated:

“But it is not surprising that the early Uganda missionaries were not strong in giving more of a lead to their converts in the ways of growth in the spiritual life ... This emphasis on preaching-for-conversion remains a feature of the Church of Uganda ... Her best preachers and most faithful pastors are unlikely

to stray far from the one theme in their public ministry” (Poulton, 1961, p. 300).

Sadly, as Abigail explained, the situation has not changed much in the nearly 60 years since Poulton (1961) penned his observations.

This missing link of discipleship could exist because of the worldview that evangelism and discipleship are one and the same, or at the very least are on a small spectrum. It is very likely that many church leaders, whether clergy or laity, hold the same belief, and therefore, to them, sharing Scripture is both teaching and evangelism. However, the gap here is that it is difficult to evangelise and disciple concurrently; the former’s goal is to enter the Kingdom of God, and the latter’s goal is to grow deeper in the faith.

As ministry is conducted within community, the role of community is another key theme in the findings. As Hull (2006) noted, “It takes a community to disciple one person” (Chapter 3, Polycarp, para. 4). Later in the same book, he exhorted his readers to “be brave enough to admit that perhaps one reason so many present-day disciples struggle to do devotions alone is that they are best done in community” (Hull, 2006, Chapter 3, Community Worship, para. 4). This is a very Western worldview in which the individual is paramount, yet in Africa, the reverse is true, and the community is of the utmost importance. The data shows that this view was largely exhibited regarding the family, both nuclear and extended. The family is the first community to which a person belongs, and its role in nurture cannot be overstated. The overwhelming majority of the participants highlighted the impact of the family, especially parents, who were often the first disciplers.

One gap that is glaringly apparent and also perplexing is the lack of a familial community within the Church of Uganda, especially given the cultural emphasis on it. Adeyemi and Adeyinka (2002) explained that in western Uganda, for an adult to not want to teach the youth “was regarded as inimical to the community” (p. 235). They further noted that “this observation, which also applies to many other societies in Africa, denotes that the task of teaching and bringing up children in pre-colonial communities was a collective responsibility” (Adeyemi & Adeyinka, 2002, p. 235). Yet, the church, which was founded on the missionaries’ Western culture and views of worship, has largely mimicked and carried on with the individualistic view of faith and spiritual growth, and has left behind the “collective responsibility” of the church to raise her spiritual children to maturity – together.

It is impossible to overstate the impact of the East African Revival. Nearly all respondents mentioned the Revival in one form or another, either identifying as a *mulokole* [saved one] or reporting interactions with them. The *balokole* [saved ones] are very much the leaders in the church, even in the secondary schools, where they establish and run fellowships in the way their parents taught them. This is largely due to the history of the Anglican Church in Uganda, as well as the history of the Revival. Ndyabahika (1993) recorded that in the hierarchy in Uganda, “the Bishop of the Anglican Church ranked third after the Governor and the *Kabaka* [king]” (p. 22). Having an association with such a prominent position within the culture and in society was crucial for attaining and maintaining social credit.

The importance of Anglicanism was explained by Ndyabahika (1993). He narrated that “Anglican baptism followed by education, became the accepted route to social and political advancement” (Ndyabahika, 1993, p. 22). The spread of Anglicanism can be at least partly attributed to the race with the Roman Catholic Church to gain followers; “The Catholics’ policy of mass baptism prompted the Anglicans to follow suit and thus accelerated the spread of ‘too many dummy Christians’ throughout Uganda” (Ndyabahika, 1993, p. 22). As a direct result of this, “although the Church in Uganda was growing, its spiritual foundation was shallow” (Ndyabahika, 1993, p. 20).

It is against this backdrop that the East African Revival was birthed. Traces of the Revival can be found in 1893 with George Pilkington, who had been greatly influenced by D.L. Moody’s ministry and his displeasure with the Ugandan Christians failing to cease their pre-Christian behaviours, such as drinking (Ndyabahika, 1993). However, the Revival is generally traced to Gahini, Rwanda, from where it moved to Uganda in the late 1920s and early 1930s (Ndyabahika, 1993). The Revival quickly spread throughout Rwanda, Uganda, and other countries before continuing throughout Africa (Ndyabahika, 1993; Church, 1981). The perceived lack of holiness and the disparity between the Christians’ beliefs and their actions was a main impetus of the Revival. Ndyabahika (1993) noted that the Revival served to “revive those who fall down” in terms of their behaviour (p. 22), and that “walking in the light” was a “trademark” of the Revival (p. 25). Osborn (2006) explained that Dr. Joe Church, a missionary physician and one of the first Revival leaders, defined the phrase “walking in the light” as “a desire to be known for what one is and not what one would like to appear to be. This may involve the confessing of faults in the fellowship meeting, a valuable test of the genuineness of one’s repentance” (p. 86). Thus was born the hallmark of the confession of sin, often done publicly. The *balokole* [saved ones] believed that



“salvation demanded confession and confession needed to be public” (Bruner, 2013, p. 83) as a rule of life.

Hannah, one of the clergy respondents, explained how the Revivalists dealt with someone who had sinned: they were “sent to Crete”, or sent away from the church and fellowship until they publicly repented of their sin and could then be restored to fellowship. While this tradition of being “sent to Crete” follows the biblical example in 1 Corinthians 5:13 to “expel the wicked person from among you”, the Revivalists insisted that this public dismissal and restoration is the only way to administer discipline. Yet, a deeper issue for the Revivalists is one of conformity to the community of the *balokole* [saved ones] and ensuring that all members of the *balokole* community are in unity; it is actually another form of imperialism. This is also an example of trying to will one to change past behaviour: expecting piety on command and by teaching, without facilitating a heart change through discipleship.

However, Scripture also details the steps and progression for how to administer discipline in the church in Matthew 18:15-17: the first step is to approach the individual alone (Matthew 18:15). If the individual has not listened and repented, the next step is to gather others to encourage repentance and to build a case (Matthew 18:16). Should the individual not repent, requiring the next step, they must be taken before the church (Matthew 18:17). It is at that point, and only at that point, that the individual should be sent away from the church, and only then in the hope that the expulsion will bring them to repentance. Yet, as Ndyabahika (1993) noted, this is “the endeavour on the part of the church to revive those who had fallen below the standards of true Christianity centered around the need to be ‘born again’” (p. 22).

This is very much in line with “the centrality of the Bible in the Revival Movement” (Ndyabahika, 1993, p. 19). Dr. Joe Church believed that “to add anything to the simple proclamation of the Gospel ... was harmful to the understanding of that truth and detracted from its acceptance” (Osborn, 2006, p. 46).

Therefore, the “Bible was taken to be supreme in all matters concerning salvation” (Ndyabahika, 1993, p. 23), and “the Bible is the major source of their teaching and preaching” (p. 30). On its own, this is good, though the emphasis on application for behaviour changes, rather than biblical hermeneutics, is problematic. Bruner (2013) observed that the “missionaries felt that *balokole* [saved ones] preaching was too often characterized by the repetition of a number of phrases, with Bible verses ‘quoted without

sufficient teaching being given as to their Scriptural meaning” (p. 56). The teaching was superficial because it was not contextualised.

The EAR, for all its good, is another form of imperialism, which rose from the model of colonialism from the missionaries, and it does not entertain questions (as Paul, another clergy respondent, noted). As Hannah, a clergy participant, put it, “They [the Revivalists] want to do things the way the things happened in the 30s, and that is what they want to hold onto, which is very, very difficult” (2:411). For the Revivalists, there is one way to run fellowships, one way to give testimonies, and one way to worship. There can be no deviation.

Another way the Revival showed its imperialism was in its adamance that the Revivalists’ format for fellowships was the only proper way for them to be conducted. Bruner (2013) noted that the Revivalists scheduled fellowships during the week “because they were concerned that people were getting saved but would then ‘keep quiet without giving testimonies” (p. 89). The fellowships, though lacking an explicit protocol, always included “prayer, singing, ‘brief exposition” (Osborn, 2006, p. 51), and the format has not changed in a century. Osborn (2006) went so far as to observe that the fellowships are “one of the most significant legacies of the East African Revival” (p. 50), and according to him, they are “the key to continuing revival” (p. 50).

The historical impact of inertia with regard to discipleship results from a lack of inculturation of the Gospel, which is the next theme.

#### **4.5 What Accounts for How Discipleship Is Carried Out in the Context**

For the third research question, regarding what accounts for this understanding of discipleship, I found that culture and tradition are carry a strong weight of this understanding, as do social relations. This is to be expected, as discipleship is not part of the Church of Uganda’s history, and the Gospel was not inculturated well, so therefore, the resident culture and tradition continue as they always have.

#### **4.6 Reflection on the Implication of the Current Practice on the Future of Discipleship**

##### **4.6.1 Inculturation**

What emerged from the data is that there was very little inculturation of the Gospel in Uganda. A deeper analysis reveals that the Church of Uganda is still imitating the model of the Church of England that was established.

Antonio (2006) described inculturation as “the incarnation of the Christian life and of the Christian message in a particular cultural context, in such a way that this experience ... finds expression through elements proper to the culture in question” (p. 30). This essential step of ensuring that the Christian message is found in the receiving culture is exactly what the missionaries did not do, which Light (2012) called “the greatest mistake of the missionaries” (p. 5). Merklin (2016) agreed and quoted Hesselgrave as saying that “contextualization must be ‘true to the complete authority and unadulterated message of the Bible on the one hand, and it must be related to the cultural, linguistic, and religious background of the respondent on the other’” (p. 23). Without inculturation, the Gospel continues to be a foreign imposition, and it cannot take root and become part of the culture.

Bujo (1992) described the tragedy that the missionaries perpetrated on the people they were evangelising: “African converts were required to turn their backs on the whole of their tradition and the whole of their culture. Only then was it considered that the Christian faith had truly taken root in their souls” (p. 45). Yet Bate (1994) observed that inculturation, when done properly, brings a “mutual enrichment” (p. 95), and by failing to do this, the missionaries also missed the richness of learning from their African brothers and sisters. The missionaries failed to “discover the Jesus who is already present in the culture and allow him to come into view” and they failed to “transform the Christ who has been preached within a Western cultural matrix into an African) (Bate, 1994, p. 96).

Light (2012) also observed that aside from failing to inculturate the Gospel, the missionaries’ discipleship ministry did not take root because they neither knew of nor knew how to handle the African spirit world, nor did they know how to inculturate the Gospel in Africa without succumbing to syncretism and without “undermin[ing] the African identity” (p. 5). These failures are continuing to bear fruit today. One clergy participant, pseudonym Abraham, illustrated this with the example of the Speaker of Parliament, Rebecca Kadaga, an Anglican, who in May 2016 went to the Nhendha Hill to pay homage to the ancestors for keeping her in that position (Opio, 2016). The media covered the event, and this ignited a firestorm within the church and within the culture: many said it was improper for a Christian to pray to the ancestors and demanded that the church intervene. Four days later, Kadaga asserted that she was not practising syncretism; she was promoting tourism within Uganda (Mufumba, 2016). Part of her justification was that this is a common practice among the Baganda, and she did not understand why, as a Musoga, she was being singled out. In part, her statement read, “[I] have never stopped being a Christian, but like any other Ugandan, I

have a cultural identity which I am proud of” (Mufumba, 2016). Abraham, one of the clergy participants, made the Church’s position clear, saying, “The Speaker says, ‘I must venerate my people because they prayed for me, and I went through’. Now, for us, the Church, we say, ‘No, no, no, that was sinful’, because she went to the shrine” (6:447). He then concluded that the incident was “that sort of cultural influence that affects discipleship, which has to be addressed” (6:454).

The Church of Uganda has a strong stand against syncretism such as this, which Moreau (2018) defined as “intermingling inappropriate elements of other religions into our Christian faith” (p. 4), yet he also pointed out that “the reality is that all expressions of the Christian faith are local” (p. 4). Yet, as the incident with Kadaga shows, the church’s stand against syncretism has not been communicated clearly, nor has it been inculturated. The church had the perfect opportunity to explain how to live out the Christian faith of worshipping one God while still honouring the ancestors, which is how Moreau (2018) defined contextualisation: “how those people live out their faith in light of the values in their societies” (p. 1). However the church did not embrace the opportunity.

Though Kadaga’s true intent can never be known for certain, it is clear that inculturation in the Church of Uganda has not happened, especially in light of this incident occurring with such a prominent member, who in the same statement noted that there are three priests in her family. One must wonder what happens in the rest of the church. Abraham is right; these cultural influences must be addressed by the church, and it is very much an issue of discipleship. Kadaga illustrated Ndoriyobijya’s (2012) assertion that

“when things get difficult they go back to their old ways, but secretly so that their pastor and fellow Christians do not know. When they have to choose between the demands of their culture and the demands of the Bible, they prefer to choose their culture” (p. 93).

Unfortunately, Kadaga’s old ways were done in the presence of the media, but she clearly chose her culture over her faith.

Tuma and Mutibwa (1978) were very sympathetic with the plight of the missionary trying to inculturate the Gospel; they observed that the missionaries were subverting traditional African beliefs, yet “they had to make sure that a proper foundation was laid and a complete break with evil practices made lest the Master Builder should test their work now and at the end of time find it lacking” (p. xii).

Mittwede (2013) narrated how to inculturate the Gospel well: he began with the current worldview of his learners by using their own dictionary to define key concepts, such as sin. Next, he led them in a discussion of how the Islamic definition is different from the biblical definition, and then guided a discussion with his learners about the inferences and consequences of both views. This method was very successful, as he noted: “Invariably, this starting point yielded positive results; namely, the weakness of their former worldview was again immediately apparent, and the explanatory power of the biblical perspective on sin was embraced and celebrated, though not in a triumphalistic, self-congratulatory manner” (Mittwede, 2013, p. 311). Mittwede’s methodology addresses Song’s (2016) concern about discipleship. Song (2016) noted that missionaries are often concerned with how the Gospel is presented and that they “try to ensure that their message is receptor-centered” (p. 251), but that after the initial presentation of the Gospel, when it comes to discipleship, “the approaches taken are not as systematic or well-thought through” (p. 251). The results of my study confirm this, as the Church of Uganda has yet to elevate discipleship to department status in the Provincial Office. Though the Church partners with several parachurch organisations that engage in discipleship, there is no guidance or directive to embrace these ministries. While creating a Provincial-level department for discipleship would not necessarily change the Church of Uganda’s approach to discipleship or its relationships with the organisations involved in parachurch ministries, it would be an explicit indicator that the church values discipleship, as people look to the upper leadership of the church for guidance and priorities. It would also provide a direct office to offer the teaching that speaks to the culture the most.

The organisations involved in parachurch ministries themselves stated that they fulfil Merklin’s (2016) identified need to relate the message “to the cultural, linguistic, and religious background of the respondent” (p. 23). Yet, they may not reach to the extent that Song (2006) stated is necessary: “Lessons on discipleship must penetrate the bottom level where people’s animistic beliefs and assumptions can be challenged and transformed in obedience to Scripture” (p. 252).

Adam, a parachurch ministry leader, noted something similar when he was discussing that though his organisation originated in the West, the materials that he uses were written in Africa. Both Adam and Noah, another parachurch ministry leader, exemplified what the scholars wrote about regarding the importance of grounding the message in the recipient’s culture and language. Though they and their organisations have worked to ensure the

message would be received by the Ugandan audience, it must be noted that all the parachurch ministry leaders have been trained by Westerners in their respective ministry models, which were conceived and conducted in the West before they were exported to other countries. Therefore, they are perpetuating the same cycles of Western thought and theology, though now cloaked in African stories.

However, Adam in particular highlighted an issue that Stinton (2004) raised, namely that “Western theology ... was regarded to have universal validity” (p. 108), and Adam stating that the materials his ministry uses are not Western-based because they point to the Scripture is somewhat of a circular argument that appears to support Stinton’s assertion. Adam pointed to the Scriptures, noting that they are universal, yet he also supported the Western underpinnings of those writings by pointing out that they are Scriptural as well. Since they were originally written from a Western viewpoint, he is confirming their “universal validity”. Black (2015) agreed that the Western viewpoint conveys a type of “universal validity”, since theological colleges, which were founded by the West, continue to perpetuate this concept (p. 5). She later observed that “the postmodern critique reminds us that it is essential that African readers add their voices to the discussion of God’s authoritative revelation in Scripture, so that the understanding of all may be deepened” (Black, 2015, p. 20).

However, Bujo (1992) observed well that “since Christianity was a ‘universal religion’, it must have a theology which would be valid for all cultures and races” (p. 60). Adam’s assertion that the Scriptures are universal is correct, yet he has received them and their interpretation through a missionary’s hands, and that message has not been inculturated.

Bediako (1995), in describing what Mbiti had said about how “the Gospel is genuinely at home in Africa and is capable of being apprehended by Africans at the specific level of their religious experience” (p. 118), called this translatability, or “the capacity of essential impulses of the Christian religion to be transmitted and assimilated in a different culture so that these impulses create dynamically equivalent responses” (p. 118). The Gospel has been received in Africa, and now it is time for African scholars to effect translatability for African audiences today. As Stinton (2004) observed, inculturation means that there is an “ongoing, dynamic interaction between the Christian faith and culture so that both are mutually enriched” (p. 114). She then quoted Shorter, who wrote:

“Inculturation implies that the Christian message transforms a culture. It is also the case that Christianity is transformed by culture, not in a way that falsifies the message, but in the way in which the message is formulated and interpreted anew” (Stinton, 2004, p. 114).

This translatability can only be accomplished through the process of decolonialisation: detaching from Western Christianity and allowing voices from the Global South to be heard. This decoupling from Western Christianity can be achieved by championing theological scholars from the Global South, not just Westerners who have experience in the Global South. The Global Anglican Future Conference (GAFCON) movement is helpful in this regard, as is the Theological Education Network (GAFCON, n.d., b), since it seeks to create a community of orthodox theological educators to provide quality theological education. GAFCON shares resources published by its members and can champion scholarship from the Global South among its members.

#### **4.6.2 Postcolonial Theory**

Postcolonial theory, pertaining to what happens after colonialism, is difficult to define, according to Heaney (2015), because it draws from so many theories, such as “anthropology, feminism, history, human geography, Marxism, philosophy, poststructuralism, psychoanalysis and sociology” (Chapter 1, para. 1). It also became its own course of study in the late 1970s, so it is a fairly new field (Heaney, 2015). Postcolonial theory relates to this topic because it is about breaking free of colonial influences that have been kept for the sake of history; it is about reclaiming the Ugandan voice and culture and expressions of Christianity.

Interestingly, many want to discard the term *postcolonial* (Antonio, 2006). While the term itself is descriptive, it is somewhat loaded; Mbiti and Mugambi both “recognize that missionaries were not straightforwardly colonialist agents” (Heaney, 2015, Chapter 1, para. 4).

For Heaney (2015), “a postcolonial theology is a practical theology” (Introduction, para. 2) because it is a lived experience and is not purely theoretical. He also acknowledged Slemon, who noted that defining postcolonialism is difficult (Heaney, 2015). Heaney (2015) rightfully noted that Sugirtharajah’s views are helpful in that Sugirtharajah “defines postcolonialism not as a theory but as a criticism” (Chapter 1, para. 2). Heaney (2015) extended this definition by noting that postcolonialism “is not a chronological marker so much as an oppositional movement towards decolonialization” (Chapter 1, para. 4).

Heaney (2015) also noted that “contextualism is more than inter-cultural relatedness. It is a means to decolonialization” (Introduction, A Fresh Appreciation, para. 1). This is an important distinction, as it is very easy to assume that just because one has acknowledged or even honoured a culture in a message, one has contextualised it; yet this is not the case. Contextualism must make a break from one’s own worldview and originate from the receiver’s. Heaney (2015) further noted that Mugambi has proposed a “theology of reconstruction” (Introduction, A Fresh Perspective, para. 3), and this is a helpful view: that it is a time of recapturing and rebuilding that which was taken by the colonialists.

Postcolonial theorists strongly condemn the missionaries’ cultural impositions, such as removing drumming from worship and dictating hymnody, and rightly so. This is important because postcolonialism is the way forward to correct what was destroyed in the culture when the missionaries brought their culture along with the Gospel. Isaiah, one of the clergy participants, narrated that this is precisely what the missionaries did:

“It goes back to the missionaries that came to Uganda. Their focus was more of ‘Drop the life that you’ve been living, which is not godly, and follow Christ’. And I think that has been the idea all through. ‘Can we [the missionaries] get people to realise that the culture has aspects that are not good, are not glorifying the name of God? Can you drop them? Can you come now to Christ and behave?’” (1:526)

As a result of colonialization, sadly, Galgalo’s (2012) observation still rings true today: “The current state of the church characterized by a lack of vision, quality service, relevant structures, mission strategies and weak theology is a direct fruit of the seeds of the mismanaged transition and poor foundation” (p. 17). The Church of Uganda can, and has, planned well the Decade of Evangelism (Church of Uganda, 2008), the Year of the Child (Nyangoma, 2019), and other focused themes, yet the lack of structures and mission strategies, particularly for discipleship, are crippling the church’s ability to carry out the Great Commission and make disciples who will make more disciples.

Proper inculturation is important because, as Heaney (2019) noted well, “the first step for a theologian is to seek a sense of their location” (Chapter 3, para. 1). For this to be done well, the work of decolonialisation must be carried out so that indigenous Christian practices and hermeneutics can emerge. Isaiah, one of the clergy participants, when asked if the Bible had changed, explained that “it hasn’t changed, but as I said, it’s a white- the Bible is a white thing. The areas that seem to be grey that people need to be clear about” (1:518).



Wiredu (2006) emphasised the importance of decolonialism: the act of separating from the colonial power and history, noting that “if Africans do not enter these areas of philosophy and make their presence felt in them, they will in perpetuity remain outsiders to the project of understanding and clarifying modes of thought that have played a huge part in the making of the modern world” (p. 299). Smith et al. (2014) agreed and noted that postcolonialism “may function as a redemptive hermeneutical tool, especially as it presses evangelical adherents to re/read the Scriptures and rectify theologies” (p. 25). This would be a tremendously healing use for decolonialisation in the church. Africa, and in particular Uganda, continues to produce excellent biblical scholars; my own understanding of Scripture has been tremendously enriched from living and studying in Uganda.

Heaney (2015) also noted that Mbiti somewhat admired the missionaries and some of the work they did; he is very much a dissenting voice from most African scholars in that regard. Mbiti’s appreciation for the missionaries’ education and medical work was not echoed by Mugambi, who very much believed that the “missionaries were an extension of the Europeans” (Heaney, 2015, p. 1064).

As Benyera (2020) noted, “Africans have not yet outlived colonialism” (p. 63). This is seen in the commonly used phrase “my lord bishop” when addressing a bishop, despite no bishop in the Church of Uganda serving in the House of Lords in England. This is what Wiredu (2006) referred to in saying that students “have come to internalize such accounts of African thought so thoroughly that they have become part of the furniture of their minds. Such minds are what may justly be called colonized” (p. 295). He continued to note that critical thinking could possibly have disengaged such *non sequiturs* as using the phrase “my lord bishop” with a Ugandan bishop.

Mbiti noted that missionaries could transcend the colonialists, such as Bishop Alfred Tucker did (Heaney, 2015). Lowenberg (2014) agreed, observing that while the missionaries who “blended colonialism with commerce and Christianity did the Gospel a great disservice” (p. 102), it is not fair to assume that every Western missionary had the intention to ruin both local cultures and local religions. Yet, that was very often a by-product of their arrival; the colonialists forced their worldviews, ways of life, and beliefs on those they were evangelising, forcing them to speak in a language and live a way of life that were foreign to them.

With postcolonialism, it is possible to get out from under the shadow of mimicry and assert one's own voice. As Lartey (2013) noted, "mimicry as a postcolonial strategy only goes so far" (Chapter 6, Mimicry, para. 3). He further stated, "Developmentally, I suggest that postcolonializing is often the end of a process that begins with imitation, matriculates through improvisation and then attains full flight in creativity" (Lartey, 2013, Chapter 6, Creativity, para. 1).

Ezigbo and Williams (2014) agreed with this and stated that Christology from Africa is postcolonial if it meets three standards: "(1) it overcomes the shackles of the modern colonial mentality, (2) it fosters the theological self-determination of African Christianity and (3) it contributes to the development of global Christian theology" (p. 88). While this trend of postcolonial scholarship and publication is continuing, it must grow. There are enough African scholars, even those coming from Uganda, that it is no longer necessary to depend on the Western voice. The African scholars should be informing the Western scholars of their hermeneutics; the African culture is much closer to the biblical cultures than is the Western. The West could, should, and must, learn from the Global South.

Presler (2013) noted that CMS had embraced the Reformation's priority of ensuring that the Scriptures and liturgy were translated into the vernacular, which can be seen as positive in terms of inculturation. Sugirtharajah (2004) disagreed, noting that when the translators were unable to find the appropriate words in the local languages, the missionaries believed that the local languages, and therefore the people, could not adequately understand the Gospel.

The challenge for the Church of Uganda in a postcolonial world is finding her voice while maintaining relationships with the orthodox West. The Church of Uganda's leadership within the Global South, as well as GAFCON, is an opportunity to display her leadership, continue to develop her scholarship and publish, and teach the Global North from the African perspective.

Another result of the lack of inculturation and indication of the need for decolonisation is seen in Galgalo's (2012) observation that "Christianity has failed to inspire, reshape or transform African social history and basic identity" (p. 7). The lack of the inculturation of Christianity has caused it to not become a part of the culture, and that means that Christianity, though widely accepted, has not been involved in moulding and shaping the Ugandan worldview. Paul, a clergy participant, noted, "Traditions entertain few questions ... So, our cultural orientations ... end up not helping us much, because in culture, especially

in Africa, 'hows' are not that entertained. You don't ask how. This is how it's done" (4:494). If Christianity had been inculturated, the traditions would have changed with time. It would not necessarily have been an easy change, yet it was possible. Christianity had only been in Uganda for 9 years when the Uganda Martyrs lost their lives; that is a fairly short amount of time for people, especially youth, to embrace a belief system so contrary to their culture that they were willing to die for it.

Aside from traditions not entertaining questions, Christianity's inability to change the African culture is because of the lack of inculturation. Galgalo's (2012) observation that "we have welcomed and accepted Christianity even though it largely remains a stranger of sorts in the midst of the African traditional and religious world" (p. 7) leads us to postcolonialism, which is the solution to breaking the cycle of Christianity being a stranger in the African culture.

This study points to many deeper levels; it is reflective of a deeper history in Africa and the church. This study affirms that discipleship is carried out in a manner that is different from the Western understanding, but this way has yet to be proven in its effectiveness. The African way of discipleship does not necessarily include a focus on individual spiritual growth; it is more focused on ministry and the outward expansion of the church. The study also affirms in yet another way of the lack of inculturation of the Gospel in Uganda and the lack of awareness of the African culture and context in how the church was established and propagated.

Kenzo (2004) differed with Mbiti, saying, "John Mbiti, for example, [said] to be African in the traditional (i.e., authentic) sense is to be truly religious. However, with the passage to postmodernity and the rise of postcolonial criticism, the consensus around the idea of the incurably religious African, if it is not yet broken, is showing signs of serious strains" (p. 244). For Kenzo (2004), "the issue is whether African cultures (and religions) are finished products that are transmitted intact from generation to generation; or rather are products of dynamic processes within which the role of individuals as subjects and agents is recognized" (p. 245).

Kenzo (2004) argued, "The idea of the incurably religious African, like many other ideas like it, belongs to what Y. V. Mudimbe calls the colonial library. The colonial library is made of those supposedly scientific 'discourses on African societies, cultures, and peoples',

which were invented to mark off Africa and the African as the other of the West and the Westerner” (p. 245). For him, it is an idea that is long overdue to be laid to rest.

Kenzo (2004) stated that “the virtue of the postmodern view of culture is that it raises the philosophical and ethical question of human agency” (p. 250). He further explained that “in the particular case of the postcolonial context, personal identity has become a matter of ‘secondary processes of taking over and making one’s own what one finds — what comes to one from who knows where, what is imposed upon one, what one meets up with in one’s travels to a new place’” (Kenzo, 2004, p. 251). This is exemplified in the Church of Uganda, where all things from the West seem to take precedence over things that are indigenous. Before the *Book of Common Worship* was launched in 2013, the Church of Uganda relied on either *Come and Worship*, a small booklet that was written for use in secondary schools or the Church of England’s *Book of Occasional Services* for liturgies. These books are still the standard in English services; for the local language services, the translated *1662 Book of Common Prayer* is still the norm. While it is true that the *2013 Book of Common Worship* has not yet been translated into languages other than English, it has not caught on outside of the Bishop Tucker School of Divinity and Theology, where it was written and is used for practicals. This could indicate a reluctance for the church to release identifying with the Church of England liturgies, which have been deemed to be good and have been used for a long time, and a reluctance to embrace something new.

This also exemplifies what Kenzo (2004) wrote about Africa being postcolonial: “Africa is a postcolony. As such, it is made up of a plurality of religious spheres and arenas, ‘each having its own separate logic yet nonetheless liable to be entangled with other logics when operating in certain specific contexts’” (p. 251). He further concurred with Mbembe, who noted that “Africans as postcolonial subjects have had ‘to continuously bargain and improvise in order to construct their religious identity’” (Kenzo, 2004, p. 251). This is seen in the use, or disuse, of the *Book of Common Worship*. The standard text is still the *Book of Common Prayer* from the Church of England, and the cobbled-together *Come and Worship* is accepted. However, a home-grown *Book of Common Worship* has largely been rejected.

### 4.6.3 Christian Education

The data from this study also shows how important Christian education is, especially at the Sunday School level. A deeper analysis of the data reveals that Sunday School has a formative and lasting impact, yet it fails to build a deeper community.

A way forward is what Seed (2021) proposed: “Teaching practices should be constantly modified through reflective practice and honed both to resonate with the students’ learning approach and to build learning capacity” (p. 121).

Christian education should lead to an orthopraxy: right practice. Woodbridge (2010) cited Knight as noting that for “the term *orthopraxy* in the 1970s, they had more in mind than simply insisting that experience should be considered along with belief (orthodoxy) and practice (orthopraxy) in the doing of theology. They were actually suggesting that there is a ‘right’ experience of God, just as there is a ‘right’ doctrine and a ‘right’ practice” (p. 16). He further explained this by asserting,

“However, the church frequently sees *orthodoxy* in the narrow sense, as a commitment to propositional truth, assuming that the knowledge of God is only received cognitively, purely through mental processes; that is, to come to a full appreciation of God, our thinking about Him must be right. However, the cognitive knowledge of God needs to be complemented by *orthopraxy* and *orthopathy* in order for the believer to come to a full-orbed, biblical engagement with (and knowledge of) God” (Woodbridge, 2010, p. 22).

Woodbridge’s (2010) assertion illustrates that discipleship is what is needed to prevent one’s faith from remaining just an intellectual assent. He further explained that orthodoxy, orthopraxy, and orthopathy must be held in equal tension. Woodbridge (2010) cited Hirsh (2007) as cautioning the following:

“If the primary interest of a church is *orthodoxy* (as is the case in many churches today), at worst one would find many ‘arrogant Pharisees’ who worship their doctrine and theological formulations over an authentic encounter with the Christ as revealed in Scripture.

If a church adopts a commitment to *orthopraxy* alone, at worst its members would become tireless (and tired) activists, burning out themselves and others are relying solely on their own efforts to please God.

If a church fosters *orthopathy* to the exclusion of the other elements, its members would end up as impractical mystics, so focused on contemplation and personal spiritual experience that they would become of no use in the kingdom of God” (Woodbridge, 2010, p. 24).

The first focus, on orthodoxy, is what has happened in large measure with the EAR and, to some extent, within in the Church of Uganda. The *balokole* [saved ones] have become so invested in the orthodoxy and how fellowships and services are to be run that other expressions of Christianity, much less Anglicanism, are rebuked. However, the danger of this is building an echo chamber of resounding the same ideas over and over, which excludes ideas and expressions that could build the fellowships, such as incorporating spiritual practices like the *lectio divina*. Pazmiño (2010) concurred that spiritual direction and spiritual formation tools such as the *lectio divina* are important, noting, “The sharing of Christian information is essential for the emergence of formation and transformation” (p. 359). He further elaborated that there is a “necessity of spiritual formation in which persons are formed within the partnership of the Triune God and God’s people. Within this partnership knowledge or information is shared, and transformation is possible where change, renewal, and reformation are operative” (Pazmiño, 2010, p. 360). This is also very much in line with the African view of sharing information about God: it is holistic and transformative.

Woodbridge (2010), concurring with Hierotheos (2002), contended that “*orthodoxy* implies the following: Belief and worship are closely connected” (p. 27). What we believe and how we worship are inextricably linked. If we believe and worship in an explicitly narrow fashion, such as the *balokole* present, there is an inherent danger in failing to be taught. This does not mean that improper worship is acceptable, but it does mean that what is acceptable is slightly wider than what many *balokole* assert. Anglicanism is a tent of many provinces, all of which hold many tenets in common yet express them beautifully within their own cultures.

Woodbridge (2010) also rightly noted that “the Bible promotes knowing *through doing*” (p. 33). He explained that this is seen in Luke’s Gospel, with Jesus’ teachings that “obedient action is the organ of further revelation” of God (Woodbridge, 2010, p. 33). The CoU’s marriage of ministry and discipleship does indeed “promote knowing through doing”, yet it also manages to bury the discipleship under the actions, emphasising the experience of ministry rather than the spiritual growth that should accompany it.

The second focus, on orthopraxy, oddly enough, is a danger for the Church of Uganda. The church has taken a stand for orthopraxy in the Anglican Communion, and rightfully so. The church’s alliance with and participation and leadership in GAFCON are good developments;

however, there is an inherent danger in expressing one's faith solely in terms of a platform, such as taking a stand for biblical orthodoxy and a stand against homosexuality. One-platform stands are not only exhausting, they are unbalanced, as Woodbridge (2010) noted, because they lead to burnout. The Christian life must also be fed with worship, study of Scriptures, and fellowship. However, Woodbridge (2010) cautioned that "orthopraxy is not measured by excellence, by efficiency, or by its religious character, but by faith, hope and love. *We must cultivate the heart* (inside Christian practice)" (p. 33). The cultivation of the heart is what happens in discipleship, and this is what enables all the right practice that is done, whether in private or in public, for God's glory, and His alone.

The third focus, on orthopathy, according to Woodbridge (2010), "is a passion for God" (p. 36). He observed that Job, through all his trials, "wanted ... the friendship of God (Job 29:4)" (Woodbridge, 2010, p. 36). This passion is a good thing, but it must be rooted in Scripture and action to avoid being "so focused on contemplation and personal spiritual experience that they would become of no use in the kingdom of God" (Woodbridge, 2010, p. 24). The Church of Uganda is not terribly at risk for going off on this tangent, but a strong discipleship programme will continue to fuel the "passion for God" (Woodbridge, 2010, p. 36) and for serving Him.

This "passion for God" (Woodbridge, 2010, p. 36) should be a hallmark of Christians and should manifest in Christians living lives of integrity. This is often seen in the *balokole* [saved ones], who emphasise proper behaviour, and when people know someone is a *mulokole* [saved one], integrity is expected. Yet, Mumo (2016) asserted that "in many African societies there is corruption, nepotism, greed and other acts of irresponsibility. These moral issues point to lack of adequate socialisation on moral issues. There is also lack of virtues such as integrity, hard work, unity, social care, tolerance and co-existence" (p. 48). He claimed that this is because the "colonial governments and the new religions they introduced brought new institutions which were aimed at replacing the traditional African institutions ... some of these institutions have not satisfactorily taken the place of the African institutions. The result of this has been the emergence of social problems and other challenges" (Mumo, 2016, p. 47). In this vacuum caused by the unsatisfactory replacement of the African establishments and traditions, where the church should have formed a strong community, Mumo (2016) asserted that Western media has intervened and that the "institutions such as marriage which guaranteed stability and continuity have been undermined" (p. 48). Further, the traditional structures of the

family, clan, tribe, and community, as well as their core and shared values, have again largely been displaced by foreign influences (Mumo, 2016).

Mumo is correct. The recent and tragic case of the recently retired Archbishop of the Church of the Province of Uganda's extramarital affair has rocked the church and the nation. As a *mulokole* [saved one], much less as a priest and a bishop, one would reasonably expect him to uphold his marriage vows. Yet, Loewen (2016) noted that "in the African worldview, everything is spiritual and relational" (p. 346) and that "in this African worldview, people are helpless against the greater powers that drive the world" (Loewen, 2016, p. 347). This was shown abundantly in the comments on social media and in the newspaper stories, in which people blamed the spirits and demons for what happened.

Loewen's (2016) assessment of Christian education in Malawi is abundantly applicable to Christian education in Uganda. His realisation that "Westerners have helped create a syncretistic worldview, by not caring deeply enough about the closed system of cultural values derived from the African traditional worldview" (Loewen, 2016, p. 342) is crucial to the postcolonial mandate to enculturate African ideals in education, for it is only when that syncretism is realised that it can be corrected.

Loewen's (2016) conclusions that "first, discipleship that is worthy of the name leads to disciple making, and second, discipleship that is worthy of the name is a continuous process, not just a course or program" (p. 344) are crucial. That discipleship should lead to making other disciples echoes Spader's (2014) fourth chair of discipleship: The Disciple-Maker. By bundling discipleship with other ministries and activities, the church has hidden it and the lessons it has to teach. Therefore, discipleship does not lead to making other disciples; it leads to continuing the activities. On the one hand, partnering discipleship with ministry somehow recognises that discipleship is not a course with an end date. Yet, by not having courses on discipleship, the church does not teach or practice it independently, which further emphasises that it gets lost in other ministries.

Loewen's (2016) assessment of discipleship programmes found consensus in the topics of Bible study, prayer, fellowship, and evangelism, yet they differed in how they were taught. He found that most of the examples and explanations in the programmes came from a Western lens, and that "made connection between the material and the learner difficult, if not impossible" (Loewen, 2016, p. 344). This lack of inculturation prevented learning.



#### **4.6.5 African Education**

African education is holistic, and Mwambazambi and Banza (2014) argued that the church “should take responsibility for helping people to become effective light and real salt in their communities by developing spiritual leaders both for the church and for the larger community” (p. 2).

Seed’s (2021) recent work has shown clearly that theological education in Africa is still being taught very much based on the education model that was brought by the missionaries to their respective countries. He contended that “the African mind had simply not been addressed in their training. The problem was that the curriculum to which they had been subjected as students lacked cognitive contextualization” (Seed, 2021, p. 113). The theological students with whom he interacted informed him that the training they received was academically acceptable, yet “once in the parish they struggled to see how these [teachings] impacted the lives of their church members. It had taken them some time after graduation to connect with their congregations and build a ministry and mission strategy for their contexts” (Seed, 2021, p. 113). Their training was not only not contextualised, it was theoretical and not practical for their ministry.

Seed (2021) observed that “the key is that the learning experience must be delivered at the level of the cultural conceptualization of the community being taught. To achieve this, curriculum design must have a high degree of insider input” (Seed, 2021, p. 120). This observation is crucial, especially to contextualisation. It is impossible to design an effective curriculum when the recipient does not have a voice in it, and is therefore put in the position of being victimised all over again by people who may mean well yet have not considered their recipients’ needs or wants.

Seed (2021) recommended that “it [curriculum design] should therefore be undertaken as a collective and collaborative effort, and the teaching experience itself should allow for a high degree of autonomy, democracy and ownership. This allows the Gospel to address cultural issues that a particular community may face—such as the influence of traditional perceptions of power in the role of a bishop, the role of the spiritual world in healing and prosperity, concepts of honesty or family, or where cultural conceptualizations create theological blind spots” (p. 120). This recommendation is correct, especially in light of achieving “autonomy, democracy and ownership” (Seed, 2021, p. 120), all of which are crucial for contextualisation, and therefore crucial for ensuring the issues and how they are

taught will be accepted and propagated properly in the generations to come, rather than being received as a foreign imposition.

Seed (2021) proposed a solution for theological education in Africa: “In seeking to be cognitively contextualized, theological education strives to understand the learning structures and patterns of its students. This requires focused research” (p. 121). He referenced Bowen’s work as being useful with regard to how students learn. He correctly asserted that “teaching practices should be constantly modified through reflective practice and honed both to resonate with the students’ learning approach and to build learning capacity” (Seed, 2021, p. 121). Pedagogy should never be still; it must continually be assessed and adjusted for how the students learn, and it must incorporate technological changes while ensuring that students are prepared to meet and excel in ever-changing environments.

This only emphasises the importance of experiential and communal learning, especially in Africa. The community is the classroom, and members of the community work together to ensure that each succeeds, because that promotes the success of the community. Learning new material, be it new knowledge or a new skill, is incorporated best when it is practised. Learning and practising together reinforces the rehearsal-feedback loop, which helps ensure that the new material is both learned and remembered.

Woodbridge (2010) asserted that “[for] the *education of the heart*, a person needs the seminary, the home, the congregation and the marketplace – all four are linked by God in a daily life system for learning” (p. 36). This is holistic education, which is cognitive, communal, and experiential. Ensuring that a seminary education focuses on all four components, rather than emphasising the seminary and paying lip-service to the other three, would create a truly holistic educational programme that would well accept discipleship in each of the four areas.

Woodbridge (2010) also contended that “our neighbour is our educator” (p. 36), and when the church reclaims relationships, especially in the context of discipleship, the praxis of Christianity will be strengthened and become vibrant.

Mumo (2016) explained that a crucial part of African education is the rites of passage, which are “instilling discipline and responsibility in African youth” (p. 48). He further argued that “African societies should improve on some of the newly introduced institutions and make them vehicles of transmitting African values and virtues” (Mumo, 2016, p. 48),

which is what the church should have become, and is also where the Church of Uganda should go now. Mumo (2016) asserted that “both the society and Church did not give these children an opportunity to be positively socialised to lead moral upright lives” (p. 49), and this is certainly the case in Uganda.

In explaining the history of Sunday School in Africa, Mumo (2016) noted that Sunday School was introduced to teach, though in the West they taught children how to read and write, while in Africa, Sunday School taught children the Bible, and also was an avenue for evangelism, since “the children were considered fresh and less influenced by African culture” (p. 50). Mumo (2016) asserted, “Sunday schools have become the basic religious educational avenue in Africa. Since Sunday schools are widely accepted and spread in Africa, they can be used as carriers of African values and culture” (p. 50), and this should be the case. While Sunday School serves multiple purposes, including evangelism, teaching Scripture, and preparation for joining the church as adults, Mumo (2016) maintained that Sunday Schools “have become a significant feature of African Christianity. They play a crucial role as the foundation of Christian nurture. Many Christians in Africa still remember their attendance of Sunday schools” (p. 51).

This is seen in the data by the number of respondents who remembered what they learned in Sunday School. It must be noted that Scripture Union, while a parachurch organisation with a slightly different mission, could also be viewed as a type of Sunday School because they minister to children of the same age, and the education they provide also makes a lasting impression on children.

Mumo (2016) noted that as with much of the rest of the church, Sunday Schools do not “stress African identity, the place of the Gospel in the African situation and the challenges besetting African societies” (p. 52). Like the rest of the church, Sunday School curricula need to have the message inculturated, as many parts of the curricula brought by the missionaries are being taught even today (Mumo, 2016). An inculturated and “well articulated Sunday school curriculum has the potential of empowering young Africans with knowledge about Christianity, African culture and African situation” (Mumo, 2016, p. 52). Since Sunday Schools build a strong foundation upon which a Christian child can grow in his or her faith, this is a crucial step in building up Christians who have an inculturated faith, will continue to grow in both Christianity and their culture, and will pass their inculturated faith on to the next generation. As Mumo (2016) asserted, “it is

incumbent upon the Church that Sunday schools are well equipped so that they complement the traditional institutions such as the family in inculcating moral values, promoting peace, justice and co-existence” (p. 54). According to him, this would be accomplished by creating curricula that “should embrace concerns such as enculturation so that African world view and contexts are incorporated” (Mumo, 2016, p. 54). After this is achieved, the next step is to make a bridge from youth into adulthood so that the community can continue to be built and the young Christians can continue to be fed and strengthened. Though he was writing about the church in Kenya, Mumo (2016) observed that “after completing Sunday school pupils find that there are no other systematic programmes in the Church” (p.56). This is also true in Uganda, where confirmation (the public profession of faith and confirming of the vows made at baptism) usually occurs around age 13. After that, there is not much in the church to bridge the time from being a youth to being an adult.

#### **4.6.4 Global Anglican Future Conference**

An emerging movement since 2008 has been GAFCON, which is led by the Global South, and the Church of Uganda has been a founding member and a prominent voice. The Archbishop emeritus, the Rt. Rev. Stanley Ntagali, served as the vice chairman. GAFCON embodies a shift from reliance on the Global North for leadership in Anglicanism and acknowledges that the Global South is the leader in the Anglican Communion, with the largest number of Anglicans and growing provinces in the Anglican Communion. The recently enthroned Archbishop, the Most Rev. Dr. Stephen Kaziimba noted that “the Archbishop of Canterbury has no authority over the Church of Uganda and his presence was not required for a new Archbishop of Uganda to be installed” (Davies, 2020, para. 2). The Church of Uganda softened that statement, however, by noting that “the presence of the Archbishop of Canterbury represented the appreciation the Church of Uganda has for the British missionaries who first brought the Gospel to Uganda, and the respect the Church has for the historic roots of his office” (Davies 2020, para. 4).

Though it could reasonably be expected that the Archbishop of Canterbury, the titular head of the Anglican Communion, would be the invited preacher at the enthronement of an archbishop in one of the Anglican Communion provinces. However, that was not the case. The preacher was the Most Reverend Dr. Foley Beach, the Archbishop of the Anglican Church in North America (ACNA), and the chairman of the GAFCON Primates’ Council. This shows the significance of the CoU’s relationship with ACNA, who is not in communion

with Canterbury. Canterbury was not required, and it seems as though he would not have been invited were it not for the president's invitation.

#### **4.6.5 Liturgical Expressions of Anglicanism**

Liturgical worship in Anglicanism is beautiful and can reflect the culture of the province in which it is being celebrated. The liturgy in the Anglican Church of Kenya is somewhat famous for its "throwing cares to the cross" aspect.

Though he was discussing the Roman Catholic Church, Anagwo's (2014) observations apply equally well to the Anglican Church and inculturation. He asserted that the church "seeks to avoid the pitfalls of Europeanization of liturgy and to affirm the indigenous values like an African liturgy" (Anagwo, 2014, p. 284). He contended that "inculturation means bringing into the Church the cultural values and giving them Christian interpretation. Anything in the people's way of life that is not indissolubly bound up with superstition and error is preserved" (Anagwo, 2014, p. 284). This is an important distinction that must be preserved.

Anagwo (2014) explained that "liturgical inculturation is a process by which important elements in a given culture are methodically integrated into the worship pattern of Christian life and spirituality" (p. 286), and then he described how this can be done. The Church of Uganda largely followed these steps when writing the *Book of Common Worship*, published in 2013 for the centenary celebration of the Bishop Tucker Theological College.

Anagwo's (2014) steps are to first "[integrate] the pertinent rites, symbols and linguistic expressions, religious into the liturgy" (p. 286). The Church of Uganda Liturgical Committee ensured that they incorporated cultural rites into the prayer book, such with the Service for Circumcision (Church of Uganda, 2013).

Second, "dynamic equivalence attempts to replace elements of the Roman liturgy with something that has an equal meaning or value in the culture of the people" (Anagwo, 2014, p. 287). Though speaking of the Roman Catholic Church, this is seen in how the Church of Uganda did not refer to wedding rings in the marriage liturgy, but rather referred to "the symbols of marriage" (Church of Uganda, 2013, p. 136).

Third, he observed that the next step is "organic progression" (Anagwo, 2014, p. 288), which is "supplementing and completing, when necessary, the shape of the liturgy" (p. 288), and that this is "re-reading into these documents what they lack or putting into completion what

they only partially and imperfectly state” (p. 288). He emphasised that “this task demands deep and intensive studies of the culture involved and its theological implication” (Anagwo, 2014, p. 288).

Anagwo (2014) further explained this by the vestments that can be made in local fabrics. Inculturation can also be asserted in using local names “in the administration of the sacrament of baptism, confirmation and religious profession, instead of using foreign names that have no theological or cultural meaning to the people” (Anagwo, 2014, p. 290). This is still the case in Uganda; children are given biblical, Christian, or Western names as their first names while retaining African names as other names. Hannington, the martyred bishop, is still a popular name.

Anagwo (2014) cautioned that “liturgical inculturation of Christianity in Africa should be handled with care so that the message of the Gospel may not be lost. The message should not be compromised for the sake of inculturation and contextualization” (p. 293). This could be what happened with then-Speaker of Parliament Kadaga.

With regard to the Kadaga incident of visiting the ancestors, Anagwo (2014) observed that “nevertheless, one must avoid syncretism in the practice of Christian faith. Distinction must be made between the Gospel message and any particular culture” (p. 293). He is correct. The Gospel message must always remain intact, and since the Gospel is universal and independent of culture, it can and must be inculturated well.

#### **4.6.6 East African Revival**

In many ways, the EAR continues a strong and proud tradition of standing for biblical truth, confession, repentance, and “walking in the light”. However, it is becoming increasingly obvious that in some ways, even the EAR has been relegated to a traditional status rather than a consistently vibrant ministry. This is illustrated in the insistence of doing things the way they have always been done, whether this is insisted upon by the elders of the movement, who are honoured and revered, or by the younger members, who are perpetuating the same approach because it is the way it has always been done, and therefore is the way in which it must always be done. For example, one day I led my discipleship group in a *lectio divina*, a divine reading of a Bible passage. In a *lectio divina*, a passage of Scripture is read several times, with the participant listening for what the text means, as well as what the Lord may be saying in the text. One of my students remarked that she would love if that exercise could be incorporated into fellowship meetings, as she both enjoyed the

reading and learned new things about the passage. However, the unspoken subtext of her words was that the format of the fellowships does not change because they are done as they always have been done.

#### **4.6.7 Inculturation and Adaptation**

Gorski (2004) noted that inculturation has chosen to concentrate on the “specific evangelization of each human group, taking account of its own cultural identity and religious experience” (Gorski, 2004, p. 60). He recommended, though, that “we should focus on how faith in Jesus the Christ underlies the whole problematic of inculturation” (Gorski, 2004, p. 60). This is very much in line with the evangelical view of the Church of Uganda, which is all about proclaiming the Good News of Jesus Christ.

Gorski (2004) observed that “at times one gets the impression that the objective of inculturation is simply the fostering of cultural pluralism in the church, as an end in itself” (p. 60), and this is also seen in Uganda.

He made an excellent point that “the results of inculturation would be a Christianity that admits of radically diverse principles and models of worship, doctrine, and morality, all of them fully acceptable and mutually respected” (Gorski, 2004, p. 60). However, it is uncertain whether the issues of doctrine and morality are up for debate. Yet, the models of worship, as expressed in the culture, should be received and honoured so long as they are orthodox.

He asserted, “They speak of missionaries becoming ‘inculturated’, when they should be speaking of their experience of acculturation” (Gorski, 2004, p. 61). He further contended,

“the big question in inculturation is *discipleship*. Only a community that has come to know Jesus and to love him, and desires to follow him in communion with his other disciples in the universal church, is capable of transforming its own culture as a true and life-giving expression of Christian life and faith” (Gorski, 2004, p. 61).

And he is correct. He further noted that adaptation was a step in the right direction, but it still had its limitations (Gorski, 2004). It was an indispensable step in making the Gospel understandable in the diverse cultures. But this approach, if it did not develop further, implied that evangelisation implicitly could be reduced to a process of acculturation, in which change proceeds from the outside. Another drawback was that the subject of missionary adaptations or translations was almost always a missionary from another culture,

and the "content" was also imported. Adaptation hardly succeeded in penetrating more than the superficial levels of culture (Gorski, 2004).

#### **4.7 Practical Theology Contribution**

This study is a descriptive study of how Ugandans view discipleship. It has found that, though Uganda is temporally postcolonial in terms of worship and education, it is very much colonial. There are steps actively being taken towards decolonisation, such as participation in and leadership of GAFCON, which is publishing the first indigenous prayer book and expanding education offerings to include doctorate-level work in the church-founded tertiary educational institutions, such as Uganda Christian University. However, this is only the beginning of the church reclaiming the Ugandan culture within it.



## **Chapter Five**

### **Conclusion and Recommendations**

#### **5.1 Conclusion**

The previous chapter analysed the data from the descriptive and explanatory study of how Ugandans view discipleship.

The main research question was to understand and explain how ordained and lay leaders understand and practice discipleship so as to understand how historical factors have impacted current practices and to reflect upon the implication of the discovered practice with the intent of proposing a better methodology for discipleship, which I have done.

This study has generated several key learning points:

- Mission Christianity has inadvertently done a disservice and created confusion about the purpose of discipleship.
- Mission Christianity also did a disservice in severing the relationship between the individual and the community, severing a crucial method for teaching and training.
- Christian education must be contextualized, and it must involve the African worldview in order for it to be meaningful and impactful for the learners.
- In order to reform Christian education and to inculturate the African worldview in Christian education, a postcolonial approach to Christian education is needed.
- Missions must shift from Western-centred models and leadership and embrace equal partnering of the West and the Global South; GAFCON is an important example of this.

In light of these findings, I am making the following recommendations for the Church of Uganda, recommendations for theological education, and recommendations for the future of missions in the following sections.

#### **5.2 Recommendations to the Church of Uganda**

Part of what the church needs to do is to redefine terms. Discipleship and evangelism are seen as two sides of the same coin; perhaps they need to be seen as points on a spectrum. The Four Chair Model of discipleship proposed by Spader (2014) is helpful, not in small part because it emphasises that the ultimate goal is not to grow in the Christian faith for one's own sake, but to ensure that one has found others to disciple. This is crucial, because without having the next generation to disciple, Christianity is always in danger of being one generation from extinction.

Clergy are continuing with the status quo of emphasising programme over discipleship because that is the institutional pressure that is given them. It is very true that it is difficult to change institutions, as the people in them are quite often comfortable with inertia and the status quo. Yet, many of the clergy cited people who disciplined them and the impact that ministry had in their lives. It is hard to emphasise a ministry when it is not supported by leadership; at the end of the day, culture triumphs. And yet, the culture is one that is inherently of discipleship: it is the community's responsibility to ensure that each member is raised well to serve the community, yet this crucial part of the ministry has been purged from the church.

Discipleship needs to be approached in new ways that must be taught via community, such as through the family or by creating new "families" via small groups in the church. Since the first experience of discipleship is in the family, this model must be embraced in the church. Godparents are required for baptism, yet the model of spiritual parents is generally abandoned after the service. The church would do well to revive the concept, even symbolically, of spiritual parents who are raising and discipling believers who are young in their faith to spiritual maturity so they can go and do likewise. This is an effective way of deconstructing church culture and how we say one thing in the Scriptures and live it out differently, which does the Gospel a disservice (in terms of hierarchy and power), since the way to grow a ministry is to give it away. A model for accountability, similar to the East African Revival, in which these "families" or small groups shared testimonies could be useful, though rather than focusing on changes in behaviour, the testimonies could be centred on spiritual disciplines and what people are learning about themselves and about God. This would both encourage the active practice of and participation in the spiritual disciplines, but would also model discussions about the deep inner work of the transformation that occurs with discipleship. It would also introduce accountability, which has been sorely lacking.

The church needs to consider the African worldview. The African holistic view of God and man has many lessons to teach the West and has much more in common with the cultures in which the Bible was written. It is beyond time for the church to come out of Sugirtharajah's (2004) "scriptural imperialism" (p. 46) and speak loudly and clearly via academic journals, books, published sermons, blogs, and other media.

This would also contribute towards using contextual discipleship to raise up church leaders. Davies (2011) suggested that this is done by examining the relationship that one has with

oneself, the relationship that one has with God, and the relationship that one has with other people. Davies also suggests that discussing how one responds each of these and how they relate to the “Great Invitation” (Matthew 11:25-30), the “Great Confession” (Matthew 16:13-28), the “Great Commandment” (Matthew 22:34-40), and the “Great Commission” (Matthew 28:16-20) are powerful ways to discuss how one can both be and live as a disciple of Jesus Christ.

The Church of Uganda should invest in the Discovery Bible Study (DBS) method as a means for discipleship, as well as a means of deepening the African understanding of Scripture. The DBS model focuses on the Scriptures themselves, and asks participants to read the Bible passage several times in a session, and after each reading, discuss what that Scripture states about God, then what it states about people, then the participants discuss what, according to the Scripture, each person is achieving, and what each person must alter in their lives (Discovery Bible Study, n.d.). Each session closes with asking who each person can ask to join the study, which can also be a vehicle for evangelism. The DBS model is communal, contextualized, and “cooperative” (Ango, 2008, p. 156). By rehearsing the Scriptures several times in each meeting, the participants are learning the Bible. By asking the participants to share what they have learned and how it impacts their lives, it is “showing Christ’s work lived out in the home, church and society” (Ango, 2008, p. 163).

### **5.3 Recommendations for Theological Education**

Theological education is critical for both clergy and laity, so it must be emphasised. The educative function of the church has long been dormant amid the emphasis on evangelism, which has resulted in perpetuating a church that lacks depth, as well as lacking the hermeneutical skills required for ministry to a population who is increasingly sceptical of faith and not necessarily Christian, despite possibly being raised in church. While we cannot throw out the entire corpus of Western education, it must be built upon and applied in context.

Theological education does not solely exist for the clergy, though the clergy must be trained. Theological education is crucial for the clergy so that they can preach soundly and with authority and are well-equipped to disciple the Christians under their care. The laity could, and should, be educated so that they too can be trained for ministry. It is even possible that in teaching and training the laity, some may receive a call to ordained ministry. An educated and empowered laity is a sign of a strong church, and this must be encouraged. On an episode of The Global Church Project, Tiéno (2016) noted that Paul, in Acts 17, interacted with the

people where they were, seeing what was going on in the culture, returning to Scripture to see whether it addressed what was happening, and then reengaging with the people. This can only happen when people are trained.

Theological education for the African context means that the church will need to wean herself from the Western curricula that she has been dependent upon. The Church of Uganda should explore the relationships it has with various academic and publication institutions to develop curricula that explore faith from an African lens. Some of the limitations are that these relationships may be few and that the leaders who would do this work are already engaged in full-time ministry. The church needs to be able to release them from some of their normal duties to allow them time to research and develop curricula.

The church needs more research on worldview issues and awareness in mission training. Given globalisation, seminaries should have a course on inculturation so that seminarians begin to broaden their horizons and understand how to learn about other cultures and their approaches to God. The Western influence is still pervasive in theological education, and it will take some time to remove this experience and make theological education a much more meaningful and practical experience.

This study shows that the parachurch ministries are crucial in helping the church carry out the Great Commission. These relationships should continue and grow into one large church, but why is it only at that church? Why isn't that programme being run at more churches? When people graduate from the programme, are they recruited to Spader's fourth chair of making other disciples? If this were to happen, the discipleship ministries for both the churches and the parachurch organisations would grow exponentially.

What this study shows is the absence of inculturation and a lack of practices that are not cultural. Douglas (2006) noted that "although the Gospel itself is never identical with any one culture, it can only be expressed in terms that are culturally conditioned" (Inculturation and Anglican Worship, para. 2). Unfortunately, this is the opposite of what the missionaries did; in imposing their own culture, they inadvertently prevented the inculturation of the Gospel, thereby establishing a Christian practice that would become more associated with the colonial government and advancement therein than a profound and deep Christian faith.

Obetia (2012) observed that "Christianity is ... a dynamic belief system that generates new concepts and practices in every culture and context with an enriching effect on other previous experiences, which are in turn made 'Christian'" (p.10). One way the Church of

Uganda can enrich its expressions of worship is to follow the lead of the Anglican Church of Kenya (ACK) in how the church develops liturgies, rather than only importing liturgies from the West. The ACK has maintained its link to Anglicanism in the structure of the liturgy and retained the Scripture throughout the liturgy, yet it has contextualised the liturgies to reflect African culture, notably by incorporating the ancestors, particularly in the Sanctus. Rather than the typical “therefore with angels and archangels and all the company of heaven”, the Sanctus in the ACK reads, “therefore with angels, archangels, faithful ancestors and all in heaven” (LeMarquand, 2006, *The Anglican Church of Kenya, Appreciation of the African Traditional Context*, para. 4). The Church of Uganda has launched a good effort with the *Book of Common Worship*, especially with its liturgies for the circumcision ritual and the naming of an heir. These are two liturgies that seek to enculturate the culture into the Gospel message, and move to unite the church and the community.

#### **5.4 Recommendations on the Future of Missions**

Along with the shifts in theological education, there must also be a shift in the role that Western missions play in Africa today. The imposition model must be discarded, and one of partnership must grow. This partnership model is illustrated by Greenfield (2019), a missionary in Cambodia, who commented on well-known American pastor and author Francis Chan’s announcement that he was leaving his church to enter the mission field in Hong Kong and shared that he felt this call while on a mission trip in Burma. Greenfield (2019) made an interesting observation: that Chan’s announcement of shifting from a popular teaching and publishing ministry was “framed in such a colonial old-school missionary manner” (Alongsiders, n.d., para. 8).

In order to begin this shift in the role of Western missions today, the Western church must seek to learn about, understand, and embrace African culture and African Christianity. One crucial area that Westerners must understand is the importance of community; they must learn to celebrate the “we” as a church and as a culture.

Greenfield (2019) narrated an imaginary scenario in which an American comes to Burma, sharing the Gospel as an American would do, yet blissfully unaware that the typical American Gospel message of a loving God would be completely incomprehensible, if not wrong, to a Burmese Buddhist. Yet, to preserve the relationship with the visitor, the Burmese Buddhist would accept the invitation to accept Jesus.

Greenfield's (2019) solution to the typical American evangelical analogy of fishing for men is to become "midwives" in the cultures in which we serve: seeking to partner with Christians in the culture in mission rather than setting ourselves as the centre of the narrative and dictating how the Gospel should be proclaimed.

Greenfield (2019) was largely speaking of inculturation: allowing the Christians in the recipient culture to share the Gospel in a culturally appropriate manner. Greenfield's ministry is called "Alongsidars", and its purpose is to train Christians to "equip compassionate young Christians around the world to walk alongside those who walk alone" (Alongsidars, n.d., para. 8), so his perspective is understandable. His perspective is also sorely needed among mission senders.

Greenfield has highlighted what Tiéno (1996) described, which is that "the language of our missiology has prevented us from taking seriously the significant Christianisation of Africa that resulted from more than one hundred years of missionary and other Christian witness" (p. 95). This trajectory must be reversed; the West has much to learn from Africa and the rest of the world. This does not signal an end to Western missions, but it very much indicates a change in how those missions are perceived and approached.

On an episode of The Global Church Project, Tiéno (2016) observed that there are several things the African church can teach the West, such as that people can and should worship God with all of who they are; they should worship with all of their body, all of their soul, all of their spirit, and all of their mind. Tiéno (2016) also emphasised that worship is a community activity, not just an individual one.

The goal in all this is for discipleship to become deeply embedded and owned, no longer a foreign concept. It must become inculturated in order for it to embed in the Church of Uganda and in the culture, and to flourish and bear fruit. This is crucial, as the Church of Uganda is one of the leaders in the Global South and in the Anglican Communion, and the church can only continue to lead in both arenas if it continues to produce mature Christians.

In order for these lessons of partnership and inculturation to be taught and modelled, missions must have great diversity in the teaching staff, as missions lack training in the local knowledge and culture, as well as the local theological anthropological situation. Tiéno (1992) correctly stated that "in my judgment, listening before speaking is the first act of sound missiology; it must therefore be incorporated into missiological training" (p.95). This means investing in relationships with host countries and churches so that missionaries can

learn from those with whom they will be ministering. This is also a way of pairing discipleship with other ministries: as the nationals are teaching missionaries about their culture, the lived experiences of theology in their local setting, and missiology, they are also engaging in a discipleship relationship.

Indigenisation, such as the ACK is doing, is occurring in all cultures; this study is a contribution to this effort. Academia is building bridges across cultures to solve common problems. The Global South is arising, bonding out of postcolonialism, and finding the way forward for understanding Christ in their native cultures. This is a challenge, as the Global North provides the funding, and the North is now trying to engage the South as a partner and is seeking to learn. This is now a place of equality for mutual sharing and teaching. Decolonisation is challenging everything, and it needs to take on tribalism and how the other tribes resent the Baganda for their role in evangelism and colonialization. This can be accomplished by ensuring that there are multitribal committees in the church and in academia in which all views are honoured. For example, the Liturgy Committee to compose the Church of Uganda's *Book of Common Worship* was comprised of academic clergy from all regions of the country, as evidenced by the names of the committee (Church of Uganda, 2013, p. vii).

The church must return to the culture and praxis of learning from the elders – this is discipleship. The church must ensure that we are raising strong Christian elders in the church. In the same way that we have criteria for godparents, we can also have criteria for “elder” disciplers: those who have been trained to disciple the next generation of believers not only to grow in their faith, but also to go and disciple others.

Bringing the required changes to the church has to be a multi-disciplinary/multi-group effort. Discipleship must be approached as its own ministry while still encouraging members to continue to disciple those with whom they minister. There must be a return to the principles of traditional African education in the church, with adults taking the lead as elders, raising the children as well as those adults who are children in their faith (Majoni & Chinyanganya, 2014).

The church needs to look at indigenous ways of incorporating culture in the church. One way this can be accomplished is from the pulpit in sermons, which would not only give authority to the teachings on discipleship, it would also model intergenerational teaching and learning, serving to help return that important community aspect to the church. Another

way is to teach, empower, and encourage the elder Christians to disciple the younger ones, inviting them to participate and share in the ministry. The church can, and should, encourage the writing and publication of local hymns, as this will provide an opportunity for a Ugandan expression of faith in worship, as well as another opportunity for discipling the next generation of worship leaders. Embracing multi-generational education opportunities in church would be a good first step towards reclaiming the importance of the family and the community and towards building a strong church family in which members can grow in their faith while simultaneously raising up the generations who follow.

Additionally, the church must come to a point of maturity and independence. This will come about through education that is written and rooted from an inculturated Gospel, by Ugandan Anglican academic leaders. Unless this occurs, the church will remain locked into a dependency cycle of relying on the West to provide curricula which only serves to perpetuate the Western educational and theological models rather than furthering the African Christian models that need to be perpetuated.

This maturity and independence must be done with a deep consideration of and a heart towards the importance of the Ugandan culture and with care to honour the intent and meanings, rather than adding a superficial symbol or ritual, such as a stole or altar frontal made from *kitenge* [an African printed cotton cloth]. Singing hymns and choruses in the local vernacular is a good start, but many of these are just translations. Where are the original compositions?

The church has already enculturated two feast days: St. Mary's Day and Mary Magdalene's Day have been enculturated as a general "Mary's Day", in which the Mothers' Union and Christian Women's Fellowship, respectively, take over the service and preach on issues relating to mothers and women, with only a tangential, at best, reference to the saint who inspired the feast day. Yet, by and large, the Church of Uganda celebrates very few saints, or ancestors. The Church honours the Uganda Martyrs, as well as the Most Rev. Janani Luwum, but those are the exceptions. Losing the saints, or the Christian ancestors, causes a deep gap for the church and for discipleship because there are no heroes to be celebrated, revered, and modelled. These ancestors have been forgotten, quite contrary to the Ugandan culture.

Another way to accomplish this is to return to the values of family and community and to intentionally embed them in the church. The Church of Uganda celebrates marriage and



family, yet this largely expressed through the focused lens of marriage. A return to a community emphasis would embrace and celebrate all the members of the church.

If discipleship is to continue in tandem with other ministries, the church should ensure that the “walking along the road” time is used for sharing and reflection; this is when Jesus spent much of His time with His disciples, teaching them. Especially in Kampala, where one spends much time in traffic, it is an ideal time for focused discipleship.

The church needs to embrace the parachurch ministries and partner with them closely to disciple both the clergy and the laity. The parachurch ministry leaders who were interviewed clearly play an important role, though their impacts are not necessarily evident beyond the recipient; that is, the recipient may not be using what was taught or moving to the fourth chair of discipleship and making other disciples (Spader, 2014).

Tiénou (2016) noted that evangelicals believe that they only need the Bible, yet they also need the hermeneutics to handle the Bible properly and minister effectively in the culture. The church needs to embrace this shift; it is possible to be both evangelistic and well trained.

### **5.5 Contribution to Practical Theology**

This study used Osmer’s (2008) descriptive-interpretive task to understand and describe the praxis of discipleship in the Eastern Archdeaconry of Kampala Diocese, Church of Uganda. This study also used the first three of Branson and Martinez’s (2011) steps for theological reflection: naming and describing the current church praxis; then examining that praxis to comprehend what determines it; then studying and analysing the Bible, theology, and history to describe how discipleship is practiced in the Archdeaconry.

The purpose of this research was to see the legacy of missionaries and to identify these legacies in order to see the colonial influence and begin to find a way to map to postcolonial methods of discipleship in the church. The value of this research to practical theology is that in highlighting the entrenched beliefs and practices of the missionaries, they can be examined to see what can and should be retained and what should be expunged. This expulsion of colonialism then creates space for the inculturation of the African worldview in many areas of the church; it creates the opportunity to embrace the importance and celebration of community in liturgical worship, discipleship, and pastoral ministry.

Mamo’s (2017) model of discipleship shows how discipleship, contextualisation, and mission are intertwined, and that in the centre of that are conversion, rituals, and community. The Church of Uganda’s disproportionate emphasis on mission has heavily skewed Mamo’s

model. The lack of discipleship indicates a lack of focus, and the lack of contextualisation means it cannot become part of the *lingua franca* in the church. The Church of Uganda does have the elements of conversion, rituals, and community: the focus on evangelism brings the conversion, being Anglican has the rituals of liturgical worship, and unfortunately, community is the weakest part. Emphasis on informed conversion and deepening that relationship with God, as well as teaching and catechesis for all ages, and not just for confirmands, who are largely young teenagers, will build an understanding of and appreciation for the liturgy and the rituals that form it. Community is what truly needs to be reclaimed and enculturated: the church establishing itself as a family. When churches truly function as families, as in the culture, then they will be able to properly allow the conversion, rituals, and community; hold each other up; and form and inform each other.

### **5.6 Future Research**

This study found several areas for future research that should be undertaken. Future research should look at educational methods for inculturation. This needs to be done at the seminary level, as well as at the parish level, and with the parachurch ministries, which originated from the West and rely on their teachings, despite having rewritten their materials for an African audience.

Future research should also look at how to return discipleship to its community roots and how to practically move from discipleship training, which is often a cognitive exercise, to Mamo's (2017) discipleship culture, which would be an embodiment of embracing the lived experience of simultaneously being a disciple and discipling others. A study on the efficacy of the Discovery Bible Study (DBS) method in various cultures would show how the Gospel message has been inculturated by its participants, as well as how well orthodoxy has been perpetuated. Since DBS relies on Scripture, and not on teaching texts, seeing how participants learn and incorporate the biblical truths could be helpful for developing pedagogies for further Christian education in the church.

Another area for future research is building inculturation in missiology, and taking more of a partnership or "midwife" view rather than the imperialistic view. African ways of teaching and learning would be very helpful: How do we incorporate the African views of community and the holistic view of God? How do we reinstate experiential learning and a communal focus to the culture? How does Africa reclaim her heritage, which was squelched in favour of the European individual view? How do we join the African worldview with the biblical worldview?

Future research should examine the one-generation reach of the parachurch ministries in Uganda. Why is it that so many have been involved in various parachurch ministries, yet their impact is not clearly conveyed beyond the recipients?

Another area for future research is whether the culture imposed by the British missionaries included a lack of self-disclosure and self-reflection. Deep sharing, self-reflection, and self-disclosure are crucial for discipleship to occur, yet they are not emphasised in the culture. Did the British missionaries exacerbate an extant shame culture, or did they impose their closed-to-self culture on an open culture?

An additional area for research is the how to bridge the disconnect between the African and Western worldviews in terms of suffering and personal choice/responsibility. To the African, the world is ordered by the external, and that provides relief of responsibility. Yet, the Western worldview is ordered by the self and free agency, which the Africans do not see; Africans see collaboration with the neighbour. If the Western missionaries were able to teach from this African worldview, how would it shape their teaching? How would they embrace and celebrate group collaboration and decision making?

### **5.7 Limitations**

While the study generated valuable and useful data, it also faced limitations. The sample consisted of leaders in the church; it would have been useful to learn of the experience of the rank-and-file Christians in the church, as their perceptions and practices are likely to be different. The sample was based in Kampala; it is possible that in the villages the sense of community is more prominent in the church.

### **5.8 Conclusion**

The literature regarding discipleship in the African context is scant, so this study describing the understanding and experience of discipleship in the Church of Uganda should be a helpful addition to the body of knowledge. The study revealed that while discipleship may not be explicitly executed in the church, it is understood to be experience-based and is very much influenced by the East African Revival, family, and parachurch ministries. Despite the dearth of explicit discipleship programmes, discipleship is implicitly carried out amongst other ministries.

The research revealed a need for the church to enculturate the Ugandan culture into the worship and praxis in the church, and, specifically, for a return to the communal expression

of worship and discipleship, raising up each member of the church for the benefit of the entire body of Christ.

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## **Appendix 1**

### **Approval Letters**

Letter to the Rt. Rev. Dr. Hannington Mutebi, Assistant Bishop of Kampala Diocese

Approval letter from the Rt. Rev. Dr. Hannington Mutebi, Assistant Bishop of Kampala Diocese

Informed Consent Form

**Rev. Jessica Hughes**

P.O. Box 4• Mukono  
Phone: 0779522401 • E-Mail: revjessicahughes@gmail.com

January 28, 2016

The Rt. Rev. Dr. Hannington Mutebi  
Assistant Bishop, Kampala Diocese  
P.O. Box 335  
Kampala

Dear Bishop Mutebi:

Warm greetings in Jesus' precious name!

I am writing to follow up on our discussion in the Kampala Diocese offices last month. In that conversation, I informed you that my research proposal for my Th.D. at the University of South Africa was approved.

The title of my proposal is "Leadership Perceptions of Sustainable Discipleship Programmes in the Anglican Diocese of Kampala." My research questions are 1. How do church leaders understand discipleship? and 2. How is discipleship carried out in the church? The aim is to gain an African understanding (and potentially lead to a model) of discipleship.

I have chosen the Eastern Archdeaconry from which to draw my sample because the churches in the Archdeaconry are vibrant and have programmes for Christian growth and nurture to explore.

Now that I have secured permission from the University of South Africa to proceed with my research (please see attached), I am writing to request your permission to interview clergy and lay leaders in the Archdeaconry to gain their understanding of and experiences in discipleship.

If I may answer any questions about this research project, please do not hesitate to ask.

Yours in Christ's service,



Rev. Jessica L. Hughes

**DIOCESE OF KAMPALA  
CHURCH OF UGANDA**

**Offices at:**

All Saints' Cathedral  
Nakasero Hill  
P o Box 335 Kampala Uganda



Tel: 0414347840

**OFFICE OF THE ASSISTANT BISHOP**

July 21, 2015

Rev Jessica Hughes  
C/o Uganda Christian University  
P.O.Box 4  
Mukono

Dear Rev Jessica,

**PERMISSION TO CONDUCT RESEARCH**

Christian greetings and best wishes in the name of our risen Lord and Saviour Jesus Christ!

We praise and thank God for the service you render to the body of Christ.

The purpose of this letter is to officially inform you that your request for permission to conduct research for your Th.D at the University of South Africa in the Eastern Archdeaconry Diocese of Kampala is granted.

By copy of this letter, the Diocesan Secretary Rev Can. Fred Komunda and the Eastern Archdeaconry, Ven Can. Michael Owino are informed.

Wishing you the best in your research.

Yours Sincerely,

A handwritten signature in blue ink, appearing to read 'Hannington Mutebi', is written over a circular stamp. The stamp is partially obscured by the signature.

**Rt. Rev. Dr. Hannington Mutebi  
ASST. BISHOP, DIOCESE OF KAMPALA**

Rev. Jessica Hughes  
Uganda Christian University  
P.O. Box 4  
Mukono

### Informed Consent Form

This consent form is to check that you are happy with the information you have received about the study, that you are aware of your rights as a participant and to confirm that you wish to take part in the study.

*Please tick as appropriate*

	Yes	No
1. Have you had the opportunity to discuss further questions with a member of the research team?		
2. Have you received enough information about the study to decide whether you want to take part?		
3. Do you understand that you are free to refuse to answer any questions?		
4. Do you understand that you may withdraw from the study at any time without giving your reasons, and that this will not affect future service provision in any way?		
5. Do you understand that the researcher will treat all information as confidential?		
6. Do you agree to take part in the study?		

Signature \_\_\_\_\_ Date \_\_\_\_\_

Name in block letters, please \_\_\_\_\_

\_\_\_\_\_

I confirm that quotations from the interviews can be used in the final research report and other publications. I understand that these will be used anonymously.

Signature \_\_\_\_\_ Date \_\_\_\_\_

Name in block letters, please \_\_\_\_\_

**Appendix 2**  
**Interview Protocols**

Introduction: I am Rev. Jessica Hughes, conducting my interviews for my doctoral research on the African views of discipleship. I very much appreciate your taking the time to meet with me.

1. What is your understanding of discipleship?
  - a. How do you think you came to this understanding?
2. What is your personal experience of discipleship—how where you disciplined?
3. How do you carry out this mandate in the church?
4. Do you think this work is prioritised in the church? If yes, how is it demonstrated—by programmes, in mission statement, regular emphasis? If no, then what do you think is a priority of the church?
5. When you think of discipleship in the Church of Uganda, what do you think influences the practices—maybe social relations, culture, historical practices, Bible teaching? Please explain which you think is the most influential factor.



## **Appendix 3**

### **Data Charts**

Chart 1: Themes, Major Categories, Minor Categories

Chart 2: Themes and Coding Frequencies

**Chart 1: Themes, Major Categories, Minor Categories**

<b>Themes (interview qns)</b>	<b>Major Categories</b>	<b>Minor Categories</b>
1. Understanding of discipleship	Learning, how	Understanding being a Christian
		Growth
		Following Jesus
		Being like Jesus
		Transforming to be like Christ
		Training
		Studying the Bible
		Learning from family
		Continuous
	EAR	Living a godly life
		Behaving properly
		Correction when going wrong
		Testimonies
2. Personal experience of discipleship	East African Revival	Testimonies
		Character
		Behaviour
		Day-to-day living
		Influence
		Transformation
	Church	Clergy
		Sunday School
		Preaching
		Laity
		Leadership
		Fellowships
	Family	Parents (physical and spiritual)
		Mentoring
		Modelling
		Teaching
	Parachurch ministries	Scripture Union
		Navigators

		LIFE Ministries
		Devotional guides
	Spiritual Disciplines	Prayer
		Listening
		Bible study
		Reading the Bible
	Peers	--
	Mission	Evangelism
		Teaching
	Intentional Discipleship	Follow-up
		Nurturing
		Accountability
		Mentoring
		Personal
		Encouraging Christian growth
		Transformation
		Reading other books
		Observation
	Nurturing	Being shaped
		Assessing
		Guiding
		Mentoring
		Maturity
	Ministry	Teaching
		Prayer
		Fellowship
		Parachurch ministries
		Evangelism
Preaching		
Pastoral care		
History/traditions	East African Revival	
	Rituals	
	Leadership	
	Lack of follow-up	

	Training	--
3. Carrying out the mandate in the Church	Equipping	Teaching
		Training
		Empowering
		Giving responsibilities
		Recruiting
		Leading
	Evangelism	Witness
		Reaching out
		Sharing the Word
	Parachurch ministries	Contextualisation
		Adapt the format
	Discipleship	Listen
		Accountability
		Transparency
		Nurturing
		Modelling
		Follow-up
		Mentors
		Encourage
		Engage
		One-on-one
		Deliberate
	Mission	Preaching
		Baptising
		Activities
		Classes
		Bible study
Prayer	Overnights	
	Pastoralia	
	Fasting	
EAR	Work	
	Leadership	
	Testimonies	

	Fellowship	Cell groups
		Mothers' Union
		Fathers' Union
		Social media
4. Is discipleship prioritised	No	Infrastructure/projects/development
		Pastoralia
		Mission/evangelism
		Social transformation
		Activity-oriented
		Sermons/services
		Increasing numbers
	Yes	Evangelism as discipleship
		Not explained
	5. Influences on discipleship practices	Culture
Prayer		
Mission		
Tribalism		
Evangelism		
Structures		
Preaching		
Missionaries (influence of)		
Nurturing (lack of)		
Programmes		
Training/education (lack of)		
Fellowships		
Cell/small groups		
Nominalism		
Lack of structure		
Social relationships		Parachurch ministries
		Follow-up/accountability
		Pastoral care
		Accountability
Bible		Teaching
		Practical application

**Chart 2: Themes and Coding Frequencies**

<u>Category Code</u>	<u>Count</u>	<u>% codes</u>	<u>Cases</u>	<u>% cases</u>
DISC Bible	110	6.0%	17	94.4%
DISC Christ-like	3	0.2%	2	11.1%
DISC accountability	25	1.4%	9	50.0%
DISC cells	22	1.2%	9	50.0%
DISC correct	1	0.1%	1	5.6%
DISC discipl*	86	4.7%	14	77.8%
DISC discipleship	321	17.6%	18	100.0%
DISC equip	7	0.4%	5	27.8%
DISC fellowship	75	4.1%	16	88.9%
DISC follow	10	0.5%	3	16.7%
DISC follow up	20	1.1%	9	50.0%
DISC identify	4	0.2%	2	11.1%
DISC invite	4	0.2%	2	11.1%
DISC learn*	2	0.1%	1	5.6%
DISC maturity	2	0.1%	2	11.1%
DISC mentoring	27	1.5%	13	72.2%
DISC model*	3	0.2%	2	11.1%
DISC nurturing	46	2.5%	9	50.0%
DISC relationship	5	0.3%	3	16.7%
DISC small groups	11	0.6%	5	27.8%
DISC social media	6	0.3%	3	16.7%
DISC teaching	48	2.6%	15	83.3%
DISC transform*	7	0.4%	5	27.8%

<u>Category</u>	<u>Code</u>	<u>Count</u>	<u>%</u>	<u>codes</u>	<u>Cases</u>	<u>% cases</u>
EVANG	altar call	5	0.3%	3	16.7%	
EVANG	born again	5	0.3%	3	16.7%	
EVANG	bringing to Christ	2	0.1%	1	5.6%	
EVANG	conversion	4	0.2%	4	22.2%	
EVANG	crusade	2	0.1%	2	11.1%	
EVANG	evangelism	79	4.3%	16	88.9%	
EVANG	evangelist					
EVANG	mission	31	1.7%	14	77.8%	

EVANG	outreach	14	0.8%	6	33.3%
EVANG	preach	34	1.9%	11	61.1%
EVANG	saved	19	1.0%	8	44.4%
EVANG	share faith	7	0.4%	4	22.2%
EVANG	witness	4	0.2%	2	11.1%

<u>Category</u>	<u>Code</u>	<u>Count</u>	<u>% codes</u>	<u>Cases</u>	<u>% cases</u>
GRO	books	1	0.1%	1	5.6%
GRO	growth	37	2.0%	11	61.1%
GRO	Study	9	0.5%	6	33.3%

<u>Category</u>	<u>Code</u>	<u>Count</u>	<u>% codes</u>	<u>Cases</u>	<u>% cases</u>
INFLUENCE	Bible teaching	9	0.5%	7	38.9%
INFLUENCE	culture	37	2.0%	14	77.8%
INFLUENCE	expectation	1	0.1%	1	5.6%
INFLUENCE	history	19	1.0%	10	55.6%
INFLUENCE	laziness	7	0.4%	1	5.6%
INFLUENCE	relationships	2	0.1%	2	11.1%
INFLUENCE	social	8	0.4%	6	33.3%
INFLUENCE	tradition	6	0.3%	4	22.2%

<u>Category</u>	<u>Code</u>	<u>Count</u>	<u>% codes</u>	<u>Cases</u>	<u>% cases</u>	
MINIST	Alpha	13	0.7%	5	27.8%	
MINIST	Campus Crusade	4	0.2%	3	16.7%	
MINIST	Christian Women	2	0.1%	2	11.1%	
MINIST	Church of Uganda	31	1.7%	10	55.6%	
MINIST	clergy	30	1.6%	9	50.0%	
MINIST	counsel*	1	0.1%	1	5.6%	
MINIST	diocese	8	0.4%	4	22.2%	
MINIST	Father's Union	2	0.1%	1	5.6%	
MINIST	Focus	1	0.1%	1	5.6%	
MINIST	groups	3	0.2%	3	16.7%	
MINIST	involved	3	0.2%	2	11.1%	
MINIST	laity	8	0.4%	5	27.8%	
MINIST	leadership		25	1.4%	9	50.0%

MINIST	LifeMinistries	17	0.9%	6	33.3%
MINIST	ministry	13	0.7%	5	27.8%
MINIST	missionar*	5	0.3%	1	5.6%
MINIST	Mother's Union	3	0.2%	3	16.7%
MINIST	Navigators	27	1.5%	11	61.1%
MINIST	parachurch	8	0.4%	3	16.7%
MINIST	preaching	4	0.2%	2	11.1%
MINIST	province	7	0.4%	3	16.7%
MINIST	Scripture Union	23	1.3%	6	33.3%
MINIST	Word of Life	1	0.1%	1	5.6%

<u>Category</u>	<u>Code</u>	<u>Count</u>	<u>% codes</u>	<u>Cases</u>	<u>% cases</u>
PASTRALIA	pastoralia	6	0.3%	4	22.2%
PASTRALIA	pray*	37	2.0%	16	88.9%
PASTRALIA	visit	19	1.0%	7	38.9%

<u>Category</u>	<u>Code</u>	<u>Count</u>	<u>% codes</u>	<u>Cases</u>	<u>% cases</u>
PRIORITY	activity	4	0.2%	3	16.7%
PRIORITY	budget	1	0.1%	1	5.6%
PRIORITY	building	13	0.7%	7	38.9%
PRIORITY	development	5	0.3%	3	16.7%
PRIORITY	infrastructure	4	0.2%	2	11.1%
PRIORITY	manpower	1	0.1%	1	5.6%
PRIORITY	mission statement	1	0.1%	1	5.6%
PRIORITY	no	31	1.7%	16	88.9%
PRIORITY	people	3	0.2%	2	11.1%
PRIORITY	programmes	16	0.9%	7	38.9%
PRIORITY	projects	5	0.3%	3	16.7%
PRIORITY	sermon	6	0.3%	4	22.2%
PRIORITY	services	1	0.1%	1	5.6%
PRIORITY	social transformation	1	0.1%	1	5.6%
PRIORITY	stewardship	6	0.3%	2	11.1%
PRIORITY	structure	3	0.2%	2	11.1%
PRIORITY	yes	7	0.4%	4	22.2%



Category	Code	Count	% codes	Cases	% cases
REVIV	balokole	15	0.8%	6	33.3%
REVIV	behaviour	33	1.8%	9	50.0%
REVIV	confess*	1	0.1%	1	5.6%
REVIV	Devotional guides	1	0.1%	1	5.6%
REVIV	EAR	1	0.1%	1	5.6%
REVIV	Family altar	2	0.1%	1	5.6%
REVIV	living	9	0.5%	3	16.7%
REVIV	mulokole	6	0.3%	3	16.7%
REVIV	Revival	34	1.9%	8	44.4%
REVIV	testimony	13	0.7%	8	44.4%
REVIV	walk in the light11	0.6%	7	38.9%	

Category	Code	Count	% codes	Cases	% cases
TRN	Bishop Tucker	15	0.8%	6	33.3%
TRN	institution	4	0.2%	4	22.2%
TRN	Namugongo	3	0.2%	1	5.6%
TRN	seminar	6	0.3%	4	22.2%
TRN	TEE	1	0.1%	1	5.6%
TRN	training	75	4.1%	15	83.3%

**Appendix 4**  
**Interview and Focus Group Transcripts**

Transcript 1	Interview with Isaiah
Transcript 2	Interview with Hannah
Transcript 3	Interview with Titus
Transcript 4	Interview with Paul
Transcript 5	Interview with Samuel
Transcript 6	Interview with Abraham
Transcript 7	Interview with Isaac
Transcript 8	Interview with Peter
Transcript 9	Interview with Moses
Transcript 10	Interview with Luke
Transcript 11	Interview with Miriam
Transcript 12	Interview with Abigail
Transcript 13	Interview with Seth
Transcript 14	Interview with Noah and Deborah
Transcript 15	Interview with Adam
Transcript 16	Focus Group 1
Transcript 17	Focus Group 2
Transcript 18	Focus Group 3

1 **Transcript 1: Interview with Participant 1, pseudonym Isaiah**

2  
3 Jessica: So, Reverend, I appreciate your taking the time to meet with me. Could you please  
4 tell me what title you have, and in what kind of institution do you work?

5 Isaiah: I serve for a university, and I'm serving as the assistant chaplain.

6 J: OK, thank you. So, what is your understanding of discipleship?

7 I: Discipleship [clears throat] is growing the different Christians that have decided to follow  
8 Jesus Christ, helping them to understand how to walk in His footsteps, and being able to  
9 grow and knowing the will that He has called them for.

10 J: OK. How do you think you came to this understanding?

11 I: Having gotten to know Christ, I desired to know Him more, and the only way to know  
12 Him more was to study His Word to know the things that I'm supposed to do and those that  
13 I'm not supposed to do, and that made me to realise that this is just spending time at the feet  
14 of Jesus and walking in His footsteps.

15 J: So how would you define "grow"; you talked about growing, and how, how do you define  
16 growing? How do you measure that?

17 I: How somebody has been able to study and interpret the Scriptures is a sign of growth,  
18 how they act after they've accepted Jesus; some of the things, if they've been living a  
19 particular life and now all of a sudden they have to change, and live the other life, that is a  
20 sign of growth.

21 J: OK. Thank you. What is your personal experience of discipleship? How were you  
22 discipled?

23 I: When I came to Christ, first I was asked to study the book of John. Under somebody's  
24 supervision, reading a chapter every day, and writing down some of the things that I learnt  
25 from that particular chapter, and thereafter, we went on reading the different things, and  
26 also, answering some of the questions I was grappling with, like, how sure am I that I am  
27 saved, how sure am I that I'm going to heaven, but I was under supervision. I was under  
28 somebody who was mentoring me, who was helping me.

29 J: So, was this just anyone, or was this someone that you chose, or someone who was  
30 assigned to you? How did you find that person?

31 I: During the altar call, there were people who were identified as counsellors from the  
32 church. And these were Christians that had exhibited a kind of living that shows that they  
33 have known Christ and that they are mature, and they are the kind that took me through that.  
34 Of course there was a question whether I'm willing to connect with them, spend time with  
35 them, feeling free with them, I can easily talk to them if I'm going through something or if  
36 I've done something and it sounds a little hard, sharing with them.

37 J: So they were prepared to disciple you.

38 I: Yes.

39 J: They were there for that purpose.

40 I: Yeah.

41 J: OK. I like this word "nurture"; can you tell me more about what that means to you?

42 I: Nurturing goes beyond just studying the Word. Yes, we would have Bible study every  
43 day, but also in the day-to-day living, issues with how do I dress, how do I talk to people,  
44 how do I interact with others, how do I treat my fellow human beings, was part of that, how  
45 do I treat myself, how do I behave.

46 J: Um-hm. Is it safe to say that nurturing is more than just teaching?

47 I: Yes, it's beyond just teaching.

48 J: So, tell me about that. How is it beyond teaching?

49 I: The day-to-day living. Most of the people who did the nurturing were mature people, were  
50 old people, so they've gone through most of these things in the world. So, they use their

51 lives as an example, to share with you that if you walk this kind of path it would not be good  
52 because it's going to land you in this trouble, and in so doing, we were able to grow.  
53 J: And in so doing, did you find this a helpful way of being disciplined?  
54 I: Yes, yes.  
55 J: How?  
56 I: Because beyond just studying, I mean, it was not "do as I say, but don't do as I do"; their  
57 lives depicted what they were teaching us, what they were training us to do.  
58 J: So, they were a model for you.  
59 I: Yes, they were a model for us.  
60 J: And that encouraged you in your Christian growth.  
61 I: (overlapping) Yes, exactly.  
62 J: OK. Good, thank you. How do you carry out this mandate to disciple in the church?  
63 I: I'm involved in discipleship at the university, that's one of the things that I do. And, I look  
64 out first, I bring people in my own home, people who haven't yet known Christ, to spend  
65 time with them, not necessarily to talk about the Bible, but just modelling my life, so that  
66 they have a reason to ask about the faith that I profess.  
67 And in so doing, once they begin asking, it gives me an open door to share with them the  
68 Gospel, that at the end of the day, I begin nurturing them and begin to walk with them  
69 through the Word and the daily things that they are doing.  
70 J: Well, but you said they're not Christians, so is that more evangelism, or is that  
71 discipleship?  
72 I: It has an aspect of evangelism, at the beginning, but after the evangelism, we have to  
73 nurture them. We don't just preach to them and they come to Christ as we leave them, we  
74 have to walk with them. One of the things that I do, I have to identify students right from  
75 their year one, and then if they come to Christ in their year one, I am able to walk with them  
76 for the next three or four years that they will be on campus.  
77 J: So, it sounds like evangelism and discipleship are closely linked.  
78 I: Yeah, yeah, yeah. They go hand in hand.  
79 J: Are they different?  
80 I: I think they are. Because evangelism you are just introducing Christ to this person,  
81 J: (overlapping) Um-hm, um-hm,  
82 I: And discipleship, you are now helping them to grow in this new person that they have just  
83 gotten to know.  
84 J: So, when you're bringing people in your home, it's evangelism combined with  
85 discipleship? Or are you, is it evangelism, and then they get saved, and then you disciple,  
86 because that relationship is there?  
87 I: (overlapping) Yes. We have them evangelised. And then we get them into a group. We  
88 attach them to a person who is also part of the group who can walk with them.  
89 J: Oh, so you are, so then you already have disciplers identified?  
90 I: Yes, those that we are discipling have a duty of discipling others that are coming in.  
91 J: So the ones who are discipling are the ones you have disciplined.  
92 I: Yes.  
93 J: OK. And now, is this only, no, we started by talking about the ones that you bring in the  
94 home. So is this the group you're still talking about, these same people?  
95 I: (overlapping) Yes. Mm-hm.  
96 J: OK, so then, is it, am I correct in saying that you have a core group that you disciplined,  
97 and then you have been shaping them to disciple others?  
98 I: Yes, exactly, to disciple others.  
99 J: OK.

100 I: Yeah, and it's an ongoing thing, so when this group leaves that, the core group leaves, the  
101 ones that they've been discipling will also begin to disciple others.

102 J: How long – about how long have you been doing that?

103 I: Uh, close now to four years.

104 J: So, so how many generations out do you think that you've seen?

105 I: Every year we send out a generation.

106 J: OK, so each year, you begin with a new group. Not each semester, each year.

107 I: Each year.

108 J: OK, OK, great. That's wonderful. So that's, is that your personal ministry, or does that  
109 come under the chaplaincy?

110 I: Personal ministry.

111 J: OK, so what about the chaplaincy?

112 I: The chaplaincy, we have grids we use, to help nurture people. There are people that come  
113 to Christ after service, after preaching, so we put them in groups, and then we take them  
114 through the grid. But after the third grid, we help them also become disciples; they begin  
115 discipling others.

116 J: What are these grids?

117 I: They are from the Navigators; they have eight of them, Knowing Christ, Growing in  
118 Christ, and so they are, there are eight of them, but every time we introduce something new  
119 that helps somebody grow.

120 J: So are there – so tell me more about this grid programme. Are there, do the, is the  
121 programme from the Navigators, are these people from the Navigators? Help me; tell me  
122 more about this.

123 I: We've identified the material that they are using. We have, once in a while, we have a  
124 staff from the Navigators to join us on the team. But we've gone through the material that  
125 they are using. We ourselves we first went through it, and then after, we started using it to  
126 nurture others.

127 J: So you were trained in the materials.

128 I: Yes.

129 J: And these materials are from the Navigators.

130 I: Yes.

131 J: OK. And it's eight –

132 I: Eight booklets. And it has 12 studies. So, every -

133 J: Each?

134 I: Yeah, each.

135 J: OK.

136 I: Every semester, the students cover a given grid, because those are 12 weeks.

137 J: Oh, OK. (pause) And how long have you been doing this?

138 I: Ah. Close to seven years.

139 J: Seven years?

140 I: Yes.

141 J: So, it's the staff who are trained. So, is this the same as in your personal ministry, where  
142 the ones who have gone through are the ones to disciple others?

143 I: Yes.

144 J: It's the same –

145 I: Yeah, it's the same trait. Yeah.

146 J: OK.

147 I: Because now we have, like, students, we have alumni that are working. But they come  
148 back every Sunday to take a group through.

149 J: So it's not current students, it's alumni.

150 I: Yes, we have alumni. We have even current students.  
151 J: OK.  
152 I: There are students who have done these grids from other churches, like All Saints' [All  
153 Saints' Church, Kampala] -  
154 J: So, who else is using this grid programme from Navigators?  
155 I: A number of churches within the Diocese of Kampala.  
156 J: Do you know about how many?  
157 I: Bukoto, Ntinda, All Saints', Luzira, close to 10? 10 or 15 of them.  
158 J: [pause] OK, great, thanks. That's interesting. [pause] And is this the only discipleship  
159 programme that you have?  
160 I: We also use material from LIFE Ministry; we have at least staff from LIFE Ministry that  
161 are on campus who basically do the first part, then they– the first bit of the nurturing, just  
162 introducing these people to the Bible, how to read the Bible, using the Four Spiritual Laws.  
163 J: [pause] So they use a different programme?  
164 I: Yes, they use a different programme.  
165 J: So then, how do you decide who works with LIFE Ministry, and who does the Navigators?  
166 I: We divide them in groups, depending on the numbers. Because most of the things that are  
167 handled in the Four Spiritual Laws are actually part of the things that, part of the materials  
168 that is used on grid one for the Navigators. But also, having gone through that, having gone  
169 through the Four Spiritual Laws, because LIFE Ministry stops at that. Then we introduce  
170 this group to the Navigators, and they will start on grid two, because the material that is in  
171 grid one is the same material they would have had in LIFE Ministry. Then we, we also have  
172 Alpha.  
173 J: Mm-hm.  
174 I: Yeah. And Alpha, just the basic introducing somebody to Christ, and again, we encourage  
175 them, somebody having gone through the Alpha course, to join because with the Navigators,  
176 it's a more deeper study.  
177 J: So, the Alpha grads are encouraged to join the Navigator.  
178 I: Yes.  
179 J: But do you consider Alpha evangelism or discipleship?  
180 I: It's more of evangelism.  
181 J: OK. And do Alpha grads come back to lead small groups?  
182 I: Yes, they do.  
183 J: OK, so that's also a recycling.  
184 I: Yeah.  
185 J: So, so then, for the Alpha leaders who are recycled, um, are they disciplined in any way?  
186 I: Yes, we, having gone through Alpha, we ask them to join the Navigators. As they do that,  
187 they are also trying to disciple others.  
188 J: Could they be an Alpha leader if they were not in the Navigators?  
189 I: We've had those cases, but we tend to avoid them, because somebody has just gotten the  
190 basics. And it might be hard for them to nurture another person. Up to a given level. So we  
191 tend to be strict to them that they must have gone through probably a discipleship class.  
192 J: So, is it a fair summation to say that you want them to be disciplined so that they know how  
193 to disciple?  
194 I: Yes, exactly.  
195 J: So you want them to be modelled. You want them to have that modelling.  
196 I: (overlapping) Yep.  
197 J: OK. That's good. Are there any other ways that you carry out discipleship here?  
198 I: Yes, we, we put people under mentors, I'd call it. We have couples or families that have  
199 a duty of standing, we attach new believers to them. So, they have the duty of teaching them

200 the Word, walking with them. They are not following a particular kind of syllabus or  
201 teaching. These are mature believers, but their duty is to help these young people also come  
202 up. So, they come in their homes. We really advise that at least in a week, they spend one or  
203 two hours with them, but it is at a smaller scale.

204 J: So, do you have criteria by which you funnel people to the different- you have- I see four  
205 different options here; do you have criteria by which you send people into these other, like,  
206 who goes to a family versus who goes into Navigators?

207 I: We do not have that kind of setting where we just pick on people; it is not kind of a guide  
208 that you must go to this kind of programme or what.

209 J: So, it's, do you guide people to, like, is there, if you saw someone, "You would benefit  
210 more from a more personal interaction"?

211 I: Yes, we have situations; the more we talk to them, the more we share with them, we get  
212 to realise that if somebody went- depending on the talks we've had with them, we tell that  
213 this person would better be off with a family. Take an example: a situation where we have  
214 a student who has come from a broken family. It might not be so helpful for you to send  
215 them straight into the Navigators. Yes, they will be taught, they will be disciplined, but they  
216 miss out a component in the family. So such a person, you would rather send them under a  
217 given couple; they model for them, but also they are disciplining them.

218 J: OK. So, you do have some way of choosing what you think is the most appropriate venue?  
219 I: Yes.

220 J: OK. OK, that's good. Do you think that discipleship is prioritised in the church?

221 I: Before, it wasn't; until of late, I would say a year or two back. Before, it was more of:  
222 reach out, people will find their way, but with that following how, seeing how shallow  
223 people are in churches, waking up to the fact that people need to be disciplined.

224 J: So, is that, when you say the church, do you think that is this church, or do you mean the  
225 Diocese, or the Province?

226 I: The Province. I mean, for us here, it is something that has been ongoing. Yeah, it's one of  
227 the programmes that we felt, as a university, it has to be part. Because that came as a result  
228 of us making very many evangelistic missions, and the same people that you see on the first  
229 one are the same people that show up. So, we realised that probably there was something  
230 that was lacking. And we felt that having a discipleship team would be something great.

231 J: OK. So, how do you- I want to come back to the change in the church, but before that,  
232 how do you see the church showing that discipleship is more of a priority? Is it by  
233 programmes, mission statements, other emphasis?

234 I: It's more of programmes, not so common of mission statements. It's more of programmes  
235 that are being run in the different churches.

236 J: Do you think that they're, I mean, you rattled off some churches that have this Navigator's  
237 programme, so do you see that as a regular emphasis in those churches?

238 I: Yes. It's a regular emphasis.

239 J: For the ones that are using the Navigators.

240 I: Yes, exactly. They actually have a specific staff who is there to take people through.

241 J: OK. But for the churches that don't do that, um, do you think it's a priority there?

242 I: It's not really a priority to them, it's not. That's why that the best that they can do is to say,  
243 "Oh, so and so who is in charge of the fellowship, you take on these people".

244 J: So, discipleship, is it fair to say that discipleship is treated as part of fellowship?  
245 I: Yes. Exactly.

246 J: OK.

247 I: Exactly.

248 J: Um, so for these churches that do not have these discipleship programmes, what do you  
249 think is a priority for the church?

250 I: There are two areas that people or churches are focusing on. More of infrastructure, and,  
251 a bit of compassion. Help the sick, and, yeah.

252 J: So for compassion, could we also call that pastoral care?

253 I: Yep.

254 J: OK, so, visiting the sick, taking Communion.

255 I: Exactly, praying for people, yeah.

256 J: And what do you mean by infrastructure?

257 I: Infrastructure: put up a building, put up a school, build accommodation for clergy, put up  
258 a guesthouse, more of that.

259 J: So, on the buildings.

260 I: Yes.

261 J: Do you, when you said that they're focused on infrastructure, is that in addition to caring  
262 for the people, or is that, I mean, where is that in terms of relationship to people?

263 I: I think it comes first to them.

264 J: Hm.

265 I: We need a big church, we need to expand our church; those people are coming to our  
266 church, we need to put up a powerful fence. Yeah, to them, that's more of priority. Others,  
267 where they've started guest houses, is more of income-generating activity.

268 J: Oh, OK.

269 I: Yeah.

270 J: So, so you said that you saw a shift in the Province over the last year or two. Before the  
271 shift, what was the, what was the focus?

272 I: The focus was more on mission, getting to know Christ, and that was all.

273 J: Well, by mission, to you mean going out on mission, or do you mean evangelism?

274 I: It's evangelism,

275 J: So, do you think that the church equates mission and evangelism?

276 I: Yeah.

277 J: OK. So, the focus was on mission and evangelism. And then the last year or two things  
278 changed.

279 I: Yeah.

280 J: What do you think caused that change?

281 I: It was as a result of the mushrooming churches again, but also with the earlier aspect that  
282 I mentioned to you of where the same people that you've led to Christ are the same people  
283 that are coming up to receive Christ. Meaning that there are some things they are grappling  
284 with that are not yet coming out of them.

285 J: So, so when the church saw the same people getting saved, they realised that there was  
286 something missing.

287 I: Yes.

288 J: OK. And the mushrooming churches?

289 I: The mushrooming churches, what was happening, the new churches would target the  
290 people that have been reached out to or that have been evangelised.

291 J: Mm-hm.

292 I: So, they would tell them, "Actually, the church that you are in is the wrong church; you  
293 need to come to my church".

294 J: How would that be attractive to someone?

295 I: Because it was more of telling them that when you come to my church, these are the  
296 things: you will be filled with the Holy Spirit, you will be- the things that they wouldn't have  
297 had in the church that they have come to Christ in. Take an example: they would tell them,  
298 "You know, in the Anglican Church, people are not filled by the Holy Spirit", which is not  
299 true. But because the Anglican Church has done less teaching about the Holy Spirit, helping



300 these young people to realise that when they come to Christ, they also receive the Holy  
301 Spirit, these, they end up shifting from that church run to the other church, thinking that  
302 there is something that is missing in this particular church. But if they had a discipleship  
303 meeting, or a discipleship group, to help them realise that you are filled by the Holy Spirit,  
304 you have come to Christ, you are assured of heaven, and all that, it would build them,  
305 because the one sermon that is done on Sunday cannot cover some of these things.

306 J: That's true. All things can't be covered in the sermon. Now, gosh, this raises so many other  
307 questions! How do these mushrooming churches know who to target? I mean, how do they  
308 know who got saved to-

309 I: What happens, whenever, because most of the evangelism meetings that are held, open-  
310 air kind of meetings, when they get to know or they see posters that there is such a meeting.  
311 They will also come and be part of the meeting.

312 J: Oh really?

313 I: Yes. Even at the university, they've done it. They come and be part of the meeting, and  
314 once they see people walk to the front when an altar call is made; they mark them after that  
315 small meeting, they will be quick to reach out to them, to share with them, to invite them to  
316 their homes and all that, and at the end of the day, they end up, they leave the church.

317 J: Really. Wow. [pause] I'm going to have to think about that one for a while. Now, it also  
318 raises another question that these people got saved. So, they heard something that appealed  
319 to them, and they got saved. So, there's something happening.

320 J: But yet, they were still [background interruption] yep, um, they were also willing to walk  
321 away. So, I guess what I'm trying to say is that, OK, so you hear an altar call and you get  
322 saved. And yet, there's someone who comes and tells you, "This church isn't going to give  
323 you what you need", but yet the church also just got them saved. So, what am I missing in  
324 this, in my understanding here. It seems-

325 I: You know the old setting was "make an altar call", and after the altar call, tell people,  
326 "You'll go to a Bible-believing church". And that is all. This young person has just come to  
327 Christ, they don't know how to pray, they don't know how to read the Bible, you've told  
328 them go to a Bible-believing church. How would they handle, just like a baby, getting a baby  
329 coming into the world, and just leave the baby there, they would be stopped. So, yet, the  
330 other groups for them, once they get to know, they will be quick once the altar call is made,  
331 there and then, they will be quick to move in and say, "OK, this is how you read the Bible,  
332 do you have a Bible, do you know how to pray"; they have even simple, simple material that  
333 they give them. Which the church that has led them to does not do. Yeah. So remember, they  
334 are all zealous, they want to know this Christ, so if you don't take hold of them there and  
335 then, it is hard for you to, you know, retain them in your church. They will be quick to say,  
336 "Actually, as much as I've come to Christ here, the other people are more caring, they are  
337 willing to help me study the Bible, they've given me the Bible, they invite"- actually, they  
338 attach them to friends who can bring them for fellowships and all that, you know, to interest  
339 them in being part of that church.

340 J: So, the old model was that you preached, people get saved, and they stayed in the church.

341 I: Yes.

342 J: But now, there are these other churches who will come in and steal the sheep away, and  
343 is it safe to say that the church had been asleep?

344 I: Exactly.

345 J: And the church has now woken up.

346 I: Woken up (overlapping), yes, that's what I said.

347 J: And so now, the church is starting to, to see that they -

348 I: They need. Mm.

349 J: So, is the need, then, just for the new converts? I mean, because it's the mushrooming  
350 churches who are coming to take the new converts. So is, is the church focused on the new  
351 converts, to keep them? Or is the church also focused on growing the ones who are there?  
352 I: It is also focused on growing those that are there. But that is at a lesser scale.  
353 J: OK.  
354 I: I would say, there are more focused on the new believers. So you, you, you will have a  
355 situation where you have a very vibrant new believers' class, and the members there, they  
356 are part of the ministry within the church and all that, but the people that have been there  
357 earlier are just laid back. Yeah.  
358 J: Why do you think that is?  
359 I: I think it is an old group that is phasing out, I would say, an old generation that is phasing  
360 out. Now, a generation that has been disciplined is coming on.  
361 J: So, they're coming- so, it sounds like we're creating a gap.  
362 I: Yes, that is true. Because even when you invite them for a Bible study, you realise that  
363 actually you'll have more new believers than the old people, because for them, I think they  
364 think this is something that has been part of us. We don't need any of study like that.  
365 J: So, if the church is focused on the new believers, this sounds a little cynical, but it almost  
366 sounds like they're concerned with numbers, or- so, do you think they're concerned with  
367 numbers, or are they really concerned with the fact that people are not growing?  
368 I: They are concerned about the people not growing. Because, you know, something,  
369 somebody who has grown up in a given trend, usually, to change them is the hardest. I'll  
370 give you a very good example. We have lecturers or staff members who have walked with  
371 Christ for a while. If you invite them for a Bible study, they might not be willing to come.  
372 J: Because-  
373 I: Because they think, "We came to Christ, we got it, we were disciplined, we have it all, we  
374 don't need to". Because discipleship is an ongoing thing, you cannot say that "Now I've been  
375 disciplined enough, I can't be disciplined anymore". It's an ongoing thing. But you'll find those  
376 that feel that we've gotten there, we don't need to be disciplined.  
377  
378 I've had cases in the discipleship meetings that we run on a Sunday basis, where I have  
379 clergy that come and they say, "We want to be part of this discipleship class". After grid one  
380 or two, they say, "Wow, this is something that we need". And they end up going to their  
381 churches and they start something like that. But in their story, they are telling you, "We  
382 didn't think this is helpful, we've gone through a theology course, and we don't need it". So,  
383 because, take an example: mainly in the west, we've had quite a number of clergymen from  
384 the west going through the Bible classes, the discipleship classes, and they are introduced  
385 the same study in their own churches. Even here in Jinja.  
386 J: So, when you say the west, do you mean western Uganda?  
387 I: Yes.  
388 J: OK. And so even in the east.  
389 I: Yeah. Actually, currently, we, we are opening up something with one of the cathedrals in  
390 the east.  
391 J: So, the- are the clergy students?  
392 I: Yes.  
393 J: OK, so the students who come here and they get disciplined, and they're seeing value, and  
394 then they're taking it back with them.  
395 I: Yeah.  
396 J: Oh, that's great! Now, you've, you've raised an interesting point here, with theological  
397 education, because again, the clergy who come here as students are just adding to their  
398 papers, so they have already been trained. And this is also something I wanted to go back

399 to, with how you were disciplined. So, theological education- and you said the staff were  
400 telling you that they don't need to be disciplined. Are staff telling you that?  
401 I: Yep.  
402 J: Really. They're telling you they don't need discipleship.  
403 I: They feel they can't be part of the discipleship.  
404 J: Because- as the disciplers, or disciples?  
405 I: Also so as disciplers.  
406 J: But do they feel that they need discipleship.  
407 I: In their talks, you don't feel that.  
408 J: So, no one has said it explicitly, but their actions indicate. OK. So, let's go to this  
409 theological education that you've touched on. Theological education in Uganda- does it, is  
410 there any discipleship in it?  
411 I: It has a bit to it, but it is not a clear thing. It's not very clear. I'd say to you, I do not think  
412 they've had a class to say, "We are going to teach on how to nurture the new believers or to  
413 nurture people"; it's more of an open- it's a mix-up when you're handling, probably, Christian  
414 Worship, Worship I or II, you have an aspect of when someone comes to Christ, what do  
415 you need to do; it's not a clear or a deliberate training where I would say how we teach you  
416 to disciple others.  
417 J: So, it's not a clear, deliberate training. So then, when you were disciplined, [pause] was that  
418 person a priest?  
419 I: No.  
420 J: Ah. OK. So, who-  
421 I: It was actually Navigator staff who came to my high school, and he would, I mean, this is  
422 somebody who wasn't paid, he would drive to my high school every Wednesday, took us  
423 through the study, and then when we were on holiday, he would take us to his home, and  
424 then walk with us.  
425 J: OK. So, he was not, he was a layman.  
426 I: Yes, he was a layman.  
427 J: So, he was not- had he had any theological training?  
428 I: I doubt whether he had.  
429 J: OK, OK, thanks. I think, I think we've touched on this a little bit in our previous question,  
430 [pause] but I want to see if there's anything else here. So, thinking of discipleship in the  
431 Church of Uganda, we've talked about how the stealing of the Christians has influenced the  
432 need for discipleship. Do you think there's anything else that has influenced this change, like  
433 social relations, culture, historical practices, Bible teaching-  
434 I: Yes, I think culture, culture, has been a big thing.  
435 J: How so?  
436 I: There are things that we grapple with in our culture, whether as a Christian I can take part  
437 in. Whether they will compromise my faith, it raises- our culture raises questions that would  
438 cause us to think of how can a believer grow in such an area. Take an example: if in my  
439 culture, we have last funeral rites, as a believer, am I supposed to take part in the last funeral  
440 rites? Will that compromise my faith? So, culture has brought about questions that will cause  
441 us to think about helping believers. Then, of course, the biblical part of it, the many questions  
442 that come after, so when I come to Christ, what makes the Bible in one way or another also  
443 brings about questions: how should a believer behave, if it says if it's talking about being the  
444 temple of God, how can I be the temple of God?  
445 J: But if the church had not been involved in discipleship in so long, the Bible hasn't changed,  
446 so what is the-  
447 I: It hasn't changed, but as I said, it's a white- the Bible is a white thing. The areas that seem  
448 to be grey that people need to be clear about-

449 J: I agree, but what I'm wondering is: for however many years, the focus has been  
450 evangelism. Well, one, before I get to the second part, why do you think evangelism has  
451 been so big in the church?  
452 I: I think that the aspect was more of "draw many to the Kingdom"; I think they are following  
453 the Great Commission.  
454 J: So what do you think that caused that to be a focus in the church?  
455 I: It goes back to the missionaries that came to Uganda. Their focus was more of "drop the  
456 life that you've been living, which is not godly, and follow Christ". And I think that has been  
457 the idea all through. Can we get people to realise that the culture has aspects that are not  
458 good, are not glorifying the name of God? Can you drop them? Can you come now to Christ  
459 and behave? So, that has not changed up to today. Why? Because we still have quite a  
460 number of people who still believe in other gods. Yeah. Because to them, God, the God we  
461 are talking about, is a Western God.  
462 J: So, is that the message that the missionaries brought, that God is a Western God?  
463 I: It sounded, because the way it was, all the things that we were doing in our culture and  
464 whatever we're using, is actually wrong, according to them. So, that's why you see, a drum  
465 is thrown out of the church, because the thinking is that the fact that you use the drum in a  
466 shrine, you cannot use the drum in church. So, that was the thinking, but when we look at  
467 reality, we read the Bible, we see all these people, the kings and whatever, they used to use  
468 musical instruments, and can a drum be something that is used in the church? That is why  
469 people ran to the conclusion that it seems this God that you are talking about seems like a  
470 Western God. But in the actual sense [clears throat], they believed in a God, that there was  
471 a God who was above gods, as much as they were actually, if you come to the central [region  
472 of Uganda], we used to have [clears throat], we use to call a god, one given god, we used to  
473 call him "god of gods".  
474 J: OK.  
475 I: Yeah, and the belief was that that god is high; we do not see him. So, when the European,  
476 or the missionaries, came, they tried to direct us, just the way Paul directed: this other god  
477 that you don't know, who is the God of gods, is the right God that you should serve. You  
478 should not go through these intermediates, god of the rains and the what. No.  
479 J: Mm, OK. So, the missionaries came with evangelism, focus on evangelism, was there any  
480 discipleship in this? It was just "leave your life and come this way"? Was there any-  
481 I: I think, again, it wasn't intentional, because to them, they used to have Bible studies, I  
482 would say, but it was more of learn how to read, learn how to write. It wasn't more of "get  
483 to know the will of God and walk in his ways". Actually, many people joined Bible studies  
484 because they wanted to learn how to read, how to write, and that is why actually they refer  
485 to, they used to refer to people who went to these Bible classes as *abasoomi* [Luganda word],  
486 meaning: the students.  
487 J: OK. So, you said it's not intentional, so you're saying there was no discipleship.  
488 I: Yep.  
489 J: It was focused on literacy-  
490 I: Yep.  
491 J: Those kinds of things. OK. OK. So, now that we have covered evangelism as being big,  
492 the Bible says to go share the news of Jesus, the Great Commission. The Bible hasn't  
493 changed, and the church has been preaching, what do you- aside from these mushrooming  
494 churches stealing Christians, what has been the influencing factor to bring discipleship into  
495 it now? Just because it's been so strong on evangelism, now we have this new thing; what  
496 do you think has been the cause of that?  
497 I: I think it has not changed from what I earlier mentioned. The grappling with the whole  
498 thing of the same people who came to Christ last time are the same people who are coming

499 to Christ. In other words, people need to know more. A situation where you have somebody  
500 coming to Christ, or answering to the altar call more than 15 times-

501 J: Oh, my!

502 I: Yes, and you can even test it in the university; you ask them how many times did you go  
503 for the altar call, he says, "I did it when I was young, then when I got to high school I did it  
504 again, then I got to the university ... " that shows you that they were led to Christ, they were  
505 not nurtured. [pause] So-

506 J: So, since discipleship has not been a historical practice, where are, is that why you're  
507 going to Navigators, to Alpha, is that why you're doing that?

508 I: As a Province, we've not had a clear syllabus or guideline on how to do discipleship.  
509 Whereas teams like the Navigators, the LIFE Ministries, this has been their role, this has  
510 been their work, so they have materials. So, once we weighed the materials they have with  
511 that, who want to have as the church, we realise that they have material that we can use that  
512 does not compromise our faith.

513 J: [pause for writing] I'm asking about that because you said that the missionaries brought  
514 what was seen as a Western God, and then these discipleship materials are also coming from  
515 the West, so I'm wondering how well they work in an African setting.

516 I: I think the material that they brought cut across. Most of the things that are handled in  
517 these materials does not matter where it's being used, it just cuts across. It can be used in  
518 Africa, it can be used in Asia, it can be used anywhere.

519 J: And the students have, group participants, have received it well?

520 I: Yes, they have received it very well.

521 J: Does it- have you been through- you went through them when you were discipled.

522 I: Yes (overlapped).

523 J: Did it feel Western to you?

524 I: No.

525 J: It didn't, because you had an African leader?

526 I: Exactly, but also it was more focused on the Bible. We've tested some material, and even  
527 the illustrations that they give, they seem more from Europe. And does not make any sense  
528 to the African setting, but most of this material has a grounding that does not necessarily  
529 mean that it in the U.S., or it is here.

530 J: OK, so it's very culturally flexible.

531 I: Exactly.

532 J: OK. And that has helped it succeed?

533 I: Mm.

534 J: So you, you, it sounds like you're happy with those materials.

535 I: Yes.

536 J: Happy with the fruit they're bringing. OK, that's good. [pause] So, I'm now wondering,  
537 because you've been doing discipleship here for several years, and the Province has only  
538 come into it for a couple years. Do you think that you are influencing the Province- so I  
539 guess I'm wondering about top down, the Province saying "you will do this", versus the  
540 churches having good fruit and the others seeing, and it going, the influence going up.

541 I: I think the influence is going up. Is going up. Because if you look at, let's say, All Saints',  
542 the material they use, the Navigator material, as I had mentioned to you, and you realise that  
543 most of the people that have gone through this material, they are saying, "This should cut  
544 across all the churches"; they feel it is the material that is needed.

545 J: And All Saints' is an influential congregation. So, is that where you think the Province  
546 took note, and when All Saints' started doing something?

547 I: I think they learned from them at a given angle. Because they saw the grounding from the  
548 people from- because for All Saints' to come up with that, they were also struggling with the

549 whole thing of them leading people to Christ, and the churches next door, they take their  
550 Christians. Yet, whatever they were offering in All Saints' is the same thing that was being  
551 offered in these churches down, but for the other churches, they had a component, a  
552 component of growing and nurturing these people which was missing in, in, in All Saints'.  
553 J: Do these churches advertise that they have this?  
554 I: No!  
555 J: Why do you think they don't?  
556 I: They don't- I don't have a clear reason why they don't, but the way it is done is very  
557 interesting. I mentioned to you, they identify a person; I will actually give you a very live  
558 example. We went to bury a Christian, who used to come to the Anglican Church. They  
559 preached to her, she came to Christ in the Anglican Church. She got ill, with cancer. The  
560 Anglican Church never followed up that Christian. They never nurtured her, because the  
561 moment she came to Christ, that's when of course the illness came in, and there wasn't any  
562 follow-up to see: this new believer has not shown up for these number of years and what,  
563 but next door was a church, and that church came and followed this lady up, they prayed  
564 with the lady, they came and gave Bible studies with her in that home where that she was  
565 struggling from, they brought materials there, they would take her through Bible study right  
566 where she was. Even at her funeral, they had to do the preaching because they were saying,  
567 "This is our person". So, it would be hard for the Anglican Church to claim that "this is our  
568 person", because they had not been there to nurture her, they had not helped her to grow.  
569 J: Even if they have the baptism and confirmation cards-  
570 I: Yes, exactly, yeah (overlapping).  
571 J: It doesn't mean anything-  
572 I: Exactly.  
573 J: Because, I guess, where I'm coming from is in several of these churches you've named, I  
574 have, I have worshipped in these churches, and I've not seen, "Oh, we have this programme  
575 if you want to learn, if you want to grow", so-  
576 I: They don't advertise it, it is just- actually, I would say it comes out, it wouldn't be  
577 automatically, somebody makes an altar call, and once the altar call is made, they say, "Oh,  
578 people, go and see so and so who is in charge of discipleship". This is not the kind of  
579 "Friends, we have these programmes that we're running-"  
580 J: Why do you think that is?  
581 I: I think we are just trying to embrace the whole thing. At the university you've heard us  
582 announce that, and of course, we don't announce it all the time. We do it at the beginning of  
583 [laughs] of the semester to tell those that are new that we have this programme that is  
584 running, and once in a while when a person comes to ask, "What programmes do you have?"  
585 Because it is something that we are just now picking on, yet, the other churches do it.  
586 J: They do?  
587 I: Um-hm. They've mentioned it.  
588 J: Are you sure?  
589 I: I'm talking about the churches, not the Anglican Church.  
590 J: Oh, so these outside churches.  
591 I: Yes, they do it. They will say: we have this programme, we have Bible studies, even when  
592 they are running adverts on TVs and radio, they do it.  
593 J: And yet, the Anglican church doesn't.  
594 I: Yes.  
595 J: Do you think that is OK?  
596 I: I don't think it is OK- I don't think it is OK, because-  
597 J: Is it something that should change?

598 I: It is something that should actually be done: let people know the service that you have and  
599 how helpful; it is.

600 J: Because it seems, um, that what- it seems that the burden is on the Christian-  
601 I: To, yes, to search out and see what is available, which is bad.

602 J: Yeah, rather than the church, this is what we have for you. Do you think the church can  
603 get there?

604 I: I think they can, if they learn how to embrace it. Because the other thing is, people fear  
605 discipleship.

606 J: Mm! Why? Why do you think that is?

607 I: Because they've not been discipled, they do not know what takes place in discipleship, so  
608 they are very careful, saying, "Yes, I can be involved in discipleship".

609 J: And yet, if someone comes and says to them, "Oh, this church has all these things", they'll  
610 go.

611 I: Exactly.

612 J: So, that's just so interesting- why-  
613 I: I do not know. I mean, we've experienced it here. Where you have said to people, that you  
614 know what, we have, especially, when we have big conferences, and we have a number of  
615 people that have come to Christ, as a team, we are four; we cannot disciple all the people.  
616 So, we throw out an announcement: people that would want to be involved in discipleship,  
617 come, and take on two, three people. But once they come to you, they start asking you,  
618 "What do I do with them? What is my role in their lives?" I think the fact that quite a number  
619 of them have not gone through discipleship, it is hard for them to disciple.

620 J: Yeah. So when you issue the invitation to disciple people, the disciplers, they don't know  
621 what to do.

622 I: Exactly.

623 J: But people are fearing discipleship because they haven't been discipled. So it's like this  
624 self-perpetuating -  
625 I: Yes, yes.

626 J: So, how do we break that cycle?  
627 I: Deliberately train; train lay people, train the clergy.

628 J: Where should the clergy be trained?  
629 I: In their theological trainings, or schools.

630 J: And where should the laity be trained?  
631 I: Well, I mean, at church. If you organise an ongoing course where people come, and they  
632 are taken through, and then, as they go through they also practice that they are being taught,  
633 it would be good.

634 J: So do you think that the cycle can be broken from the bottom up?  
635 I: Yes.

636 J: I hope so.  
637 I: Because from up, it comes as an order.

638 J: Yeah.

639 I: It comes as an order, and people will not give much to be kind of you're implementing  
640 what has been ordered. But if it is from bottom, they feel it is their passion, they feel this is  
641 what we must do.

642 J: [pause] Wonderful. Thank you. Those are the questions I have. Do you have any other  
643 thoughts or comments you would want to say on anything that we've covered?  
644 I: Not really.

645 J: Well, thank you so much for your time; I appreciate it.  
646 I: Thank you.

1 **Transcript 2: Interview with Participant 2, pseudonym Hannah**

2  
3 Jessica: So, Reverend, thank you for taking the time to meet with me today.

4 Hannah: Welcome.

5 J: So, I'd like to start with asking, what is your understanding of discipleship?

6 H: I understand discipleship as nurturing believers into maturity, those that have come to  
7 Christ, and I nurture them and I follow them and just raise them to build their character, a  
8 Christ-like character, forming them [laughter], things along that line. So, that's how I  
9 understand discipleship.

10 J: Tell me, tell me more what you mean about nurturing: what does that word mean to you?

11 H: Nurturing is more of a walking with a person, and sharing Scripture with them, and  
12 growing them, helping them to grow deeply in Christ. It takes, ah, let me say, something to  
13 do with assurance of salvation, because some people come to Christ, and they just do not  
14 know whether they are forgiven or not, so it is through discipleship and nurture- nurturing  
15 them that they are able to understand fully who they are, their standing in Christ, and to have  
16 the assurance that their sins are forgiven, and that they can be able to move on as strong  
17 Christians.

18 J: OK. How do you think you came to this understanding?

19 H: First, I was nurtured by someone who has helped me to grow, by people around me who  
20 I can call my disciplers, who have helped me to grow every day, and it's not a one-day  
21 process; I have grown, and I still continue to grow. People still continue to help me grow  
22 and develop my character in Christ up to today, even as I help others. So, the first bit is that  
23 people have helped me to grow, but I'm also helping others to grow. I have interacted with  
24 many people that have been believers for many years, but they do not understand why they  
25 came to Christ; some of them have doubts around them, and I have helped to grow them, to  
26 help them see their way forward in Christ, and I have seen them growing, getting rooted,  
27 and they are also helping to grow others. So, that's how I really came to interacting with  
28 this, and I've also interacted with many other people who are growing others, especially in  
29 my ministry, calling on others to help others grow, and also the students that come to my  
30 office, and then I have to give them to someone else, to help them grow. So, it's basically  
31 something that I walk in: someone helped me, I've helped others, and it's an ongoing process  
32 that I do on daily basis.

33 J: So, is it fair to say that you see that discipling others is also a way of being disciplined?  
34 That it shapes you as you are -

35 H: Yes, that's what I have to say, because people come with different things, and the different  
36 issues that help me to disciple them also help to grow me, in some of them are new ideas,  
37 new issues that are happening, and in that way, I also get to grow as I speak to them and as  
38 I share Scriptures with them.

39 J: So, the people who have disciplined you- you are a priest.

40 H: Yes.

41 J: Was this clergy who, was it other clergy who disciplined you? Did this discipleship start  
42 before your ordination? I'm just curious about the lay versus ordained.

43 H: Discipleship for me started before ordination. Because I came to know Christ when I was  
44 a little girl, so from that stage, discipleship for me started. The major part of discipleship I  
45 would say, at that stage, was done by my own parents, who sat me down, read Scripture for  
46 me, interpreted Scripture for me, and taught me the way to grow in Christ. But it also was  
47 accompanied by elders in the church, who helped me to see my mistakes and also to see how  
48 I can build a Christ-like character. And so, before I became a priest, I had already gone  
49 through some kind of process of discipleship by other- by lay people; of course my father  
50 was a priest, he was also discipling me as a priest as well as a father. But there are others



51 who disciplined me. They were not priests, but they were really concerned about my spiritual  
52 growth. But when I became a priest, I've also had many priests, actually, a good number of  
53 priests, both here and those that are out of here, that have sat me down and helped me to  
54 shape the character in Christ.

55 J: These people who were concerned with your spiritual growth- and I appreciate that this  
56 has been a life-long thing, I think that's wonderful. Were they ordained, or were they also  
57 laity?

58 H: Some of them are ordained, some of them are not. I specifically have an old woman in  
59 my life. She has never been ordained, but she has been in church, for the rest of her life, I  
60 could say, being a young girl, she's now a very old woman, but she has often- even today,  
61 she calls me to find out how I am in Christ, and so she has been one of those long-life  
62 disciplers who are on my side. But I also have clergy in my life that have impacted my life.  
63 For example, I have maybe talked to you about Canon [name]. Canon [name] has played a  
64 role of discipling me as a priest, as well as just a person [laughs], so he's spoken into my  
65 life. Bishop [name], Dr. [name], all these people. Interestingly enough, most of them are  
66 men. [laughs]

67 J: That is interesting.

68 H: Yeah, men, they are really men that have spoken into my life. But I will also talk about  
69 peer discipleship. Yeah, yeah, peer discipleship from my peers, peers who are almost within  
70 my age range, and mainly, these ones have actually been lay people, lay women, that have  
71 come around into my life, and they have not been afraid- they have come into my life,  
72 actually- I'm ordained, they are lay, but they have come into my life as friends, but also I  
73 have seen in them disciplers that have helped me to look at things at a different angle and to  
74 shape my life in the way they look at me and the way they analyse things about me. Yeah.  
75 So, they have asked me whether, as a clergy- I've walked with them, so they have impacted  
76 me in that area. We sat together and read the Bible together and prayed together.

77 J: You've mentioned several times the issue of character. Coming alongside, building  
78 character. So, is this- is this, would you say, this is a core of discipleship? Because you've  
79 mentioned it several times; you mentioned mistakes once, but "character" you've said  
80 several times, so it sounds as though that's a deep part of what discipleship is for you.

81 H: I think, to me, it's really deep because there is sitting with someone, and helping you to  
82 grow in Christ, but your life does not seem to change. Your morals and everything. So, for  
83 me, I bring all that together as character. Forming a Christ-like character in a person is very  
84 key to discipleship because after you have talked with someone, after you have disciplined  
85 someone, you need to see something unique in those people. Yeah. You know, I was, I have  
86 heard this statement several times: that someone is hired because of their qualification, but  
87 they are fired because of their character. So, in leadership, you are hired because of  
88 qualification; you're fired because of character. So, for me, character plays a very, very big  
89 role- is a very key aspect in discipleship, because when I disciple someone, I really want to  
90 see the evidence of that: the way they live. So, that is where my issue of character comes in.  
91 How do they live? How do they- beyond here, what was their character before, and what is  
92 their character now? And what are the things that they have learned out of this that have  
93 transformed them? Because for me, that is key to transformation: when I disciple someone,  
94 I believe they are getting transformed. And if you are getting transformed, certain things  
95 about you must change. And that's where the issue of character becomes key for me.

96 J: OK, thank you. And, how do you see that character, I mean, how do people exhibit that  
97 their character has changed?

98 H: I think it's acted out. They act it out. And, you know, Christ gets us from very far. And  
99 our actions before Christ are very visible, they are seen. And our actions after Christ has  
100 comes into our lives are also very visible, and so for me, I, as I said that discipleship is a

101 process, along the way, these things, some of these things that are funny begins dropping  
102 off, and you see someone beginning to embrace something completely new, and that helps  
103 me to know that the way they area acting now is different from the way they used to act  
104 because some change has happened in their life.

105 J: OK. Now, so, your father was a priest, so you grew up in the church. Obviously.

106 H: [laughs] Born in church, raised in church, still in church, yeah -

107 J: So, I'm, you know, I can't ask you to speak for your father, but I kind of am. Since he was  
108 one of your primary disciplers, where do you think his idea of understanding of discipleship  
109 came from?

110 H: Actually, this old woman that I talk about who is still in my life was the old woman who  
111 picked my father from his family. My grandfather didn't know; he was a churchgoer who  
112 walked into church and did a number of things for the church, but was not really a grounded  
113 believer. He was a believer by baptism, but not by action. So, this old woman got interested  
114 in my father, and just picked out my father from that family, and she started speaking into  
115 my father's life. My father did not give his life to Christ as early as I did, but somehow, there  
116 was some seed that was planted in him by this woman. And up to now, this woman has  
117 never- he still follows up to find out what is happening. I remember recently, she sat me  
118 down and was telling me something, was saying, "I don't like the way your father and your  
119 uncle are. There must be good reconciliation." So, that makes you feel like this woman is  
120 very old now but is still concerned about the intricate details. So, my father got it from that  
121 very woman. Yeah. That old woman, who came to know Christ as a young girl and had a  
122 heart for discipleship. But there was also a now-old clergy, I think, in his 90s, I grew up,  
123 and my father introduced that clergyman to us as our grandfather. I didn't know that he  
124 wasn't- that there was nothing, like, to do with family or closer grandfather in the real sense  
125 of clan and tribe. But I just realised that this was a grandfather in the faith. So, he became a  
126 godparent to a number of my siblings, three of my siblings, he was the godparent. He was  
127 the godparent to my father. So, he followed up my father [laughs], and when I came to  
128 ministry, I came, calling him "grandpa!" Up to now, when I meet him, he's very old, but he's  
129 still my grandpa, and the whole family refers to him as "grandpa". Because he really  
130 disciplined my father. And so, my father felt that attachment to men and women who knew  
131 God was something he needed to carry on and invested in lives as he was invested in.

132 J: And when you talked about him being a spiritual grandfather, that's something I was  
133 thinking of when you mentioned Canon [name] and Dr. [name], that those men are very  
134 much fathers.

135 H: Yes.

136 J: And so, would an accurate summary be that discipleship is spiritual parenting? Or is that  
137 not -

138 H: It is. Yeah, it is. I could call it that way. [laughs] Yes, the spiritual parenting. Because  
139 you take on this person, and of course, when you decide to parent someone or to disciple  
140 someone, they become so attached to you, and they just become like part of your family.  
141 You look at them as children that you have raised, you delight in them when you see their  
142 growth every day; like, I see one of the people that has grown with is Bp [name]. Every time  
143 Bp [name] sees me at a distance, he laughs; he's just happy of me! I'm a daughter, a spiritual  
144 daughter, into his family. He's delighted that he has invested in me, so he's a spiritual father.

145 J: So, your personal experience of discipleship is very, very much rooted in your family,  
146 whether it's your biological family or your spiritual family.

147 H: Yeah.

148 J: That's wonderful! What about in the church? Outside of the spiritual family, because  
149 your father sounds like he did a wonderful job of building that, but I'm wondering, did you

150 have any experience of discipleship in the church, like, formally, church, not the extended  
151 church?

152 H: Mmmm, not really.

153 J: OK. Do you- do you have an idea why that is? I'm asking because it's an interesting  
154 contrast that your family was so well- so steeped in this, and then it wasn't in the Church.  
155 So, I'm wondering if you have any thoughts on that. That disparity, because it's such a big  
156 change.

157 H: I think most of the people have not received discipleship in the church, so they do not  
158 know what do to do. They have learned to be in church by chance, or they were excited  
159 over something in church, or they were attracted to something, and so they found themselves  
160 in the church without necessarily going through a process of being nurtured or raised under  
161 Christian principles and guidelines, and so they just find themselves in church. And so, if  
162 they see you, they just want to see you acting out in church and doing what they tell you to  
163 do, but to sit you down and nurture you is not something that I have seen in most of the  
164 churches. Many priests would want you to just come and say, "Eh, Hannah, you sing in the  
165 choir". And then you get in the choir, and you sing. You mess up your life in the choir, they  
166 will get rid of you, and get others, "you're spoiling the church" and all that. But sitting you  
167 down to say, "Oh, Hannah, yes, you're in the choir, but this is how you're supposed to live  
168 in the choir" is something that has not been really done, especially the way when I was  
169 growing up. And partly, for me, that is what challenges me now to make sure that I help  
170 others, because I did not really get that in the church. I saw a church which was more  
171 condemning. It was more condemning; you make a little mistake, and you are condemned,  
172 you are exposed, and because of that, it makes you feel like, "oh, I did a very horrible thing",  
173 and somehow it creates something in you to feel like "I can never be forgiven", and that is  
174 what I see with most of my students who come and they feel like "I have done something so  
175 crippling that cannot be forgiven". So, somehow, that has changed my dimension of  
176 discipleship, because I was not- the people I have expected to disciple me never disciplined  
177 me, so it has somehow, my dimension of discipleship has changed from a way of  
178 condemning to a way of helping someone, acknowledging that yes, someone has done  
179 something wrong, but is there a way out, instead of condemning them so that they go and  
180 feel guilty for the rest of their lives. So, from my way of doing it is that Jesus never expelled  
181 these people and said "just go" and held them together, and tell them, "well, you have done  
182 a mistake, but there is a way out in Christ. We can walk with you, and this can be cleared".  
183 Yes. So, that is something that I learned because in church, I didn't see it. So, I just don't feel  
184 that it's right to condemn someone, but I think it's good to bring these people- when you  
185 teach them, when you help them that they made a mistake but you still love them, you still  
186 accept them, you help them to grow. So, that's really something that is, most of our priests  
187 were not disciplined, they never walked with someone, and so it's difficult for them to walk  
188 with somebody.

189 J: I have two things I'd like to follow up from here. So, most priests were not disciplined.  
190 Does that include their training?

191 H: Yeah. Even in training, they don't receive their discipleship. They just come and walk  
192 through the academic life and go.

193 J: OK. And for the churches that, um, the condemning. So, you mentioned that if there's a  
194 little mistake, you can be removed from the choir. So, it sounds [clears throat]- is it accurate  
195 to say that it's very much a behaviour-based - what I'm seeing is, you spoke of character.  
196 And then in talking about these other churches, that seems to be behaviour-driven. Is that  
197 accurate? That "oh, this person has done this, and there's a consequence". Is that accurate,  
198 that they're looking more at behaviours?

199 H: Yeah. In most cases, they look at the way you're behaving. I mean, there's an assumption  
200 that you are- you have come to church, and therefore, you are rooted in Christ, you are  
201 supposed to do the right thing. And yet, on the other hand, yes, I have walked in to church,  
202 I am excited over something, and for you, you just assume that everything is just going to  
203 be very right with me. It's not so, because you've not helped me to maybe identify between  
204 right and wrong, you've not helped me how to deal with my own personal issues; there could  
205 be things in me that I do not know how to deal with and at some point it explodes, and it  
206 comes out and you're thinking, "Look, we thought that you were this, but now this is who  
207 you are, so you do not need to be here. This is not the right place for you". Yeah.  
208 J: OK. And with that condemnation comes quick consequence.  
209 H: Yes. [pause] The consequences are there because, I know, Jessica, if you came- come  
210 right now, and you told me what I have done is so horrible, and you're not accepting me,  
211 you're not even helping me to know how horrible it is, I will look for a way of either hiding  
212 away from you, or looking for someone who can accept me the way I am. And so, people  
213 walk away, and for me, those are the consequences I feel we can, if we know how to do  
214 discipleship, those are some of the things that we can hold together instead of getting people  
215 to run away, and they end up in churches where they are not going to be helped. Sometimes  
216 they end up in churches where their sin is condoned, and they just live like nothing happened.  
217 There are people we have gotten rid of because "I'm pregnant," and "I might have done the  
218 worst", and they go away. And after they give birth and they are struggling, we can't go to  
219 them. And -  
220 J: Because they feel guilty? Or they feel condemned?  
221 H: They feel condemned, they feel guilty, yeah. They feel guilty, they feel condemned, and  
222 actually, the consequences of that issue has yielded some- sometimes it has come up with  
223 abortion, some other things, the other consequences that you wouldn't want to see. And yet,  
224 if this baby is born, this person can be helped, to say, "You made a mistake- you got a child  
225 out of wedlock. But Christ loves you, Christ loves this baby. We can still have this baby, we  
226 can still have you serve in church if you try and allow your life to be transformed. And then  
227 you can move forward and serve God in church".  
228 J: Now, to "walk in the light" [a phrase from the East African Revival, meaning to be  
229 truthful], I agree with you. Let me just say: we're together. So, that makes me wonder about  
230 these churches you spoke of earlier where there is the condemnation, the consequences. Why  
231 do you think they are that way?  
232 H: They -  
233 J: I mean, you, of course I agree with you, so this is easy for me to see. But that Jesus came  
234 to forgive, and "if we are faithful to confess our sin, he is faithful to forgive us". It sounds  
235 as though these churches you spoke of earlier do not have that base belief. Why do you think  
236 that is? Where did they come to that place of not having that, and yet, being, can we say  
237 they're being judgmental? Can we say that?  
238 H: Yes, they're being judgmental. There are about three angles under which this comes. One,  
239 we have churches that have leadership; I'm a church leader, I, myself, my life is just there.  
240 It's just funny. Yeah. I say that those people, one of the issues that arises from their lack of  
241 discipleship. So, I, my life is just there, and I do think the way I want to do them, sometimes  
242 I just want to please others, and so one of the ways I can please the congregations is getting  
243 rid of this one out, and they will know I am doing it well. I'm doing it the best way. But also,  
244 I have to say that the other angle is the East African Revival, division - let me begin from  
245 the Reawakened side.  
246 J: OK.  
247 H: The Reawakened side has made the people to believe that I am your daughter, and I  
248 happened to get pregnant at home, you get rid of me. Because light and darkness cannot

249 move together. So, yeah, if you borrow that leaf from there, then you are not going to accept  
250 me; you are going to condemn me, you are going to hand me over. And then there are other  
251 places where you find they used this text of Titus; Titus was left in Crete to put right, I don't  
252 know how the statement is, I know it in the vernacular because the time they used to teach  
253 was all the time in the vernacular, but when you read Titus 1, there is that element that Titus  
254 was left in Crete to put right some of the things. So, they say, even if you were a believer  
255 and probably just in your early stages, so you messed up your life and you're already in  
256 salvation, they would say, "We are throwing you in Crete".

257 J: Really!

258 H: Yes. They throw you in Crete, and it's so horrible that when you tell someone "where is  
259 so-and-so?" they say, "That person is in Crete". So, it's hard for you to understand, "What is  
260 this Crete?" But throwing you in Crete means you have made a mistake. And so it is  
261 announced, say, "so and so has gone to Crete" -

262 J: [overlapping] Announced in church?

263 H: Yes. It's announced- it might not be announced in the whole church, it might be  
264 announced in a group, but of course if it goes beyond two or three people, everyone will  
265 know.

266 J: It's essentially announced in church.

267 H: Exactly. It's announced. And so, we go to Crete. So, when you go to Crete, that means  
268 you're going to put right the things that aren't good. And how do you feel when you are in  
269 Crete? So, those are some of the things that are strange. For me, that I really feel discipleship  
270 should be a, should not be about "someone has made a mistake", it should not just be  
271 throwing someone. Because not all people who are thrown in Crete come back.

272 J: That was my next question.

273 H: Yeah, they don't come back.

274 J: How many do?

275 H: [coughs] A few come back, and it also depends on one person from within, who is going  
276 to venture to speak to the person in Crete. Because how will people see me moving with that  
277 person, you know? You're already condemned; how am I going to go and move with you  
278 when you're already- how will people see me? People might think that I also identify with  
279 what you do. So, not many people want to go to that person. So, it- for those who come back,  
280 it takes someone thinking, "Oh, for me, let me go. Maybe there is a second chance for this  
281 person. Let me go and just share with them and show them love".

282 J: But there's shame for them if they're seen with that person, so, what is -

283 H: [overlapping] Exactly.

284 J: So, is there any- then, how do people come out of Crete?

285 H: [laughs] Sometimes they just- you know, like me, I'm a church girl. If you pushed me to  
286 Crete, I'll have no other life out of there. Because my whole life is in church. So, some people  
287 have to come back crying, saying, "You know what, I can't live that life". And then the next  
288 is, "Stand up and confess. Just tell everybody that this is who you are, and you want to come  
289 back, and probably we will receive you back". But how many people accept to do that?  
290 Because I'm coming, and I've been taken to [name of the church], and I'm being told, "Do  
291 it here, and tell people what you did, and then you will be forgiven". Yes. Some people do  
292 that. But also, it takes one individual from the group to go to the person, talk to the person,  
293 find out that the person is broken, they have acknowledged their mistake, and then the person  
294 comes and talks to the rest, and says, "People, we need to bring the person back".

295 J: So, the person in Crete cannot come back on their own and say, "I'm repenting".

296 H: Some of them- it takes courage.

297 J: Yes.

298 H: Yes, to come back. They can come back.

299 J: So, they CAN; it's not like they're waiting for someone to reach out to them.

300 H: No, they are not waiting for someone, but some people, because of shame,

301 embarrassment, and whatever, they will not come back. Yeah. They will not come back.

302 J: And they have to stand up and- you know, the "walking in the light".

303 H: Exactly.

304 J: You have to "walk in the light" and confess your sin.

305 H: Exactly. So that tires some people, and that's why I said that some people, instead of

306 coming back to this particular church, they will just go somewhere else and begin new life

307 with new people if they really feel "I have to be in church". But the others who feel it's

308 enough, I'm not going back, I'll live my life: they don't come back at all.

309 J: So, it sounds like this is a negative aspect of the Revival. I mean, I know it had good

310 intentions, but it sounds as though the effect may not be what it was intended.

311 H: Yeah, I think it's not- I just thought about it later in life, because I used to- I grew up

312 hearing it, but later in life I thought, it really wasn't a good thing, because if I make a mistake

313 and you sit with me and you talk to me, if I'm so difficult that I'm not seeing the mistake,

314 then you can let me be. But if I am able to say sorry and I'm willing to move along, I think

315 there's no reason for me to be thrown. Yeah, there's no reason to be thrown.

316 J: And that's what I'm just- that's what I was thinking, that if it's either a personal relationship

317 or even a small group, where we say, you know, "my sister, you're not walking rightly this

318 way; repent and come back".

319 H: Yeah.

320 J: That's- I think that is faithful to the Scriptures and also the spirit of the Revival. To restore

321 the sinner. But yes- you know, I'm thinking, I don't want to stand in [name of church] and

322 [laughing] confess my sin! Yes, I'm also wondering.

323 H: So, for me, those are some of the little- not little, they are really big, especially, it can be

324 little if you've not to be into it, but I've been a victim of it, and things are tough.

325 J: So, the Revival was long ago. It was, like, 80 years ago, right?

326 H: Yes.

327 J: 80? It started in the 20s and 30s.

328 H: It was in the 80th anniversary, last year, in August.

329 J: So, obviously, most of the people who were involved with that, in the big time, the heyday

330 of it, have passed, because of time. Yet, there are people who still talk about the Revival;

331 there are people who are in church who grew up in the Revival. Do you think that they have

332 brought this aspect of the going to Crete? Are they carrying that still in the churches, running

333 their churches that way, do you think? Are we still seeing that fruit?

334 H: I think it is still there. Because I haven't- I've taken long- I mean, there's a fellowship I

335 used to walk in, I've taken long without being part of them, but I'm still thinking there's a

336 possibility that they still practice it.

337 J: I've been wondering -

338 H: [overlapping] Because, you know, the interesting thing with the East African Revival is:

339 the elders, the elders themselves do not want to be revived. There's a sense of rigidity among

340 the elders. [laughing] There's something in them that I find very difficult to break. What

341 happened in the 30s, in the 40s, is what they want to carry along. And they do not want to

342 sit down and say, "Where is the world going? And how can we live with these young people

343 with this age that is rising up? How can we to tune to their tune and help them grow up as

344 Christians?" So, there is a way in which, and I wish you would have one day, one time, I

345 would go with you to Kitende [place associated with the East African Revival], one Sunday,

346 and you look at the type of people you find in Kitende. Yeah, these are very few of the- it

347 would be difficult for me to convince my children to take them to Kitende. Because they

348 just don't see anything that speaks into their lives. And now the question becomes, "If the

349 elders, if the seniors get old and move off, who is going to be there?" Yes, who is going to  
350 be there? And what is happening is I am into the thing, and I bring my son into it, and then  
351 others are sort of left out there. I had an interview at some point with Anna [not her real  
352 name], and Anna said, "For me, I've not been fully incorporated in the East African Revival  
353 because I do not have big sins to repent".  
354 J: Oh, wow!  
355 H: "I do not have big sins". Yes.  
356 J: So -  
357 H: So, it is something that some people tell you, that you have to tell them how you have  
358 committed this adultery, how you've been a drunkard, but these people who just been so  
359 plainly in church, walking in church like that, and there are some of these things you do not  
360 have an attachment to- so, sometimes they don't see your testimony. Your testimony is not  
361 appealing. You get that? I don't know if I've not lost you [laughs].  
362 J: No, you -  
363 H: [continues laughing] I think I'm going way beyond in my own things!  
364 J: [overlapping] No, no! I think it's wonderful, you're bringing in a lot of things, and actually,  
365 I appreciate it, because you're bringing up things that I don't want to lead you to -  
366 H: [laughs]  
367 J: So, you're getting there on your own, so thank you! Wow- so they- of course, we're  
368 painting with a broad brush, but the leaders of the Revival wouldn't accept her because her  
369 testimony is not dramatic enough?  
370 H: Yeah. Yes, it's not dramatic enough. So, for her, she just- she was just telling me, "You  
371 know what- " I had a section in my [research] work, so I had to engage her to just- because  
372 she has been there for long, but she's- she feels like she loves it, she really loves it, and that's  
373 what she wants to do. And up to today, she's the mobiliser of people who are going to  
374 Kitende, she mobilises people to go to Kitende, but she cannot be on the team- you know,  
375 there is what they call the "team meeting", is like the executive meeting of the East African  
376 Revival, so because she's not appealing.  
377 J: Is that also because she's single?  
378 H: Partly.  
379 J: And even though Paul said it's better to be as I am -  
380 H: [laughs] That is actually, if you realise what drove us into that sermon with [the preacher],  
381 Anna came and said, "Why is it that you are thinking within your mind it's only the married  
382 that have to do ministry? What if I'm not married? Am I not effective? Do you always have  
383 to give us topics to do with couples in ministry?" No, there are singles in ministry [laughs].  
384 J: We'll talk about that later; I have thoughts, but I'm- but would the leaders of the Revival  
385 say, "well, Anna, you love Jesus, and you lived a good life, but you're not married, so you  
386 can't be in leadership" Would they say that?  
387 H: I don't think- I don't think they would say that.  
388 J: OK.  
389 H: They won't.  
390 J: OK. That's good. But you also said your children would not be interested.  
391 H: Yeah, because of the way- I think the aspect of being so rigid that, you know, that even  
392 when the point is made, you know, the young people right now want to clap; when you go  
393 to Kitende, you realise that when you begin clapping, sometimes they will stop in the middle,  
394 and they will tell you, "No, that's not how we do things". So -  
395 J: Wow.  
396 H: And then, of course, the singing culture and all that, you won't find praises in Kitende;  
397 there will be no slot. They have been exciting [a colleague] to join the youth wing of it, but  
398 I don't know if it has taken up. But somehow, the youth are coming in to drag the East

399 African Revival to accept this other wing to be able to [laughs] to be part of the East African  
400 Revival. But it's still something. We started it as early as 2007, and I remember I had three  
401 meetings in Mbarara, but I think it ended somewhere. But I was sitting in Mbarara one day,  
402 with one of the elders of the East African Revival. He had been invited to do Bible  
403 exposition, and I had also been invited to speak, and this youth from Tanzania were around,  
404 so they came to present a song. And they presented a song and were dancing through the  
405 song. And he turned to me and said, "Hannah, up to today I have never understood these  
406 young people. I do not know why they have to do what they are doing". So, those are some  
407 of the things that they feel they cannot just allow things to happen. They want to do things  
408 the way the things happened in the 30s, and that is what they want to hold onto, which is  
409 very, very difficult.

410 J: [overlapping] Kinda stuck.

411 H: Yeah. Difficult for the young people to be there.

412 J: And it's a pity because there are some real strengths in the Revival that we need: the  
413 evangelism, the giving testimony, maybe not so much the sin part, but -

414 H: [overlapping] Yes, yeah- there's a lot that we need to learn from it, but the way it is being  
415 presented today is not- I will give you an example of this ATF convention that we had in  
416 Kabale. They invited me to be the convention speaker. But, I am someone who will not be  
417 regarded by the elders from the East African Revival.

418 J: Why?

419 H: It so happened that the people who were there were the youth coordinator for the  
420 Province- has been a youth coordinator for the Province, and there was someone who had  
421 worked at All Saints' [in Kampala], and they knew me personally, so they decided- I kept  
422 asking them up to today, and they have never told me why they chose me in that position.  
423 But then they brought people like [the Dean of the Bishop Tucker School of Divinity and  
424 Theology at Uganda Christian University], [the Provincial Mission Coordinator], and all  
425 these young people who I could call those who are not as elderly as the elders of the East  
426 African Revival. And so we appear in Kabale, and everyone is looking at us, and we don't  
427 seem to be people from inside. How do we at all come to be part of this? So, it is- it was  
428 something that was very unusual for them, to see that their thing is scrapped by all these  
429 people, yeah. So it didn't [pause]- it didn't make a lot of sense for them, but later -

430 J: And there were thousands of people there.

431 H: There were thousands of people there, and here I am, instead of giving the elders, I'm am  
432 the convention speaker. I am- I had two sessions, actually, because the thing takes place for  
433 two full days, so I spoke the first day, and I spoke the second day, and they were surprised  
434 to get to understand that much as we are not being put on the committees or in their  
435 executive, we knew much about the East African Revival, so we were able to speak about  
436 it, and we grew up in it [laughs]. We grew up in it, it's just that- not that we just knew about  
437 it, but that we grew up in the East African Revival because of our parents, but you have to  
438 go for you to be accepted; you have to go and be able to share your testimony with them,  
439 and your testimony is acceptable. And that is, for me, something that I have failed to do up  
440 to today, because they have told me I need to be part of it, and they first told me I have to  
441 begin fellowshiping with them at All Saints' [Kampala] every, I think, Monday at 5 p.m.,  
442 and I told them it's just difficult for me to do that because I can't leave [my church] to go  
443 and fellowship at 5 p.m. in Kampala. I really have to make a serious commitment about  
444 that. But given what I know, the whole thing is, they just want to test you and find out: do  
445 you have a testimony. So, that is it.

446 J: Well, of course, leaders should be tested, but golly. That's just prohibitively so.

447 H: [overlapping] I- exactly. No, you know, it is testing, but the attitude makes you feel like,  
448 yeah. I think, for me, it's the attitude. I wouldn't mind about the testing, but it is the attitude.



449 Yeah. Someone looks at you and feels like, "Mmm, that one, will they just but a barrier  
450 before you even get there?" Which is not right. Because, for me, it is the attitude that has  
451 stopped me from- I'm still reserved about it.  
452 J: It's judgmental.  
453 H: Yeah.  
454 J: And you said that they would not- even though you were invited to speak, you said that  
455 "they"- is that, like, the executive committee or the elders?  
456 H: Yeah, the elders.  
457 J: [overlapping] Would not accept you. Why?  
458 H: [overlapping] It was -  
459 J: [overlapping] Is it because you've not gotten up to give this dramatic testimony? Is that  
460 why?  
461 H: I think so. I think I've not been part of the inside group; I've not been, you know, like,  
462 Kitende -  
463 J: Oh, it's a clique.  
464 H: I don't- yes- that's- I'm not part of that clique.  
465 J: Ah, delightful.  
466 H: Yes. So I- in Kitende, I go there once in a while, and I just go there, sit, listen, and come  
467 back. And I've not just given myself in to it inside there, and, yeah. So, I just decide if I feel  
468 like I have time to go to Kitende, I go, and come back. I just don't want to push myself where  
469 I'm- I'm going to feel like I'm standing to speak and everyone is breaking down every other  
470 one statement that I'm making. I didn't want to do that, so I've reserved myself. But anyway,  
471 for Kabale, I think somehow I was pushed to the edge, and OK, I'm not going to resist God  
472 [laughs].  
473 J: Thank you for that. That's really interesting. I think you've kind of answered this, but I  
474 just want to come back and summarise. How do you carry out the mandate for discipleship  
475 in the church?  
476 H: I think I've [small laughter] somewhere, somehow, I talked. [laughs] I have answered  
477 that, but I think discipleship is just a mandate that I feel as a minister of the church, I just  
478 cannot let people get saved and I leave them to live their own life. As for me, I do not- let  
479 me say, because of the wider ministry that I have, I do not do it, like myself, for everybody,  
480 but I make sure, whether I'm playing a supervisory role, which I play in most cases, like  
481 over discipleship, it's an over- a role of overseeing, making sure that the people have come  
482 to Christ are helped to grow; I try to find out what is going on, where I am able to meet some  
483 of them. I met some of them and talk to them to find out how they are growing in Christ.  
484 And I think it has really been a wonderful thing with the people that do it, and sometimes  
485 you see a student has graduated and you see them walk back, and they tell you, "I'm still  
486 walking with [name]", and for me, that's great, because they have not been left, and [name]  
487 has followed them to beyond university. And sometimes he comes to me and says, "Well,  
488 Hannah, I'm going to have a retreat, and I have, like, 20 students who have graduated; they  
489 are coming back, and they are going for the retreat". And I'm thinking this can be helpful,  
490 yeah, to mentor others, so why not bring them over. So, it has just been good to know that  
491 this is something that goes on beyond university. Students are not lost.  
492 J: Absolutely. Do you think that discipleship is prioritised in the church?  
493 H: [pause] Not- people talk about it, but I think for some churches it's not a priority. Simply  
494 because sometimes we do not develop ministry groups. So, I think to answer your question,  
495 I would say in most churches it's not a priority.  
496 J: So, what- "we do not develop ministry groups". So, what are ministry groups?  
497 H: Yeah, ministry groups are like, like having a discipleship team; let me, now that we are  
498 in discipleship, let me just say, developing the discipleship team. Making sure that I am the

499 priest of this place, I cannot do it, but I have a team that can do it. Yes. That's the ministry  
500 team that I'm talking about.

501 J: OK.

502 H: So, having people who are saved, like now, I give an example of [church]: all those  
503 people that come to Christ, immediately after the first service, you have 10 people who have  
504 come to Christ. I'm not going to walk out and then come back and do the service. But the  
505 moment these people come up, you see people with books coming, making sure their names  
506 are written down, and they are taken away immediately, without me giving instructions. So,  
507 that's the ministry group that's already developed for that purpose.

508 J: So, you have prepared people to handle the discipleship, and you're saying, in general, the  
509 church has not.

510 H: No, the church has not done that. And that's why most people come to Christ, and  
511 sometimes you go to preach somewhere, people come to Christ, and you're looking around  
512 to see who is going to receive these people. And they just pray for them and send them back  
513 to the congregation. So, who is going to call them up? It's up to the people to think, "Ah,  
514 there's a fellowship that takes place in that church. Maybe I can go". But it is very hard for  
515 me to just come and present myself in a fellowship when someone is not holding my hand  
516 to say, "Come, let's go for fellowship". But if you meet with these people, you are able to  
517 explain and say, "Fellowships meet on this day", "Discipleship groups meet on this day",  
518 "I'm going to have an appointment to meet with you this day". But if you say, "We prayed  
519 with you" and send them to the congregation, at the end of the service, you even don't  
520 remember their faces. They walk away, and that it is it. They never come back.

521 J: So, if discipleship is not a priority, what do you think is a priority?

522 H: [pause] Ah, there are many things in church that are a priority.

523 J: Like?

524 H: I think our churches like projects. They really like constructions- is this house moving,  
525 yes. So, I think projects have taken away the whole issue of- and even when people are  
526 raising money, very little money is assigned to discipleship.

527 J: So what is the money- the money is raised for what?

528 H: Money is raised for church projects. I think church projects take more money.

529 J: Like construction.

530 H: Yes, constructions take a lot of money. Sometimes I could even say visitors, they have a  
531 budget for visitors. We're going to be hosting visitors and that, and there's a budget that's  
532 attached to that. Functions. So, lots of money, ah, is attached to that. And discipleship-  
533 whoever feels like that's there with someone. It's not a priority.

534 J: OK. When you think of- and this is the last question- when you think of discipleship in  
535 the Church of Uganda, what do you think influences the practices? Like, social relationships,  
536 culture, history, the Bible? What do you think is the most influential factor?

537 H: In discipleship. [sighs] I think right now, the Bible, of course, is priority, is major, but I  
538 think our social life [laughs] influences, is a big influence in discipleship because the way,  
539 I think, the way we relate to people matters a lot. I don't know if I'm taking a clear direction.  
540 But, for me, I think the social life is of much more influence in discipleship.

541 J: So, how is that expressed in the church? Social life: how is that expressed in the church?

542 H: In fellowships, and I think if our fellowships are Bible-based and Bible-focused, people  
543 grow more in our fellowships than any other place. Fellowships, Bible studies, where you  
544 sit and create an atmosphere for people to share, and, I think, if they are fellowships also,  
545 we need to be mindful of having a different fellowships in church. The reason why I give  
546 you this is when you- sometimes there are very few elderly people that grow young people,  
547 so that's why I'm thinking of fellowships have to be there, but also the age groups have to

548 be taken care of. If I have to go in a fellowship, which age group am I into? So, that has to  
549 be taken care of.

550 J: So, do you think that churches are equating fellowship and discipleship?

551 H: Are doing what?

552 J: Are they equating them? "Well, we have these fellowships, and they study the Bible, and  
553 that's discipleship".

554 H: Some people think so. Some people take that, and, but, some people are into serious  
555 discipleship groups, who feel the small discipleship groups are growing, which I feel like  
556 they have grown up into, they are like fellowships. Someone has most people call them cell  
557 groups, and I think those are really good places for growth if you have the right people to  
558 lead those places, then people grow in those small, small places.

559 J: So then, what's the diff- well, you know, I'm going to be a little bit the devil's advocate  
560 here because you can have a cell group that is entirely a social group, where you get together,  
561 we meet, we talk, we pray, it's Christian, but all we did is we enjoyed. And then you can  
562 have a cell group where they meet, they talk, and they pray, but they're very focused on  
563 growing in Christ, very focused on being rooted and bearing fruit. So, they're both called  
564 fellowships, they both do, the names of what they do are the same, but yet, they are not  
565 always the same in substance.

566 H: I think there has to be an objective. I will give you an example how [name] does his  
567 groups here. [name] can just make up his mind and say, "We're going to play table tennis  
568 with my group". And then they come, and they play table tennis. And after having table  
569 tennis, he has a bottle of soda for everyone. And they just sit and they are chatting. And they  
570 raise issues, and the talk- they don't have the Bible with them, and they really- that is how  
571 they get to understand the real issues. And the next time, he creates another activity, they  
572 playing volleyball. And after playing volleyball, they sit back, and he says, "OK, we played  
573 volleyball, can we have just a bottle of water?" And they sit together, and they are like,  
574 "Wow, you mentioned something". So, that is how he is really able to know who they are  
575 and help them to grow better.

576 J: But, like you said, there is an objective.

577 H: Yes.

578 J: And it's not just social.

579 H: No, it's not just -

580 J: He has that element of pulling, walking with them, and taking them somewhere; whereas,  
581 suppose you could have a fellowship where, yes, people may sit and talk and discuss even a  
582 Bible verse, but there may not be change.

583 H: But when you take it more social, first of all, these people get not to fear you. You know,  
584 every time, if I appear, I'm the preacher you've seen every day, so sometimes people need  
585 to think, "Eh, what is your life beyond the Bible?" You get that. So, sometimes they come  
586 to me and they are really ready to do this and to listen, but if I have sat with you over a cup  
587 of tea without carrying my Bible, then you get to know me as a friend, you get to know me  
588 in a very different angle beyond the Bible. And yet, my objective is to take you to that very  
589 Bible that you're running away from. So, I think there are social meetings with an objective  
590 help to grow people more.

591 J: I want to come back to one thing, and then we're done. You said, of course, the Bible is a  
592 priority. And yet, the Bible has the Great Commission, which is to go and make disciples.

593 H: Sorry? Let me get you.

594 J: Sorry, that was fast. So, the Bible is a priority. Yet, the Great Commission is in the Bible:  
595 go and make disciples.

596 H: [overlapping] Go and make disciples, yes.

597 J: So, if the Bible is a priority, and discipleship is not, is that a disconnect, or is the Bible  
598 prioritised in a different way?  
599 H: [sigh] There is a disconnect [laughs]. There is a disconnect. The reason being that I think  
600 some people just talk about the Bible, but they forget that certain aspects are emphasised,  
601 they are crucial, and they just don't take them seriously. That is why the church is  
602 disconnected from discipleship. It's really something that you don't understand why people  
603 don't put emphasis on it.  
604 J: So, what in the Bible do they take seriously?  
605 H: [pause] Well. They assume they are taking the whole Bible seriously. There is that  
606 assumption because they can preach, they can do everything, and some of them will tell you,  
607 "Well, this is stewardship, this is what", so all these things they say, the Bible talks about all  
608 these things. So, if I'm doing church projects, that is also something that is biblical.  
609 J: Ah!  
610 H: So, all these things, and when some people emphasise stewardship, is geared towards  
611 giving, give, give, give, give. But we say that the heart which is not liberated cannot give.  
612 So we forget that there is something that we need to do to about this heart to reach for  
613 stewardship. So, if stewardship is about giving, then who is going to give? This heart has  
614 not been empowered to give. And so, for me, the empowering the heart to do everything, to  
615 include building and construction and all that, the heart has to be empowered. And that is  
616 where I feel discipleship is really some priority. And if you're not doing it, then it's a real  
617 disconnect from the Bible.  
618 J: Ah, that's very true. OK, well, thank you. Those are all the questions I have. Do you have  
619 anything else you'd like to add?  
620 H: Not really. I think I've added more! [laughs]  
621 J: OK, well, thank you so much.  
622 H: You're welcome.  
623

1 **Transcript 3: Interview with Participant 3, pseudonym Titus**

2  
3 Jessica: So, Reverend, thank you so much for making the time to meet with me. I very much  
4 appreciate it. So, I would like to start with asking: what is your understanding of  
5 discipleship?

6 Titus: I understand it to mean building people's faith in the Lord, through teaching, prayer,  
7 and mentoring, mentorship.

8 J: OK, and how do you define mentoring? What does mentoring mean to you?

9 T: [laughs] It's like, you hold somebody's hand, and help them to be [pauses] what you think  
10 they should be by building potential in them, to help them to, to discover their potentials,  
11 and, I think- [laughs].

12 J: So, it sounds like this involves guidance, because what you think it should be-

13 T: (overlapping) Yes, yes.

14 J: And also, assessment. Because, you know, you see something in someone that you want  
15 to build. Is that correct?

16 T: Yes. By helping them to be what you think, or they wish, to be.

17 J: Thank you. How did you come to this understanding? How did you come to see  
18 discipleship this way?

19 T: I think that we use the biblical model about Jesus Christ, the way our Lord Himself built  
20 the disciples, and through teaching, and walk with them in setting an example to them. And  
21 also engaging them in the missions as a way of training. And of course, the examples of  
22 Paul, for instance, and other mentors, biblical mentors, there are so many in the Bible,  
23 through the OT and the New Testament, especially. Paul is a good example, but there are  
24 also others.

25 J: But a biblical model.

26 T: Yes. I just want to sound simple, not so much academic, I hope -

27 J: No, it's OK. I am interested in your opinion. Were you disciplined by anyone?

28 T: Yes, not an individual, as such, but I have gone through many hands in training in the  
29 institutions, and especially through institutional training. Especially in the church setting,  
30 and in groups, small groups.

31 J: And were those small groups also in the church?

32 T: Within the church setting, or church-affiliated? church-affiliated.

33 J: Oh, OK. Like, would that be Scripture Union? How do you mean church affiliation?

34 T: We do Bible study through fellowships, general fellowships, and also general Bible study,  
35 home cells, and seminars, yeah. Theological training, yes. Leadership seminars in different  
36 places by different people, and meetings. I also have- I like meetings, so I take a lot of  
37 training, personal training. And reading, I read a lot of literature. And then I learn from such.

38 J: OK, that's good. Now you talked about discipleship being teaching and prayer. How do  
39 you carry out discipleship in the church?

40 T: We have different ministry groups, and those who do the different ministry groups  
41 develop teaching that they use in building other people in the faith. And so, we help to equip  
42 them, but also, we are part of it. We are part of the whole group in a church setting.

43 J: OK, so the clergy are members of these ministry groups?

44 T: Yes, we are part of the group, but also, they work under us, under the- We are like  
45 overseers, and part of the group. We also participate in the training. Those who are equipped  
46 are trainers. The trained people- the training of trainers. We train people who later on train  
47 others.

48 J: Good. Do you use a programme? How do you train these trainers? I'm just trying to get a  
49 picture of how it works in the church here. In this church.

50 T: In this church, the- [pause] let me say that the Christians- the Bible study- there are many.  
51 We have tried several forms of Bible study. Currently, there's the Navigators, we have books  
52 they follow, and so on with the teams that come; they go through all this different stages and  
53 levels. We also have the Alpha programmes, which we have been able to run. In other places  
54 we have tried the Purpose-Driven Life, but also the adults need teachers which are followed,  
55 which are locally designed by local people in Uganda, like the- for children, there's- of  
56 course, there are other guides that are written for Bible study, but also children and child  
57 evangelism and study, we also have their books. So, there are so many, you just pick what  
58 the group wants to use.

59 J: So, a group could decide to use the Navigators programme?

60 T: Yeah, there's a group that decided to do that, but we also try out what works in our context.  
61 In the three churches I've been to- or, you just want me to talk about this church in particular?

62 J: Your experience is good.

63 T: Yes. In the three churches I've been to, for instance, for the Navigators works with the,  
64 call it, with the educated class, because of the type, because of the way it's designed with the  
65 memory, study, homework, and so on. And, for instance, [church name], it works so well  
66 and was very successful. When I went to [another church], I found they had tried that  
67 programme of Navigators, and it didn't take off.

68 J: Oh, really?

69 T: No, because it is a bit- the class of people. And in here [this area and church] [pause], it's  
70 very small and has failed to grow. It has failed to grow. The number's always small, but  
71 when we introduced Alpha, it developed so fast.

72 J: Really?

73 T: Because of the nature, the way it's designed. It's so simple, and then it's very easy for  
74 people. There's not much demand on them for study and so on and memory and so on and  
75 sharing. So, it worked out very well, except with time, we got [pause] into some challenges,  
76 which was partly caused by the Province, mainly by the Province, but also locally here. We  
77 didn't have the time- I'll explain what I mean by the problem, the challenge we had here. It  
78 could have been managed, but then, but mainly it came from the Province because the Alpha  
79 programme is best run locally. It should be managed locally, by the local church or  
80 congregation. So, when the team from the UK, international team, came and wanted it  
81 managed from the Archbishop's office, so they introduced a desk for that, and they were  
82 deciding what to be done and has to be done and books, so that it became so programmed  
83 like that, we now lost control. We lost- we were not able to run it and manage it the way we  
84 were, but when we were doing it ourselves, was successful. So, that's where we had a  
85 problem.

86 The other problem, maybe it would be a question that could come later, but the way Alpha  
87 programme is run, one of the components in it is you must provide refreshment, sharing of  
88 whatever you get. Now, in our setting, I observed it in the UK, it works: sharing, where  
89 people bring in food, works well with the Western culture, because I think it is part- there's  
90 a way in your culture, Western people, it's easy to come buy something and come and share.  
91 You eat, and it's all done there. In this culture, it becomes a bit tricky, because first of all,  
92 people are not used to coming with food for fellowship. They don't have this "let's buy  
93 something, bread or what, and then come and eat it here". They don't have it. And so, it  
94 became- so, what I- in all the places I've been where we've introduced Alpha, at [another  
95 church] and here, we task the church to provide facilitation for that. But some people were  
96 opposed, and they were saying no. "The people must have a meal; let them pay for it, or  
97 finance it". But then you miss the point when you do like that. So, locally, I met that  
98 challenge, so I was working against resistance; there was some resistance from those who  
99 were deciding on funds. And then the people here locally were getting frustrated, leadership,

100 we had set up the team, so they got frustrated with what was happening in the Provincial  
101 office and also locally here. They would ask the materials for books, and then they would  
102 say, "let people pay". So, you know, so the church didn't- the church, those in leadership,  
103 they need to invest in- need to invest to deliberately put in some money to buy reading  
104 materials, what we are using, but then- they are not able to see- they wanted- I don't know  
105 how to put it in English- they wanted- they were not seeing the impact of this investment for  
106 long-term. They were just seeing something that people must be, what? It was a new  
107 programme, so they didn't see things the way I was seeing it. So, it was a lot of frustration.  
108 And so, we put it to silence for some time, and see whether there is another way. We also  
109 needed the Province- I engaged with the Province when the team came from UK at the  
110 Province, and I told them this, but I think it was a problem to take over this programme from  
111 local management and be done centrally at the Provincial office. Now, I think it was really  
112 an oversight. It was a mistake. But maybe I've overtalked on that.

113 J: No, not at all! And that actually goes to my next question: do you think that discipleship  
114 is prioritised in the church?

115 T: From what I have observed, in other churches, especially Pentecostal churches, I think,  
116 where discipleship is key and central, ours is not so much central. We are more on projects  
117 than on discipleship. Maybe because of our training. We are- we look at- it should be a  
118 priority, but it is not. I think it should be a priority. I'm talking about this church, and I take  
119 responsibility for it. But I've also observed in other churches it's not so much a priority.  
120 There is a need, and people need it, but we have not organised ourselves in such a way that  
121 this becomes it. It's something of a priority.

122 J: So, you said that "we're more on projects". Like, what kinds of projects are the priority?

123 T: You want to see, what do they call it, useful: what things, what tangible things you see.  
124 It's not building people's lives, but more of how many buildings do you have, and those type  
125 of things. We invest also in this, but it's not the centre of it. Yes, and people don't easily give  
126 to it, but, of course, even when we talk about projects- [interruption in the office] I think we  
127 need to define what a mission is and know what really builds into discipleship. But then  
128 what we do, we also think we are doing discipleship, but it's not so much defined and clear.  
129 I don't know whether I'm making sense.

130 J: Mm-hm. Why do you think that is? Why is it not defined in the church?

131 T: I think it's the training; it comes with the source of where we, the clergy, are generated,  
132 where they come out of. I think if you go to- there's a way in which a stereotype needs to-  
133 there is a way this is what, how ministry has been done, and we look for what are needs:  
134 pastoral visits, praying for the sick, and so on, and praying for the dead, and preaching on  
135 Sundays, and that type of things, but in other churches, I think, people- it's deliberate, and it  
136 comes clearly. In other Pentecostal churches, especially what I've seen, it's deliberate, it's  
137 intentional, and it's a key programme. You can call it a project.

138 J: So, for us, we associate a project with tangible things you can see. Like you said, buildings,  
139 and what. And -

140 T: When we do programmes, projects and programmes, for instance, as an Anglican, you  
141 know, you come to a church, and you put a church council in place, and then you see what  
142 are the different programmes that we have in the church: Mothers' Union, Christian Women,  
143 the youth, and so on, and children and so on, those are programmes. Now, those programmes  
144 are run, not- but the discipleship thing is not so much intentionally built that we do this, to  
145 build people in the faith. But to keep ourselves together as believers, and if nothing still  
146 comes out, as a programme that, OK, we all have this programme should be run into by  
147 these different groups as they are. I think that's where the problem is.

148 J: So, would it be fair to say that those programmes are more for fellowship? Is that a fair  
149 way to summarise?

150 T: That is what we call- I think that's what we consider as church work. What we are called  
151 to be, we found it being done like that, and that's how we carry on the work.

152 J: And then we've been- we are continuing to do things how they have already been done. Is  
153 that right?

154 T: Yes, you can say that comfortably. The stereotype is stereotype; it's not bad itself, but  
155 something has been missing, what we call the missing link. It has missing, we have allowed  
156 it to be like that. Although people are waking up now.

157 J: Oh, OK.

158 T: Some people are waking up and doing things differently, and maybe, adding into this  
159 element of discipleship deliberately. Yeah. But we also need to make it clear, what is  
160 discipleship, and I think the church is also- personally, I think the church is overloaded with  
161 so many requirements and demands. Because when you are in a setting like this, you have  
162 many masters; it's not just building people, but "Where is the money for this? Where is this?  
163 You need to build the church, you need to build the vicarage, you need to do this, you must  
164 have projects for generating money, and you must get money to the Diocese, and so-and-so  
165 is visiting", and so you burn out in trying to meet all these things, and at the end of the day,  
166 you are tired, you have done them, and you think you have done the work. So, it is not just-  
167 it is discipleship, I would be contented with that. Is it central, and should we- we need to  
168 find a way of striking a balance, but also putting new faces and defining what the- because  
169 if you say, "What is the mission of the church?" and is discipling of people, is that all about  
170 what the mission- I struggle what that. I personally struggle with that.

171 J: So, it sounds like the demands of the church take away from the mission of the church.

172 T: What I think- what you are driving at, I think, in all of this, and I just close in my mind:  
173 is discipleship the vision of the church?

174 J: I'm not driving at anything. I'm just asking your opinion.

175 T: I'm thinking from our discussion, what our discussion is opening my understanding, there  
176 is something that is: is discipleship our vision for the church? I think that is what your  
177 research wants to find out. I don't know. Because- I wish you'd help me with your  
178 understanding of discipleship and say, "OK, if we say from 1-10, where are you in this"?

179 J: I will tell you when we're done.

180 T: OK, because there may be a standard way there's discipleship define and understanding  
181 of it, what is required. There are people who are more organised in this than maybe others.  
182 OK, let's just talk, since I'm free to.

183 J: No, this is very good. And you've kind of touched on this a little bit, when you said that  
184 "we are continuing to do what we have always done". And that is what is being taught, so  
185 that is what the clergy are taught; they are taught the same, the same model for church that  
186 has always been. So, so, why do you think we remain there? Why do you think that we keep  
187 discipleship where it is? I mean, you said people are waking up. But there's a reason we're  
188 staying. What do you think is the most influential? Like culture, or history, the Bible  
189 teaching, relationships- what do you think is the biggest influence for that?

190 T: Can you say again?

191 J: So, thinking about discipleship, what influences the practice? You already said that we  
192 are continuing to do what has already been done. But if you think about relationships, or  
193 culture, history, like you said, Bible teaching, which do you think is the biggest influence  
194 for how we do discipleship? Relationships, history, culture, or Bible teaching?

195 T: I don't really understand, but let me just say what the way I have understood: the Anglican  
196 church, generally, which the Church of Uganda is part of the Anglican Church, has  
197 positioned itself- it is at a certain [pause], as a nature, is slowly natured behaviour, a way of  
198 being what it is, so that if you don't do things the way it is, you are not an Anglican. So,  
199 there is, as it were, a sort of guideline: for instance, the liturgy itself. You must follow a



200 certain pattern of doing things, of ordering things, the way the church is ordered, the way  
201 the worship is ordered and led, and the way it is received, the way in which people are  
202 brought up, so that for instance- [pause] when is somebody a Christian? When is somebody  
203 a Christian? And is the initiation itself, does it make a person a Christian? And when you  
204 are a Christian, what is the- because we seem to- even in that faith, and coming to faith and  
205 teaching and baptism and so on, and then you must, when you become a Christian, you  
206 become a member of the Body of Christ, and fight against this and this and this and this,  
207 and, but then the practice, the actual practice, people don't practice the faith. And I think the  
208 purpose of discipleship is helping people to build their faith in the Lord and to live as they  
209 are expected to live their lives. But the problem with our church is that- that's why they call  
210 it nominal: we take a position which is not so high, not so low; we are just there. And we  
211 are comfortable with being there, and [pause] even when you introduce a certain way of the  
212 way the church does, there has been a lot of- although now, people are opening up and  
213 accepting to move in a certain direction, it has been really difficult to- and that's why way  
214 back, people were moving away from Church of Uganda to other churches, the Pentecostal  
215 churches, looking for nurture, to be nurtured in their faith, to be able to express their faith in  
216 worship and reading. That one was eye-opening to the Church of Uganda, and then they  
217 seemed to say, "What was it that takes away our young people?" And then they said, "OK,  
218 this worship, this way of doing things- so why don't we also introduce the same here?" So,  
219 the culture, as a matter of fact, is also there, we are culture bound. We are actually culture  
220 bound in the sense that to a great degree, that our concepts of life and concepts of connection  
221 with the dead, for instance, understanding of God is- and the spirits that influence our way  
222 of doing things, all are factors that hinder us to move maybe very freely into the biblical  
223 way, the way we should be biblically. So, I think all these are factors, because nominalism,  
224 cross-culture, for instance, Christian marriage, is also there, and the way of doing things is  
225 just- yeah, I think those are factors that affect the way the church must move and grow. And  
226 not much actually changes, however much you pound the Gospel and preach and wonderful  
227 things. God alone knows whether people, how much people really get changed and  
228 transformed.

229 J: So, if, so, what do you think is the focus of preaching in the Church of Uganda?

230 T: What I think or what we do?

231 J: Both.

232 T: [laughs] Because we are in it.

233 J: Both.

234 T: In the- things really are changing, really fast. There is a lot of- in the past, we would base  
235 our teaching on the church calendar, liturgical church calendar, and seasons, and so on. I  
236 think that what used to be when I was still young. We would read the Ugandans the readings,  
237 would be there, and the teaching would be based on that. These days, we try to be- we try to  
238 address issues that concern us; we try to, yeah. When we are preaching, we address the issues  
239 that concern people: economics, family life, and so on and so forth. And politics. I think  
240 people tend to [pause], to address those concerns. But when it comes to meeting the needs  
241 of people, it's not in the preaching. We can talk about it in the sermon, but in the programmes,  
242 what we intend to provide care, we try to address the social concerns. I don't know if I'm  
243 making sense.

244 J: Mm-hm. It's very helpful.

245 T: [laughs] So, there's nothing like a particular thing that people really focus on to say, "this  
246 is"- except if you design a programme and say you want to talk about maybe general things,  
247 the environment and so on, there's no particular thing we say we focus on for a whole year.  
248 The Archbishop for Church of Uganda, Archbishop [name], tends to guide us to base our  
249 teachings on the Bible. His teachings are themes, are biblically based. Like now, what he's

250 doing now, what we are learning currently is being rooted in Christ, being rooted in faith in  
251 the Lord, and the other season was abiding in the vine? Yes, I think that was the other theme.  
252 So then you see the application as you go. So, there is, but also, local parishes also can come  
253 up with their own themes that they want to address, so there is nothing like a standard theme.  
254 I don't know what you have in mind.  
255 J: Nothing. No, that's good.  
256 T: What do the churches- what do you mean? Is there something you think, like, is it politics?  
257 J: I'm just asking.  
258 T: [laughs] Yes.  
259 J: OK, very good. That is all I have. Those are my five questions.  
260 T: Oh great. It's done?  
261 J: Unless you have other thoughts, that's it.  
262 T: Can I understand your mind?  
263 J: [laughs] Sure. Let me stop.  
264

1 **Transcript 4: Interview with Participant 4, pseudonym Paul**

2  
3 Jessica: I very much appreciate your taking time to meet with me.

4 Paul: You're welcome.

5 J: So, to start, I'd like to ask you: what is your understanding of discipleship?

6 P: Discipleship, to me, means following and teaching people to follow. Therefore, used in  
7 the context where I serve, where I work, where I interact, discipleship means first of all to  
8 help people follow, and answer the questions that they may have while they are trying to  
9 follow, and when Jesus said, "Go and make disciples of all nations" in Matthew 28:16-20,  
10 my interpretation is that He says, "Go and cause people to follow me". "Go and invite people  
11 to follow me", in the same way I said, "Come follow me", that's when He called Peter and  
12 his brother Andrew and also James and John. When He said, "Come follow me", now He  
13 says, "Go and invite people to follow me, and make disciples of all nations". Yeah. So,  
14 discipleship would mean really inviting people to follow, and also you, yourself, being a  
15 disciple, following, the action of following.

16 J: So, following Jesus and causing other people to follow Him.

17 P: Yes.

18 J: How do you think you came to this understanding?

19 P: On the one hand, I would listen to people preach; Bp [name] has preached quite on "The  
20 great invitation", this is the Great Commission, so that really caused me to pay invitation to  
21 the great invitation, "Come follow me". I've read also, the Word of God, where Jesus  
22 commissions, and the first commissioning of the Twelve and their first internship, if I may  
23 call it: Matthew 10, when he called the disciples and they are named, the apostles, they are  
24 named, designated them to be apostles, and when you read the parallel passages, they talk  
25 about why these twelve had been called, and that was to be with Jesus in a way to be with  
26 Him wherever he went, to follow Him. To be disciples, if I may use your word, to be  
27 disciples. And so, reading such passages has brought me to this understanding that Jesus'  
28 first action was to really make disciples, to invite people to follow Him, and then He sent  
29 them out to invite more people to follow Him. So, I have listened to sermons, teachings, and  
30 then I have also read a bit of from the theological training I had, I have read a bit of the  
31 etymology and the meaning of the word "disciple" from its equivalent in Greek, to just  
32 understand how this word works, especially when it comes to the rabbis of Jesus' time, how  
33 they- how people followed them, and they were their disciples. John the Baptist was among  
34 those who had disciples, but there were other rabbis for whom young people went and said,  
35 "I want to follow you; I want to, you know, be the one who looks up to you". And so, like  
36 rabbis had people following them, so Jesus also had people following Him, but His was Him  
37 choosing them, not them choosing Him. So, I just looked through all those, and I think that's  
38 what has crystallised into the understanding of following as I have mentioned about.

39 J: Mm-hm. OK. Thank you. What is- so, you've talked about preaching and teaching and  
40 reading. Have you had a personal experience of being discipled?

41 P: I would say no. In my journey as a Christian, well, I was born in a Christian family; my  
42 father and mother are both born-again Christians in the church, regularly, my dad is a pastor  
43 in the Anglican Church, they went for fellowships regularly. When I decided to start going  
44 for fellowships with them I was about 10, then they asked me, "Are you born again?" and I  
45 said, "Yes, I am". That's how my journey presumed or began, and I've never looked back.  
46 So, once in a while, I went with them for fellowships. When I was in school it was difficult,  
47 but I went to fellowship at school, and so the school time, right up to year 13, was at school,  
48 sometimes, and there you have friends and peers and people who are leaders in the Scripture  
49 Union, and at home, at other times, where parents are here, the church is intermittent; the  
50 fellowships, some of them are very far away, you can't go, and so no consistent follow-up

51 or discipleship, if I may put it that way. And then I came to the University- well, before  
52 university I had 10 months' vacation where I went to a school to teach, and in that school  
53 where I was teaching, I was also the Scripture Union in charge, and I had opportunity to  
54 follow up some of the students there, and disciple a little, if I may use the word, maybe not  
55 quite, because it was only 10 months, and then I left for university studies. The university,  
56 several fellowships, so many fellowships, and therefore to choose which one to belong to  
57 can become a challenge, but finally, I ended up in the university chapel, and the university  
58 worship team; I was one of the ministers, and then I had another membership, another  
59 ministry: music ministry group, which was off-campus. So, I had people to share with, but  
60 no specific person to walk with and walk me through different things. Right now, I look  
61 back, and there are mentors, there are people who had impacted my life, people who had  
62 consistently impacted my life through their way of life, through their ministry; Uncle Ben is  
63 one of them, my dad is the other, I look back and say, yes, they had significant impact in my  
64 life, consistently. But some of the people I look back and appreciate didn't even know.  
65 Probably it was not intentional; I was among the congregation members, and somehow I  
66 paid attention. Because maybe I was in the ministry group, once in a while they singled me  
67 out and said, "How are you?" But not as a consistent programme. So that's been my journey.  
68 Then I came to the ordained ministry in the Anglican Church, and I remember one time  
69 when I was at UCU [for theological training], the tutors and professors asked us to have  
70 mentors, I mean, a mentor would really be a discipler in a way. I asked Bp [name], please  
71 appoint a mentor for me. He said, "No, I am your mentor". I said fine. I am alright with that.  
72 But then he didn't have so much time to really follow me up, or even if I looked for him, I  
73 wouldn't have access to him all the time. But I did, whenever he was available. That was my  
74 diocesan relationship, and then at the University, UCU, we had been assigned people who  
75 led our groups, I think they called them, I don't know- we had been assigned, but my case  
76 was difficult. I was commuting to the campus. I wasn't resident there for most of the time  
77 in the programme. And that limited my engagement with some of those groups and the  
78 tutors.

79 Well, I guess the answer is somewhere within what I have said. But that's why I said no; not  
80 somebody consistently, maybe over six months, over one year, over two years, but I have  
81 had people impacting my life consistently, by unintentionally, I may put it that way. When  
82 I mentioned Bp [name], for example, his sermons, I may have listened to a few, and over a  
83 long time. But my recognising him as my mentor caused me to pay keener attention. Maybe  
84 his style of teaching, which I appreciated, caused me to then dig deeper into what he taught.  
85 So. Maybe without intending it, there are those people who have impacted my life thus, and  
86 given me that hold to follow.

87 J: I'd like to follow up on something I think you're touching on, and I want to see if I'm  
88 understanding you correctly. So, your definition of discipleship was following and teaching  
89 people to follow.

90 P: Yes.

91 J: And so, you joined fellowships at 10, which I think is amazing and wonderful. And so  
92 then you continued in fellowships in school: Scripture Union, other things. But you're not  
93 considering that discipleship.

94 P: I'm considering it as discipleship, but my answer to your question, the way I understood  
95 it was "Has there been someone, maybe a season in my life who has offered me that  
96 discipleship?" Now, that one person I cannot point to. But through the process of the  
97 fellowships and all that, there certainly has been a lot of discipleship.

98 And that's why even the people I have pointed to, it may not have been intentional to me,  
99 but through sitting in the congregation and attending to their teaching many times, it has

100 impacted me. So, I have been discipled, but not by a specific person in a season, but by  
101 those processes which I have described.

102 J: OK. That's helpful; thank you. So, do you think, then, that if you had been discipled by  
103 one person, like an intentional discipleship relationship, do you think that would have been  
104 different?

105 P: I think it would have been different if I had been discipled by one person consistently for  
106 a significant season, maybe a year or two. I think it would have added a lot of value.

107 J: But what would have been different in being discipled by one person than being discipled  
108 by the fellowships, and Scripture Union and other things. What would be the difference in  
109 the two?

110 P: Let me then take you back and talk about my journey again. When I had consistent  
111 fellowship with my parents, before I joined university, I didn't know that I would ever miss  
112 that when it ended. When I was at university, well, through my school life I was a bright  
113 chap, an A student. But in university, I was only an A student in first year. In second year, I  
114 almost dropped out. I was still using the same brains, the same me, but I almost dropped out  
115 of university in second year; I was doing a four-year course, and it was very tough. I had to  
116 recompose myself and get back on track, and not drop out. I thank God I finished the degree.  
117 And I can only give you one reason for that: it's because my parents stopped following me  
118 up. They were alive and well, and they had always seen this A student progressing, and  
119 when I got to university, they thought, "Ah, it's all done. The government has taken over  
120 paying fees; this A student, what will they do? They will just finish in flying colours, first  
121 class". I didn't even get second upper. So, I can look at that as the point where I really  
122 lacked one to push me consistently. My parents relaxed, and no one was there. So I think  
123 they're either mistakes or some kind of stagnancy or slow growth which could have been  
124 avoided if- maybe I should say that the point where I needed that kind of consistent follow-  
125 up, it's also a stage in life.

126 J: Sure.

127 P: And for me, that was the stage, when I was at university as a first-year, second-year, third-  
128 year student. And I don't know what it would have been if I had gotten that mentorship, that  
129 discipleship. But what happened, I know. Because of what I lacked, it was very tough for  
130 me, and I thank God I came through it. So, that's why I'm saying that all these processes I've  
131 described already were very wonderful, very helpful, I thank God for them, but I also find  
132 that a season in my life, whether- it may not be just one season, I needed someone. Yes.

133 J: Would it be fair to call, to refer to that as accountability?

134 P: Yes, yes. It's true. [interruption in the office]

135 J: So that's- is it fair to say that's what you were missing, accountability, when you said,  
136 "lack of follow-up" and the stagnancy?

137 P: Yes, yes. And how I relate it to discipleship is that my understanding of following Jesus  
138 Christ is holistic. I follow Jesus Christ through meditating on the Word of God and taking it  
139 in and helping me to see impact on my life. I follow Jesus Christ through faithful  
140 stewardship of the time I have, of the resources and learning and money and all that that I  
141 have. So, at the time when I lacked that accountability system, I, holistically, probably my  
142 discipleship was skewed. It was excellent on one hand, and poor on another. It was excellent  
143 because I rocked the guitar, I went to the schools and the churches and played all the great  
144 music; people gave their lives to Christ, but I was not doing well on the stewardship of the  
145 knowledge that was at my disposal. Ah, and how horrible it should have been if I did not  
146 wake up somehow. Yes.

147 J: Thank you for that. It's very- it's, I think, a full picture.

148 Now, I'd like, if I may, I'd like to ask about your theological training. You talked about that,  
149 being an academic study of discipleship; you know, the etymology of the word, you know,

150 what does Jesus mean by this Great Commission, what is it, and you talked about Uncle Ben  
151 and Bishop [name] being there, but in your theological training- was that at UCU?  
152 P: Yes, yes it was.  
153 J: So, in that training there, is it fair to say that what was given to you was an academic  
154 presentation of discipleship, or was it also a practical one?  
155 P: I would really appreciate what UCU gave me. I don't remember what I learned in UCU  
156 regarding discipleship. I don't remember what I learned in class. At least, I remember we  
157 had those Greek lessons, I remember we had exegesis, that's- I learned the word in UCU and  
158 the whole meaning. I have grown since, but that's where the journey began.  
159 J: Sure.  
160 P: So, I appreciate all that. So, I'm sure discipleship was taught, and you know, we did most-  
161 but what I remember more vividly was the group discipleship in front of the chapel, in front  
162 of that Bishop Tucker block. I remember those. I attended a few, but I remember them well.  
163 J: Because -  
164 P: Because we sat round and shared and talked with one of our lecturers, and this was not,  
165 this was not the hard stuff of, you know, format your paper like this and all that [laughs].  
166 But this was hearing my struggles as I follow and holding my hand. And hearing your  
167 struggle as you follow and encouraging you. Or at least, even if I have no word to encourage  
168 you, but to stand by you as you push forward. So, I find that my appreciation of my training  
169 at UCU had both ends.  
170 J: But it sounds like that practical time really made an impression on you.  
171 P: Yes, it did. It did.  
172 J: That's good. Were you taught how to do that, or was just participating in the discipleship  
173 group? Was that all that it was, or was there additional training in how to do this?  
174 P: No, there was no additional training. It was simply that discipleship group and our  
175 participation.  
176 J: OK, thank you. That's helpful. How- so, I'm shifting a little bit to work in ministry. How  
177 do you carry out this mandate for discipleship in the church: the Great Commission, if you  
178 will. How do you carry that out in the church?  
179 P: Well, in the church, first of all, I have appreciated, again, an interesting matrix of people  
180 and activities, and so when you say "in the church", and I want to use that matrix, I start with  
181 the people who are on the one axis, and the people include children, the youth. I normally  
182 categorise them into three; here, where I am, in this [university] chapel, I name the young  
183 youth, those are the teens mainly. Then we have university youth, tertiary institutions,  
184 really. Then we have young adults, those who have gone out of tertiary institutions, but they  
185 are not yet married. So that- and then you have those who are married, who, again, we  
186 categorise as young marrieds and marrieds. I have recently actually also coined  
187 "newlyweds", because in the first one or two years there are a few issues there which are  
188 required.  
189 Then within that age bracket, you have others who have been divorced, separated, or  
190 widowed, or there is another interesting category, which forms a very big chunk of our  
191 population: the marrieds but not wed. Yes. And I have a special outreach for them as well  
192 here. And then we have seniors. I mean, from the marrieds, that age bracket would, continues  
193 up to the seniors.  
194 So, that's on the one axis. You asked that question; I look at that kind of spectrum of the  
195 people. And then on the other axis, when it comes to the activities, coming from Wayne  
196 Grudem's summary of the purpose of the church, worship, nurture, and mission/evangelism,  
197 we try to answer how is the church engaged in all those three, and where the church is, these  
198 people are talked about, and these three are the activities. Of course, those activities are then  
199 broken down into detail. And so, in this case, discipleship falls in both the second and the

200 third. Because I find that believers need to be disciplined, they need to engage in discipleship.  
201 So, as we talk about nurture, we need to really encourage these believers to follow Jesus,  
202 teach them a bit of some of the corners, depending on which level each of these are, to follow  
203 Jesus.  
204 I'll just be more detailed here, to bore you with details.  
205 J: It's not boring!  
206 P: [laughs] For the children, for example, I tell my teachers in Children's Church, "Don't  
207 make altar call in Children's Church". No altar call in Children's Church. Children already  
208 love Jesus, and therefore simply, if you want to make them say a confession prayer, just lead  
209 all of them. Just say, "Everyone, put your hand up if you want to follow Jesus". Don't ask  
210 who wants to follow Jesus; they already came here. That's what they're looking for. None of  
211 them has refused. That's why we baptise them. So. When it comes to marrieds, they have  
212 followed Jesus all this time. But now in marriage, it's becoming very difficult because of  
213 many dynamics which are involved. And so we now preach to them: "How do we follow  
214 Jesus as marrieds? How do we encourage one another to follow Jesus as marrieds despite  
215 the dynamics involved there?" So, each category has its own dynamics. But how I do, this  
216 as a pastor here, is to check that there are programmes among each of these groups. And so,  
217 I sit with the children's minister, and the teachers as well, look at the programme we have  
218 put together; are we pointing people to Jesus Christ, and are we helping them to follow  
219 Jesus? The children also have varying needs, but we must reach out to all of them, to all the  
220 categories without discrimination. Then I go to the youth: same thing, look at the  
221 programme. These are on holidays, but they have a lot of coaching; how do we reach out to  
222 them? What about these ones who are assisted by Compassion International; how do we  
223 reach out to them? And we have- we try to check on programmes for all those. And then for  
224 each of these groups, I will always ask, who has special needs? Someone wants to follow  
225 Jesus, but at home, the parents have a bar as their business. So, how do we help this person  
226 who finds this conflict? And we do our best to listen to one-on-one those who have those  
227 special needs. And then we do our best to empower the leaders to grow the skill. We will  
228 have meetings for the leaders so that as we discuss a programme, we can even put it aside  
229 and just talk about what does it mean to follow Jesus, what does it mean to nurture these  
230 people to follow Jesus Christ.  
231 So, I don't know. I think you should ask for more details in a more pointed format, but I have  
232 talked about, while I am here as chaplain, and the church is running, nurture is a driver for  
233 discipleship, but also when I go out there, sometimes the crusade begins here. Sometimes I  
234 tell my colleagues that when we hold a big Sunday service and we have 1,500 people in one  
235 service, and another service you're going to have another 1,000, more than half may even be  
236 nominal Christians, and therefore, we better preach like we are on a crusade. Because not  
237 many Christians will have 750 people. Therefore, those among them- I mean, I ask myself,  
238 why have they come to church consistently and they have not given their lives to Christ?  
239 And you find that they want to follow Jesus, but they have struggles. So, some of them, it's  
240 not about convincing them that Jesus is good, worth following. It's about answering those  
241 hard questions. Maybe in my workplace, I survive on bribes. So, how I can I follow Jesus  
242 Christ? I don't know what other struggles they have, but those are the things which I will  
243 look out for in encouraging people to follow Jesus Christ. And then when we go out there  
244 for the outreaches, then we find categories of people who don't hate church, but they're just  
245 lukewarm; they're not really upbeat. So we encourage them. When we- someone has come,  
246 we say, "Oh, OK, OK. They go to church as well. I better pay attention to this message".  
247 Then there are others who, "Oh, I didn't even grow up in this kind of environment; what are  
248 you talking about?" And then they say, "Oh, OK. This is worth listening to". So, even in

249 outreach, we are inviting people. It's mainly invitational, but also, really telling them the  
250 how of how to follow Jesus.  
251 Maybe you should guide me on how to answer some more.  
252 J: No, this is great. And it's great because I'm seeing other avenues to explore. So, the  
253 questions are open-ended, intentionally. So, so your activities on your matrix are geared  
254 towards nurturing people.  
255 P: Sure. That's right.  
256 J: Which is good. So, it sounds like you have large numbers here.  
257 P: Yes, we do.  
258 J: So, is this nurturing done in groups, like fellowships, in the sense of just the numbers, or  
259 is there any individual, or even smaller group, discipleship? Part of what I'm looking at is  
260 wondering whether it's- like you talked about, you can get lost in a fellowship, you can have  
261 a lack of accountability.  
262 P: Yes.  
263 J: So, when you're dealing with these large numbers, is it at the fellowship level, or are there  
264 smaller groups; are there interpersonal discipleships? What kind of range do you have here?  
265 P: We really have from one-on-one to the huge fellowship. Yes, we do. Because I have been  
266 in fellowship with three people when I'm doing my preaching class. I hold preaching classes  
267 once in a while here.  
268 J: I saw that; that's great.  
269 P: Ah! [laughs] So, we can be just three of us, and we are sharpening one another. How do  
270 you preach? What do you preach? I have called for discipleship classes, and two people turn  
271 up, and I say, "Wow". I get one of my people, and I say, "Sit with these". Or I have preached  
272 and people have turned up and say, "We want to receive Christ and renew our faith in Jesus  
273 Christ", and then after prayer, one of them comes up and says, "But I want to hear more of  
274 this", and I sit with them, or so- there are those one-on-ones - some of them are impromptu;  
275 others are organised. And then there's the huge fellowship.  
276 But let me keep going back and forth. The matrix I talked about: each of these people groups  
277 meet together. And so, already, the huge congregation is broken down in all those. So, you  
278 have a fellowship for each of those people groups. When you go to the children, for example,  
279 while the praise and worship is done all together, and the testimonies and offertory, then it  
280 comes to the teaching of the Word, sharing of the Word, then the smaller groups. So, the  
281 teacher, who is attending to maybe 20, is even able to know each by name; when we can  
282 afford with personnel, we even provide more than one per group. We always provide more  
283 than one per group. So, it is easy to end up singling out a few, or one or two or three, if you  
284 have any special need for follow-up. I will give an example still with children. When we  
285 organise an event, maybe this event is: we are going to go to the Source of the Nile in Jinja,  
286 and how about discipleship there? You will have some children who have expressed a desire  
287 to go, and then you know it's not them to pay, it's the parents to pay. Then you go to the  
288 parents, and then you find that there is a challenge with either the money or the time or the  
289 scheduling, and we are able to deal with each by parents. Recently, for the Martyrs' Day  
290 celebrations, we were required to have children participate a week before. And because we  
291 were busy here running the conferences of the term, holidays, my children's worker  
292 suggested, "No, let's not even announce to the church. Let's reach out to the children one by  
293 one". I said, "Fine". So, he just picked up the phone, because we know the children, and we  
294 know the parents, called out, we got the 30, and we had the teachers go with them. So, there  
295 is that kind of deliberate effort. So, that still happens among the youth during holidays, and  
296 then for those who are here even during school time, we still do the same thing. And it  
297 happens among the young adults; we have what we call the [name]. The [name] are the  
298 young adults, after tertiary institutions, but not yet married. Then the tertiary institution



299 group, they have a fellowship here in the university- it's mainly university students here. But  
300 even those who are not in this university when they come, they have where they belong.  
301 And then we have the younger youth, we call them [name]; they have a group. And then  
302 when it comes to the marrieds, I've already talked about the young marrieds' fellowship, and  
303 all those, and then the marrieds but not wed; some of them we call them once in a while and  
304 have a fellowship and so on. So through those different fellowships, which may be sizeable,  
305 it's an opportunity to get closer to the people.

306 J: OK.

307 P: And then as the fellowships go on, you find where you need to get even closer to one  
308 person, or two, and so on, and this happens through the entire leadership structure, where as  
309 a pastor you may not be everywhere. But the different ministers: youth minister, children'  
310 minister, and whoever has come to talk to that fellowship among us is able to drill down  
311 even farther and make observations and bring them on the table, and we will talk about them  
312 and see what to do. Apart from those fellowships, impromptu sometimes, I mean, the  
313 congregation, even if they are 1,000, I just realise: so-and-so's not come to church today. In  
314 some of the services, I know some people like sitting in a specific place, so I'll know. So,  
315 we better take the phone and follow them up and see what's happening. Now, that would be  
316 me. Tomorrow it would be [the assistant chaplain] who realises his own, "My friend there  
317 is not there". Or he is there, the wife is not there; where is the wife? So that is a whole mix  
318 of all that. And so, when it comes to our pastoral visits in the homes, it's also an extension  
319 of encouragement, one on one, how are you; some people need regular visits for one reason  
320 or another, some of them. Maybe they are physically disabled in one way or another, or they  
321 have someone who is housebound and they need regular visitations. So, all those are  
322 avenues. I don't want to claim that we cover all members, but we do a significant.

323 J: Do you have a training for these leaders? For how to disciple?

324 P: Yes, we do have trainings, but we also sometimes outsource the trainings. For example -

325 J: (overlapping) Oh, that's fine.

326 P: Yeah, the Navigators, they will invite us when they have a training; we'll send a team  
327 there. LIFE Ministries will invite us when they have a training and we send some leaders  
328 there. That's how we manage it.

329 J: OK. Do you use Navigators materials? I know they have various programmes.

330 P: Yes, yes, yes. We do, for some groups. We do for some groups. For some of the groups  
331 we use LIFE Ministries materials. We use that a lot for the university students; we have the  
332 LIFE Ministries chapter, which we oversee as a chaplaincy, so the discipleship classes  
333 happen in the chapel every Monday evening.

334 J: Oh, OK, good!

335 P: Yes.

336 J: And that's the LIFE Ministry?

337 P: Yes. So, we use the LIFE Ministry materials there.

338 J: OK, oh, great.

339 P: Sometimes we have picked up some of the materials, like the Navigators have an eight-  
340 book series; sometimes I will pick out just one and say, "worship team, let's do this book  
341 together". And then they went through it together. So, sometimes we get a mix of materials  
342 for a particular season, for a particular group.

343 J: Oh, that's great. OK, great, thank you. Now, do you think that discipleship is prioritised  
344 in the church? And by that, I mean Church of Uganda.

345 P: [pause] I would maybe give you some 50/50. Let me- maybe when you say Church of  
346 Uganda, I'm really born and bred in Church of Uganda, and the format of the church does  
347 not clearly prioritise discipleship. Because the format of the church is Sunday service, and  
348 a few other things, but you, from the history, this fellowship thing was foreign to the Church

349 of Uganda. It has been embraced of recent, but it was foreign; it has only been- it was brought  
350 in by those pious fellows who want to go overboard. And then the bishops -

351 J: The *balokole*? Or -

352 P: Yes, the *balokole*.

353 J: [laughs]

354 P: (overlapping) Bishops are wondering what is happening now. [clears throat] So. And  
355 those fellowships was where some of the discipleship happened. But so, as the Church of  
356 Uganda, our historical tradition had these congregational gathering, and less of small groups.  
357 But I'm glad that today the Church of Uganda has embraced certain changes which help us  
358 to drill down, to drill and be able to really have this outreach, this discipleship. So, I must  
359 say that there are many dioceses where this has been embraced very well, and efforts are  
360 very active. [Name of diocese], where my parents come from, is one of those places where  
361 there is even an established discipleship ministry as a diocese, and people are going to  
362 churches training and all those things. Yes. I know that must be happening in some other  
363 dioceses as well, because some of the bishops who are out there, we have worked with them  
364 when they are still priests in the Diocese of Kampala, like Bishop [name] and Bishop [name].  
365 I reckon they must have taken some of those things in their respective dioceses. And others  
366 as well. So, I- when I said no at the beginning and maybe not as much, believe it's growing.  
367 It's growing; it's getting a hold and space. Yeah.

368 J: So, it's demonstrated in embracing these small-group programmes.

369 P: Yes.

370 J: Do you think it has been institutionalised in things like mission statements? Aside from  
371 these outstanding dioceses.

372 P: Ah, well. Let me divert you. Mission statements, vision statements, strategic planning.  
373 These seem to be new things.

374 J: Ah. OK. Good point.

375 P: Yeah. Fairly new things to the world, maybe the last 10 to 20 years is when we have heard  
376 these terminologies come up. And so, not many people will really strongly tell you what the  
377 mission statement of the Church of Uganda is, for example. Although we may know how  
378 the church operates and its details, but- so. Now, coming back to your question:  
379 institutionalised would mean programmatised, or that would be what it means, and then,  
380 modifying operations to give space for the small groups, to give space for the programme to  
381 run.

382 J: Yes.

383 P: It's been- it's not been done on a large scale. Local congregations are doing more than  
384 what the institution is doing. So, you find that the local congregation like [this] chapel here,  
385 we have a missions pastor, and part of her job is to look at how discipleship is trickling down  
386 to the different groups. While also missions are trickling down to different parts of the  
387 congregation, but that is something which used to be at [this] chapel, maybe 6 years ago, or  
388 5 years ago, and then after one year, then that was phased out. And then when I came on, I  
389 looked at the history; I looked at the needs here, and after 3 years of my being here, I  
390 resurrected the old issue of having a missions pastor. So, it's, I mean, the bishop does not  
391 require me to have it. But because of the need, I've decided, and I'm not hindered either by  
392 the bishop or anyone. So, when you say institutionalised, as a small congregation, we may  
393 have done that. But as a diocese, there is no requirement, just like there is, for example, for  
394 a children's pastor. The bishop has pronounced himself, "A children's pastor is necessary.  
395 Please, if you can afford to have one, you need one. A youth minister is necessary. Please,  
396 have one, you need one". Now that- whether we assume that discipleship will somehow  
397 come within that package is not clear. But it could be. And maybe for us because we- the  
398 need is much greater because of the numbers, but that is what I can say.

399 J: OK. And for the- you said it was a 50/50. So for the 50 that is- so, we've talked about the  
400 50 that is. What do you think is the priority for the 50 in the church, whether diocesan or  
401 Provincial- I mean, I'm assuming that if the Diocese does not require discipleship that the  
402 Province doesn't require it either.

403 P: True.

404 J: So, for the 50 percent that is not discipleship, what do you think that the church  
405 emphasises?

406 P: [pauses] You find that the church emphasises structure. Recently we have had two  
407 bishops-elect, so structure is a very big thing in the church. Position is a very big thing in  
408 the church. We had a time when making people canons, and making them pillars, was a big  
409 wave. And it was a big thing. So, structure, and these other positions, and then status. These  
410 are all the same things, but I think the different words bring out the whole issue. Status.  
411 Because you find people concentrating on building very solid physical structures, and the  
412 physical structure which is solid and great and nice, has quite a few people. And then you  
413 would find some other shack full with people. So, we love the physical structures; we seem  
414 to love the physical structures and the physical might. Let me put it that way. And then you  
415 find that at that point, the members of the church start pulling ropes. Those who want to  
416 emphasise discipleship, saying, "Give us money, we want to go for training". And those who  
417 are looking at the physical structure say, "No, no, no, we are building the physical structures.  
418 We want the church finished, and we want priest's house finished". And then these, their fire  
419 just goes down; they are demoralised, discouraged. Because they are grumbling, the Holy  
420 Spirit is also not happy, and somehow the money does not come through, and so everything  
421 is just stalling. Those are unfortunate stories of the church. So, that's what I see.

422 J: OK, thank you. My last question-

423 P: Finally. [laughs]

424 J: When you think of discipleship in the Church of Uganda, what do you think influences  
425 the practices? So, I'm thinking of things like social relations, culture, history, Bible  
426 teachings; what do you think is the most influential factor for discipleship in the Church of  
427 Uganda?

428 P: I think in the recent history, maybe 70 or 80 years, the fire of the Revival, propagated by  
429 different groups, talk about the East African Revival, but also talk about the wave of  
430 deliverance churches in the 60s, as well as the Pentecostal churches in the 80s; that has been  
431 a big influence. But also, we've got very serious provocation from our Western friends who  
432 look at the church in Africa as a mile long and an inch deep. That provocation has overtaken  
433 a number of churches, a number of leaders in the church, to seek, to grow the depth of the  
434 church. The other provocation should be the incongruence between those who profess to be  
435 Christians and then the actions of these Christians. Talk about the problems of this nation,  
436 the corruption, endemic as it is, the crime that we hear about, so on and so forth, vis-à-vis  
437 the percentage/numbers of Christians. This is a provocation which has really pushed a  
438 number of leaders to say, "We cannot do things the same way". Those are some of the things  
439 I can mention. But you repeat for me your list.

440 J: Social relations, culture, historical practices, Bible teaching. You've actually touched on  
441 most of them.

442 P: I think I have.

443 J: Do you think that one is more influential than the others?

444 P: I would really think that the social relations have had an overriding influence. In fact, the  
445 cultural and historical sometimes are influencing us in the negative direction. The social  
446 relations, maybe, would be followed by the Bible teaching.

447 J: I think it's interesting that you talk about the provocation from the West and the "mile  
448 long and inch deep", especially since that's attributed to Mbiti.

449 P: [laughs]  
450 J: So, that was an interesting -  
451 P: It is. I think it's attributed to Mbiti, although it's quoted more, not by the people from  
452 Kenya or Uganda. Yes. But it's also- no, I think I'm right when I say it's a provocation from  
453 the West, because, see, someone has tried to analyse Mbiti's writings, and, you know, Mbiti  
454 was a scholar, and in Africa we don't have indigenous universities, and so someone to be a  
455 scholar at Mbiti's stature must learn to speak and must have had the influence and the  
456 analytical prowess. So, I don't think sitting here in [this university], one would realise that.  
457 And yet, when he realised it, it's actually, yes, you kind of see where he's coming from, what  
458 he's looking at, and it hits at us in Africa. And taking it in good faith then, we must say, "Oh,  
459 where did things go wrong, what is going wrong, what must we do?" That's why I call it a  
460 provocation. I think, on the other hand, since this is talked about of the church in Africa, the  
461 best way to talk about that is to compare and find that you might have fewer Christians in  
462 some countries, but in those countries, those fewer Christians are Christians. They have a  
463 depth that is required of Christians. Probably the culture has helped. What I mean by the  
464 culture here, now this is my own hypothesis: talk about, say, the culture of the British, just  
465 to give an example. That culture, we cannot really say it's the culture of the Anglo-Saxons;  
466 that's not the foundation. Probably the foundation is the long history in the church. And so,  
467 today's culture could be probably a huge percentage of the foundation of the church. And  
468 that may even be evident in a non-Christian. So, that could help in that context. Whereas in  
469 Africa, lots of things need to be done. I should end there, and say that going back to social,  
470 Bible teaching, Bible study teaching, cultural, and so on. That's why I think I said the culture  
471 and the history of our peoples in Uganda and Africa probably works against.  
472 Let me talk about the culture, for example. Our cultures have a lot of traditions. And  
473 traditions entertain few questions. Yes. And discipleship has many "hows". So, our cultural  
474 orientations do not- I mean, end up not helping us much, because in culture, especially in  
475 Africa, "hows" are not that entertained. You don't ask how. This is how it's done. You just  
476 do it like that.  
477 J: But as a Westerner, what intrigues me about Africa is that everything- the culture is so  
478 communal. You know, every woman is an auntie to a child.  
479 P: That's true.  
480 J: And every man's an uncle.  
481 P: That's true.  
482 J: It's one big family.  
483 P: Yes.  
484 J: And therefore, you learn from all the aunties and the uncles and the *jajjas* [grandmothers]  
485 and the *kaakas* [grandmothers] and everybody.  
486 P: Yes.  
487 J: And yet, in the church, that seems to stop. So, it- it's very interesting, your point about the  
488 [pause] traditions entertaining few questions. That's a very interesting point.  
489 P: Yeah. What happens is that because traditions entertain few questions, when you come  
490 to church, first of all, church, in Africa, prior to this, I would call them disruptions, positive  
491 disruptions -  
492 J: Like the Revival?  
493 P: Like the Revival, yes. Prior to that, and even during that, where it's not been well  
494 embraced, church became a culture. And because cultures entertain few questions, then we  
495 just go to church, and go back. How do you ask a question, and if you have a challenge  
496 following what is being said, you are stuck. You only go back to church next Sunday.  
497 J: That's really interesting. Now, I just realised, I stated one of my assumptions and didn't  
498 ask you a question about it. So, I said that I feel like the culture is very social, and then it

499 comes to the church, and it's very individual. Do you agree with my outsider view? Do you  
500 think that is an accurate assessment?

501 P: Well, let me just comment on it broadly. When it comes to the church, the culture still-  
502 the communal culture still plays a big role. Because you find- it's interesting, a church like  
503 All Saints' Cathedral, which you would imagine is in the heart of the city and so everyone  
504 and anyone goes there. You would be shocked to find how many people are related in All  
505 Saints'. And you wonder how they all got in there. Someone is someone's auntie, and  
506 someone comes from the same village as so-and-so, so the community is there, although you  
507 cannot see it, but it is there. And that influence actually has caused them to come together.  
508 Where your assumption holds water is the point where- maybe is two-fold. On the one hand,  
509 there is a preaching that came to us, where salvation is individual. The Lord Jesus Christ is  
510 my personal Lord and Saviour. It has gotten its share of criticism in the recent past. So, that's  
511 one point where the African communal culture will be broken up. And sometimes we do  
512 not, just because of that, but because of a true conversion which has broken the fabric of the  
513 communal structure, because the communal structure is held together by certain individuals,  
514 and certain ancestral ties, and sometimes we worship. So, a true conversion will mean that  
515 someone has to break out of that, and when you are breaking out of that and you find a place  
516 which is saying, "Take Jesus as your personal Lord and Saviour", then it's devaluing the  
517 communal culture where you're coming from, and so you're there by yourself.

518 J: And the church does not become a new community?

519 P: Exactly. That's where the challenge comes. When the church doesn't pick you up and  
520 form a new family, then the ties within the church are not as strong. They may be there, but  
521 loose, or not as strong as where one is coming from.

522 J: [pause] And that begs the question of why is it that the church does not become the new -

523 P: The new communal culture. Well, that question, I think, should be researched by  
524 Reverend Jessica Hughes.

525 J: [laughs] Maybe post-doc.

526 P: [laughs] That's a very important question, because where I mentioned that following Jesus  
527 Christ should be holistic, that question is a question about: is there church outside the  
528 church? After Sunday service, or after the fellowship on Wednesday evening, when we meet  
529 in the market, or in the office, are we church? In our stewardship of nurturing children at  
530 school and doing this and the other, are we church? So, that's where we need to lay the  
531 emphasis. And because community is holistic, in a community, at the well, we are brothers  
532 and sisters, as well at the market, as well in the neighbourhood, as well as in our operations  
533 of transaction and all that and worship. So here, we seem to be community in worship time  
534 and fellowship time, but when it comes to -

535 Yesterday I had a couple here, and I grilled them. One of them is a consultant in KCCA  
536 [Kampala Capital City Authority]. And [redacted], I send work to KCCA for approval, work  
537 that has come from my office, and then we go through the hassles of getting it approved. So,  
538 I was grilling this guy, and I said, "You. Your KCCA is descending into the hall of  
539 corruption where it should have risen from". I don't deal with them directly; I work through  
540 a project manager, or project managers, and so, one of them told me that these days, bribes  
541 are on the rise to get drawings approved. And he told me, "Yeah, it seems some people are  
542 doing things behind [the KCCA manger's] back, even when she trusts them very much".  
543 But the significant thing which he told me, he said, "You know, at the workplace things are  
544 funny. In the morning, all offices, you find people worshipping the Lord, praying, and  
545 praising, and reading the Word, but by 11, you come for the service, and, you know, people  
546 are winking at each other". So, I found that strange and very sad. I said, in my leave, I must  
547 come and spend a few days reaching out and chatting with friends and work with people

548 who work there who should be helping reach out and actualise the light of Jesus Christ in  
549 such a place. It's still a challenge.  
550 J: It is. Well, thank you so much; you've answered everything I have, and our time is up,  
551 unless you have any closing comments.  
552 P: I have no closing comments but to say thank you very much for coming.  
553 J: (overlapping) Thank you too!  
554

1 **Transcript 5: Interview with Participant 5, pseudonym Samuel**

2 [There was quite a lot of ambient background noise; transcription was difficult.]

3  
4 Jessica: So, Reverend, I very much your taking time to meet with me.

5 Samuel: You're welcome.

6 J: So, I would like to start with: What is your understanding of discipleship?

7 S: My understanding of discipleship is when one who is in faith helps one who is growing  
8 up in faith to be strong and to be able to grow into a deeper relationship with Jesus Christ,  
9 or one who is ahead in faith in terms of knowing and discerning his faith in God and then  
10 leading the other to follow Him and be able to realise there are many of the giftings and how  
11 he can even serve, to serve and work for the Lord.

12 J: OK, thanks. How do you think you came to this understanding, or this definition? How  
13 did you reach this?

14 S: It's through reading the Scripture on how Christ called the disciples from wherever they  
15 were, got them closer, and also they were willing, I think, to learn from Him, so that's where  
16 I got that understanding from.

17 J: OK. Were there any other influences that brought you to this, or was it just from reading  
18 the Scripture?

19 S: Even my experience, I always wanted to grow in faith, and so the way I grow in faith is  
20 really someone who has more knowledge in the faith, who has more deeper understanding  
21 in the faith, and that could also lead me in the same. So, that is how I got to know  
22 discipleship.

23 J: OK. Were [interruption in the office]- So, you got this understanding through Scripture  
24 and through your experience.

25 S: Yes.

26 J: How else did you reach this understanding?

27 S: Understanding. Through the different people who could have come through my hands,  
28 who I've served with, seemed to have liked the way I have impacted them, and through my  
29 example, I hear them testifying on how, really, I have impacted their lives through the way  
30 I just do the things I do. Especially in ministry. Yes. So, for personal testimonies and  
31 experiences.

32 J: OK. So, what is your personal experience of discipleship? How were you discipled?

33 S: How I was I discipled? I think I used the existing structures which were already there in  
34 the church, like Bible studies which were there, and so, because it was existing, I was able  
35 to use them to grow in faith. Yes, like Bible study, and different activities which would  
36 really make me grow strong in faith.

37 J: So, in these Bible studies and other activities, that's where you found people who were  
38 ahead of you, to help you.

39 S: Yes.

40 J: Was- were there any other discipleship or mentoring kind of relationships?

41 S: Relationships? No. There are no intended relationships whereby someone really spoke to  
42 me so much. I would say no.

43 Though, I think- I don't know if you would see this: I had a group of friends who raised me  
44 together and assess ourselves, how we have been walking in the faith. And to me, that was-  
45 it helped me so much that even when I was doing something, I would ask myself, "What  
46 report would I give to my friends? How would they look at me, and they perceive me?" So,  
47 it was just a group of friends who were at [school] together. So that is the- that kind of  
48 checking each other, accountability partners.

49 J: Yes, you used a word that I was wondering about, whether it brought a level of  
50 accountability to your faith.

51 S: (overlapping) Yes. Yes, it did.  
52 J: Was it helpful?  
53 S: Yeah, it was. It was really helpful, because really, I mean, whenever you want to do  
54 something, you really, maybe you're about, you want to do it, you're struggling in decision  
55 making, and then you meet together, you encourage each other, and talk about faith.  
56 Somewhere, somehow, you find yourself moving on. Because whenever you would meet,  
57 you're like, you encourage each other how you've affirmed to stand strong, amidst that  
58 failing circumstances and challenges and environment. Yes.  
59 J: So, when- at what point in your life was this accountability group happening?  
60 S: In age, or when?  
61 J: However you think of it.  
62 S: You want me to tell you in terms of age, or a period?  
63 J: (overlapping) Well, if you think of it as this year in school, or when I was this age -  
64 S: I think it was between 2004 to 2009.  
65 J: OK. That's a good chunk of time.  
66 S: Yeah, that kind of time. Yeah. 2008, because by [200]9 I was now joining university.  
67 J: So, like, secondary.  
68 S: Yeah, secondary, yes.  
69 J: OK.  
70 S: My secondary ended in 2006, yes.  
71 J: So, it even continued.  
72 S: Yeah, so, after going to campus, all things changed, so we would not really have that kind  
73 of Saturday night. I joined [university], and yeah.  
74 J: OK. You- in terms of your experience of discipleship, you said you used the existing  
75 structure in the church. Tell me what you mean by existing structure.  
76 S: The structures are, like: the Bible studies, the fellowships which were available at that  
77 time, yeah. So, I remember attending fellowship was composed of elders, and it is a  
78 fellowship that really encouraged me one way or the other, because I was among the  
79 youngest ones, amidst about 10 people who were above 40s, I think, by then. So, they would  
80 share experiences, how God has kept them, and yeah. So such existing fellowships and Bible  
81 studies. Now, where the Bible study was more of a youth group, it was a youth group where  
82 we would meet every Tuesday and read Scripture and then encourage each other. Yes. So,  
83 that was what the structures would use to call it discipleship with, and I think, maybe, even  
84 being involved in ministry. I think that one played the greatest role.  
85 J: (overlapping) Hmm. How so?  
86 S: Yeah, the very greatest role. Because, I mean, there I am involved in ministry, so you  
87 really, you're encouraging yourself to make sure you are strong in the faith also, as you lead  
88 others, as a young person, yes. So, being part of the leadership really was getting, and being  
89 chosen among the youth team to serve the young people, so you try to make sure you are  
90 presenting yourself as really one who is approved. And, actually, I've found that helpful;  
91 even here, people have come back: "I'm trying to grow in faith, but I think I should get  
92 involved into ministry so I can stand more strong". I mean, I have seen- there's a young girl  
93 who came in like, "I've been struggling, but I want to serve. I've come to the appropriate  
94 council", and now she's serving, a university student. So, I usually find it as a way of making  
95 sure that you are in line, you've been growing up and being an example and following Christ.  
96 Actually, I also had it said by the old people who also say it. It's the part of leadership; you're  
97 in the free world. I think leadership also is very good for to help people come up and grow  
98 up in faith.  
99 J: OK, thanks. How do you carry out the mandate for discipleship in the church?  
100 S: How do I carry it out, like, here?



101 J: Mm-hm.  
102 S: I don't know how I can answer that: how we carry it out. We are trying to use existing  
103 ministries that are available.  
104 J: Like what?  
105 S: (overlapping) Existing ministries that are available; for example, I would say, like, the  
106 men- there's a men's ministry which targets the old and young men, coming together. And  
107 also to encourage the different other fellowships that are running, to keep up the habit of  
108 meeting, reading Scripture. Yes, and actually right now, as we speak, we are trying to do  
109 now a more intentional- trying to expose other- should I say expose? I think we are trying  
110 to remind people the available activities that are around during the week. They can come  
111 and get involved in them, and then for those who really want to be disciplined, they can also  
112 come up and join these different discipleship groups.  
113 J: So, there are different discipleship groups?  
114 S: Yes.  
115 J: So, what would those be?  
116 S: So, I told you there are young men, then there's a men's fellowship that is now for those  
117 who are really- they are old people, up to 50 years and above, and then there is the young  
118 ladies also; it is also there. There is a Christian Women's Fellowship, then the Mothers'  
119 Union, the Fathers' Union, and then we have one for the youth, which is supposed to take  
120 place every week. Holiday makers or youth fellowship.  
121 J: So, is there a difference between fellowship and discipleship?  
122 S: Is there a difference in fellowship and discipleship? I would not say there is a clear  
123 difference. And we can't much see a difference. And yet, we want to see that happen.  
124 Because I think- I think there is a difference, isn't it? Fellowship is when you just come and-  
125 but, anyway, I don't want to contradict in my opinion -  
126 J: Well, it's a good question: are fellowship and discipleship the same?  
127 S: Fellowshiping – [pause, laughter]. I think they are the same. In my opinion, I think they  
128 are the same. What do you think? Are they? I think fellowship is much bigger. And  
129 discipleship could be something smaller, a smaller group. Fellowship you can become many  
130 people.  
131 J: Well, but by your understanding was that one in faith is leading another.  
132 S: Yes.  
133 J: So, does that necessarily happen in fellowship? Or would that be your definition of a  
134 fellowship?  
135 S: OK, well, maybe a fellowship, I think- no, those are already- and now, let me contradict  
136 the definition again. Because fellowship- maybe now you can say these are already  
137 believers, just coming to read the Bible and maybe share testimonies and experiences as they  
138 grow in faith. Yes. And yet, discipleship, I would think, is more of helping those who are  
139 struggling. And we really- every Sunday when we preach, and people make commitment  
140 cards, and then they are followed up. So, to me now, that is, I think, now, discipleship really.  
141 To follow up those who have given their lives to Christ, so they can be able to move them  
142 through the week as they grow in faith.  
143 J: So, there is follow-up after people come to Christ.  
144 S: Yes.  
145 J: OK, so, what- how do you do that?  
146 S: How do we do that? We have a card, that people fill it up, and then we call them, or we -  
147 Something like this [pulls out a card from his desk to illustrate the information captured].  
148 J: Oh, OK. And so then, you would call this person and do what? How do you follow up  
149 with her?

150 S: We call and we follow what they've marked up, in case they have said, "I want to make a  
151 commitment to Christ", to see how to help them out. Sometimes they want to be counselled,  
152 they want to join an Alpha group- yeah.

153 J: OK. So, this is actually- so, this is more than just a commitment card. This is actually  
154 really helping you see where to, how to minister to your congregation.

155 S: Exactly, yes.

156 J: OK. And you have Alpha?

157 S: Mm-mm.

158 J: OK. So, you have on there: Alpha and discipleship classes.

159 S: We have Alpha, we have Navigators; actually, Navigators is the one we are using more.

160 J: For discipleship?

161 S: Yes. For Alpha, we are using it for the girls' school.

162 J: Oh, OK. So is that evangelistic, or is that discipleship? How are you using Alpha?

163 S: How are we using Alpha? I think it's to try to answer the questions that those who want  
164 to know more about God- I think it is more- I should say it's both evangelistic and discipling.

165 J: OK.

166 S: Yes, it's both, because those who would come and want to grow- those who come, and  
167 maybe they have an idea, but maybe not so much -

168 J: And the Navigators materials.

169 S: Yes. So, the Navigators: that one is now- that one now goes on. Its approach is again  
170 different from, like, the big fellowship. This is a few, two or three people come, meet a  
171 person, and then they grow up in the faith.

172 J: So, it sounds like that is more intentional about the bringing someone along in the faith.

173 S: Yes.

174 J: So, it sounds like that one is much more geared to intentional- does it include  
175 accountability? We talked about accountability being part of it; does it include  
176 accountability?

177 S: It does. For Navigators, yes, it does. Because these are people who are growing in their  
178 relationship with this person; they are able to grow up together, check on them -

179 J: My understanding about Alpha that there really isn't accountability in Alpha.

180 S: Yes. Alpha, everyone comes, but this one here, for the Navigators, it's like you and me  
181 following- you calling me up every week and saying, "We meet; are you coming today?"  
182 "No, I'm not coming today, I'm coming tomorrow". But Alpha is on a particular day now for  
183 the students; it's on Sunday.

184 J: OK, good. Now, one of the things I'm curious about is: do you think that discipleship,  
185 thinking in terms of how you understand it—"one who is ahead in faith, helping another one  
186 to grow in the faith"—do you think that work is prioritised in the church?

187 S: I would think it- for us leaders, we won't do that. But I think now, it also comes back to  
188 the people; are they willing to come and be discipled? I think with us, we are- we really love  
189 to see that happening. As leaders, we love seeing that happening, but now, is the  
190 congregation responding? Are they coming? Are they giving it time, to come for it? So, I  
191 think it is- it's intentional. It is intentional, because we try to create all avenues possible to  
192 give a chance for people to grow up in faith. With us, it's intentional. It is.

193 J: OK, so, for- it's intentional here in this chapel.

194 S: Yes.

195 J: What about in the broader church? Do you think it is prioritised in the church?

196 S: I think it is not so much.

197 J: Why- what do you think- OK, since it is not prioritised, what do you think is a priority in  
198 the Church of Uganda?

199 S: The priority, I may not comment on that, what the priority is. [pause] I may not really say  
200 anything about the church, but I think, in the efforts, they have- I think, from the top, from  
201 the PS [Provincial Secretary], they are really trying. Because if I remember the many  
202 conferences and things, workshops they've organised, I think it comes back to a local church.  
203 It comes back to a local church, because now, I would say- like, last month, they called us,  
204 they trained us; it is now up to us to come and put that material into use.

205 J: Who is "they"?

206 S: That's the leadership from the church, from the Province.

207 J: Oh, so the Province gave- gave what?

208 S: Yes, they gave us materials.

209 J: For discipleship?

210 S: Not for discipleship, but I think that one can be used in all kind of settings.

211 J: But the materials were for what?

212 S: They were to be used during- it could be used in services -

213 J: But, I mean, what did they give you? Bible studies, liturgies, what did they give you? I  
214 haven't seen it.

215 S: Eh- OK. What they gave us, I think it's a booklet that has outlines on different teachings  
216 one can do. So, it's a booklet of different teachings that can be followed. To produce some  
217 results.

218 J: What kind of results?

219 S: The results in the form of people's response towards- in this case, it was about giving, and  
220 then people knowing that giving is not about money, but also your life; it's important: give  
221 your life to Christ and serve the Lord.

222 J: So, it was about stewardship.

223 S: Yes, stewardship, yes.

224 J: And- but not just financial; going into all aspects of stewardship in your life. So, then, is  
225 stewardship a priority in the church right now?

226 S: Yes, it is.

227 J: Do you think that is because it's just a season for stewardship, or do you think this is a  
228 general priority that the church has?

229 S: The church here?

230 J: Mm-hm. Not necessarily this chapel, but I mean, the broader Church of Uganda.

231 S: I think it should be something- it is something which is done year in, year out.

232 J: So, it's done annually.

233 S: Yes.

234 J: OK, so this is just stewardship season.

235 S: Because really, all the time, they know, like, for us here, we use every time for giving to  
236 really encourage people and tell them, "Really, this is for the Lord". You use such an avenue  
237 even to encourage people to give to the Lord and to go to work and also know that all things  
238 belong to God.

239 J: So, what else do you think are the priorities of the church?

240 S: Priorities of the church: I think, among them is evangelism, making people come to know  
241 Christ and follow Christ. And then the other priority is outreach.

242 J: How do you define outreach?

243 S: Mission outreaches.

244 J: Which is similar to evangelism, isn't it?

245 S: Evangelism can be within the church -

246 J: OK. So, mission would be outside the church?

247 S: Yes, like, more of out- go out to a particular place.

248 J: But are they going to evangelise? Or are they doing other things?

249 S: I think they can do both. So, in a mission, you are going to- as you're preaching, you can  
250 still use your actions by going to a place; say you're going to clean up a place, go to a school  
251 and teach children, give children tips on how to do better, how to perform and excel at  
252 school, and which, really, we have done actually here. We have time to go to schools, go  
253 and preach to the students.

254 J: OK. Now, you said something very interesting: are people willing to come to be disciplined?  
255 S: People are reluctant.

256 J: Why do you think that is?  
257 S: I think they are reluctant because maybe they are trying to- they want to come, but yet,  
258 they have work to do. So, maybe because of the work schedule, which has also demands -  
259 J: But you said "reluctant".

260 S: Yes, they are. Because of other- as I said, they are reluctant because of the work schedule,  
261 and then maybe they are in between, like, "Can I give it a try? Can I not?" Like, you want  
262 to grow in faith, but at the same time you still want to be a part of the world.

263 J: That's a hard place to be.  
264 S: Mm-mm. So, they are in between there, and I think, maybe also, they don't see the need.  
265 I think they might not see the real need of coming out and saying, "Let me grow up in faith  
266 and serve".

267 J: Why do you think they don't see the need?  
268 S: [pause] I think because they are still comfortable, I think. I think some of them maybe  
269 think that the freedom we take away from them- some of the things, they would not have  
270 freedom; it's not fun in the Lord, so I think most of them are still like, "Will it work for me?  
271 I think I'm not yet ready". So, some of them look at it as a very perfect world. Perfect world,  
272 yes. I think I've heard such people really saying, "These things are for you; for us, no".  
273 They're, like, really straight, yet: "It's too much for us". So, I think people think it is a very  
274 high calling -

275 J: To be a Christian?  
276 S: Yeah, they think there is something that needs a hundred percent perfection, being a  
277 hundred percent.

278 J: Hmm. [pause] So, what do- if that's what people think, what do we, as the church, do  
279 about this?  
280 S: You know, the church, we just need to continue, not give up.

281 J: Continue what, though?  
282 S: Continue with preaching the Gospel, in the pulpit, and also reaching out, not waiting for  
283 people to- not waiting for people to come and say, "OK, I have come to be disciplined." I think  
284 we also need to be also intentional, to really, to see someone and say, "Let me go and- let  
285 me try to follow up on so-and-so and see how I can relate with them". So, I think we can  
286 disciple people, beginning with- in a relational way. In a relational way. And then, the other  
287 thing is to use every available platform. With the coming of social media, I think it is also a  
288 way of trying to reach out to people, because if someone has a phone, though they may not  
289 really read, but they will have a point of reference. At some point they will say, "Let me  
290 read". Because I have met people who have come because we have sent them messages  
291 through the week and told them, "You can come for this; please come attend this". So,  
292 someone- when someone is in a tough situation, then he remembers, "Oh, I think I have  
293 [someone's] number", and then they decide to come and be counselled, be prayed for, which  
294 I also think takes a short time, and then when they are back on foot, you won't see them  
295 again.

296 J: Oh, that's interesting. So, people respond to invitations. So, if you, you know, whether it's  
297 from these cards, or whether it's a personal invitation, they'll respond.

298 S: Yes.

299 J: But they only come in response to a perceived need? And then once the need is met, they  
300 go?  
301 S: Yeah -  
302 J: Really? Interesting.  
303 S: I can give an example of people who have come to be counselled. So, what you do is have  
304 a plan of- you make a plan and say, "We will- shall be meeting every this time, OK?" And  
305 after that time, you don't see that person again.  
306 J: So, they- they'll come initially, but they don't return.  
307 S: Yes. They don't return. You call them up, some may not come back again. I mean, you  
308 may not see them. So you might find it hard to follow them up, once or twice. And I think  
309 also being the student environment, maybe- people get these books, and I think they could  
310 be contending too much -  
311 J: But, it's interesting, because students- yes, they're busy, but they still make time for fun.  
312 S: For fun, yeah [laughs]. Very much.  
313 J: So, it's interesting that they'll respond to one invitation, but not to a- a more repetitive one.  
314 S: Yeah. [pause] It's very hard to get.  
315 J: Well, you mentioned students; I'm wondering how much of that is just the age? Or- or if  
316 there are other factors.  
317 S: Any factors that -  
318 J: I mean, I'm assuming that this congregation is not just students.  
319 S: No, it's not.  
320 J: So, OK. So, students are busy. What about the other- perhaps the older -  
321 S: The older people.  
322 J: -members. Are they more active in- ?  
323 S: They are; now, the older ones, they tend to use the- they- ones I told, the available ones,  
324 the ones I mentioned, the available structures, yes. That's what they used to- for them to  
325 grow up, as available, platforms they used to grow in faith.  
326 J: So, it almost sounds like once they get out of university, then they're willing to give the  
327 time required. That's what it almost sounds like.  
328 S: Yeah, but though, again, not all of them who finish here stay here. They do travel and go  
329 back to their places where they stay.  
330 J: [pause] It's just interesting; I'm just curious as to why the older members will tend to use  
331 the programmes you offer. I'm just curious; it's an interesting phenomenon.  
332 S: That they use them. Yeah, they actually- I think they use available ones, and I think they  
333 are more structured with leaders for them, so, because the leaders who are there who will  
334 follow them up will send them reminders to come, but I think also, people have not seen, I  
335 think- themselves, the members, or those to be disciplined, have not seen, I think, the need to  
336 be disciplined. Because I will give you an example: we are about- we are over 2,000. But in  
337 these different fellowships, you might- the numbers, you might not realise even 1,000 of the  
338 number. So, I think they have not been yet stood up, to be a part of these different  
339 discipleship programmes which are available. Yeah. So, we are- like, even this month, we're  
340 trying to be campaigning in our Wednesday services to encourage people to be a part of- to  
341 be a part of this discipleship group.  
342 J: OK. Good. [pause] My last question. When you think of discipleship in the Church of  
343 Uganda, what do you think influences the practices of the church? So, I'm thinking things  
344 like social relations, culture, historical practices, Bible teaching; what do you think is the  
345 most influential factor?  
346 S: [pause] I'm trying to understand the -

347 J: Well, you know, you were just talking about how the students don't see a need to be  
348 disciplined. Yet the older ones will. They do see the need, it sounds like from what you said.  
349 Is that accurate?  
350 S: No, it's not. I think it is two-way. The students do see, but they don't come. Right? And  
351 then the older ones would see it there, and they will come. Some of them will come, but  
352 compared to the- comparing the two, I think the older ones are the ones who are really- who  
353 are utilising. If I say the older ones, I can also put in category those who are already  
354 members, who have grown up from here. They are also really using the available- so I think  
355 they make a point that comes from the students. And by the way, one of the biggest  
356 challenges I think we also face is the existing- being a university, I think, there are so many  
357 fellowships around- there are so many fellowships, and so in these fellowships, they tend to  
358 take the time of- they tend to attract different students in them, and so, when they are that  
359 many, so at the end of the day, we would be almost competing for the same people to come  
360 for the programmes. And yet now, with the ones which are student-led, they are really not  
361 so much structured. They are not so much structured, and that means even you don't know  
362 what exactly really happens there. There can be so many that we can't try to follow them up.  
363 J: So they're not- these are just fellowships that spring up; they're not registered under the  
364 Chaplaincy.  
365 S: No.  
366 J: Oh, OK.  
367 S: No, those ones- we call them under the Christian Union.  
368 J: Who is that?  
369 S: Christian Union. We call them CU. The [university] Christian Union.  
370 J: OK.  
371 S: Yeah, like MUCUF [Main UCU Fellowship, at Uganda Christian University].  
372 J: MUCUF is under the Chaplaincy.  
373 S: Yes.  
374 J: So this Christian Union is not under the Chaplaincy.  
375 S: At UCU?  
376 J: Mm-hm.  
377 S: I thought MUCUF is the one which is the CU.  
378 J: No, it's under the Chaplaincy, I'm pretty sure.  
379 S: Yes, it is there. For them it is, but here -  
380 J: But here, it's not.  
381 S: Yeah, it is not so clear. OK, it is- they run independently; they seem to run independently.  
382 J: OK. Yeah, but you've already brought up that it is like competition.  
383 S: Yes, exactly.  
384 J: That makes it hard.  
385 S: That makes it hard. And this has come up from students who try to complain in the context  
386 of the fellowships; they really find it- they are finding it so much shoddy. And I think, even  
387 in terms of students growing up in terms of character and behaviour, you don't see really  
388 much difference. Yes.  
389 J: So, it sounds like there's no discipleship going on there.  
390 S: Yes. There's not among the university students.  
391 J: OK, thank you. So, so, in the Church of Uganda, not necessarily in this university or in  
392 this diocese even, but in the church, broader church: what influences are practices for  
393 discipleship? Is it our relationships? Is it the culture? Is it our history? Is it the Bible?  
394 S: What influences us? Maybe give an example of relationships?  
395 J: OK.  
396 S: What would you think of, I mean -

397 J: Well, kind of like you said about the competing fellowships, I mean, people will go with  
398 others. So, I'm wondering if that's a factor: when you have something strong, other people  
399 come. I mean, you don't have 2,000 members for nothing. Or 2,000 people attending. I don't  
400 know whether they are members, but the point is you don't have 2,000 people on a Sunday  
401 for nothing.

402 S: Mmm. [pause] So, repeat the question again.

403 J: So, for discipleship, what influences the practices in the Church of Uganda? Social  
404 relations, culture, history, Bible teaching.

405 S: [pause] Which one, which one?

406 J: Or even a lack- I mean, it sounds- would I be correct in saying that you don't see much of  
407 a culture of discipleship in the church? Is that true?

408 S: Yeah. I think I'm going to say culture. I'll say culture. And then when you talk of the other  
409 ones, you spoke of, what was that?

410 J: History; historical practices?

411 S: Historical practices- like, which ones do you think of?

412 J: Well, that goes back to: what is prioritised in the church?

413 S: Eh. [pause] And then apply? Relational? What happens in relational?

414 J: It's up to you.

415 S: I think relational- I think, let me go back to what I talked of, the existing structures. If I  
416 know you're part of Fathers' Union, I'll say, "Please come and be part of it". Am I right?

417 J: It's your opinion.

418 S: Yeah, because I imagine how I can mobilise people, because I see so-and-so and so-and-  
419 so, I see he's a young worker, so-and-so's finished campus, and I say, "OK, why can't he  
420 come to fellowship?" Yeah. Invite someone in the same status to come be part of this  
421 fellowship. So, I think such can influence discipleship, really. I think, as you said, relational.  
422 Peer-to-peer, I mean, really. You must finish campus. "Oh, come, let's go for fellowship".

423 J: And since- it also sounds like in the church we do not have much in terms of historical  
424 practices. Like Fathers' Union and Mothers' Union, Christian Women's Fellowship are all  
425 very old. They've been here for quite some time.

426 S: Yes.

427 J: But it sounds like for discipleship, in terms of, like, accountability, like some of the things  
428 we were talking- it sounds like that is NOT part of the history. Do you think that is accurate?

429 S: [pause] I think it's part of really- it's really part of our- they seem to be old-fashioned, I  
430 mean- do you call them groups?

431 J: Mm-hm.

432 S: But I think that is perception of people who have been a part of them.

433 J: I don't mean that they're old-fashioned; I'm just saying they're established.

434 S: Established, yes.

435 J: They've been around; there's a history.

436 S: Yes.

437 J: With those fellowships.

438 S: Yes.

439 J: Now, for what we were talking about in terms of discipleship and accountability and those  
440 things, do we have that history in the Church of Uganda?

441 S: I think we have it.

442 J: But how is it shown? How has it been there?

443 S: [pause, then laughter] How has it- but I think when you see- how will I see it myself? I  
444 see them come lead services, and I see them come for fellowship, and I see them visit each  
445 other, right, and visit each other and take part in the different activities of the church. I think  
446 it has been my answer: when I see them, really. That's how I know they are really -

447 J: So, that's how you see the fruit in their life, when they're- when they're in fellowship -  
448 S: Yes. And then you see them attracting their- drawing the different- I mean, drawing in  
449 terms of numbers, one encouraging the other to be a part of that; you see them grow in terms  
450 of getting them involved in the leadership of the church, in different ministries- they're really  
451 active and involved, helping the children; they're part of the different activities of the church,  
452 encouraging them, yes.  
453 J: OK. Good. OK, well, our time is almost up. Do you have any other closing thoughts?  
454 Those are all my questions. Do you have any closing thoughts?  
455 S: (pause) I wouldn't think- for discipleship, really- I think, as leaders, we've done our part.  
456 We have tried to establish and encourage different avenues. I think it is us not to give up.  
457 It's us not to give up, and then encourage those who have come through the different existing  
458 discipleship groups around, to share experiences with others, and attract them to be a part  
459 of- I think it can really bear much fruit. It can show something is really happening.  
460 J: OK, great. Well, thank you so much.  
461 S: You're very welcome.  
462



1 **Transcript 6: Interview with Participant 6, pseudonym Abraham**

2  
3 Jessica: So, Reverend, I appreciate your taking time to meet with me, very much. I would  
4 like to start with: what is your understanding of discipleship?

5 Abraham: Discipleship, in my understanding, is it comes from the word disciple, when Jesus  
6 chose twelve, and called them disciples, so they're following his ministry. And so, to many,  
7 Christianity has discipleship refer to it as the following Christ's footsteps. As a follower.

8 J: OK. How did you come to this understanding?

9 A: By reading the Bible. By reading the Bible, we come across the word discipleship, and  
10 therefore, going to the training, through the training in my ministry to become a priest and  
11 a clergy, and that has also helped me to understand the concept of discipleship as following  
12 in the footsteps of Christ.

13 J: So, that was your training for ordination.

14 A: Yes.

15 J: OK. Were there any other influences on your understanding of what discipleship is?

16 A: When we grew up, we were born in Christian homes, where my father was a church  
17 leader, catechist, and so we were all the time reading the Scriptures, singing hymns,  
18 following our parents going to churches, and also welcoming the visitors who were having  
19 fellowship time; we would pray together with them, so, right from childhood I came to  
20 understand the concept of discipleship.

21 J: OK, thank you. And in your training for ordination, can you recall what exactly you were  
22 taught, or what- how did that feed into your- contribute to your understanding of  
23 discipleship?

24 A: In my training, the best requirement was "do you have a calling for the ministry?" And  
25 the answer was yes, the Lord has called me to be a minister, and give testimony of when I  
26 gave my life to Jesus Christ, and so, from that time when I was being trained, I knew now  
27 I'm being trained to be a disciple of Christ, to go and disciple others.

28 J: So, there is the- there is the additional aspect of making other disciples.

29 A: Mm-hm. Yeah.

30 J: Were there classes on discipleship? How was this given to you, this training, this  
31 understanding?

32 A: In the college [Bishop Tucker Theological College at Uganda Christian University], we  
33 had about three things: one, we had the morning devotions; we would talk a lot about  
34 discipling others, either the chapel, or during retreats. Then we also had classroom training,  
35 involved lecture method, and also we had what we call, by then, Bishop Tucker Theological  
36 College Fellowship, and so we would go for fellowships every evening. So, we would have  
37 that kind of sharing together with disciples, is how to disciple others. So, those three  
38 components helped us a lot.

39 J: Every evening. Wow. And so, so- something I'm always wondering is if fellowship is the  
40 same thing as discipleship.

41 A: No, there's a difference, although they are intertwined. In the course of discipling, you  
42 create a fellowship. And sometimes in the course of fellowship, in the course of discipleship,  
43 you end up with fellowship, because if I'm discipling you, we form a fellowship together.  
44 But they are different terminologies, concepts.

45 J: Sure. But in the fellowships at Bishop Tucker, it was about how to disciple people?

46 A: Yes. There were- we had training from LIFE Ministry and had a book called the Four  
47 Spiritual Laws, and the Four Spiritual Laws, we were trained how to go and disciple  
48 somebody, assuming you met the person in a taxi, because when you are going for pastoralia,  
49 you are going to sit in a taxi, you are going to meet somebody, you want to share a word of  
50 Christ with them. You are called to the hospital, you are going to meet a patient seated

51 waiting for a doctor; you are going to do that. You are going into a church; you are going to  
52 do that. So, in Bishop Tucker, we were trained how to disciple using Four Spiritual Laws,  
53 how best, the quick methods of reaching out the Gospel to somebody in the shortest time  
54 possible.

55 J: Now, that reaching out with the Gospel: is that evangelism, or is that discipleship?

56 A: As I said, this is intertwined. When you are discipling, you are evangelising. Yes, because  
57 when I am discipling you, I am sharing with you the Word; we fellowship together, then I  
58 have to share this Word. So, in the course, I am ever evangelising the message of Christ to  
59 you.

60 J: But if a disc- I'm being picky. But if a disciple is one who is following Jesus' ministry,  
61 following in His footsteps, do we still need to evangelise them?

62 A: Then is what?

63 J: Well, you said that when we're discipling, we're evangelising.

64 A: Yes.

65 J: But if discipleship is following Christ's footsteps, are we still evangelising those people?

66 A: I don't know whether evangelisation is a one-day event. I think evangelisation is a  
67 continuous event. Jessica, even you, at the moment, you need to be evangelised. Even  
68 myself, I need evangelism, because, Paul puts it clearly, we fall several times. So, and we  
69 must be disciplined, even as clergy; one of the biggest problems we face with our bishops, and  
70 we have shared with our bishop is that nobody is discipling priests. Nobody is discipling  
71 priests, no; who disciples me? I have been here since morning discipling, sharing with my  
72 Christians of the challenges, but who is sharing with me my challenges? Don't I have them?  
73 And so, discipleship is appropriate on process, evangelism on process, and- so, that, yeah, it  
74 is not a one-day event. Because I have shared and now I'm a Christian, and so evangelism  
75 has stopped. Yes, but discipleship is continuous.

76 J: Yes. And you've shared with the bishop that no one is discipling the priests?

77 A: Yes, we have shared with the bishop who disciples. And we thank God that [name] he  
78 responded very well, he understood us, because he came from the lowest scatter of hierarchy.  
79 So, he would once in a while come to- would be here with families: "Come here, it's the  
80 Archbishop". He'd say, "No, I've come to take tea with you. I was at home, I thought, 'Let  
81 me go talk to [a priest], and we just pray together'". And that was good. You feel happy,  
82 you feel motivated when people say, "The Archbishop came here, but he came as my visitor,  
83 a friend". And that was very big motivation. So that most clergy, while sometimes we black  
84 out in the ministry is because we lack evangelism. You realise that in those days there used  
85 to be what they call TEE: Theological Extension by something.

86 J: Theological Education by Extension.

87 A: By Extension. It was meant to sharpen, to evangelise to priests. If you have done ministry  
88 for a full year, they'll say, "I think this year you are either going to UK, or you are going to  
89 this", or they send you books; they give you a package of books: you are going to read these  
90 books so that you are disciplined. Disciplined again. So, the clergy now, the moment you come  
91 out of the college, and you are given a parish, the parish with 2,000 to 3,000 people. Nobody  
92 comes to pastor you. They begin now coaching you. So when you fall, they criticise you,  
93 they talk, "Eh, even you people!" But it goes behind us, this, normally. Jesus- what helped  
94 the disciples in the early church is whenever they finished discipling, they would go back  
95 and ask Jesus; they'd meet Jesus in the Upper Room, and discuss. They'd say, "We went, we  
96 prayed for the sick; others were healed, but some demons were so resistant, they even  
97 rebuked us! We failed". And He would really empower them again: "This time you go fast  
98 over that". You know? So, they would ask questions. He would pray sometimes and say,  
99 "Now, here you didn't pray enough". So they would go into prayer. So, the disciples, the  
100 early disciples, biblical disciples, were disciplined by Christ. And by the time He leaves, He

101 even assures them, "Do not move until when the Holy Spirit has come upon you". But now,  
102 who tells the clergy? After ordination, who tells the clergy? Where is the Holy Spirit? Now,  
103 work out the Holy Spirit by yourself. Does God say? So, bishops moved away from being  
104 pastoral, to administrators. And so, administration now focuses on cars, they are focusing  
105 on management of finances, they are focusing on development, and which has nothing to do  
106 with discipling the priests. And yet, they are supposed to be the disciple[rs] of the priests.  
107 When you send an Ordinand here [for Sunday placement], my work is to disciple an  
108 Ordinand for him to be ordained priest. So, I also believe that my mission is to be able to  
109 disciple. So, that's why I'm saying it's supposed to be on continuous exercise of discipleship,  
110 of evangelism, and so on.

111 J: OK, thank you. Now, you have already touched on some of this. Your personal experience  
112 of discipleship, that in- as a child, in your family, going to the fellowships, and then at  
113 Bishop Tucker Theological College, the discipleship there. Were- do you have other  
114 experiences of being disciplined?

115 A: Yes.

116 J: Could you share that, please?

117 A: When we joined schools, some of us who were in village schools, we did not have that  
118 big opportunity. But when we came to secondary, and we found what they call Scripture  
119 Union. Now, Scripture Union was like an organisation within church or a school that would  
120 reach out to people for Christ. And so, we are- by the time we grew up, there's what we used  
121 to have, what we called Scripture Union International, and Scripture Union International  
122 would ensure we have what they call travelling secretaries. So, they would allocate them to  
123 somebody in charge of schools. So, this person would go and train people in that school how  
124 to fellowship, how to read the Bible, how to pray, and so you go to a school and find it has  
125 an organisation of Scripture Union. And immediately, you are recruited into. And so, you  
126 become a member of Scripture Union. And I would be very proud of that. Ah, those days  
127 they would even have a badge. There was a badge here for Church of Uganda Scripture  
128 Union. It was a Bible with a cross on it. So, we'd be very proud in a school to have a badge,  
129 and people knew, "Ah! These are saved people!" That word "saved" was not a good word.  
130 It is something meaning you are isolated; these are the *balokole*, these are the saved people.  
131 So it was saved. Even when people, like, for example, girls: if somebody wanted to love a  
132 girl, "Ah, but that one's a saved one". As if it's still a mistake when one is a saved one. So,  
133 there was that concept: the saved. So, the schools did a lot, so every either, like, lunch hour,  
134 you would meet and pray together when people are going for lunch and interact, because  
135 most schools did not have lunch, food, what. So, you just release the children to go and pray.  
136 So, we go into lunch time and have time for prayer. Or if lunch was busy, you would meet  
137 in the evening before you go back home. So, there's that kind of Scripture Union, which was  
138 so helpful in schools. And I think it had continued up to now. The only challenge is that  
139 Church of Uganda has not fully embraced it.

140 J: Scripture Union? Or -

141 A: It looks like a para-organisation.

142 J: (overlapping) So the Church of Uganda does not fully embraced -

143 A: (overlapping) -has embraced it to all the structures.

144 J: OK.

145 A: It's not only structure. When you go to the Diocese, what is Scripture Union in the  
146 Diocese? Who is responsible? Dioceses have what they call Education Secretaries, but are  
147 they in charge of Scripture Union? So, that component gets lost. In schools, you find  
148 Scripture Union. But at the Church of Uganda structure, as you go higher, you don't find  
149 Scripture Union. Now you find Diocesan Coordinator. Now when you go to schools, there's  
150 no Education Secretary. So, that alone makes children get- that's why we lose a lot of youths

151 into Pentecostal churches. We lose to Pentecostal churches because if the Scripture Union  
152 had groomed people into a structure, they would go, "For us, we are Church of Uganda".  
153 Because the Catholics have theirs. The Hail Marys, they have theirs. But for us, what- we  
154 use Scripture Union to decide for young people in schools, but we don't have at the top  
155 leadership in the Province.

156 J: So, Scripture Union is run by the Church of Uganda.

157 A: No. It's like a parachurch organisation that started, but it has specialised in Church of  
158 Uganda children, because Catholic children know where to go.

159 J: OK. That's very interesting.

160 A: So, we should have embraced it in the church structure so that they are part of us. Because  
161 they are doing discipleship on our behalf, into schools.

162 J: OK, thank you; that's very interesting. I have a question: when you were talking about the  
163 ones who were saved, the *balokole*. I thought that word came out of the Revival.

164 A: Saved in what?

165 J: Well, you were talking about wearing the badge -

166 A: Yes -

167 J: And if you're interested in a girl, "Ah, that one is saved, she's *balokole*". Now. I thought  
168 that word came out of the Revival.

169 A: Ah. No. No. It is in discipleship. Because it was- these badges were Church of Uganda,  
170 for Scripture Union in schools. Even- sometimes, even at the Province, there was what you  
171 call the youth badge. There was a full youth badge. They'd give you a badge as- so that you-  
172 for identification. They even gave identity cards; they would even give ID. Yeah. They were  
173 given ID. And if you went somewhere, abroad, they would say, "Yeah, that one is a Church  
174 of Uganda person".

175 J: But referring to someone who is saved as the *balokole*, was that just- was that word  
176 referring to anyone who was saved? Or was that word coming out of the Revival for the  
177 Reawakened?

178 A: Of course, *balokole* is a Kiganda word, to get saved. But it is- it was- originally, it was,  
179 like, an abusive word. Because what people would say was, "Ah! *Balokole*". No, just like  
180 Christianity, when they called them Christian, it was- it was a derogatory term. But later on  
181 we embraced it; we embraced it to say, "Fine! That's OK". And we have now, actually, as  
182 Christians, we are very proud of it. So, today we are proud to say, "I am a *balokole*. I am  
183 saved". So, it is not something now- it came out of Revival, yes, but now we have owned it.

184 J: I guess I was wondering about the influence of the Revival on something like Scripture  
185 Union. I guess that's what I'm asking about.

186 A: I think so. You have a point; you have it right. Because Revival came as early as 1930s,  
187 and so, I think there was a means of, "How do we reach out to young people in schools?" I  
188 believe that's how Scripture Union started. So, this word is being borrowed from, influenced,  
189 from Revival as *balokole*. So, even the schools, when they are saying, "this one is a *mulokole*  
190 [singular of *balokole*], this one is saved", yeah, it's a Revival word. You are very right, 100%,  
191 being used to young people now in Sunday Schools. Because no schools have their  
192 behaviours; they want people who are leisure, who can dance, who can go drink, who can  
193 go smoke, so when they don't do these things, they say, "Ah! That one is a *mulokole*". As  
194 it's being abused, you know? "Ah, you leave this *mulokole* around". Even they cannot say,  
195 "I love you", nah, if you tell a *mulokole*, "I love you", she will go report you to the  
196 headmaster. [laughs]

197 J: So, the Scripture Union came out of the Revival?

198 A: Not necessarily.

199 J: Do you think the Revival had an influence on Scripture Union?

200 A: Yes, that's what I believe. Because I think that's when they started identifying strong,  
201 young saved people to go into schools.

202 J: OK. I wonder if they had the same- methodology may not be the right word, but the  
203 Revival had certain, you know, you give your testimony, you go and you sin no more and  
204 confess your sin and give your testimony, you go evangelise; so, the Revival had its way of-  
205 A: Way of doing things, yeah.

206 J: I'm wondering about the influence-

207 A: Yes, it's very, very true. It influenced it, because having prayed, and there was what was  
208 called in the Scripture Union a time of testimonies. Now, when you give a testimony, say,  
209 "In school yesterday, somebody annoyed me, so I pierced somebody", then the senior elder  
210 would say, "Yeah, now that you're a child of God, you go back and apologise and repent to  
211 that person". Or if you say that "I stole a book", they will tell you, "You better return that  
212 book, and the headmaster will forgive you, and will not punish you". So, that is still the  
213 influence of Revival.

214 J: Walking in the light?

215 A: Walking in the light. So, it helped young people to grow up, knowing that in repentance  
216 there is forgiveness, but it's restoration in taking back in where you have had, what you stole,  
217 yeah. So, that is the influence of Revival on Scripture Union in schools. Yeah, you're right.

218 J: That's very interesting. I was never aware of that connection. That's very interesting. OK,  
219 thank you.

220 Now, for my remaining questions, we have actually touched on a number of them, but I still  
221 want to get the distinct questions. So, how- in the Great Commission, Jesus told us to go and  
222 make disciples. How do you carry out this mandate in the church, to make disciples?

223 A: Yeah. In the church, we do that fairly well. One, we first of all establishment of the church  
224 alone. Two, that brings people from- different people together. And so, every Sunday you  
225 hear visitors who have come to church for the first time? Yes, they are there. That means the  
226 church is a tool that brings people to be discipled. Two, we carry out teachings, and in the  
227 course of teachings, we identify people who are not yet baptised, who are adults; for the  
228 adults, we teach them again: those who are able to make a decision for Christ, and then we  
229 baptise them. For the families who have their young children, we use the child as a  
230 component of entry. Church of Uganda is proud that we do baptise small children. But for  
231 my mission into this child is more than just a child. By baptising the child, I'm discipling,  
232 but my main emphasis is: I'm able to meet the parents, and disciple the parents, because we  
233 have full session of teaching the parents. And then these parents, they're going to identify  
234 about three people who are going to work as godparents. And so, I'm also extending  
235 discipleship to these three godparents. And so, out of this baptism alone, I'm able to disciple  
236 a family of five people; five families are being discipled. So, even my achievement, I've  
237 baptised, but I've also discipled the other people.

238 Thirdly, in our preaching, we ask people who have given their life to Christ when we  
239 evangelise. And once they give their lives to Christ, then we call them in to the office, make  
240 [an] appointment to meet with them in the week, and then we start discipling them, how to  
241 walk with the Lord.

242 Fourthly, during pastoral work, we go to the communities. Of course, purposely, we have  
243 put what we call zone leaders. I visit a zone leader, we visit that area, and so we are going  
244 to be, be able to visit those who are already Christians, but of course, we also discover those  
245 who are not Christians, who do not go to church. So, you talk to them, you share the Word  
246 with them, then say, "Oh, next Sunday I will also be coming". So, in that, we are able reach  
247 out and disciple those who are not saved, those who don't know. Then, there is also the  
248 concept of reaching them through gifts. Gifts play a big role: the gift of prayer, in praying  
249 for people in different needs, especially the sick. Many people come, even if they are not

250 saved, and they are not Christians, but they also want to be healed, they want to be prayed  
251 for, they want a pastor to lay hands upon them. And so, in that, you are able to just [say],  
252 "But do you know Christ?" And he says, "no". "Yeah, but the medicine I am giving you is a  
253 Christ package. You need to accept Christ as your personal Saviour. And so that you are  
254 able for the medicine to work, in every hospital you must accept. Even if you were to go to  
255 a witch doctor, you must have a faith that he is going to come through". So, if we come to a  
256 Christian, definitely, automatically, you are going to accept.  
257 So, in the course, they have accepted Christ, and so, in the course of that, you pray for  
258 somebody. Now he leaves the pagan life, and he comes for Christ. So that is one.  
259 In schools, we go to schools. We reach out; we have established here teams that go  
260 specifically to schools, to reach out and disciple the children, because many come here for  
261 holiday, but [in] three months they are in school. So, we have a team that goes to some of  
262 the schools; like, I have about 15 schools here, who we do ministry with. Others which are  
263 near, they bring their children every week, here within the week. We pray with them, and  
264 we share with them. So, the church, we have a lot we are using in discipleship.  
265 J: It is a lot. For the- as a clarification, after you- in the preaching, you evangelise, then you  
266 call the people who have accepted Christ, to disciple them. Are you discipling them- is there  
267 a team, like, is it just you and the assistant, or are there others? Who is doing that follow-up  
268 work?  
269 A: For example, the preacher has done it. Most preachers in our church end up with altar  
270 call. Now, when you make an altar call, we have established a team, or what you call a  
271 mission team. And this mission team does discipleship. We have tracts, papers, that  
272 sometimes help us, especially when it comes to- we work together with LIFE Ministry, then  
273 sometimes they give you a paper when you accept Christ, whatever. So now, these people,  
274 when they come, there's a team that meets them. I have my senior lay reader, in his church;  
275 I have also two other people. So, they call them in the vestry, or outside under the tree, and  
276 share with them the Word. Then they make a programme of continuous- like, every  
277 Wednesday, we have got it specifically for people to come, those who have given their lives  
278 to Christ on Sunday, to come and give their testimony, to come and be discipled; that's the  
279 beginning. Tuesdays, usually, we have given it to people to have different sicknesses, who  
280 want to be prayed for, and be laid hands upon. And it's a team, of course, not the vicar  
281 carrying out all this. There's a team of trained lay people, who are doing this. Mine is to  
282 report what is going on and facilitate.  
283 J: OK.  
284 A: Sometimes because people come to church, they want the priest to lay their hand upon.  
285 So, sometimes they call me to go and give a blessing upon those people.  
286 J: Oh, sure. Yes. OK. No, that's wonderful, thank you. You touched on this briefly, but do  
287 you think that the work of discipleship is prioritised in the church?  
288 A: (pause) I think I'll say- most times- it's not isolated and prioritised. Prioritised. It's not  
289 isolated. It's a priority. But we want to raise what we call a holistic ministry. A holistic  
290 ministry, where discipleship is part of it. Because there's evangelism, there's preaching,  
291 there's teaching, there's mentoring, there's coaching, and so discipleship is just a component.  
292 It's not a front thing. I think- but of course, it's the weakness. It's a weakness. Because the  
293 challenge in Uganda, which I've seen, the Church of Uganda, we have done enough  
294 evangelism. We haven't discipled. We haven't discipled. If you asked me the people who  
295 have given their lives to Christ last year, I may not know them. And sometimes, because we  
296 are not doing enough discipleship, people are giving their lives every day. When they come  
297 here, they raise their hands, they get saved. When they go to another crusade, they get saved.  
298 When they go to another crusade, they don't know whether they got saved. They think there

299 is something new coming from there. So, we should have, definitely, as you put it. We  
300 should have given discipleship a priority.  
301 Today we are starting what we call cells.  
302 J: In this church?  
303 A: Ah-ha, in this church. We are starting what we call cells through the youth ministry. And  
304 so, we want to see that we use the cells. Because churches that have used cells are doing  
305 very, very good discipleship.  
306 J: It's effective.  
307 A: Eh, yeah. But not all churches have already embraced cells. Each minister has his own  
308 way of reaching out to his congregation. And so, I'm thinking loudly now here with them,  
309 that let's grow cells, and through established cells, so we are thinking about that which we  
310 are able to disciple. I think your question is very pertinent.  
311 J: I want to follow up something, but let me- so, it sounds like you're saying discipleship  
312 has been buried in other things; when you talk about evangelism, preaching, teaching, it's  
313 been tied into things, but it hasn't been set apart and prioritised.  
314 So, if it is not a priority of the church, what is the priority? Is it the things you've listed:  
315 evangelism, preaching, teaching, or is something else the priority in the church?  
316 A: I can't for sure say the priority was put it on mission, preaching out to the people; we  
317 have also put priority on prayer and fasting, focusing on the spiritual aspect of believers.  
318 J: And earlier you mentioned development.  
319 A: Development. No, the way I brought it, I said that most bishops are now focusing on  
320 development. Development is- when it comes out as a result of spiritual growth, it's a good  
321 development. But if it is just structures, you may have structures without the people around  
322 it. So, for us, development is not a priority. Our priority is just in mission, in liturgical  
323 worship, youth ministry, and children discipleship.  
324 J: So, that's here, at this parish.  
325 A: Yes.  
326 J: What about the Church of Uganda? What do you think are the priorities? I mean, you said  
327 the bishops are focused on -  
328 A: The Church of Uganda, most bishops, most of the leadership- let me avoid the word  
329 bishops- is focusing on development. And, of course, unplanned development. You know,  
330 you wake up and say something- if it's planned, Church of Uganda is an institution. I'll give  
331 you an example in Kenya. Kenya has planned development. They say, "It's under church  
332 commissioners; we establish these projects, which will bring income to support the church  
333 plans". Now, Church of Uganda, save for the Church House, which is coming up, since 1877  
334 [laughs] -  
335 J: [laughs] It has been a long time coming.  
336 A: Yeah, so- each church has its own way. And therefore to support for the clergy. One of  
337 the biggest clergy thing in life is discouragement. Where have you posted me? If you have  
338 posted me in a good parish, I'll do ministry. If you have posted me in a bad parish- because  
339 the diocese doesn't support you. It depends upon that parish. So, if your parish is not  
340 supporting you well, I cannot throw all my energy into discipleship. I'll end up having one  
341 leg in the church, one leg in my own things. And so, that also hinders discipleship. Because  
342 I cannot give the whole of my- you know, disciple somebody is somebody you sit with and  
343 walk with the rest of your life. So, until that person has reached the time of saying, "You  
344 can now go on your own". But if you post me in a parish that is not going to be helpful to  
345 my personal life, then there is no way I can throw all of my life into it. And so, if the Church  
346 of Uganda had planned so well, to empower clergy and support clergy, then clergy would  
347 go down full-time to discipleship. But most clergy here are thinking, "What do I benefit  
348 from it? Will I complete my house? Will I buy a small car and maintain it? Will I be able to

349 educate my children? Will I be able to get enough salary to support my daily living?" So,  
350 you find that 75% of the thoughts of the priest are on personal issues. And 25% is on the  
351 church, of which 25% he may just do it on Sunday services. Other activities in a week may  
352 not- because his other days are divided. It's when he goes to his garden, he goes to his  
353 business, or he goes to his home in the village where he's building his house, so the whole  
354 week is dead. That's why those days, most churches would be closed from Monday to  
355 Saturday evening. When the wardens would come and dust the pews for people to worship,  
356 and after that, you would close it again, and the keys are with the priest. Because nothing is  
357 going on the whole week. And still, that is what is in the whole village. Villages, churches.  
358 Here, you will see life in the church within the week. But when you go to the village, the  
359 village, the door is opened on Saturday evening by a warden has come to clean the dust or  
360 cow dung mud the floor and sound a drum to remind people that tomorrow there is what?  
361 The service. But the place is closed. The priests are there, the cassocks have turned yellow  
362 and red; you don't know whether they've stopped combing long ago. So, how can this person  
363 go discipling people? It's because we have unplanned development. So under which  
364 Scripture is killed discipleship.

365 So, me, in my view is if we- if the parishes and the diocese or church leadership want to  
366 look at discipleship as a priority of the Church of Uganda, they should work on the  
367 leadership of the church: who is at the church, what is he doing, how is he supported, how  
368 is his family, how is home.

369 And then the- what has also killed discipleship, I think, is leadership: the transfers. Because  
370 you find that you are not stable. You are there for about two, three, four years. By the time  
371 you get to know people, you are moved. So, the person says, "Now, it becomes a job". So,  
372 it is something to be addressed. Our friends, the Catholics who have left everything and  
373 joined the  
374 church: they left everything; their life is in the church. The Catholic church is intact. This  
375 question of people branching into Pentecostal churches is not there.

376 But us, when they see the reverend with- and I know I'm going there for a short time, why  
377 should I drain all my energy when I'm going to be there a short time, putting up structures,  
378 whatever? So, transfers is a big problem. It's not on merit, it's not professional, it's not on  
379 training. But instead, it's personal feelings; it's just relationships. I call it Christian bribery.  
380 Eh, it's Christian bribery. We teach people: don't eat bribes. But priests or bishops eat bribes.  
381 The eating bribes is, "That was my pastorate. You give me that, I'll be in the cathedral". "I'll  
382 make him a vicar somewhere". That's bribery also. Because no other profession you're  
383 simply using the egos or personal feelings of a person. So, that's the kind of challenge that  
384 you go through. It kills discipleship. That's why, to answer your question, why discipleship  
385 at the Church of Uganda level is not a priority. Even when you go to the Department of  
386 Mission and Evangelism at the Province, it's a laughable state. When you go to the diocese,  
387 it's a laughable state. It's not a priority. The priority is the DS [Diocesan Secretary]; he has  
388 a vehicle, he has what. But evangelism, mission, and evangelism, where you go down to  
389 discipleship, the people does not have a bicycle, does not have whatever, sometimes they  
390 don't have even an office. Sometimes the office is there, yes, it doesn't have a budget for it.  
391 So, this person sits down and keeps his salary and moves on. So, when you see that is it.

392 J: OK, thank you. It's very interesting. And my last question: I think you have- you've said  
393 a lot about this, but I want just to ask. So, thinking of discipleship in the Church of Uganda  
394 and all that we've said about it: What influences the practices? So, could it be something like  
395 social relations, relationships, like culture, history, Bible teaching? What do you think is the  
396 most influential factor?

397 A: I think [pause] biblical teaching is one big influence, because as you teach people, then-  
398 Fellowships is OK, and relationships is OK. Culture has affected discipleship negatively.



399 J: How so?

400 A: People give their lives to Christ, but the journey they walk, there's a lot of traditional  
401 beliefs into them. Professor Mbiti said, "Africans are notoriously religious". And it  
402 permeates every life of a person. But he says, "In ATR [African Traditional Religion], you  
403 cannot separate it from an African". So as much as a saved person is a disciplined person, but  
404 when it comes to things like baptism, he will go look for the names of his father who died  
405 long ago. When it comes to parties, he'll want to do some cultures. So, it affects the spiritual  
406 growth of this person. But it is all African. I think there is a book in Bishop Tucker called  
407 *Christ Above Culture*. I think we need to- there was Christ above culture, there was Christ  
408 in culture, and Christ below culture. Those books need to be revised in the training of the  
409 clergy so that we teach people: at what time is Christ part of this? For example, I'll give you  
410 an example recently at a national level, when the Speaker [of Parliament, who is an  
411 Anglican] went to the shrine [after her re-election]. I don't know if you followed that story.

412 J: Yes.

413 A: As a cultural lecturer, you should be. Why does the Speaker go to the shrine? The Speaker  
414 says, "I must venerate my people, because they prayed for me, and I went through". Now,  
415 for us, the church, we say, "No, no, no, that was sinful", because she went to the shrine. The  
416 Speaker says, "No", the government says, "No, there are human beings there, and also  
417 prayer, and God answers prayers. And for us, all at the end, we know God is one". So, there's  
418 that kind of cultural influence.

419 J: Well, and then she said it was tourism.

420 A: Yes. [laughs] So, there's that sort of cultural influence that affects discipleship, which has  
421 to be addressed.

422 J: But- I'm also wondering about historical practices. As you were talking about transfers  
423 killing, and how things are not at the upper level, they're at the lower level. Are we doing  
424 things the way they've always been done?

425 A: Yeah. There is what you call: coping. At the Kampala Diocese, we wanted to change the  
426 name "family ministries", but people said, "no, no, no, if you change that, the whole structure  
427 of child development will be changed".

428 J: Really?

429 A: If we wanted to change the name "mission" to "missions", they'd say, "no, no, no, the  
430 whole church - " So, to put it, history has sometimes bogged down ministry. You want to do  
431 the way things were done. Bishop- when we were in- last in UCU, when the clergy convened  
432 a conference last year, Archbishop went on microphone and said, "You clergy, I can see  
433 here you are dressed in different shirts. But that is not the Church of Uganda. The shirts for  
434 Church of Uganda must be black or grey. Two only, and that's it".

435 J: Really!

436 A: Yes. Now, for us modern theologians, we said, "What?!" Even in the twenty-first century,  
437 the archbishop is still defining the shirt of the priest who is going to minister. "How should  
438 I- which colour should I dress if I'm going to the pulpit? Which colour should I dress if I'm-  
439 " So, the history has also affected discipleship, because today, you find that even in the  
440 Catholic church, you find a bishop dressed in black: black shirt. And he's doing ministry.  
441 Last week I was in [another country] in the cathedral, and the bishop did not come in a collar.  
442 He was in his shirt, but had put on his bishop robes. And he was preaching. I said, "You  
443 man". That is a bishop. He said, "Now what is wrong with you? Now, these are the lay  
444 people challenging my conscience." [laughs] With my conscience, can a bishop come in a  
445 collar, with a uniform? I came reluctantly. And he did ministry. He gave us Holy  
446 Communion, he consecrated, he called me, and preached and taught the song; so, you see,  
447 if by now, you want to follow trend of history, OK, even in the discipleship, we must open  
448 that now we cannot do ministry in isolation. We cannot do ministry in isolation. Pentecostal

449 churches are around us, and there are people around us who must work together as a team  
450 so that discipleship is done. If my Christian today has gone to pray from KPC [Kampala  
451 Pentecostal Church; now called Watoto], he will find the Gospel there. If he has come to my  
452 place, I should not tell him, "Now, you have run away from the church". I do not see him  
453 from the negative point of view. So, discipleship, I think, should be all-embracing, that  
454 wherever you go, it should be, but not traditionally, you must be Church of Uganda. You  
455 know, these days, we are- because your parents were baptised here, and therefore you must  
456 be wedded here, and if you don't wed here- no, history has killed discipleship. Christians are  
457 now free. Gospel has gone on media, so you can no longer use history to confine people in  
458 their spiritual lives.

459 I wish you could even now go media; we buy, we get WhatsApp. I have my file of WhatsApp  
460 here, so if I, every morning, if I want to send a text, I just text my people what I want them-  
461 if I've meditated on Scripture, I tell them- discipling.

462 J: Yeah, it's interesting; the history is confining rather than enriching. Yeah, it's very  
463 interesting. Those are my questions. That's it. Do you have any closing thoughts or  
464 comments?

465 A: [pause] In your questions, you haven't touched about the leadership of the people who  
466 train.

467 J: OK.

468 A: They trained, and for me, I'm not raising it to you, but I'm saying, if I'm marking your  
469 research [laughs], because apart from the priests who are trained, is there these lay people  
470 who work together in the churches? Were they trained? And therefore, if they are doing this  
471 work on behalf of the priests, where are they getting this knowledge? Or are they passing on  
472 what they think?

473 J: That is why I want to talk to them [the focus group of lay leaders].

474 A: [laughs] Oh, that's what you want to talk to them [about]! Yeah.

475 So, if that's their question. So, that's one area I thought you should- and also, what are the  
476 results of discipling people. What are the results? I would expect also you to have that as  
477 you interview us around: what is there as having been disciplined? If a child is hungry, say,  
478 "Mummy, keep the food, I'm what? Satisfied". So, what's the result of discipling a person?  
479 Jesus says we shall see them by their fruits. What are the fruits of discipleship in the church?  
480 Yeah. So, that's one area.

481 Two, or three; I would want you to touch on the tools- we talked about methodology; I want  
482 you to talk about the tools of discipleship as a Diocese. Because your research is about  
483 Kampala Diocese, you may need to go to the office; what are the tools: you have a typed  
484 book, do you have media, do you have the print or tectonic media? All these kinds of things  
485 that reach out. Do you have a pamphlet, or each church is discipling its own way?

486 And sometimes, that's why congregations get lost. If I've been praying from this church, and  
487 tomorrow I go to [another parish with a different level of affluence], I may not fit in. I don't  
488 know whether, my sister, you know what I'm talking about.

489 J: Mm-hm. I do.

490 A: I may not fit in. Because the way [that parish] is doing these things, is again, "Me, I don't  
491 understand this church. Now me, I think here I'm lost". So, and then when you go to All  
492 Saints', you can- because there is no uniform way of the tool of teaching discipleship. But if  
493 there is a tool, as a diocese, we say, "When we go to [that parish], we are on page this, we  
494 are on this number, we are on this topic, we shall fit in". Or, "For us, we are covering these  
495 topics, but now this one". So, there is where people can fit in.

496 J: So, would you like to see a diocesan-wide programme?

497 A: Yes. There is a programme coming up with the Minister of Education. Minister of  
498 Education gives a syllabus, and each week, what is to be taught. So, what about Church of

499 Uganda? Yes, we have the Bible, but now, how are we approaching the Bible? Each one in  
500 his own way. So, a congregation in [a suburb] is different from All Saints' [in the city] is  
501 different from a congregation in [another suburb]; the disciplined people in [this suburb] may  
502 not come and fit in the disciplined people here in [this suburb], so I think as a diocese, we need  
503 it, like a syllabus of discipleship. So, that's something I want you to probe.  
504 Then also, as a diocese, the financial budgets. How do you budget for discipleship? I would  
505 think that when you do your research, you go down and look at the budget in the parishes:  
506 do these parishes budget for discipleship? Because it may need to buy books, pamphlets,  
507 pens, it may need to have a cup of tea for these fellowships if it is there. You know, because  
508 it's an intended thing; if it's a priority, it must be really a priority, but it's not in the budget.  
509 If you ask my bishop, "What's the budget for discipleship?" he may run his head down and  
510 call the treasurer, "Do we have a budget?" The treasurer will say, "What is discipleship,  
511 Bishop? For me, I have put this money in this area". So, these are the kind of things.  
512 And then I would also expect, like, manpower. How- are there people- has the Diocese  
513 trained people who can go out to the parishes to support discipleship? Or the priest is there  
514 alone? Assuming the priest is in the church where lay people are not well prepared. It's just  
515 the end of discipleship in that parish. People are there on Sunday and that's all. So, I also  
516 want to look at that area as you go through. Those are issues which, in the future when  
517 somebody brings the research on Kampala Diocese, I think this is very pertinent, and I can  
518 be quoted according to Jessica Hughes, in 2016, in her ThD thesis, raises this issue. Perfect,  
519 you now become a scholar [laughs].  
520 J: OK. Well, thank you so much.  
521 A: I am grateful.  
522 J: I am grateful; I appreciate your time and your insights.  
523 A: Thank you so much.  
524

1 **Transcript 7: Interview with Participant 7, pseudonym Isaac**

2  
3 Jessica: Reverend, I appreciate your taking the time to meet with me very much.

4 Isaac: You're welcome.

5 J: So, let me start with: what is your understanding of discipleship?

6 I: My understanding of discipleship. That's a very good question. To me, discipleship begins  
7 from the point of an encounter with the Lord Jesus Christ, and through Him, you can get to  
8 enter the Kingdom of God and- disciple is for the whole of your life: how you do things,  
9 how you share, how you walk with others; it takes the whole of your new life about God,  
10 yourself, the devil, and the world around you. And how you can apply it, what you have  
11 received from the Kingdom, or what you have received from the world, or what you have  
12 received from that new life, how you can apply it to cause change in the lives of the people  
13 around and beyond.

14 J: OK, thank you. How do you think you came to this understanding of discipleship? What  
15 led you to form this understanding?

16 I: Because- how I came to that, I realised that there is, how do I call it- just a minute.  
17 [interruption at the door] There's a way I want to put it. There is no other force or power that  
18 can cause change in a life of a human being than power of God. As humanity we- there are  
19 a lot of things that we differ, you know, and we can't- it causes- I don't know how you call  
20 it- there's a lot of- I think, I refer to Galatians chapter 5, whereby the acts of the sinful nature,  
21 you know, without the power of God, those are obvious, and we cannot stay that way in  
22 discipleship in that way. Maybe in the other side of the Kingdom, but when the power of  
23 God is in your life, it can cause change. For me, that is the key. It's like dynamite; it's like a  
24 magnet. It shows you true love. It shows you true relationship, because you know the source,  
25 because the source is what it is.

26 J: OK. So, you referenced Galatians 5, so is -

27 I: Verses 16.

28 J: Mm-hm. So, is this understanding coming from your reading of the Bible? Or is it coming  
29 from teaching, preaching, what you've read? What are the influences for this?

30 I: The first thing is the Bible.

31 J: OK.

32 I: It's the Bible. Before you read other literatures, the first thing is the Bible, then of course  
33 reading other literatures, hearing testimonies of those who have had an encounter, who have  
34 met the Lord, how the Lord has changed them, but the Bible is the cause of that.

35 J: OK. What about teaching or preaching? Has that influenced you at all in how you  
36 understand discipleship? Some teaching or preaching in the church.

37 I: Yes, that has also contributed.

38 J: OK.

39 I: Because when you analyse from the Bible, you can now also preach and teach elaborately  
40 or clearly the way that can cause influence. I have received and you can also share.

41 J: So, did- so then, did you have teachings or preachings on discipleship in the church in  
42 your life? Not ones that you have given, but have you heard?

43 I: Yes. Because that- personally, I am what I am because of the Bible study that began in  
44 All Saints' in early 1993. In 1993, by then, I was just finishing high school, and we had a  
45 small group discussion, that is the Navigators, and that changed my perspective, changed  
46 my attitude, changed my character and life all around. And before that, I got saved in '91.  
47 But I didn't know what to do. I was just there, stagnant, not until I joined the Bible study:  
48 that's when I saw a growth. It's when I saw victory in whatever situation I was facing. It's  
49 when I saw the urge to share, to reach out, and I think it was '99 when God led me to [another

50 parish], and that church was still the other small one; if you have been to [that area], there's  
51 a hall that is now the church hall. That was the original church.

52 J: Yes.

53 I: Now, I went there as an individual, as a missionary. As led by God. After being trained  
54 by the Cathedral [All Saints']. Voluntary. And when they had a mission, [name] was the one  
55 preaching. And as people got saved, the voice comes to me and said, "It's easy to just come  
56 in front and say, 'I'm born again', but it's another thing to walk that journey". And God  
57 burdened me with that statement. "Would you be of help to these people who are getting  
58 saved?" I gave excuses for the whole of one year, because I was living in [a suburb of  
59 Kampala], and I started working at [a church], and there's even no transport to [another  
60 church], I don't have that budget; the church, I know, will not support- after one year, the  
61 Lord just said, "That's all you say- it's nothing. You go, I'll do my part". And He did.  
62 Whatever I was earning there I used as transport. There was nothing like anything that the  
63 church gave me. I said, "I didn't come because I wanted the church to give me". I think this  
64 was a voice from God: "Go and do my work". And I did it for six years. Every Thursday, I  
65 would be there. At my own cost. The Lord paid it all. And then in that, I began with the  
66 Council members, wardens, and all that. Then I went to youth, I went to Mothers' Union,  
67 Fathers' Union, Christian Women [Fellowship]; they all come. And really, worship changed.  
68 Tents began appearing in that old church outside. The number increased. Then I remember,  
69 2002, or 2003, is when they began drawing the what? First extend the old one. I said, "No,  
70 no; why don't you build a new church?" Is when that [descriptor] church came on. And I  
71 even told them, "The church is still small". They said, "No, but you see, we don't have the  
72 money to build a big church". I said, "Well- " But as I speak now, the church is small.

73 J: Mm-hm.

74 I: Why? Because discipleship changed the life of the church members. People changed.  
75 Ministry changed. There were cells. There were fellowships in the church, especially the  
76 men's church fellowship on Tuesday, which wasn't there. There was a prayer day; every  
77 Monday, we would meet and pray and continue. There were visits to hospitals as a result of  
78 receiving. And we would reach out to the community. Missions began in schools, because  
79 something has been sown in their hearts. And so, to me, that was a key. Because what I  
80 received helped me to. By then, I was just a very timid guy. I wouldn't speak, I was just  
81 reserved; I didn't want to venture. But the voice came, and just pushed me there. [snaps]  
82 From there, I went to [another church].

83 J: Oh, OK.

84 I: I did the same thing. I joined Alpha, for two years. After joining Alpha is when now I  
85 went to [training for a theological diploma]. So you can imagine: six years in [the first place],  
86 and two years in [the second]. And then I went to [school] for training. And actually, it was  
87 '99 that God spoke to me, a call to ministry, ordained ministry. But when I consulted the  
88 Education Office at the Diocese, Rev. [name] by then was the officer in charge. He helped  
89 me and we walked together to the Archbishop's Palace and said, "This young man would  
90 like to go for training". And the Archbishop says, "Well, we do not have those opportunities  
91 now; maybe you go back to [Isaac's home diocese]". But I said, "I came in Kampala when I  
92 was very, very young. [The home] Diocese may not be knowing me because the bishop who  
93 confirmed and baptised me is the late [name]. And these others. And besides that, where I  
94 come from is very far from the Diocese; it's about 56 kilometres. So, I rarely even know  
95 where the place is, but from [the next diocese over] I go down, cross the lake. The other  
96 diocese is not [the next diocese over].

97 J: Oh yeah.

98 I: So, there was a lot of that. Then, well, even the workmates, one of the leaders said, "No,  
99 no, Isaac, you can't- this work is your work". I said, "Eh! No, I'm not going to be in this

100 office forever", where I was working. In my heart, I said, "God". But I- when everything  
101 [snaps] stopped, I kept serving, because I know there will be time that God will put me to  
102 that level. And when Bishop [name] came as an archbishop, and Bishop [name], Bishop  
103 [name] said, "I've been coming here and going out when I was just a reverend and  
104 archdeacon and all that; I've seen ministry in your life. What do you say about it?" I said,  
105 "Your Grace, you have actually touched what I've been- no, what has been aching me. God  
106 spoke to me on this since '99, but I didn't have the opening". He said, "Really?" Then he  
107 called UCU and said, "Can I have a form [for application]?" And I was given to fill, I did-  
108 you know, I'd been off from school for about nine or ten years after my senior six. Then after  
109 the adult- how do you call it- mature entry, I did interview, I passed; they told me, "You've  
110 passed, but you're going to start from a diploma". I said, "It's OK; I don't have any problem.  
111 What I want is to be trained". And by then, [a person] was the Dean, said, "You're going to  
112 [location]", and I said, "That's OK". And I went to [location] for three years. One think I like  
113 [about] [location]: right from the first semester, we were sent to the field. [snaps] Wednesday  
114 and Sunday we would go. And that even helped me a lot, to sit with people, to share with  
115 people, pray with people; that made me grow faster. And preaching changed, because I had  
116 to- everywhere I went, they wanted- "These are theologians coming". We'd go to schools  
117 around, we'd go to institutions, we'd go to hospitals and pray for patients, we'd go to  
118 conferences. To me, that helped me a lot. And then I returned back and I was ordained.  
119 Actually, I asked His Grace, "Can I continue to get my bachelor's?" His Grace said, "You  
120 first come. You go through the field first, and then later on you can continue". I said, "Thank  
121 you, Your Grace, for your wise guidance". So, I came, and I think I worked for three or so  
122 years, three or four, and then when I applied, they said, "Just go ahead; we have already seen  
123 your leadership". I was in [a hospital]; I was chaplain paramedical, which is now [name],  
124 which is part of [the hospital]. Then also a youth pastor in [a parish], which is a mother  
125 parish. Then I went for studies. I came to UCU with that background. And that even  
126 sharpened me: the activities I got involved there, and sometimes getting to the field, schools,  
127 what. And mostly in prison, because I really had a burden for prisons. And I think I did my  
128 first research in diploma on prisons, because I really wanted to see how the church can be  
129 of help in prison ministry. And I enjoyed, and I've been there, and even now, I still go there.  
130 J: Oh, wonderful.  
131 I: I love prisoners. Because every message you share, you really help them. And men have  
132 been- how do you call it? Men have been- finished their service there, when they are caught  
133 on fire. And actually, my question is: how do we retain these who have been through prisons,  
134 and they have been changed; their lives have been changed: can we train them further and  
135 be ordained? That thing is not clear up to now. Because there is a lady who came out  
136 recently, not far, in January 26th. I mean, this lady helped the Anglican Church in women's  
137 prison group. Even when the Pentecostals, they are calling her, she said, "No, I want to be  
138 here". Every time we went there, she was on fire.  
139 J: Wonderful!  
140 I: But now she has come out; she is nowhere. I feel like this lady- I think she was supposed  
141 to join UCU; I don't know whether she came there to do law, because even in prison, they  
142 were doing courses. She graduated and there was a link with London something College;  
143 she graduated in law, diploma. So, I think she was encouraged to do degree. And I said,  
144 "Along the way, this lady would be trained to become a clergy". And many others; that's  
145 just one.  
146 J: OK. Good.  
147 I: So. There's a lot of opportunities, but you see, all this is because the Gospel brought  
148 change.  
149 J: Yes.

150 I: And so, it must go on, growing in others, and I've seen others grow. Personally, my family,  
151 my parents, my brothers, my sisters: I was the first who got saved, and through the change,  
152 as the training went on at [a church], I went back home. I lived my life there, and shared  
153 with them and prayed with them and all; I must say, all got saved.  
154 J: Praise God!  
155 I: My mother got saved, she stopped smoking. She was a chain smoker. She would even get  
156 this raw tobacco, put it in a leaf, and then when it is almost over, turns the fire in there. And  
157 then keeps on until the whole thing is over. And her teeth: you would find them, they could  
158 be very dark. And drinking. But all along the way there, when she received the Gospel, and  
159 when she had read there, I said, "Mommy, God loves you so much". And she got saved, just  
160 of last year, when I was doing my last second semester in UCU is when she died, but died  
161 when she was born again. Now my brothers are born again, my sisters are born again,  
162 cousins are born again- namely, because now there's a big change.  
163 J: Wonderful.  
164 I: Compared to what we used to be. So, we thank God because that is- and actually, my  
165 cousins are now pastors back home. And they are wedded, because I told them, "I will not  
166 see you stay with any girl, or you get pregnant a girl without first putting it right". And I  
167 participated in making them wed. And they are wedded; they are with their children and  
168 their wives, and they are doing the pastoral work.  
169 J: Wonderful.  
170 I: To me, that is a change that I must say: discipleship is a key.  
171 J: OK, very good. So, I think you already answered my second question: you were discipled  
172 first by the Navigators -  
173 I: Yes please.  
174 J: And then, with Alpha? You were doing work with Alpha.  
175 I: (overlapping) Yes, yes.  
176 J: So, well, I have two questions. And then, you said training by the Cathedral, so I want to  
177 go back to that. But, when you joined Alpha, were you a group leader with Alpha? When  
178 you said "joined", you mean?  
179 I: We are the team sent from [a church]; I led the team -  
180 J: (overlapping) OK.  
181 I: - because the Vicar, who was in [another parish], was moved to [the sending parish]. Now,  
182 for him, he had an idea of Alpha. So, what he did was select people who would go and train  
183 and then come back and start in [that parish]. I knew there was already Navigators in [that  
184 parish], so for me, he had the mind of Alpha. So, you get the two.  
185 J: Right. So, my understanding of Alpha is that it is more evangelistic.  
186 I: Yeah. They are totally different of the two. Navigators and Alpha is totally different.  
187 J: So, you had been involved with the Navigators -  
188 I: Yes.  
189 J: Discipled by them -  
190 I: Yes.  
191 J: And then you joined the Alpha ministry.  
192 I: Because I wanted- I hadn't learned anything about Alpha. I wanted to know: what is Alpha  
193 all about? And then I realised, although someone shares the message, and then you sit in  
194 small groups, and then there are some questions, you discuss as you take a cup of tea. And  
195 I don't remember of any Scripture memory or verse you meditate or what -  
196 J: Yeah, I don't think so -  
197 I: Compared to Navigators.  
198 J: Well, like you said, I think the purposes are very different.

199 I: Yeah. So, I went through it because I wanted to do it; I was keen: what was it all about?  
200 But I think it can work in schools and what -  
201 J: Mm-hm.  
202 I: It's evangelistic.  
203 J: Mm-hm.  
204 I: So, I had that element, and from there, I went on. I even actually participated in- what is  
205 it? International conference. It was in Bugolobi [a suburb of Kampala]. Yeah, we had it  
206 there, because I remember Bishop- there was this bishop in the UK, one of the founders of  
207 Alpha that came. Yeah, the whole week; I was one of the delegates. We had nametags, what.  
208 It was a conference of 1 week. I enjoyed it. They did also prison, Alpha; there was something  
209 else, I don't remember what, schools or what. We did all that. And I got a certificate. I have  
210 it, even Navigators have a certificate. Actually, all my life is Navigators. All my life. Alpha  
211 was just 2 years, then I went for studies, so I didn't continue.  
212 J: Right.  
213 I: So, I didn't participate so much in leadership. But I trained.  
214 J: OK.  
215 I: But Navigators: I trained, then I participated as a co-leader, then leader, then the senior  
216 leader, then coordinator.  
217 J: Oh, OK.  
218 I: At [a parish]. I was a coordinator of the whole thing, and then also, I'm on the team of  
219 elders now, looking at Navigators, because I get churches where there are Navigators and  
220 then share with them. Because, like, I'm one of those elders who began early, with the first  
221 books. There were these first books in 1993, where you can even answer within just 1 day.  
222 They were too shallow. Then until they kept revising, because what we have now is really  
223 quite -  
224 J: OK.  
225 I: - designed questions, where you can take some time really and understand.  
226 J: [interruption at the door for tea] OK, that's very good.  
227 I: Yeah, all my life is Navigators. And I love it even now; it's my passion. Even when I was  
228 in [the hospital chaplaincy], I did a lot of that; I found almost Bible study dead; it was not  
229 there. The first thing was: I want to start a Bible study. I started groups, and until I saw a  
230 group- it takes about 2 and a half years. And I told them, "It's not just- it's not a course, it's  
231 a life-changing ministry". You can't just train and sit down. You need to train and reach out.  
232 And the more you reach out, the more you grow. Because there are habits you learn, like  
233 quiet times, Scripture memory, Bible reading, and then also time out with the Lord, 1 day  
234 out, and then also home fellowship, or hospitality, where you sit together and pray; you may  
235 not really go so much- testimonies and share and pray. So, those are things that are -  
236 J: OK. So, can you tell me briefly what training the Cathedral did? I mean, the Navigators  
237 were training, but you said that you were led to [a parish] after you were trained by the  
238 Cathedral.  
239 I: It was one; the training I got there is that: Navigators.  
240 J: Oh! OK.  
241 I: Navigators. And then two, I had also training of lay counsellor. I did it twice, because we  
242 had 2 weeks training, just to empower the lay people so that they can be able to help in the  
243 areas of counselling, like premarital, youth, children, and all that. So, we are trained:  
244 domestic violence, what is the other one? Drug, alcohol, all those things; we have all the  
245 components. So, I have all those training manuals. Which now help to me, even sharpen  
246 more when I went to UCU.  
247 J: OK, good. OK, thank you.



248 Now, so, it sounds like Navigators- not Navigators- discipleship is very important to you in  
249 your ministry.  
250 I: Right, yeah.  
251 J: How do you- Jesus gave us the Great Commission in Matthew 28 to go and make disciples.  
252 How do you carry out that mandate in the church? To make disciples: how do you do that?  
253 In your ministry.  
254 I: Is really to bring in the programme. Here, we are mostly in the process of beginning. When  
255 I came in, it was the building part. Now, this the prayer and fasting week- I mean month;  
256 we're deciding whether at the end of this we begin to align people according to their gifting  
257 areas. First coming to Bible study, which we are going to start, because it was here, and the  
258 person who was coordinating left. So, I need to revive it, because I already know- I have  
259 that passion. I could not be at church without a Bible study. That's not- [interruption at the  
260 door]. There's no power in that church without Bible study.  
261 J: OK.  
262 I: So, I'm- we're in the process. I'm looking at getting the leadership that has gone through it  
263 and then training them, and then we sensitise the congregation, then we recruit. And then  
264 restart the Bible study. And then also, we're looking forward to see how we can train the lay  
265 counsellors, because those are areas that, you know, the Lord trained me, so I would like to  
266 see it also grow, so that we don't so much grow weary, like Moses was told by his father-in-  
267 law, "Please, raise more elders who will also be able to help you".  
268 J: Right.  
269 I: In ministry, but we already have a team of intercessors, which are now firing up, using  
270 this prayer and fasting; we are aligning them. We have intercessory group every Tuesday  
271 here -  
272 J: OK.  
273 I: And then a daily- every afternoon, we have one or two or three people who come, and  
274 then as people come, we share together here in the office. We see how we can pray with  
275 people, just listen to them, and then counsel with them and also pray with them. If it is  
276 hospital, we go and test. If it is medical, go and do medical. And then we also do our part;  
277 doctors do their part.  
278 J: So, that's also a form of discipleship: the individual ministry.  
279 I: Yeah, actually, that's very normal; that's Navigators as well, because Navigators, their aim  
280 is if you can raise one person a year, that is important. Like Paul and Timothy. We are not  
281 in a rush to have a big team, we began at All Saints'; it was a small team. Even in [another  
282 parish], I think we were five, the first team. Then from the five, the four came back. And  
283 then began to co-lead with the leader. Then they came again. You know, when you lead,  
284 after co-leading again after two, two and a half years, you now become a leader. Then from  
285 there, you take up a group. We assign you a new graduate to assist you, and then from there,  
286 you continue as a senior leader, and then we have leadership fellowship, where we discuss  
287 issues: what was the challenge in your group, what was this, how do we probe it. Because  
288 each leader must assess, then we come together in leadership fellowship. Then we have  
289 leadership outings. Leadership retreats. Then leadership training so that we can have a better  
290 delivery.  
291 J: OK.  
292 I: We did that in [another parish]; I would like to see that happen as well here. When we  
293 first have that part, then we can empower the congregation. If I don't have many of the  
294 leadership here, who have gone through it, I may have to copy from the neighbouring  
295 churches, like [a nearby church] and [another church]. If they can just come here for a  
296 missionary work for just one or two years to help assist in leadership, then as we raise our  
297 own, then they would be able to return back. And that's what I did in [another parish]. I

298 didn't have people trained, but the team we were with in [another church], I carried. We  
299 would stay around, around the place [around the church]. They'd say, "Oh, we've begun a  
300 regular service". I'd say, "Now come home". They'd say, "OK, let's work together". And  
301 they assisted me a lot. And they remained there.  
302 J: OK.  
303 I: And then the team that trained from there are the ones that came here, are the ones that  
304 came here, because [a priest] was the Vicar there, and so when he was transferred here,  
305 because he knew the impact of discipleship, he decided to come with some people, and they  
306 began it here. But there was a little bit of a challenge here.  
307 J: OK.  
308 I: Maybe they didn't understand so much, they fought the person; that was a challenge, of  
309 which I'm saying, "No. I think we need to assess further and address that issue". Because I  
310 don't need to criticise; I need to analyse and then see how I can come in and teach. Because  
311 the whole thing is teaching.  
312 J: Now, thinking not of this parish, but of the Church of Uganda, do you think that the work  
313 of discipleship is prioritised in the church?  
314 I: As the whole Province? Yes, yes, yes.  
315 J: OK, so, how is it demonstrated?  
316 I: It is- it's just, it does not- yes, it is, well, the bishops, when they consecrate them, they  
317 have their charge or something like that; they have mentioned it. But I think if we are to  
318 have that impact, because me being someone who has been there, if I am to have that impact,  
319 we need to have someone coordinate it at the diocesan level so that he oversees the ministry.  
320 And that's what we've been discussing, actually, with the country coordinator of Navigators.  
321 How do we open up? Because it's in All Saints', it's in [a suburb], it's in what- how do you  
322 open up a diocesan office of discipleship?  
323 J: So, is Navigators here, at this parish?  
324 I: It was here. Now, there were wrangles, there were challenges which now I am assessing,  
325 and then because I want to assess and then get- come together as leadership, because those  
326 who train are not even anymore here. I came in when everything was- they were not there.  
327 So, I'm- after analysing this, but there are two or three left; I will now work with them, sit  
328 with them, discuss with them, and then lay a way forward.  
329 J: So, you're assessing to try to revive.  
330 I: Yeah, to revive. That's the key.  
331 J: OK. So, the Church of Uganda prioritises discipleship.  
332 I: Mmm.  
333 J: And we see- OK, you said that there should be coordination at the diocesan level. So then,  
334 since that is not there, how is it prioritised? Is it through missions, mission statements? Is it  
335 emphasised? Are there programmes? How does the church show that this is a priority?  
336 I: It's in- yeah, it's in the mission statements; it's also reflected in- how do you call it- the  
337 vision of the parish. For example, the vision of this here is "Rooted and built up in Him": in  
338 Christ. There's part of it that we need to- how do you call it? Break it down, that we can  
339 teach as part of discipleship. And the Diocese is encouraging parishes to build on this  
340 mission, and then we have to contextualise it according to our area. Like, for example,  
341 schools. You need to put it in line with students; if it is hospital, you need to break it down  
342 fitting. If it is prisons, like that. So, we have the unifying theme.  
343 J: So, it sounds like the Diocese is pushing it down to the parish.  
344 I: To the parish, yes.  
345 J: So then, would you still say that it's a priority in the wider- in the provincial church? Do  
346 you think it is still a priority for them?

347 I: Looking at since- I still say it's a priority. Because our bishop is the Archbishop of the  
348 Province of the Church of Uganda.  
349 J: True.  
350 I: And only maybe challenge is: how do we actualise this? Because for me, and what I'm  
351 interested is: how do we implement this? Yes, we are pushing to the parishes, but we need  
352 to reach out, and as I mentioned, through the teachings and all that, all that. So, we need to  
353 activate this in our localities.  
354 J: OK. So discipleship is one of the priorities of the church.  
355 I: Yes.  
356 J: What else do you think are priorities in the church?  
357 I: Discipleship, and I think also is social transformation; I don't know how you will put that,  
358 social transformation, because it's really, our church has been- how do we call it- poor, or  
359 something like that, so as a diocese and as well as a province, they have opened ways how  
360 we can have income-generating activities and something like that in various ways.  
361 J: OK.  
362 I: Yeah, so that we improve the life of the people and also see how we can get the money to  
363 preach the Gospel. We don't hope to say that we get money from the West here and there,  
364 but I think money is with us, so there should be a way of attacking it, so that has been the  
365 key, and also fighting HIV/AIDS, and then the youth programmes; raising up the youth,  
366 children. All those things are really a priority.  
367 J: So, can we call the generating income: can we call that development?  
368 I: Development, yeah, I think we'll put it like that.  
369 J: OK.  
370 I: Which is really social transformation.  
371 J: Hm. OK. That's interesting. OK.  
372 I: Because there's actually been a very big change. There's change; there are already projects  
373 happening in various areas in the way of how we can raise our own way of preaching the  
374 Gospel, money for reaching out. That's why you see churches are now growing; there's a lot  
375 of development; in almost every parish there's buildings. They are setting up for shops, like  
376 if you went to St. Paul's, Mulago, there are shops all over the place that can serve the church  
377 now. Whatever comes from there is to empower the church financially.  
378 J: I've been there, actually. I've seen it.  
379 I: I've also gone around most parishes- I call land, you know? So that we see how we can  
380 grow together. This was one place which was a little bit there, since 1956, there was nothing  
381 much. So, we are trying to see how we can put it also somewhere, and later, we can see how  
382 we can have generating- income generating activities around, how we can empower youths  
383 with skills so that they finish school, but they can have something to do within here. So, we  
384 also have that so that we get the skilled people, teach, and then can begin to do things. For  
385 example, recently, Compassion here, we make door mats, we make table mats, we make all  
386 the things, and those kind of things. We had a team from Australia- maybe today they will  
387 come, even. They have been part of the funders of Compassion. They were really amazed  
388 what is happening here. Because we also need to put in, not just sit and say, "Oh, help is  
389 coming". But yes, help has come, but how do we also put in? We need to contribute. We  
390 need to also take up a child: for example, Charis takes on mostly families that are very poor,  
391 so we have Charis link in the UK; they recently came, and this was their first stopover. They  
392 came and worshiped with us for the first time ever in Uganda. They came here in [this  
393 suburb]. And they were here with us on Sunday- actually, they came twice.  
394 J: OK.  
395 I: And then we took them to [the suburb], and, you know, it is very poor; I know the place  
396 is really- when you go there, it is another. You find [name; former executive director of the

397 Kampala Capital City Authority] goes at just rooms here and there. So, and there are families  
398 we pick from those places that we can help. So, this Charis gives almost everything:  
399 mattresses, beddings, school fees, upkeep, even food and all that. So we identify a family  
400 which is really going through a difficult moment, then we call them to church here. Not just  
401 receive only this physical help, but also spiritual help. Because we share with them the  
402 Gospel and then also reach out to them. And we sit and pray with them and assess how  
403 they're living. How they're using what they're given. In other words, walking with them,  
404 which I mentioned earlier: mentorship. Because that's where we are heading now as a  
405 church.

406 J: OK.

407 I: We want to see mentorship: that out of that kind of life, they can become somebody. But  
408 it needs someone to hold your hand and move on. And we really emphasise that during our  
409 youth conference, our youth praise rally. We had a big pull here, but we had a time to share.  
410 They were in groups and discuss issues concerning life; they would ask questions and see  
411 how we could answer it. So, that's where we are heading now.

412 J: OK, that's wonderful.

413 I: Mentorship.

414 J: OK. And my last question: when you think of discipleship in the Church of Uganda, so  
415 not just in this parish, the Provincial level, what do you think influences the church's  
416 practices? So, I'm thinking things like maybe social relations, maybe culture, maybe history,  
417 maybe the Bible; what do you think is influencing the church in her discipleship practices?

418 I: I think as far as I'm concerned, it's really the Word of God. The Word of God. Because  
419 that has actually caused a lot of transformation and changes, even in relationships, in  
420 marriages. In young people relating with parents, and even their working life: the Bible.  
421 Because as a church, we really want to see that this is taught. Everything is in this book here  
422 [he has been tapping on the Bible]. It's just that we need to spend time and then bring it to  
423 according to- contextualise it in a way that everyone can understand. I know with that we  
424 can do a lot of change in the church today.

425 J: What about the culture of- well, either Ugandan culture, or the culture within the church?  
426 Does that influence how the church handles discipleship, do you think?

427 I: Not really. Not really, because now, I think we've come to the point that the cultures are  
428 there, but see now, we look at the Bible addressing the issue of culture as well. There's  
429 nowhere the culture- formerly, I think culture was trying to overtake, but I think now they  
430 have realised these are major. These are major- while we speak according to cultures, what  
431 is it that is happening? That culture that needs to be changed? The Bible addresses, and I'm  
432 glad to you as I think must be fond of that book; I'm actually using it -

433 J: Oh, the *Book of Common Worship*? [the prayer book for the Church of Uganda]

434 I: Yes, yes. Recently, there was- I was called to do a give-away ceremony; exactly I did it  
435 in the way it was written in the book.

436 J: Oh, wonderful!

437 I: They allowed me to conduct the service. Because the daughter of our member here called  
438 us to say, "I belong to [this parish]", they thought they would do it according to culture, but  
439 she realised she's born again, and said, "No, no, no, Reverend, you come. I would like you  
440 to take us through this give-away ceremony: introduction/give-away". I said, "Thanks be to  
441 God". Then I participated. And we had the time to pray with them. I had the time to walk in  
442 the *mugole* [Luganda for a bride or groom], I had the time to walk out the *mugole*; everything  
443 was Christian. To me, that was very important. And those who came really saw that this is  
444 what we need now. So, we go in to these ceremonies and put in what is supposed to be put  
445 in so that we now deal with the issue of culture- we need to bring this, we need to bring this;  
446 it's actually diminishing because now, people are getting to know the truth.

447 J: So, you're taking the church into the culture.  
448 I: Yeah.  
449 J: I think that's fabulous. I'm very excited to hear that you used that book.  
450 I: I'm using it. I have actually used it a number of times, even, like even when I was in prison,  
451 I think I went to another give-away in Kigezi [in the West], and I carried it; I carried my  
452 book. [laughs] I'm using it.  
453 J: Wonderful. What about the history of the Church of Uganda itself? Does that play a role  
454 in how she does discipleship?  
455 I: For example, possibly?  
456 J: Well, I'm fishing. Because the Navigators is not terribly old, particularly. I think it's older  
457 in the U.S., but it's not as old in Uganda. So, it's fairly new. I guess- and it's a Western thing.  
458 So, do you think that discipleship is part of the Church of Uganda's DNA, as it were? Part  
459 of who she is?  
460 I: I didn't get the question. Yes, this is, I must say, the Western culture. But as- the way we  
461 were looking at it is contextualising it now to our take, how we can understand it, of course,  
462 with the Word of God in the centre, because yes, the Word of God is the one governing the  
463 whole thing. But the other guides designed questions, but the whole thing is: the Scriptures  
464 are there. So, how do we- the thing is, how do we now- we are getting to- I mean, relating it  
465 to, relationship with what- sharing it with young married fellowship, what- it's a component  
466 that we add on there. And that actually has changed things.  
467 J: And how do you think the contextualising- how has that gone? Taking this Western  
468 programme and putting it in Africa? How has that been? Has it been a smooth process, do  
469 you think?  
470 I: Well, it is- the Word of God being supreme, there is a way it just flows in. Because there  
471 will be some bit of resistance. Like, for example, at All Saints' when it began, there was  
472 resistance. I mean, there was that. The Provost who was there, the Dean, they fought him.  
473 Because of that discipleship, people began praising the Lord, "Clap your hands!" That kind  
474 of thing: play the guitars, play the keyboards, play the drums; then from there, they said,  
475 "Wait a minute. You see, for us, we play the pipe organ, and these hymns". That kind of  
476 thing. So, there was that war. I was there, and at that point, they even locked the Cathedral.  
477 J: Oh!  
478 I: And said, "No, no, no, we don't want this thing. This is Pentecostal". Then what the  
479 Provost did was he declared a fast. But he began teaching. "These things are biblical; they  
480 are not just my own". And they began teaching, designing sermons, talking about it. And  
481 then people said, "Eh. You mean these things are in the Bible?" "You see? You saw the  
482 psalms"; "Clap your hands!" You know? "Pray this"; "They are here!" "They are not my  
483 things!" And that's how they began to welcome it. And then for us young people by then,  
484 we took up the whole thing. And even when the Dean left for studies in the U.S., we carried  
485 on the mantle. And now the old people, all the guys who used to fight it have actually  
486 embraced it, and it's now in their homes. And they have cells in their homes. They have cells  
487 in the young marrieds. Cells in fellowships; you know, when you have a church fellowship,  
488 and we have cells in the community. Every grouping, whether Mothers' Union- you know,  
489 I'm still relating with where I grew from, the Cathedral [All Saints'].  
490 J: Mm-hm.  
491 I: Because those are things that are happening. And all the Cathedral knows is cells in  
492 different areas. Even young marrieds are part of the young marrieds in Butibika, Bugolobi  
493 [different parts of Kampala]. We've met with them. Actually, there was a time we started a  
494 whole married- book eight, concerning husband and wife.  
495 J: That's the Navigators' book eight?

496 I: Yeah. We said, "I think it's something very good for us", and we took a study. Each couple  
497 was given a topic; you study, you come and share, and every time we meet we share what  
498 we discovered, and that has helped us a lot. So, we try to see how we can integrate it within  
499 the setting of the church.

500 J: OK, wonderful. Those are all my questions. Do you have any closing thoughts or  
501 comments? About anything- with discipleship.

502 I: [pause] I think I must again return back to the other thing I asked you: can we access the  
503 library and all that? I think we need more to build on, especially the clergy we are training,  
504 to see how we can- this thing can be instilled in their training.

505 J: OK, how so? How should that be done?

506 I: I think, how do we call it- I'm looking at it: Wednesday [the day for discipleship groups  
507 at UCU], is it enough? There should be a way it can even come to small groups. I mean,  
508 maybe in the halls of residence, you know? So that we don't just wake up and run here, but  
509 begin with it. At [another university], we did that, by the way. In [the other university], we  
510 would have our devotion in our halls. In our room, we would have our devotion before you  
511 go for your break tea, then you go to the chapel, but we began with sharing together, praying  
512 together. Then you go to the chapel. I mean, for tea, then go to the chapel. And then we  
513 would have discipleship the whole afternoon. It was not just 5. We had a day, on Wednesday,  
514 all afternoon, to go for discipleship. We would sit in groups, and then we can discuss even  
515 the issues, a topic like, we would look at then- this list of topics which are key. Then in  
516 addition to that: third hour. Third hour, where we can look at what is happening in the world.  
517 And how do you look at it as a theologian? How do you address it? So, that opened our  
518 minds global-ward. "Eh! You mean we can participate in here?" Then issues about the full  
519 riches, about what to write papers on that, and discuss it thoroughly as theologians. We  
520 would use every afternoon on Wednesday to pull up and discuss those things.

521 J: So, do you- you had a lot of training in discipleship before you went -

522 I: Yeah, I had trained.

523 J: -for your studies. So, how would you rate the discipleship training you got in your  
524 education? Was it helpful? Does it need to be more?

525 I: Yes, it was adding to what I already had. And you see, education sharpens you further. I  
526 think it was Billy Graham who says, "If you are to be a leader, you must be a reader". So,  
527 the more you study more, the more you discuss things, like you added at UCU, it helped me  
528 even.

529 J: But what about those who did not have all the training you had? Do you think that the  
530 training they get at UCU, or wherever else they do their training, is that sufficient for  
531 discipleship?

532 I: Let me say- I must be very, very frank with you.

533 J: Please.

534 I: Because for me, I want- because- one thing maybe I can mention about UCU is the  
535 practical part of it. It started in the last year; we will call it third year? For me, I came in  
536 second year. Usually third year is when we are dispatched out to go and share [Sunday  
537 placement in churches]. But [the other university] began right from the first year. They put  
538 us in places of placement. "Isaac, you'll be in a primary school or a secondary school".  
539 Wednesday, Sunday. Wednesday: go there and reach out. And then you get also the  
540 programme on Sunday and then prepare for Sunday. So, that's your station. The whole for  
541 them, I think it was, for them, the whole year. And then I think we discussed and said, "Why  
542 don't maybe you have a semester because-" For me, I was keen to ask even where I should  
543 go. One, I said, "Yes, you have sent me to the Cathedral, then again you send me to a  
544 secondary school, then you send me to a technical school, then you send me back to the  
545 parish. But I want to go to prison, I want to go to hospital". Others don't want to go to these

546 places, but for me, I want to go there. Because where I'm going to serve, all these things are  
547 going to be there. I think we are here to learn. But some people were just in schools.  
548 [There are two seconds of some kind of interruption in the recording; the researcher was  
549 unaware of this during the interview.]  
550 That's what I'm saying. UCU needs to- especially people, for example, the MDivs [Masters  
551 of Divinity], they need to be helped a lot. Because for example, if they have not gone to  
552 Namugongo [for a diploma in theology], these other constituent colleges, it's going to be a  
553 very, very big challenge. Because they have their area, but now coming in practically, the  
554 practical part is what really is important now: how do we apply it? Because yes, you can  
555 have- you can design and have your sermon and what, but how do we reach out to someone  
556 who is there, in need, you know? How do we put the sermon to someone who really needs  
557 touch? That's a key. Because I can stand and preach and live, but you touch your people  
558 properly. But there's a time of standing with them. So, practically, for me, really, it's  
559 something I think that UCU needs to begin from first year. I know you may be saying we  
560 don't have money, but I don't think it's the money business. It is starting the thing. Because  
561 that's what I shared with Canon [the Practical Studies Coordinator]. I really shared with him,  
562 that's why sometimes I'd tell him, "I'm going to prison now. I want to just go and share with  
563 them". So, we need to instil that in addition to what you're doing on Wednesday evenings  
564 [scheduled discipleship groups]. And you can imagine even the turn-up at times is not much-  
565 you may not discuss much. But in [the other university], we have the whole afternoon.  
566 Because we want to see you people go to the field; the best training area is the field. Send  
567 them there; let them go and check on patients and pray with the patients so that what they  
568 are studying is practiced. It's applied.  
569 J: OK.  
570 I: Because I see UCU, they are getting more of the knowledge, you know? But how do you  
571 apply it? If we did that, I think it has an impact. That now develops a burden for you to reach  
572 out to the lost. Otherwise, we may end up just finishing there and say, "How much salary  
573 am I earning? Where are you sending me: is it the Cathedral? If it is [this parish], no". You've  
574 lost ministry. It's like any other office. But we are not here because of money. We are here  
575 because of ministry.  
576 J: Yeah.  
577 I: When you do ministry, money will come. Because that's what the Lord can do. People  
578 will bring the money. People will bring a bunch of matooke [bananas], people will bring  
579 some twelve eggs. You know? Because people there appreciate what has been happening.  
580 "You've ministered to our children. You visited me. You came to hospital. You did this, you  
581 did that. Thank you". You know, that kind of thing. That is it.  
582 J: OK.  
583 I: But you cannot design the salary scale and just earn.  
584 J: Yeah, that's true.  
585 I: And then you preach on Sunday, what. Preaching only is not enough.  
586 J: Yeah.  
587 I: The Gospel should go to the community. I think it was Dale Osborn who said, "You need  
588 to reach in the community and bring people in. Don't sit and tell people, 'Come'. Go where  
589 they are". Actually, I trained even in youth. Youth, the best thing of it: you go where they  
590 are. Sit with them, and I would go sit with them, sit on their beds, because that's their sitting  
591 room. And then we'd talk. Then ask questions. And pray with them. By the time we left,  
592 they'd say, "Chaplain, you did very good". Some chaplains remain in the chapel, but for me,  
593 I wanted to be with them. Because I was learning from this German lecturer who trained me  
594 in [the other university]. He came up to me in the halls and sat with us. We are the *odi*, you  
595 know what it is, this g-nut [peanut] paste. And cassava, and you know? The dry tea. We'd

596 laugh, and we became intimate family, up to now. As a lecturer, it's not just you who are  
597 mentoring. We will remember the way you have offloaded your life to us. I have known  
598 your home, but there are some lecturers you would hardly get to their home. Their doors are  
599 closed. Maybe you go there if they are your supervisor; that's when they begin to say, "Eh,  
600 you have come". But this one, the home is open to drop in, say, "Hello. I just want to say  
601 hello. How are you? How is your life? How is your family?" You are concerned - the whole  
602 of you, not just academics. I think that would go very far.  
603 J: OK, good. OK, wonderful.  
604 Thank you so much for your time and your thoughts. I appreciate very much.  
605



1 **Transcript 8: Interview with Participant 8, pseudonym Peter**

2  
3 Jessica: So, Reverend, I appreciate your taking the time to meet with me today, very much.  
4 My first question is: what is your understanding of discipleship?

5 Peter: Good question, and quite a difficult one. [laughs] My personal understanding is that  
6 it is a process of helping a Christian. Now, why I am I saying a Christian? The assumption  
7 now is that the person has accepted to be a Christian, so it's a process of helping a Christian  
8 to grow into maturity, to have a consistent walk in the Christian faith. I think, briefly, that is  
9 how I understand it.

10 J: OK, thank you. How did you come to this understanding?

11 P: First of all, I- first of all, it is through personal experience. When I became a Christian, I  
12 didn't want to remain in my past way of life, so I had a craving and a desire to make sure  
13 that I change from what I was previously into a new person, like the Bible talks about in 2  
14 Corinthians, chapter 5 verse 17, that whoever is in Christ is a new creature. So that is what  
15 I really desired. So, when I became a Christian, what in the Anglican context, especially in  
16 the Province of the Church of Uganda, we normally talk about being born again, and the  
17 slang used in the vernacular is *balokole*, or *mulokole*, for a singular, then *balokole* for plural.  
18 I- that is how first of all I started to understand it. Now, down the road, I also realised that  
19 even in the church, now talking about a local congregation, I am not talking about that- I am  
20 talking about the church as a local congregation- I realised that it was actually something  
21 that was desirable. That is desirable and necessary to help the congregation, or to help the  
22 church to grow at that local level. And to go from one level to the other, but also it is  
23 something that you can be- so that it is something that you begin to see the transformation  
24 in the lives of the people in the way they talk, in the way they relate, in the way they conduct  
25 whatever business they are engaged in. It should show. And then, now, when I went to train  
26 for ministry, I- it is one of the things that I really desired, to see to it- [interruption at the  
27 door] - so when I went for theological training, of, for ministerial formation, it is one of the  
28 things that I really desired to learn a little more about. Why? Earlier on, I had been exposed  
29 to the way Scripture Union does it, the way Word of Life does it, and then the way LIFE  
30 Ministry does it. Because each of them talks about a Christian growing, each of them talks  
31 about transformation. So, I was now caught up, because now, Scripture Union, depending  
32 on the denomination where the worker came from, I realised that that person working for  
33 Scripture Union tended to emphasise it from the point of view of their denomination.

34 J: Mm-hm.

35 P: And then the same with LIFE Ministry, and then the same with Word of Life. So, I can  
36 give the example of Word of Life, where I think the person whom I interacted with in Word  
37 of Life is from the Baptist background, and the emphasis you could see is that he's looking  
38 at it from the Baptist background. So, I was now caught up, and I said, "I am not a Baptist,  
39 I am not a Pentecostal, I am an Anglican". So what does discipleship mean for an Anglican?  
40 And now being in Anglican theological college, it's one of the things that I looked forward  
41 to, and I think I didn't so much get, you know, it the way I thought it needed to be addressed.  
42 And so what then did I do, was to try then to see how to navigate myself through these past  
43 exposures and a bit of what I could pick from my theological training that can help in the  
44 area of discipleship to then see what I can, you know, use both for myself to keep on track,  
45 but also now as a minister, where I am serving to help people to grow. Maybe the other  
46 group that exposed me to discipleship was the Navigators. I went through the Navigator  
47 small group Bible study, you know. I went through all that series. So besides Word of Life,  
48 LIFE Ministry, Scripture Union, there's also the Navigators.

49

50 So, I did all that. So, I found myself now caught up to navigate now- the other one I didn't  
51 have so much exposure to was Alpha.

52 J: OK.

53 P: But towards the end of last year, I also decided to go through Alpha. And then I found  
54 that the approach that was used by LIFE Ministry, if I may take you a little further, was, I  
55 think, addressing most of the things that I would have loved to see. Because it starts with,  
56 really, the basic knowledge: do you understand Jesus Christ? Do you understand salvation?  
57 Do you understand, you know, what turning to Christ means? And then when you turn to  
58 Christ, then it builds up from there. But also I think because the person at LIFE Ministry  
59 whom I interacted closely with is from the Anglican Church.

60 J: Ah.

61 P: Yeah. So that helped me now. Why have- actually, you can see that I already had written  
62 in my diary [shows me the diary; we both laugh] that this morning I was meeting you over  
63 discipleship. Even when I came over, I have just given out some of the- no, I think they are  
64 actually here- that I had to go through Focus, and I said, "Are there some things we need to  
65 look at?" Now, my context here is predominantly college students. So, are there some  
66 practical issues that need to be addressed as part of discipleship? So that I decided now, I  
67 need to be focused. The level at which these guys are, there are things that they engage in,  
68 engage with. For example, there is this whole area: how are you to go about relationships as  
69 a Christian? OK? Then we have this whole problem of false teachers and false teaching.  
70 How do we go about it? But also, you want them to understand some of the basic Bible  
71 doctrine so that it is not reserved for the theologians. There are some basics that you want  
72 them to- but also you want them to know about the power of God, even action. So, these are  
73 examples of materials that I use to help in discipleship, to strengthen my people. And this is  
74 not all, because I think there is- I think there is one other one, but I am also- they have also  
75 picked interest in some of those that have been produced by Focus Kenya. I am actually  
76 going to get some of those materials in due course.

77 J: OK, thank you. This is great; you've brought up a lot of good areas. Now, when you  
78 mentioned Alpha: do you consider Alpha to be discipleship or evangelism?

79 P: I- I think it is a good way of introducing discipleship after evangelising somebody.  
80 Because, when I look at the outline- I'm hoping that I have that booklet here- when I look at  
81 the topics that we covered, I look at them, mainly answering some of the questions that, you  
82 know, somebody that has got born again will always be asking.

83 J: Yeah.

84 P: Now, you see, that's how I see Alpha.

85 J: OK.

86 P: So, I think it's a way of helping then the person now. Somebody has got born again; where  
87 do you move on? First you want to understand a little more about that person, other than just  
88 assume. And personally, I think the aspect of understanding the person is very, very  
89 important.

90 J: Yeah.

91 P: But also, what is the kind of experience? At what level is this person? So I think, for me,  
92 that is important. I think Alpha brings that out quite well.

93 J: OK.

94 P: I mean, beyond just evangelism.

95 J: OK.

96 P: I can call it a very good bridge from somebody who has become a Christian, now a  
97 stepping stone to, a very good bridge into discipleship now, immediately. So that the person  
98 is- some of the questions a person has are answered, and is encouraged to open up, to ask  
99 and say, "You are free to ask questions". And I think this is very, very important for the

100 church today, especially for us as leaders, to allow the Christians to engage us, to ask  
101 questions, so that we know where is the person. Because as I ask you a question, you know  
102 where I am coming from. You know what my issue is, and so you- it helps us become more  
103 relevant in the ministry.

104 J: That's very true. OK, thank you.

105 So, you've mentioned- in terms of experience that has helped your understanding of  
106 discipleship, you've mentioned Scripture Union, Word of Life, LIFE Ministries, Navigators.  
107 So these are all parachurch organisations.

108 P: Parachurch organisations, yes.

109 J: Are there- were there any other ways, or things, or people that brought you to this  
110 understanding of discipleship?

111 P: Some of the ways were actually through some of the fellowships that I attended. In some  
112 of the fellowships, we would have a series of teachings on the Word of God, but also, some  
113 of the fellowships I have gone through, they could organise the conferences and seminars,  
114 and then that would help to open up into the needful, the different areas. But I also found  
115 that in some of the fellowships that I went though, especially in my mission stages, they  
116 were able to identify the gifts in individuals. For example, I- I don't know what people saw  
117 in me, so most of the time I was given leadership roles.

118 J: OK.

119 P: So I found besides just desiring to grow, that is how I found myself actually beginning to  
120 branch a little more into leadership, wanting to know a little more about leadership. And I  
121 found that each time they wanted leaders, much as I thought I wasn't yet a leader, I would  
122 be one of the people that they would take for leadership training.

123 J: OK. And you touched on your theological training.

124 P: Yes.

125 J: That discipleship was one thing that you wanted to learn about, and that you didn't get it  
126 the way you thought it should have been addressed. So, so, my questions about that were:  
127 how was it addressed, and what do you think was lacking?

128 P: How- I think, how it was addressed, partially, was mainly through what we see in the  
129 Word of God. And this especially through studies in the New Testament. So, you are taken  
130 through the New Testament studies, and how it happened in the Bible times, or what Jesus  
131 did. Now, that was then, that was another culture. And that was, like, across a particular age  
132 group of people. Now, how did I want it to be addressed, if I may now take you quickly that  
133 side. [laughs]

134 J: Before you do- so, you took the NT studies; was that lectures? Was that fellowships, was  
135 that the discipleship time? How was- how did this come about?

136 P: How did that come about? I think mainly what Jesus did.

137 J: Yes, but in terms of how it was addressed in the Word of God.

138 P: (overlapping) It was class lectures -

139 J: (overlapping) So lectures. OK.

140 P: (overlapping) Lectures, and then some of the assignments that I did.

141 J: (overlapping) OK.

142 P: Yeah.

143 J: OK, thank you. So, what would you like- what did you want?

144 P: I- what I wanted was, maybe for example, UCU, where I went for theological training,  
145 for example, maybe to have either a model church, that is doing discipleship. Now, it may  
146 not have to be really perfect, but a model that we can emulate from, that can be improved  
147 upon, all that kind of thing. Why am I talking about a model? So that all we can go and see:  
148 this is how they disciple children, this is how they disciple at All Saints', this is how they  
149 handle the young adults, this is how they handle women, this is how they handle widows,

150 this is how they handle the men, this is how they handle the leaders, because I'm thinking  
151 that my own perception is across the board with different age groups; discipleship is cross-  
152 cutting. So, I would have loved it that way.  
153 Secondly, I would have loved either, by now, either each diocese, or the Province of the  
154 Church of Uganda, to have some kind of discipleship manual, which can constantly be  
155 revised. Or, every diocese, if we can't have one for the Province, maybe at most every  
156 diocese to have, which maybe later, that will be one of the questions that I will ask you: have  
157 you got any materials on discipleship? But that will be a question that I will ask you later.  
158 [laughs]  
159 J: [laughs] OK, that's fine.  
160 P: Because I also realised that I couldn't easily find material on discipleship, per se, that is  
161 exclusively on discipleship. So, I am thinking that I missed out, because I would have also  
162 loved to read, because it's some of those materials. I mean, people share their views on what  
163 it is supposed to be, maybe what their experience has been like, and then how we can even  
164 improve upon it. Like now. When I grew up, these mobile phones were not there.  
165 Increasingly, I am seeing it might be easier to disciple somebody using social media.  
166 I mean, you create a WhatsApp group, and then every day, you have something to share.  
167 Every day, you are asking me, "Peter, how is it? Have you read your Bible today? And if  
168 you've read, what did you read?" Maybe just end there. Or, "From your reading today, is  
169 there something that you want to share with me? Or from your reading today, is there any  
170 question you want to ask?" And then, you know, you keep together. So, I am now trying to  
171 think how best to- it can. Because I am thinking that now, like here, at the university, because  
172 people are very busy with their academic work. Now, if I throw a message onto their phone,  
173 or on their Facebook account, at an opportune moment when the person goes to check those  
174 messages, it is easy to get onto it, and they will say, "Ah. This is the thing". And if somebody  
175 has taken a day or two without responding, "Maybe I should be able to look him or her up  
176 from the hostel where they stay, or give that person a call and say, 'Hey, what exactly is  
177 happening?'" And, you know, I can even continue, even when they are on recess. I can still  
178 continue. Because they will not switch off their phone.  
179 J: Mm-hm.  
180 P: So, I will- there will be continuity. I mean, the process- then I see the process kind of  
181 becoming effective, because, I mean, you are constantly in touch. Then, you can ask a  
182 person, "What are you doing now?" And the person can also begin to give feedback and say,  
183 "Maybe, currently my local church back at home where I am based, I am also now organising  
184 people either for a mission" because I had already taken them for a mission, or "I am  
185 organising to teach them on this" because I have taken them through false teaching, or "I  
186 have been assigned to preach this Sunday, so join me in prayer".  
187 J: OK. Very good. Can we go back to the UCU training? Just to be a devil's advocate for a  
188 second. You talked about wanting a model of the church doing discipleship. I think- I think  
189 there was a discipleship time when you were at UCU. Like, a time set aside for discipleship.  
190 So, I'm wondering if you found that helpful at all.  
191 P: That was which times? Wednesdays? Wednesday afternoons?  
192 J: Mm-hm.  
193 P: That was my initial perception. But again, because it was organised in groups, now, I-  
194 OK, I might share my personal experience that the group that I found myself in, first of all,  
195 if everything throughout my time of being in UCU, maybe I met lecturer [for discipleship]  
196 only twice.  
197 J: Wow.  
198 P: And then now, the members, fellow students, members of my group, would have their  
199 own other priorities. So, maybe when it is time for discipleship, they are either not there, or

200 they come late. So, I actually instead found myself most of the time organising haphazardly  
201 to share something to engage the group.

202 J: Ah.

203 P: Or to create some kind of a discussion to look at: for example, I think at one point, one  
204 of the things I asked, because I realised that on that particular day there were three clergy,  
205 so I asked them (me, I was not a clergy) to share their experience on issues to do with  
206 baptism, and what they take people through before baptism, to be sure that, you know,  
207 because that in itself, for me, means quite a lot.

208 J: OK.

209 P: So, that kind of didn't get to the -

210 J: No, that is perfectly fine. I just- since I knew it was there, I wanted to ask about it.

211 P: [laughs] Yeah, I belonged to one of those groups, and I- at least I tried to always to be  
212 there. I didn't get as much as I would have desired to.

213 J: OK, thank you. I appreciate that. You already answered- I think you already answered my  
214 second question a little bit, which is: your personal experience of discipleship. So, you-  
215 when you talked about the Scripture Union, LIFE Ministries, Navigators, etc., Word of Life,  
216 that- is that where you were discipled?

217 P: Yes.

218 J: In those ministries?

219 P: Yes.

220 J: OK. So, was there anything within the Church of Uganda, or anyone that you were  
221 discipled by, or was it in those other ministries?

222 P: Church of Uganda, in places that I have been, partnered with those parachurch  
223 organisations.

224 J: OK.

225 P: Yeah. So they kind of took the lead in evangelism, and also -

226 J: (overlapping) "They" being -

227 P: Consequently -

228 J: The "they" being Church of Uganda? Or the ministries?

229 P: The ministries.

230 J: OK.

231 P: So, Church of Uganda is always involved in it. Whenever -

232 J: (overlapping) But the ministry took the lead.

233 P: Yeah. So, whenever there was- whenever there was a need for evangelistic outreach in a  
234 particular institution, in a particular community, they would always partner with these  
235 parachurch organisations.

236 J: OK.

237 P: And then after the outreach, they would engage the fellowships in those particular  
238 communities.

239 J: OK.

240 P: To do what they call "follow-up".

241 J: OK. That's very helpful; thank you. Now, thinking of- in the Chaplaincy here, and I'm  
242 thinking of the Great Commission: "Go and make disciples of all nations", how do you carry  
243 out that mandate in the church, to make disciples?

244 P: Ah- I think the common approach that we have used is preaching and teaching. [pause]  
245 Preaching and teaching. That is our preaching schedule from January up to June.

246 J: OK.

247 P: We, incidentally, didn't follow this one, so this January through June. So, we look at areas  
248 that we want to focus on. The Diocese has its theme, so we internalise that theme from the  
249 Diocese, which they normally give us at the end of the year, but we also make our own

250 projections, localise it here. And then we see they can marry the diocesan theme, then we  
251 see how to merge. But we normally take our own projections and issues that we need to  
252 address here as priority.

253 J: OK.

254 P: Yeah, so we focus mainly at that. For example, while the diocesan theme is from  
255 Colossians chapter 2 verses 6 and 7, Built Up and Rooted in Christ, the other issue that we  
256 found out what disturbing was the whole area of false teaching and false teachers. So, we-  
257 we had to put a little more emphasis on helping people to know the truth, but also then how  
258 can they know the false teachings and the false teachers. So through teaching and through  
259 preaching, and that is one. The second one is through conferences and seminars.

260 J: OK.

261 P: Then we also conduct small Bible study groups, and then in those small Bible study  
262 groups, they address topical issues. Currently, we- OK, just to give you, just to throw a little  
263 more light: last semester, for example, every Monday and Friday was for the group doing  
264 Alpha. OK? Now, every Tuesday, 5:30-7:00, we had a small group Bible study that used to  
265 meet at the chapel, and that group was addressing the theme on Christian disciplines.

266 J: OK.

267 P: Christian disciplines of fellowship, the Word of God, prayer, witnessing, that kind of  
268 thing. So, through the semester, they were just doing a small group Bible study on Christian  
269 disciplines. And then from 8:00-9:30 we have about 24 different small group Bible study  
270 sessions in the different hostels. So that one, so those groups are the ones who are doing  
271 false teachers and false teachings. All that in the hostels. Why? I happen to coordinate those  
272 small group Bible studies. So, why did I decide to take it that way? I realised because they  
273 are too many, and some of the false teachers learned that we had that arrangement so they  
274 could have some of their agents there. To derail- even at the time that we rolled out to do a  
275 study on false teachers and false teaching, at first a delegation was sent back as I was trying  
276 to evaluate and find out is it helping people, is it- so, a delegation was sent to tell me that it  
277 was not necessary to do any study on false teachers and false teaching. So I said, "OK. What  
278 makes you to say it is not necessary?" So, I had to do a little bit of investigation. Where was  
279 it coming from? And I realised it was coming from some of their agents there. I realised that  
280 they were actually now- some of the false teaching they were advancing was now being  
281 addressed and being unearthed. So they were a little bit uncomfortable, and they said no. So,  
282 small group Bible study is the other area. And then we also encourage them to have lunch-  
283 hour fellowships in between.

284 J: OK.

285 P: So, every day of the week, for those who can, there is a lunch-hour fellowship from a  
286 half-past midday, about 30-40 minutes. So, they come briefly, and that is really purely  
287 essential for them. To share together, to give testimony.

288 J: OK, thank you. I actually just realised there is something that I wanted to follow up on  
289 that you said earlier, so if you don't mind, I'm going to go back for a second.

290 P: It's OK.

291 J: You mentioned the born again, the *balokole*. Now, I thought- my understanding is that  
292 that word comes from the Revival. Is that a correct understanding?

293 P: Yeah, it comes from the Revival, but how I look at it is that it is now somebody who was  
294 not born again previously or who was just a nominal Christian, or maybe what I could call  
295 just a church-goer but didn't have a personal relationship with Jesus Christ. And it's quite  
296 interesting in the Anglican Church that everybody who has a Christian name calls himself  
297 or herself a Christian. But when you go a little bit farther, the person who calls himself a  
298 Christian, most of them don't have a personal relationship with Jesus Christ. They only carry  
299 the name because they are baptised, and then some of them because they have wedded in

300 church and some of them because they are confirmed and they go for Holy Communion. So,  
301 that tends to be for most of the Anglicans up to today, but for them it tends to be the mark  
302 of a Christian. Anything else that you do does not matter. And for most of them, they are  
303 only Christians on Sunday, when they have come to church. So, when they are out there,  
304 they do their own thing, which I find distinctive from the *balokole*, because the *mulokole*,  
305 even outside the church, in the office, like I am in the office, I am conscious that I am a  
306 Christian. And I usually tell my people, 'The first, I am a Christian'. Which is a Christian?  
307 Born again. I am a *balokole* [saved ones] first. Even before I am a priest. I am a *mulokole*  
308 [saved one] first. And I was just sharing with them, and I said, "One day, I mistakenly  
309 spanked my three-year old son. It was out of- it was actually a mistake. He'd not done  
310 anything wrong. And when I- immediately I realised that I had actually made a mistake, I  
311 called the boy, and I said, 'I'm sorry'. We hugged, and tears came down my- which is,  
312 completely different from the other". So, I look at- that is how I look at, I look at that word:  
313 *mulokole*.

314 J: So, but- OK, thank you; that's helpful. What I'm wondering is in- is there an impact from  
315 the Revival? I mean, you're saying people who self-identify as Christians will just go to  
316 church and be baptised, confirmed, and wedded, and they consider that being a Christian.  
317 Whereas the *balokole*, the saved ones, are the ones really walking their walk. So, I'm  
318 wondering- is there an impact from the Revival in that, or are we just borrowing the term?

319 P: I think there is an impact in my own understanding. And what is that impact? Where you  
320 find somebody who used to be a thief, and he comes out and he says, "The truth is, I used to  
321 be a thief. But you see, now I am no longer a thief. And now, I do A, B, C, D. Maybe I have  
322 my small garden. So I produce my own food instead of going to steal. I keep my own chicken  
323 from which I can either slaughter a chicken for a visitor, or I have eggs that when the hen  
324 lays, I can- " [interruption at the door] So, if somebody is saying, "I used to be a thief, I keep  
325 a chicken, and from the chicken my children eat eggs, or I supply eggs or sell eggs once in  
326 a while, and that is my source of income". Because what I realise from the Revival is that  
327 one of the things I think the Revival got clearly, especially among those adults, is the whole  
328 area of working with your hands, to be able to fend for yourself, to be able to fend for your  
329 family. But also, you know, keeping close together, although some people began to see them  
330 like they are some kind of a clique. But there is a way that they started to keep together, in  
331 fellowship. And even getting to know what happens in my home, what happens in your  
332 home, so they know about my spouse, they know about my children, they know about the  
333 people I am taking care of. What is their kind of- so, I think there was also the whole area  
334 of accountability. You are accountable to one another. I didn't venture out, even a person  
335 who grew; I didn't venture out to a relationship without the leadership knowing.

336 J: Really?

337 P: Yeah. And I think, for me, that was- that, for me, has really kept me going. And then the  
338 other one was- they really respected their leaders, the leaders of the fellowship really took  
339 the lead. And everybody rallied behind them. And whatever they came up with, if it was a  
340 conference, they would all go. They would all participate.

341 J: OK, thank you. That's very helpful.

342 P: Of course, there could be- I think, let me mention this: that maybe, there could be  
343 exchange. But I think that could be that we didn't quite understand maybe them so well.  
344 Maybe there could be some things that people started to look at as extremes, because maybe  
345 they wouldn't- the first thing would be like giving your testimony: you talked about your  
346 past life, and some of the people don't like that, you know; let me call it washing your dirty  
347 linen in public. So, some people would say, "But why do you have to mention all that filth?"  
348 And yet, I think that is important, that we know where the person is coming from and where  
349 the person is going to.

350 J: OK, thank you; that's very helpful. So, thank you for that side-track; now, going back to -  
351 P: [laughs] It's OK.  
352 J: Now, thinking not just of this Chaplaincy but also the wider Church of Uganda, do you  
353 think that this work of discipleship is prioritised in the church?  
354 P: (sighs) I think no.  
355 [identifying information redacted]  
356 P: Not as a Diocese, but some of the local churches; like, you will find in [a place] they did  
357 the training with LIFE Ministry. All Saints' Cathedral has just finished last week also doing  
358 that, but that was for home cell leaders. Again also with LIFE Ministry.  
359 J: OK.  
360 P: So, not that there is completely doing nothing, but partly because it came out that, you  
361 know, we need to be deliberate in the area of discipleship.  
362 J: So, since discipleship is not a priority, then what do you think is a priority in the church?  
363 P: Currently, I think it is building sanctuaries. [pause] Except UCU, I think every other place  
364 where you go there is a- I think, except UCU, except [this other church] has just completed,  
365 but I think there are also other things they are doing on the work. Every congregation that  
366 you go in the Diocese of Kampala today, there is some kind of construction going on, and it  
367 takes a bit chunk of the money. Most of the meetings and most of the plans, and all efforts  
368 to raise funds and resources are towards building the sanctuary, some construction work. I  
369 think that is the key. There are some places that have put emphasis on evangelism outreach,  
370 so they keep going places. But I think priority has been so followed by outreach. Either a  
371 group going to a particular area- that's why I'm careful to call it outreach, because I don't  
372 want to qualify when they reach out whether they actually do evangelism, but it is supposed  
373 to be- that is what it's supposed to be, and then I think there has also been an attempt to do  
374 leadership. I think those three areas, in that order.  
375 J: OK. And I suppose you could argue that you need a place for the people to come after  
376 they're evangelised. I suppose you can make that argument.  
377 P: Maybe. Maybe the other one that they are trying to do in most of the congregations now  
378 have home cell.  
379 J: OK.  
380 P: Actually, I don't want to lose home cell, and then small group Bible study.  
381 J: OK, thank you. Now my last question: when you think of discipleship in the Church of  
382 Uganda, provincially, what do you think influences the practices? So, I'm thinking of things  
383 like social relations, culture, history, Bible teaching: what do you think has influenced the  
384 church in discipleship?  
385 P: I think social relationships; I think social relationships. Why? These social- these bonds,  
386 for example, among children, among peers- let me use the word "peers"- I think, has played  
387 quite a big role, because it is easy for peers to identify themselves to begin with, and  
388 sometimes you find most of the fellowship in the different churches are actually along the  
389 area of peers. So, I think it is- yeah. And that's why you find today when you are talking  
390 about youth, you are either talking about teenagers, or you are talking about young adults.  
391 So again, the whole area of relationships of a particular age group.  
392 J: Do you think that there are other influences? Like culture, history, Bible teaching?  
393 P: I think culture has its own- the culture also has its own influence. Like now, there is a big  
394 cultural gap between the adults- for example, an adolescent. The adults, or the elders, they  
395 interact more face-to-face. Now, this other group interacts more through media. It's now  
396 more through the phone. I mean, if they really have to go for maybe an outing, they just  
397 want to go to the beach, that is when you find, but most of their interactions are through  
398 social media. The other one- I think, culture, yes, of course, like in an institutional setting  
399 like this, which might more or less be like culture, again because of work, you will find the



400 students find it easy to interact on their own, and then you find the staff. And sometimes you  
401 find the academic staff has their own way of interaction. The non-academic also have their  
402 own- so you come again to an institution like this, you find it again, you know, at that level.  
403 And what you are doing with the students may not necessarily be possible to do with the  
404 staff. For example, sometimes when I want to get the staff, I tell them we are going to talk  
405 about parenting. And you'll not be surprised to find even the Muslims will come and they  
406 say, "Yeah, parenting these days has become- " And then you ask them, "What do you want  
407 us to talk about parenting? Parenting toddlers, parenting teenagers?" And then I tell them,  
408 "Now, there is also another form of parenting: parenting adults". There are big people who  
409 are adults. Some of them have even finished their training, have even started working, but  
410 they are still staying in the boys' quarters.

411 J: Mm-hm.

412 P: And they are still asking daddy for a car. At the end of the month they have salary. They're  
413 asking because their friend has an introduction ceremony, somewhere, and they will come  
414 and say, "Daddy, can we use your car? Our friend has this- " So, that is still parenting going  
415 on. So.

416 J: OK, OK good. Those are all the questions I have. Do you have any closing comments or  
417 thoughts for me?

418 P: I promised to- there's a question I promised to ask, but I think we have [laughs]. I think  
419 we have gone over it. Maybe just to make a request that when you have eventually compiled  
420 your findings, I am not sure whether- I am not sure at the end of it whether it's going to be  
421 purely for academic work, since you are doing it in the Diocese of Kampala, and maybe  
422 specifically this Archdeaconry, which you have picked on. Maybe, besides your academic  
423 work, is it possible to think about- it may not be now the final outline, or layout of  
424 discipleship or areas that need to be touched on, but maybe, I don't know whether eventually  
425 in your report that is also going to come out, because I am still interested in discipleship.

426 J: I'm hoping it will not be just academic. We will have to see. That's my hope.

427 P: Then we will be very, very grateful.

428 J: OK, wonderful; well, thank you so much for your time.

429 P: Welcome; thank you too for considering us. [laughs]

430

1 **Transcript 9: Interview with Participant 9, pseudonym Moses**

2  
3 Jessica: Reverend, thank you so much for giving me your time to talk today; I very much  
4 appreciate it. I'd like to start by asking what is your understanding of discipleship?

5 Moses: I think in my own understanding, discipleship is about helping the new believers to  
6 grow in Christ, and to become mature Christians, and to understand what it means to be a  
7 Christian, so that's all about my understanding of discipleship. So, it is getting the new  
8 believers, and you nurture them, and you equip them spiritually, and also, once they are  
9 equipped, then you release them to do ministry; that is, they become faithful witnesses of  
10 Christ. So, it's- it's a holistic thing, because you are developing the person spiritually, and  
11 they are being empowered to know how to do ministry, how to become Christians, how to  
12 profess Christ in their own lives, and what that means. Because when you are a mature  
13 Christian, that impacts, you know, on what you do as a believer, and even how your  
14 Christianity impacts your own life and those around you. So, that's my understanding of  
15 discipleship. You train- you get a young person, you share the Word- so, you may even- it  
16 has an aspect of identifying. Because in discipleship, there is an aspect of identifying: you  
17 identify those people to be discipled, yeah? And it may mean- some of them may not  
18 necessarily be believers-

19 J: Hmm!

20 M: And you're interested in someone becoming a Christian, yeah? So, you have, as a leader,  
21 you have an element of reaching out. Yeah? Reaching out to those who are not yet believers,  
22 and making sure you introduce them to the family of Christ by bringing them, and- yeah, so,  
23 discipleship- because the people will look at what you do. So, your actions, the way you  
24 lead your life, your integrity: that also impacts on the people you are discipling. I think I can  
25 give you that.

26 J: OK. [pause] I'd like to go back to "the people who may not be believers". So, you're  
27 counting that as part of discipleship, with- could we also call that evangelism?

28 M: Yeah. There is an element of evangelism in discipleship. Because you cannot- you cannot  
29 disciple someone you have not evangelised. And evangelism is- evangelism has something  
30 to do with sharing the Gospel. Yeah. Sharing the Gospel of Christ to those who do not know  
31 the Lord. So, when we wait for only those who are in church, it means we are not becoming  
32 holistic.

33 And we are not becoming strategic, because those who are in church, I believe, they should  
34 be able- there should be some programmes to nurture them in the church. But our interest as  
35 believers is we are supposed to go out. You know, make disciples. Go out, make disciples.  
36 Bring them in. Let them know, you know, the love of Christ, the light of Christ, and that's  
37 where discipleship begins. It begins, you know, right there, with the person struggling to  
38 know Christ, to the point of: now, I am mature, I've matured; I also want to share, to share  
39 Christ with others, my faith, with others.

40 J: OK. OK, thank you. That's very helpful.

41 Since we're here, you mentioned that the church should have programmes for discipleship.  
42 Could you elaborate more on that?

43 M: The programmes I'm talking about is- the church is not a passive church; it is active. The  
44 reason why people come into church is that they grow, and they are nurtured, and they  
45 become active members. So, how do they become active when you do not put there  
46 programmes to involve them?

47 J: Hmm.

48 M: You know? And to let them participate. And you look at what they can do well. How  
49 they can struggle- that's how they learn. So they- like, in [this] chapel, we have programmes  
50 like Alpha that we use to disciple people, to know who Christ is, why did He die, you know,

51 what do we do, ministry, evangelism- so they are nurtured through those. We also have  
52 fellowship groups, like cell groups, because this is a chaplaincy, so we use them in hostels,  
53 halls of residences. We have small units, and we call them "tea fellowships" because in there,  
54 at least they can also share tea.

55 J: Ah.

56 M: To interest them, yeah? To be free with one another, to be able to ask questions when  
57 they are there, and they can be answered. So those groups, you know, they feel at home, and  
58 they are able to share, and they are able to be nurtured. And also in those small groups, they  
59 get to know one another; they also participate. Because someone can lead a prayer, another  
60 one can also read a lesson, another one can also- we give them time to share their  
61 experiences, their testimonies, their faith- and I would think that is also part and parcel of  
62 the discipleship ministry. Yeah? Because you're walking along with them, and you want to  
63 make them confident in Christ, to be sure of their faith, and they grow. And also we have  
64 been using some books on *Purpose-Driven Life*, those books, you know them, and others,  
65 and sharing key topics of interest. You know, and it is helping the people grow. And  
66 discipleship, yes, we also have some prayer groups where we encourage people to come and  
67 seek God and pray. And that also helps the believers here to grow. And also we have Bible  
68 classes.

69 J: OK.

70 M: Where people come once a week and they read God's Word; they read the Word together,  
71 they ask questions from God's Word, and that helps them to grow as mature Christians. But  
72 in discipleship, we also engage- because I said you identify, you see the giftings people have  
73 as they grow, as you try to nurture them, so if someone may want to serve God through  
74 music; someone may want to serve God through, you know, has a passion for prayer; another  
75 one has a passion for reaching out to the children there, so we identify even those gifts, and  
76 we encourage them to use them. Encourage them: participate in those groups. Participate  
77 with the children. Participate with the music environment. Let your giftings not- because if  
78 you- in discipleship, also you encourage people to, you know, they should be interested.  
79 You know? Interested in what you are sharing with them. Yeah, you get them interested,  
80 otherwise, they will lose interest, and they go. So, it is that, and through those groups,  
81 because we have students, like, in the Chaplaincy for three years, our intention is that people  
82 come in the church, they are nurtured, we help them grow, and then we release them to go  
83 and make disciples in the marketplace. Because most of these people here, they are doing [a  
84 specific type of] courses, so they are going into secular offices. You know, after three years,  
85 we are sure that there is someone, wherever they will go they will make an impact. And  
86 that's our also area of discipleship. And also, we have been creating programmes by taking  
87 them out in the marketplace, for instance, to share their faith in these surrounding areas. We  
88 take these students; they go there as part of our discipleship. Someone will share his faith,  
89 and people will ask questions, so when they get back they say, "Eh! I am excited that today;  
90 I didn't know that someone would accept Christ because of me, by sharing my faith with  
91 these other people. Now I know I can make a difference". So it interests them. And then you  
92 encourage them, and you build them up, because, you know, most of these young people,  
93 you find they are- they don't have the confidence, so they grow in confidence, especially to-  
94 when they are new in Christianity, or in salvation, they fear to share. They think they can't  
95 do anything, you know? So they think that they need more years to be able to do that, but  
96 we say, "The more you grow, you become busy". So now, we tap- we want to help them  
97 while they are still young so they are dynamically active; they are used of God in that aspect.  
98 I think I can share that.

99 J: OK, thank you, thank you. I got a little out of order, but I wanted to ask, you mentioned  
100 the programmes in the nurture, so I wanted to ask. So, going back to your understanding of

101 discipleship, the helping new believers to grow in Christ and to become mature, nurturing,  
102 equipping, and releasing to do ministry. How did you- how do you think you came to that  
103 understanding of what discipleship is?

104 M: How I came to that understanding of that- for me, I think God calls believers for the  
105 purpose. Jesus calls us for a purpose; in the Bible, He says, "Peter, Andrew: follow me. The  
106 purpose of calling you to follow Me is that you will come and I will make you fruitful so  
107 that you will also make fishers of men". Don't just be there, because they were fishers of  
108 men, of real fish. But He says, "You are to fish others". So God had a plan, yeah? Jesus had  
109 a plan for them, to make sure their purpose is not- the Gospel is to continue. You know, after  
110 Christ, He says, "Continue doing the ministry". So, my understanding of that aspect of  
111 identifying, equipping, releasing, is based on the fact that we are made believers, but to be  
112 active believers in the church, after growth, and also to be witnesses of Christ ourselves. So  
113 that gave me that heart; even that's why I'm interested in young people is that, you know,  
114 myself, I came to Christ at a young age, OK? You asked for my opinion; I came to Christ at  
115 a young age: 12, and people, those who nurtured me, were not schooled. Many of them in  
116 villages, but they knew Christ, and how they nurtured me was to help me participate in the  
117 church, get involved in fellowships, get involved in reading God's Word. Taking a lesson.  
118 Getting involved in going out with them to win souls. Even before I went for theological  
119 training, I had that call on my life, and knowing what it is, and the excitement and the passion  
120 to do evangelism, not only be excited about making disciples, but: how do they grow? How  
121 do they grow? Because if they don't grow, maybe what has come to mind is- we get many  
122 people to church, OK? But after some years, you find those people do not stay there. They  
123 are taken in by the world, so which means there is a challenge there, and in my case, I think  
124 the issue is to do with the way we disciple our people. So if our people are disciplined, the  
125 worldly attractions, they would know how to, you know, how to guard themselves from the  
126 worldly challenges and attacks.

127 So, I was nurtured myself at a young age; I was equipped with the Word, because I believe  
128 in discipleship, you have to have an element of understanding God's Word yourself as an  
129 individual. You have to know- you have to know God personally, as an individual. You have  
130 to know prayer, to pray to a living God as an individual. You have to have an element of  
131 humility and integrity as an individual to grow, to make an impact on others. You are  
132 holistically formed, you are holistically shaped by the Word. So, that's my- what informs  
133 me of that is based on Scripture: it says go and make- The Great Commission, what does it  
134 say? Matthew 28: "Go out and make disciples". He didn't say, "Go out and make followers".  
135 That is a very key element. He didn't say, "Go out and make followers". You know, He had  
136 a purpose. So when you make followers, afterwards, they go back. Most of them, they  
137 followed Him and went back. But those who were disciplined- He said, "Come and followed  
138 me". The reason why Jesus called the disciples was that they may follow Him, stay with  
139 Him, and nurture them, and also release them after learning. "Come, learn from Me how I  
140 do ministry, how I heal the sick, how I love people". So, for me, I think discipleship has to  
141 do- if somebody is discipling others, it has to do with your own life, how you live- how you  
142 live your life. It automatically impacts on those you disciple.

143 So Christ, how He led his life, impacted the disciples very much, and they captured the  
144 vision because He lived, you know, a simple life, a life focused on the Kingdom, and all  
145 that. So, discipleship has an element of impacting godly values, godly standards in those we  
146 are discipling, the Kingdom aspect. So, I think that's -

147 J: OK, so your understanding is based on Scripture; it also sounds like it's based on your  
148 experience.

149 M: Both.

150 J: Yeah. So, your experience played a key role in this also.

151 M: (overlapping) Yeah, yeah, because I experienced Christ personally, yeah? Experienced  
152 Christ. I know Him. Knowing Him, knowing God, personally. I know Him, I can trust Him,  
153 I can depend on Him, I can rely on Him, I can, you know, do things through Him. So, it  
154 impacts the way I do my ministry. It impacts the way I do my ministry, but someone who  
155 has just gone to the Bible college from university and has no experience, and has no  
156 relationship with Christ: his approach, or her approach, to discipleship differs. It differs.  
157 Because you will come through another angle: academic-oriented. So- and then there is an  
158 element of "Have you known Christ personally?" "Yes, I know". And then that one changes  
159 your whole understanding, even of God's Word. Your whole understanding of God's Word.  
160 Your own understanding of what discipleship is. If you are saved, it should be faithful  
161 discipleship, faithful people to God. What does that mean? So if you don't know it yourself  
162 as a leader, yeah? So, a leader who is not born again, who does not know Christ personally,  
163 and they are there. They can go by virtue, get training, and you go there. But your  
164 understanding of Christ becomes different. And that impacts the way you understand  
165 Scripture, and the way you understand Scripture, the way you relate with those people  
166 around you, the way you impact them differs. But when you experience God and know Him  
167 and He touches your life, and you see Him change you, which He has done, in my  
168 experience, you see Him change you, you see Him nurture you, make you, you know,  
169 someone in there? Then you say, "Eh! This discipleship thing works. This, you know, Christ  
170 we follow is the real Christ". And you want others to -  
171 So, in discipleship, I think there should also be a passion. People should be passionate about  
172 making others disciples. Because if you don't have a passion, you will do it as routine, or  
173 you will do it as a seminar, or you do it as, you know, like any other leadership, whatever,  
174 but it will not create impact. So, I think the whole thing of discipleship is to grow people, to  
175 help people grow, to be Christ-like, if I can use that. To be Christ-like. To live like Christ,  
176 and that stems from the way you nurture them. And when, if the church fails, to disciple  
177 people now, especially young people, and even, you know, identifying them, there would  
178 be no church tomorrow. There would be no strong church tomorrow, because a church that  
179 has no discipleship strategy is a struggling church. So, that is my understanding: if we don't  
180 have a discipleship strategy, the world will take- because these- for instance, I see those  
181 disco people, the outward people. They have a strategy. They have their- and sometimes  
182 they call it their mission. Worldly people- mission. When for us here, students are ending  
183 the semester, for them, they are putting their strategy after- closing the whatever- what next?  
184 They are organising beach outings for these people. These people- these are people who  
185 have been, for instance, who have been in the Chaplaincy, let me call it now. Afterwards,  
186 the church has not laid a strategy to make sure we disciple them, or witness to them, even  
187 when they are going out for their holidays. Now those people there, they are saying- their  
188 mission strategies- beach outing, where they will dress whatever they can dress, they will  
189 taste whatever they can taste, they'll taste the whole of life where they can -  
190 For me, I think we need a discipleship strategy that covers, you know, covers different  
191 aspects of life. Right from children to university level. And even to have different  
192 programmes for those people, you know, they can- by the way, a 60-year old person can still  
193 be disciplined.  
194 J: Mm-hm.  
195 M: And an 80-year old person can still be disciplined.  
196 J: Mm-hm. Very true.  
197 M: And so, I think we have a short- we are short-sighted as a church when it comes to  
198 discipleship. We only think of the new believers, and we never think of discipling even those  
199 who are believers, because along the way, people struggle. And for me, I think, there is no  
200 time people shouldn't be learning from Christ, though it has different elements, depending

201 on our definition of discipleship, which may at times be narrow. You know, to say, "Now,  
202 at what stage do you know someone is now fully equipped to become a believer?" So, for  
203 me, the matter of age, when it comes to discipleship, I think doesn't matter, because someone  
204 can come to church when he is 90.

205 J: Yeah.

206 M: So how do you disciple such? Do you say, "Because he's 90 now, this one already knows  
207 whatever?" No! He has to start on the basics, with the Bible, and understanding it. And we  
208 are the people God is to use to nurture those people. But again, a 90-year old person would  
209 need a different approach. You know, a baby whatever- their learning, understanding,  
210 approach to things may be different, so discipleship, I think we need to explore new ways  
211 of making disciples, and new ways of reaching out to people and equipping them with the  
212 Word. And also, I think discipleship has mainly focused only on the spiritual.

213 J: Mm-hm.

214 M: The spiritual aspect, leaving out the physical aspect. So, I think discipleship should aim  
215 at make- you know, transforming the whole person to become like Christ. Yeah? The method  
216 that Christ used was discipling people, but He went around healing the sick, sharing the  
217 Gospel of love, providing for their needs, and through that, people were growing. They were  
218 growing. And we can say now, focus on only one aspect, and tomorrow they find- but the  
219 church didn't tell us that we can also fight poverty, for example. That we can also transform  
220 ourselves with education, by studying.

221 So when we are discipling our people, we shouldn't be only focusing on just the Bible only,  
222 but the other aspect of life, disciple them. People are struggling with relationships, especially  
223 young people.

224 J: Mm-hm.

225 M: When you are discipling, can we bring those aspects in there? So that they- we relate  
226 God's Word to impact on those areas that people struggle with? By looking at  
227 contextualising the Gospel? There should be a context; so in the context of an institution  
228 like this, what do people need as a discipleship tool? Or what discipleship tool can we use?  
229 Is it there, that is developed to suit? For instance, people in institutions, so that they are  
230 nurtured, they can grow, and they can related academically, intellectually, and also, on their  
231 level, because they need to be challenged.

232 So, I think there is a lot we can learn, but on a whole, it's making people grow like Christ.  
233 That one, I think I'm done.

234 J: OK, thank you. And you actually touched on a fair amount in my other questions, but I'm  
235 still going to refer back a little bit. So, you touched on that your experience is a lot of how  
236 you got your understanding of discipleship, in that when you were young in the church,  
237 people were inviting you to participate, bringing you along. So, could you tell me more of  
238 your experience of discipleship? Could you tell me more of how you were discipled?

239 M: The- I think the most important thing was that I learnt from those who were believers.

240 J: So how did you learn from them?

241 M: I got interested in the Gospel because those people were loving; they loved me, though  
242 I was- they were older, I was younger, and yet they knew- they had a way of reaching out to  
243 me. Whenever I would fail to attend on fellowships- at that time there were no mobile  
244 phones. But, you know, and even those people didn't have, or they didn't know how to use  
245 them. But they would come and I would see them knock at the door [knocking on the desk],  
246 and say, "Eh, young boy. But you are lost these days, you haven't been to the fellowship,  
247 and we are missing you, and whenever you are with us, we feel happy". So, they would get  
248 down to my level.

249 J: So there was accountability.

250 M: Yeah, accountability. So, in that, I was also accountable to them. And so I learned from  
251 them, the way they lived their lives, they were people of integrity, and people who loved  
252 God very much, all the time, and they were people who were interested in others becoming  
253 born again. So, they were not keeping Christ to themselves, but they were bringing Christ  
254 to the people. Where the people were. So many times in discipleship, we wait for people to  
255 come where we are in the church instead of taking Christ where they are. So, I think [pause]  
256 that was very, very important. So, in my experience, I learnt a lot from them.

257 J: OK.

258 M: And they were people of fellowship, and they were people with the love, and they were  
259 people who- by the way, they were open. They were open, and they are people who did not  
260 compromise with sin. In our perspective, they taught us what sin is, what we should avoid  
261 as young people, what would ruin our lives, and so on. So that helped, that helped a lot. So  
262 I experienced that, and also they introduced Christ to us. They introduced Christ to me, and  
263 through- we would read God's Word together in those fellowships, we'd read God's Word  
264 together. They would even give me turns also to share, a turn, you know, an opportunity to  
265 share also my experience, and yet I knew I was a young person, but they would say, "Also  
266 you share. You know, how is Christ taking you now? How are you finding this fellowship?  
267 How are you growing?" You know? "What areas, how can we pray for you? What are you  
268 struggling with?" So they were people who were close, close to the person.

269 So, in discipleship, you also have to have- to create relationships with people, so that also  
270 impacted on my experience to live like Christ. And in my experience, I found following  
271 Christ wasn't that very complicated. It was exciting. Yeah? So, these people, in my  
272 experience, they made the Gospel exciting by the way they lived their lives, by the joy they  
273 had. The smile they had. And they were people with little.

274 J: Mm-hm. It almost sounds- they sound a lot like the *balokole*.

275 M: Yeah. That's what I'm- you know, those are the group that nurtured -

276 J: So it was the *balokole*. I mean truly the- the ones from the Revival.

277 M: Yeah.

278 J: OK. So, you came up in the Revival. Or the influence.

279 M: The influence. So it's the product of that. So, you know, I'm a grand product of that  
280 Revival. Grand product of that area. So, that impacted on the way you live, on the way you  
281 do. Yeah? And they taught us hard work, how you know? That as a believer, you're supposed  
282 to work hard. You're at school, you shouldn't be dodging. That is what Christ impacts on  
283 you, on other aspects, that as a believer, you shouldn't be womanising or whatever, and going  
284 around these little- your time will come. So, they had their little different way of nurturing  
285 us in that aspect. And as a believer, you should be, you know, your home should be clean,  
286 where you live should be different. So, there should be a difference between someone who  
287 is a Christian and someone who is not. So- and they would challenge us: what are others  
288 who are not Christians learning from you? So we grew up, more so, wanting others to also  
289 learn from us, and so we grew slowly, slowly, slowly. We were nurtured. And even the way  
290 my experience in discipleship is, they didn't want us to rush. [pause] So, because, for  
291 instance, one becomes a Christian today, and you want to become a pastor tomorrow.

292 J: Yeah.

293 M: Yeah? So, no, they will say, "Discipleship is a process, it is a process. You know, learning  
294 all Christianity, salvation, you- it's a process. You're learning. First take time to learn". And  
295 learn from those who are mature Christians before you engage yourself in these; you need  
296 to first see- see how they are, and then learn from them how they do things, and then go and  
297 do. So that impacted my life because you- otherwise, I would have taken decisions so  
298 quickly and got lost in the world and whatever, but they would say, "Learn from us". And  
299 whenever they were going for missions, they would encourage me to go with them. They

300 would invite me, and ask my parents, "Can Moses join us on a mission this weekend? We  
301 are in this church in the evening, and we will make sure we take good care of him". And  
302 there are people who could be trusted by parents, because nowadays, there are challenges to  
303 do with abuse.

304 J: Yeah.

305 M: By that time, they would do that, and I go there and I see the joy, I see the testimony they  
306 were giving; you know, some of them, they would say, "First hear how people are giving  
307 testimonies". And they would say, "Give a testimony", you give, and they would say, "There,  
308 you were proud. Why did you- what you said, the way you said it - " you know? "I think this  
309 is the way you are to give your testimony".

310 J: Mm-hm. So they were very specific.

311 M: Yeah. Specific. Specific in guiding. You know, looking at what would help you grow.  
312 So, that built me, so before even I went into ministry, whatever, I was nurtured, disciplined,  
313 equipped.

314 And then I grew up in the church, you know, participating in the church, in the youth groups,  
315 you know, those things, youth groups, whatever involvement and whatever. And I found I  
316 couldn't resist, you know, I was already part of that, and no one can take that from me, even  
317 when I'm old: the foundation, I got it at the beginning.

318 J: From the *balokole* [saved ones].

319 M: Yeah, from the *balokole*. You know, the *balokole*. I got the foundation. And that  
320 foundation built me, and I think that what the church's there for. Even now, whenever in  
321 different backgrounds, the church should be there for the people who come to the church.  
322 And they should be there to welcome them, and they should also be there to listen and  
323 understand their challenges, and also help them go through those challenges so they are  
324 helped and they grow. Because we come to church with different needs, and is the church  
325 addressing it?

326 So, I think that's my experience of that, is that I accepted Christ personally, I experienced  
327 Christ personally, and I experienced the joy, the love that Christians can be, and can give,  
328 and were representatives of Christ. To me as a young person, I knew that these people were  
329 representing Christ, and in a good way.

330 J: OK, good. Thank you. The next question, and I think you've already touched on this, but  
331 I just, since it's here: how do you carry out the mandate for discipleship in the church? You  
332 talked about Alpha; you talked about the cell groups, Bible studies, fellowships: is there any  
333 other way that you carry out this mandate for discipleship in the church?

334 M: The other way for carrying out the discipleship? [pause] I think we have been  
335 encouraging our people to be part of different groups that can hold them accountable and  
336 where they can fully participate. You know, for instance, through the Mothers' Union, we  
337 have the ladies' group, young ladies' group there, so that those ones can also be nurtured and  
338 disciplined in- how they can grow up to become, you know, better mothers so that tomorrow  
339 they can become, you know, family people. We have, you know, young men of honour  
340 ministry; we encourage boys to get together and discuss issues to do with their age, their  
341 experience, their struggles in different groups. That's a way we are carrying out that  
342 discipleship nurture; we have the children's area, where we encourage our people to be  
343 interested in the children so that they are, you know, our children, nurtured, when they are  
344 young; we also have professionals, the graduate Christian fellowship, those who graduate,  
345 even at that level, they are still being disciplined, and, you know, being sent, because our focus  
346 is on those who go to the marketplace: how do they live out Christ, those who are in the  
347 field, who have started working? And how do they live out Christ in that way?

348 So, we have the graduate Christian fellowship in this area to target those areas, because they  
349 may not necessarily mix with the students who have just come. They have different issues,



350 so- and in our sermons, we make sure we handle topics that can help people grow. So  
351 targeted. You know, sermons that can help people grow. For instance, if there is an element  
352 to do with the occultism, you know, there is a challenge in the area, and you want people to  
353 grow in that area, then you will share that, put it there, get someone qualified or gifted on  
354 the topic to share it if you can. If it is another challenge to do with maybe teenage problems,  
355 then you can bring someone in- so we also have sermons that can address that discipleship  
356 area. And I think that's majorly key aspects. I think we've developed some topics that can  
357 address those areas, and whether people can also ask. And also we get time for interaction,  
358 interacting with people: social. We are not necessarily: it's all about preaching and about  
359 whatever; it is about being, you know? And people can see, people can know. So how- and  
360 interact and ask and, you know, how- so, I get many people, for instance, who come and ask  
361 me, "But maybe you're young; what made you interested in being a Christian?" And through  
362 that I get an opportunity to disciple them. And the other aspect is, I encourage people, those  
363 who are there, and they want to talk to me. They want me to help them to grow spiritually,  
364 in another way, to feel free to either contact me, or contact- so I make myself available, or  
365 to contact the assistant, or those, the Mothers' Union leader, or our wives, whatever, for  
366 discipleship so that you may have something, a question, you may have, you know, where  
367 you want to grow, you feel you want to grow, feel free. So, I encourage them, "I have a  
368 Facebook page, send a question. I will answer it. Or text me; I will call you. Whatever". We  
369 become open-minded with discipleship, but I think those people also need to show interest  
370 in being disciplined.

371 Because if you do not show also interest, much as we also as leaders should be interested in  
372 discipling people, because in my own aspect, I found myself reaching out to those I felt  
373 could help me grow.

374 Like mentors and believers. So I would reach out to them. Some of them would not get on  
375 board, but others, I thought they were welcoming, and they were happy to nurture me. And  
376 I would say, "Eh, I want to learn from you, and give me time; any time you have, I can come  
377 and see you", and I would find they were happy to do that. So, in that place where there are  
378 thousands, I think there is a lot of work that needs to be done, and cannot be done in one  
379 day. And cannot be done by one person. I think we need to develop teams to focus on  
380 discipleship as a key strategy, which sometimes we mix with many other things. You know,  
381 you're looking at the semester, you're looking at exams, you're looking at whatever, and the  
382 time is not there. So I think there should be international discipleship programmes; maybe  
383 we can specifically put there for that. I think we can go to -

384 J: And that goes very well to my next question, in our last few minutes. Thinking of the  
385 Church of Uganda, not this chapel, but the Church of Uganda, do you think that discipleship  
386 is prioritised in the church?

387 M: I think the Church of Uganda has tried. I think it is a priority of the church. We are  
388 prioritising discipleship programmes in that; that is why all these churches are there. That's  
389 why these chaplaincies are there in universities. And I think that's why all these ministries  
390 that the Church of Uganda has are there: to do discipleship. Maybe the challenge is on the  
391 implementation, but I think, you know, as a matter of priority, it is there.

392 J: OK, so is it- how do we see that priority? Is it in the programmes? Is it in the mission  
393 statement? Is it in a regular emphasis from the church? How is it- how is the church showing  
394 that it is the priority?

395 M: For instance, our programmes as a church are intentional. That's why when you look at  
396 the missions that are there, Church of Uganda, always, like in the holidays, they have  
397 programmes for the youth, where they go and the youth are encouraged to ask questions,  
398 they spend time with those youth, they are nurturing them, they are discipling them, they are

399 reaching out to them, to talk to them. In our own churches, you know, that's why we have  
400 these discipleship programmes. So, I wouldn't want to blame the church, but maybe the -  
401 J: I'm not blaming; I'm just asking.  
402 M: I'm talking about myself, not you. I'm talking about myself. I would say- maybe to be  
403 specific: we are not doing enough.  
404 The intentions, the willingness is there, but I think we should do more by emphasising on  
405 discipleship, to reach out, because it is easy to put there programmes, but remember, they  
406 are in the church; they are individuals. They are individuals. So, if you put there  
407 programmes, for instance, for Mothers' Union, it is good, and it reaches out to the majority,  
408 and is generalising. So, when it comes to the individual person, I think to be- as a church,  
409 Uganda, we need to be intentional.  
410 So that we address specific areas to do with specific groups of people. But I wouldn't say  
411 we are not having it as a priority; I would say it is a priority of the church to disciple; that's  
412 why the church exists, but, you know, there is more that needs to be done so that those-  
413 because the church exists to bring people to Christ. The church exists to nurture them, the  
414 church exists to send them. I see that being done by the church.  
415 But discipleship is more than just doing that; it's more than transforming the person to grow,  
416 you know, as a faithful believer, as individuals. So, individual people, you might find you  
417 come and address a general thing, and you see many people come to Christ. But deep, the  
418 inches that are there, you know? On the outside, someone is flourishing. But tomorrow,  
419 tomorrow the person is going to witchcraft. You've seen those in the papers, whatever, our  
420 leaders going to- and they claim they have been disciplined in the church. So, that gets me  
421 thinking: is our discipleship strategies and whatever working? Are we doing enough?  
422 J: Yeah.  
423 M: So, the kind of- your guess, maybe, is as good as mine when it comes to that because I  
424 think we are doing it, but I think maybe there is a way we can revise those strategies, the  
425 way we have been doing, to do more, and in a way that is relevant to the needs, the needs of  
426 our people in the church. Because we may think we are evangelising when someone thinks  
427 he can get wealth by going to seek these things from the witch doctors. And we may not be  
428 targeting, you know, those issues people are struggling with, child sacrifice, why are people  
429 going there?  
430 J: Yeah.  
431 M: So, in our discipleship we may be talking on general things, but now there are things  
432 people are struggling with in society. So I think we need to relate the Gospel as a church:  
433 revise, relate the Gospel to the issues and challenges people have in society. So, I would say  
434 the church is doing half and- when it comes to what discipleship is. We have good intentions,  
435 good programmes; they are there. But do we have the people with the zeal and the passion  
436 to disciple?  
437 J: Yeah.  
438 M: So, because the church is constituted of us as leaders, and you might find in one church  
439 they are doing it extremely well. In the other, same locality, struggling, and nothing is there  
440 to show. So, I'm glad you have been interviewing us and others there and you will be the  
441 right person at the end- you know, I would be happy in the future to read your conclusions  
442 and recommendations to the Church of Uganda, or to the church in general. But I think that  
443 is where I fall.  
444 J: That's good, thank you. And- ah!- quickly- last question. When you think of discipleship  
445 in the Church of Uganda, what do you think influences the church's practices? So, maybe  
446 relationships, in social; maybe our culture; maybe our history; the Bible; what do you think  
447 is our most influential factor?

448 M: I think the Word, the Word of God is what influences the Church of Uganda to  
449 discipleship. Because it is biblical to disciple.

450 J: (overlapping) Yeah.

451 M: And if we don't disciple, we are not doing our part; we are not understanding the Bible  
452 very well. Other areas can also come in, but I think a core thing is the Word, the Word of  
453 God impacting. You know, we also have our history as a church. We have a history that  
454 dates from the Revival aspect, you know, and the way we've been nurtured as a church. So  
455 that also impacts, because most of our leaders, now the bishops, whatever, though they are  
456 aging, they came out through that nurturing and that discipleship that was there flourishing  
457 at that time, so it still has roots. You know, we have our roots there. And our roots are in the  
458 Word, the Word of God that impacts, because I believe the Word impacts on every area,  
459 every aspect of society.

460 J: Well, then- what do you think influences us to have the good intentions, but lack of follow-  
461 through?

462 M: Hmm? [laughs]

463 J: Well, you were just talking about how we have good intentions, but the challenge is  
464 implementation. So what do you think influences us in that way? In that direction?

465 M: I think, one: what stops the good intentions, or what? I think we need to develop more  
466 human resource, people equipped in this area of discipleship to be able to carry out the plan,  
467 the vision of discipleship in the church. We need to develop people in this area of  
468 discipleship. Because you may go to a Bible college, but you may find you are not focusing  
469 more on this; you are focusing more on theology, you are focusing on what? I think there is  
470 a need for the human aspect, the human resource to do that more, and even, I think, we also  
471 need to promote discipleship as leaders. Promote it. Encourage people: when you say, "This  
472 is a priority", make it a priority. This is what you prioritise; this is what you focus on. If it is  
473 not on the priority of the Church of Uganda as a strategy in 20-whatever, then it's not there.  
474 You can put the strategy on something different; maybe the focus is on development. But  
475 development without discipleship is dead. So, I think that is a core area, but also I think there  
476 is need for resources in that area to be able to implement some of those- though it's- to me,  
477 I don't think it's a key aspect, but when you're discipling people, sometimes, like around  
478 here, I may need to take my young people out and sit with them, away from the environment.  
479 You know, here they are in the classroom, they are whatever, and they are busy, and I may  
480 say, "Over the weekend, 10 of you, or 30, come with the chaplain and we go away", and you  
481 can take people away and spend a day with them like that. You can have a cup of tea, or  
482 something to share, and you get interaction, and people will ask questions. You know, have  
483 friendliness in there. So the church also needs also to develop resources to- we don't need to  
484 look on the outside of our people, no: ourselves. And for us as a church here, we do things.  
485 We don't have foreign whatever in the church, and this is a student community, so I think  
486 the things- we do them ourselves. We are going- I took, I led a team of 71 students a few  
487 days ago to Rwanda. 71.

488 J: Yes.

489 M: And I went with the assistant chaplain. So now, students contributed, and each one was  
490 paying 150 [thousand shillings]. And these are students. People think they don't have money.  
491 But because they had a passion for ministry, they paid. And the mission was successful. And  
492 out there, because I wanted the students to have an experience, mission experience on the  
493 ground, so that they come back when they are impacted, and also experience another culture,  
494 to see how they do things, so they ate- you know, we added on as a church, as a chaplaincy.  
495 But we took them, a full bus, and for a whole week in Rwanda, they participated, and they  
496 visited schools, and they ministered, and in a different culture, language barrier there. But

497 they came back changed and transformed. But they contributed. And we raised over 10  
498 million shillings for the trip. Yes, from ourselves.

499 J: Wow.

500 M: And the Church of Uganda, as a general, didn't contribute. Even the university here  
501 didn't; the student government said they didn't have money. Ourselves, as a chaplaincy,  
502 raised our money; we went. We didn't even have a bus from the university, because the buses  
503 were taking other people. So people- where your heart is, I think, there your focus is. So, as  
504 a Church of Uganda, to finalise, I think the resources are not an issue; people have the  
505 resources. The issue is making something a priority, and encouraging people to be part of it,  
506 and the rest will do. So we- people are happy when- because when you are discipling people,  
507 you let them do. Let them do.

508 On Sunday I was preaching in church, and we are building a chapel, a four-storied  
509 chaplaincy there. We have finished the foundation.

510 J: Oh good!

511 M: And we are working there, and we are raising our own money here locally, in this  
512 chaplaincy. So now I was- so, the way were moving from classroom to classroom, so I asked  
513 the Anglican Church, I said, "Now, this is too much". Even exams on Sunday, I would lead  
514 people. And this is a university. So I said, "We will buy a tent". So we bought a tent, and  
515 put it there. Ourselves. Over 20 million [shillings]. It's big; it seats around 1,000 students.  
516 But now the dust, you know, has -

517 J: Yeah.

518 M: So I challenged them on Sunday, "What do we do as Christians? What shows you're  
519 different, what shows, you know, it impacts where you worship from." So afterwards, people  
520 organised themselves and they mobilised money and they put there people to clean the whole  
521 place and to clean the tent. And most of these are students and whatever, and now it's, you  
522 know, looking beautiful and growing.

523 People, I think, are willing to be part of something where the leaders, you know, where the  
524 leaders focus. So, I don't know the church, if it is a priority of the Missions Department of  
525 the Anglican Church, or of the Diocese, or even of the Archdeaconry, and we share the  
526 vision with our people. People will do, and will be willing, because sometimes they don't  
527 know, and they are looking at leadership.

528 So, I wouldn't want to use that word, but I think you disciple others when you yourself are  
529 already disciplined.

530 J: Mm-hm.

531 M: Yeah? So that's what I can conclude with. To be able to be a good discipler, you need to  
532 be disciplined; you need to be passionate. I think there's something that informed you to think  
533 of this area of research and the topic. Maybe it would be, another time when I am also doing  
534 my research I will also look for you one of these days. And further, I said I'm interested in  
535 mentorship and the whole thing, and it has an element, because, you know, you can't mentor  
536 without discipling, and you can't do this without this. So, I will also come to you and tell  
537 you what I'm doing so that you know what I'm working on, that we compare notes.

538 J: That is OK.

539 M: Yeah.

540 J: That's very OK.

541 M: We compare notes, and- so. I think I'm done, unless there is any -

542 J: No, I think that's it too. Thank you so much.

543 M: You are welcome.

544 J: I appreciate it.

545

1 **Transcript 10: Interview with Participant 10, pseudonym Luke**

2

3 Jessica: So, Reverend, I appreciate your taking the time to meet with me, very much.

4 Luke: You're welcome.

5 J: So, I have five questions. The first one is: what is your understanding of discipleship?

6 L: My understanding of discipleship is a learner. It is about learning.

7 J: Mm-hm.

8 L: And this learning might be formal or informal. [pause] Yes, that's what -

9 J: OK. How do you- so, are you applying this to the Christian faith, or is it any kind of -

10 L: Well, I'm taking it from the Christian faith, but it is applicable also in other respects,  
11 whereby somebody will be learning from another through exposure, through dialogue and  
12 interface, and involvement.

13 J: OK. How did you- how do you think you came to this understanding? What formed your  
14 definition?

15 L: What formed my definition first was taking this example of Jesus, who picked ordinary  
16 people, that was able to disciple them, or mentor them, and when they learned it, to this day,  
17 they are able to carry on what they learnt and influence generations after. But also, as I was  
18 growing up, there are things that I was taught by my mother, by my siblings, by the  
19 community that I lived in, but also through the formal school.

20 J: Do you think that the- so, do you think the church also played a role? I mean, you're  
21 talking of the family.

22 L: Yes.

23 J: Did the church also play a role there?

24 L: Oh, yeah. I think when I said community, community involved the church. The church  
25 played a direct role, yes.

26 J: OK. And in formal school, does that include your theological training?

27 L: The formal school, yes, it does.

28 J: Could you- could you tell me more of how your theological training formed your view of  
29 discipleship?

30 L: When I was in seminary, we would take classes in the morning, and in the evening, we  
31 would take practical lessons to implement what we had learnt. And the impact of my  
32 involvement with the people out there in the practical lessons, when I saw the response, the  
33 transformation, it created a big impact on my part.

34 J: OK. Wonderful. Thank you. So, aside from the practical lessons from seminary, what is  
35 your personal experience of discipleship? Were you disciplined, and if so, how?

36 L: Yes, I was disciplined. Initially, when I confessed Christ- let me begin from the family.  
37 Every Sunday, my mother would go with us to church. So just by going, it created a norm;  
38 if I didn't go to church on Sunday, it would be awkward, and must have been a reason. So,  
39 as I grew up, when the Gospel was preached, I received Christ; that was 1976 when I was  
40 in senior one. When I received Christ, a friend of my father, who was one of the champions  
41 of the East African Revival, who received Christ as a teacher in Mukono Seminary, Mukono  
42 then Tucker, that Tucker [Bishop Tucker Theological College], when he received Christ  
43 with others, they were chased, expelled.

44 J: Oh, he was one of those- one of the twenty-seven!

45 L: Yes. But when he was expelled, he continued to preach the Gospel. So. And that man  
46 came from a nearby village, with my dad. So when he- and my dad was a county chief. So  
47 when he learned that the son of a county chief had come to the Lord, he looked me up,  
48 became my friend, took me to his home: that this is also your home; please, feel welcome,  
49 and kind of nurtured me, loved me like my- more than like my dad, because my dad was not  
50 a real dad; he was aloof with- so this was a kind of discipleship.

51 Then later, when I finished senior four, there was a group of believers, people from Campus  
52 Crusade for Christ. They came to our school; I liked the way they systematically followed  
53 me up. I had questions, "Now, am I really a Christian? Am I really going to heaven?" So  
54 when they responded to my questions, I felt affection with them; I loved them, and I got  
55 involved with them. They systematically taught me in a different respect: assurance of  
56 salvation, issues of the Holy Spirit, witnessing for Christ, loving by faith, living a forgiven  
57 life, and the like.

58 So I was hooked onto them. And that was an intentional kind of discipleship, because  
59 thereafter, I was able to also multiply my life into other younger people, and to this day,  
60 many of them are clergy. I think you know one of them, [name of a priest], and others. So,  
61 when we talk about discipleship, it rings a very big bell. It makes all the difference.

62 J: So it sounds like it has played a large role in your life.

63 L: Oh, it has. It has. Even when I went to seminary, I went to a seminary founded by Campus  
64 Crusade for Christ.

65 J: Oh really?

66 L: Yes. So that is the- how much it has influenced me, and after I was ordained, I went to [a  
67 country]. There is a church culture, culture mission? But they [name]- do you know [name]?  
68 Does discipleship, but focuses on mentorship.

69 Mentoring. Intentionally mentoring somebody. So, when I came back from [the country], I  
70 was able to recruit a few other pastors, including pastors from [a non-denominational church  
71 in Kampala], and took that mentorship kind of discipleship, and for them being an  
72 independent church, it has worked out for them. But for us here, with our mainstream, some  
73 of the things you have to get permission; some of them, people are traditionally bound; they  
74 don't want to change from what they know. But those that I kind of recruited and mentored  
75 are very active in ministry.

76 Some of them are at [another non-denominational church], others many places. Yes. And  
77 before I was ordained, I worked with [an organisation] for 19 years.

78 J: Oh! So they've played a huge role in your development.

79 L: Very huge role.

80 J: And you've carried that- have you carried that into your ministry here?

81 L: Yes.

82 J: OK. Before we get to that, I'm curious. The man who adopted you as a spiritual father; he  
83 was a *mulokole* [Luganda for "saved one," singular]?

84 L: He was a *mulokole* of the East African Revival. He received Christ in 1936.

85 J: So, since he was a *mulokole*, did the Revival have a role in your Christian growth at that  
86 time, do you think?

87 L: It did, because he was a round person. He had the wisdom of God, whereas some people  
88 had negative sentiments about being a *mulokole*, that maybe if you're a *mulokole*, you don't  
89 work, you're poor, you are what. He was a round person. He used to work hard. His wife,  
90 by that time, his wife had become blind, but he was the breadwinner. He would very early  
91 go to the garden. He would prepare a cup of tea, breakfast for his wife, set it there, go to the  
92 garden - there was food. And in the village. People didn't have food. But for this man whose  
93 wife is blind, he's the one who was selling food to the neighbours.

94 So, he attracted- he was revered, I mean, honoured. He was honoured. Everybody respected  
95 him. And even the church leaders, he was like their consultant, "What do we do about this?"  
96 He was a centre of attraction because of his fear for the Lord. The man had been expelled  
97 [from Bishop Tucker Theological College]. You know, those days, a teacher was the most  
98 respected profession.

99 But, we had gone on a mission with him, to a certain place, but that morning, when I picked  
100 him, I had a small motorbike, he was coming from the garden, and he stepped on the rusted  
101 nail.  
102 J: Oh! Ouch.  
103 L: So when we went for the mission, he started feeling feverish, and I said, "I'm wondering  
104 - " so when we took him for check-up, his neck got paralysed. [sigh] It was [pause]- it was  
105 bad news, that he had gotten, what you do you call it?  
106 J: Tetanus?  
107 L: Tetanus. We tried to find- he was hospitalised, whatnot, but it didn't work out. He died  
108 speaking; he was speaking words of hope, saying, "I left my wife, she was crying; the Lord  
109 will take care of her."  
110 J: Oh, I'm sorry to hear that.  
111 L: Yeah.  
112 J: [pause] So mission- my understanding of the Revival is that mission was a very important  
113 part of the Revival.  
114 L: Yes. It was the outward sign of, I think, walking with the Lord. If you are warm, you  
115 should be able to- spare no effort to tell anybody about Christ, either through your testimony,  
116 or Sunday service. Not only preaching, but being active members of the church. Yes. They  
117 were not just spectators.  
118 J: So evangelism was very important.  
119 L: It was very- it was at the heart. Evangelism, but also weekly fellowship, but most  
120 importantly, each believer would spend time to read God's Word and to pray. That was the  
121 first thing and the last thing in a *mulokole's* day programme. And they would wake up at  
122 five; that was their known time. Five o'clock, a.m. And before going to bed, they had to  
123 pray. Family altar. It was very, very important. And they had devotional guides, like  
124 *Kisumulozo* [Key], or *Daily Power*, or- so. All the believers were, like, walking in one  
125 mirror, because they were reading the same portions at the time. In Luganda, for those who  
126 don't understand Luganda, there was English. So that even when they meet and talk about  
127 how the Lord spoke to them, they are like they've been together.  
128 J: OK. And your spiritual father passed all this down to you.  
129 L: To this day, those habits have remained. I wake up at five.  
130 J: Really?  
131 L: The difference, though, is that if I don't wake up at five, or the hour does not become the  
132 magic. OK? But it is a habit for me to wake at five. We read God's Word and pray with my  
133 wife. Then evening- for them, they would wake up every household member. But for us, for  
134 me, my practice is that early in the morning, I only pray with my wife. But the evening, all  
135 the family members, we pray together.  
136 J: OK. So you still have the family altar.  
137 L: Yes. That has remained.  
138 J: OK. Thank you. I'm intrigued and impressed with how the impact of the Revival is still  
139 being seen in the church, especially in the Anglican Church.  
140 L: Yes.  
141 J: So it's very exciting to see it.  
142 L: Yeah.  
143 J: Continuing. Now, what was I- [pause] OK, I lost my train of thought. Now, thinking of  
144 the church, the church work. How do you carry out the mandate for discipleship?  
145 L: How do I carry out the mandate for discipleship? For me, my part is to equip the saints  
146 for the ministry of service. The temptation, though, is for me to do it for them. But at the  
147 back of my mind, is to always show them how to do it, and engage them to do it. For  
148 example, we involve them in preaching, the lay people, leading services, leading

149 intercession, and also meeting with them regularly to plan. We meet quarterly: where are we  
150 going, spiritual temperature, what do we want to focus on, so that then at the end of the day  
151 we have a preaching schedule, which is not coming from me as a Reverend, but coming out  
152 of the team of both clergy and some of the Christians.

153 J: OK. Do you think that any of your background, either in the Revival or with [the ministry  
154 he worked with], have you brought elements of those ministries into your ministry here?

155 L: Yes.

156 J: OK; can you tell me more about those?

157 L: Like, there are people that I spend time, more time with deliberately.

158 J: Oh, OK! So you're individually discipling people.

159 L: Yes, discipling people, training them in the how-tos, how to do this, how to lead a service,  
160 how- the how-tos. But also, leading by example, going with them when we visit. We call it  
161 pastoral visits, home visits. I take some of them with me. So that they see what I do, and  
162 also delegate them the responsibility. I can say now, "Would you like to pray for us?" Then  
163 I give the benediction. Because personally, I know the influence, the background influence  
164 I've given you- what stuck in my mind is that involvement builds commitment. Because that  
165 gentleman involved me right from the word "go". Just by going with me, "Come and we go.  
166 We are going this way". It built my commitment. Yes. So that is how I am also involving a  
167 few members personally, although at a bigger level we are engaging the body of Christ to  
168 do this, do this, do the other, but there are some people that I would like to impact.

169 J: OK, so you're discipling by spending time with people, training them how to lead, leading  
170 by examples- are there any other elements from the Revival or [the ministry he worked with]  
171 that you've incorporated?

172 L: Some of the practices, like walking in the light, which we call transparency. If they are  
173 walking in the light, giving testimony to the Lord's work in and through my life; if I'm  
174 struggling with something, you share. Not with everybody; or if you have had a  
175 breakthrough, you give a testimony. There are some of those practices are now part and  
176 parcel of my life.

177 J: You mentioned fellowships previously. And I think I've known previously that there are  
178 fellowships or cell groups or something here?

179 L: Yes, we have fellowships here that meet every Tuesday. We have Bible study that meets  
180 every Thursday and Sunday. We have intercession that meets every Friday. We have  
181 overnights, overnight prayer meetings every last Friday of the month. We have outreach,  
182 going out to the community to share our faith. We are able to get a breakthrough at the  
183 [local] police station there.

184 J: Really?

185 L: We have many policemen who come to church. We had wanted to start a church there,  
186 but space and what have you, and they also said that the police barracks should remain many  
187 -

188 J: Ah.

189 L: Shouldn't be bent on one kind of faith or the other. But we go there to reach out to them.

190 J: But you still evangelise. That's wonderful.

191 L: Yes. But also influencing our children is intentional. I have been directly involved with  
192 my children, going with them to church, reading God's Word together at home, and as a  
193 result, by the grace of God, our children came to faith. And now, they are also active; one  
194 of them is a Sunday School teacher at [another Anglican church]; he's married, and working.  
195 But I think my involvement with him kind of caught his attention.

196 J: I'm sure it did.

197 L: Now he's very passionate in teaching children in Sunday School. Yeah.

198 J: Wonderful. Wonderful.



199 L: Their values are Christ-centred. In that they would want to do something that would  
200 please the Lord. For example, they are free to talk to us, to walk in the light, be transparent.  
201 You know, some of this I'm going to say is very private. [He related a story about his  
202 daughter in which she showed integrity and faithfulness, but he requested that it not be  
203 recorded.]  
204 So, you can see, I mean, the impact, kind of- and it is by God's grace. I can't claim any credit.  
205 J: Amen. Now, you raised a point, that I'm wondering- you talked with the Revival, and in  
206 discipleship here, you talked about transparency. Is it correct in saying that part of  
207 transparency is accountability?  
208 L: Exactly, yeah. That is it. That is the right word: accountability. That you are accountable.  
209 J: So, are the two synonymous?  
210 L: Mm-hm. That's what it means, yeah.  
211 J: OK. Because I hear a lot of people talking about transparency.  
212 L: That is a form of accountability.  
213 J: And it's a form of it. OK. That's good to know. I think that was a cultural word that I  
214 wasn't picking.  
215 L: I think, in your culture, it is like finding a confidant. Someone you can empty yourself,  
216 how you are struggling or what. It's like you are accountable to that person. You trust that  
217 that person will help you, will stand with you, will walk with you.  
218 J: OK. Thank you for clearing that up; it's something I've been wondering.  
219 Now, so it sounds like you have an active discipleship ministry here.  
220 L: Ah, yes, but still a lot to be desired, because my time is thinly divided. Yes. It is difficult  
221 to know how my day will go, but I have days slotted for each of these activities. Oftentimes  
222 you find maybe they want you at the Diocese; somebody has died, somebody is sick, so like  
223 you are -  
224 J: You are spread thin.  
225 L: Yeah.  
226 J: Well, is there anybody else doing this individual discipleship?  
227 L: Yes, we have group leaders. We have group leaders for different target audiences: like  
228 youth groups have leaders. We have the youth pastor, [name]; for children, we have [name];  
229 Bible study, we have; fellowship, we have, so we just work through the leadership.  
230 J: And are these leaders trained?  
231 L: Ah- yes. No one leads until he has been trained.  
232 J: That's good. I don't think that is always the case.  
233 L: But here, that is the practice. Except if a few, like, sometimes fellowship, there is no  
234 particular curriculum. And intercession, there isn't a particular curriculum. But for sharing  
235 one's faith, Bible study, you can't lead a Bible study until you have graduated.  
236 J: Do you have a curriculum for that?  
237 L: Yes, we have a curriculum. We use the Navigator's curriculum. Instead of reinventing the  
238 wheel, we just adopted theirs.  
239 J: And do you work through all eight of the -  
240 L: (nods) Yeah. We even hold a graduation.  
241 J: Do you? Good!  
242 L: Yes, in the church.  
243 J: In the service?!  
244 L: Yes.  
245 J: [pause] Fabulous!  
246 L: So that we can kind of market it too, as a form of attraction for recruitment.  
247 J: Yes. OK, that's good. So you have a healthy discipleship programme here.  
248 L: Mmm.

249 J: Now, thinking -  
250 L: We have, it is going on, but it is not what we would like it to be.  
251 J: OK, what would you like?  
252 L: [pause] We would like to see a multiplication ministry, where those that we are tending  
253 to also have their own, up to the other generation. But as of now, what is effective is, you  
254 know, there are some people I am discipling, but are they doing the same? And those same,  
255 are they doing it to others, like 2 Timothy 2:2 says? That is the area that is wanting.  
256 J: Why do you think that is? Why do you think they're not?  
257 L: That's a good question. I don't know. Sometimes the nature of their work, sometimes it is  
258 time, sometimes maybe rate of growth, which you can't measure. Or it could be the  
259 environment.  
260 You know, like if you try to go across there [across the street to a trading centre and  
261 residential area] to witness, there are very few people who would open gates to lay people.  
262 But if you were a clergyman, they would see you with a collar and they would open. Even  
263 if they are Indians, or what. So, but lay people are kind of, there is a way of limitation.  
264 J: OK. So thinking not so much of this church, but of the Church of Uganda.  
265 L: Yes.  
266 J: Do you think that discipleship is prioritised by the Church of Uganda?  
267 L: [pause] I wouldn't- I wouldn't say that it is prioritised. I think we are people-driven. It's  
268 like we know what we want, but we are not driving the people to what really they need. It's  
269 like we are driven by their perception, their needs. "Oh, I want this; oh, I want this - " Our  
270 Church of Uganda is [pause] activity-oriented. Activity oriented? Doing this, doing the  
271 other. Like you can see when Mothers' Union are celebrating- wow. They are event-  
272 oriented. Once this event is over, they go back to relax. They wait another time.  
273 J: So, more event-focused, I think, is a very good word. Because that sounds like it's not  
274 even programme-driven. I mean, a programme sustains.  
275 L: Yeah. You are right. All they know, that in March, it is Mothers' Union celebrating  
276 Mary's Day. Then June, they know it is St. Peter's Day: 29th June. Then July: Mary  
277 Magdalene's Day. November: St. Andrew's Day. Like that. Then St. Stephen's Day. Those-  
278 it's just a celebration of those events. But once they are done, people go back to relax, to life  
279 as usual. There are no meetings, there are no what. Although here, a lot of effort is done,  
280 and there is rejuvenation of these eventful occurrences to weekly programmes, which is like  
281 now, discipleship. Are we about to finish?  
282 J: Yes, one more thing quickly.  
283 L: Yes, because my time.  
284 J: OK, sorry, thank you. Thinking about the discipleship in the Church of Uganda, and that  
285 it's event-focused rather than a programme, or rather than a bigger- it sounds like it's just,  
286 you know: this date, this date, this date. What influences the practices? Like, is it our social  
287 relations, culture, history, Bible teaching? What influences how the Church of Uganda does  
288 this?  
289 L: I think tradition, social, and culture tendencies. But also, [pause] we tend to respond to  
290 the Christians' expectations. So, it's like we are driven by what they expect of us instead of  
291 being driven by what we are commissioned to do.  
292 It's like we kind of compromise a lot, because you can go to a place, and "Eh, here, don't  
293 make an altar call; the Christians don't like it", and you also give in.  
294 J: Ah. Oh. Last question: what do you mean by the tradition? We're influenced by the  
295 traditions. What do you think that is?  
296 L: The tradition I mean: how the church has been run. If we try to change, it would be  
297 trouble. They would say, "No, for us, we do this; for us, we do this; for us, we do this".  
298 J: We do it this way because we have always -

299 L: Yes, like now, here, one of the challenges- they didn't want this worship in a Luganda  
300 service using overhead projector. "No, for us, we sing from the hymn books!" And if you  
301 try to clap, they say, "No, no, no, our church is not Pentecostal!"  
302 J: (overlapping laughing)  
303 L: "For us, we don't- " So they are, like, glued like a tree. But now, changes are- have taken  
304 place, and continue to. We can now clap, we can sing from overheads [laughs]. Eh, but when  
305 I came here, it was, "No, Reverend, don't change our church". That mindset also, of thinking  
306 that where they worship from is theirs; they own it.  
307 J: Ah.  
308 L: So for you as a priest, you have just come to work and go. Don't tamper with our- it is  
309 theirs.  
310 J: And even the work would just be leading the service, and not anything else. So- so it  
311 sounds like our tradition is just Sunday morning.  
312 L: Yes, Sunday morning.  
313 J: And nothing beyond.  
314 L: In fact, actually, they think that. Many Christians here, when they find me busy, they say,  
315 "Eh!"  
316 J: [laughs]  
317 L: "I thought you work only on Sunday! And you sit six days a week". Can you imagine?  
318 Whereas I am here every day except Monday, which is my day off. And I leave here at nine  
319 o'clock in the evening. Because most of these meetings take place after their work.  
320 J: Yeah, yes, that's true.  
321 L: Anyway. Growing pains. We are learning and trusting God to help us overcome some of  
322 these challenges so that we can drive ahead to our focus. It is always a challenge.  
323 J: (overlapping) Yes, that's true.  
324 L: Nobody can say, "I have arrived".  
325 J: Yeah, that's true. But you are- you are moving on.  
326 L: Yeah.  
327 J: And we praise God for that.  
328 L: Amen.  
329 J: So, thank you so much.  
330 L: Amen.  
331

1 **Transcript 11: Interview with Participant 11, pseudonym Miriam**

2  
3 J: So, Reverend, I very much appreciate your taking time to meet with me this morning.

4 M: Amen.

5 J: So I would like to start by asking: what is your understanding of discipleship?

6 M: My understanding of discipleship is literally- I take it from Scripture, where Christ told  
7 us, "Go into the world, and make disciples of all nations, baptising them in the name of the  
8 Father, Son, and the Holy Spirit". So, to me, discipleship is going out, reaching out to people  
9 who are not yet Christians, preaching the Good News to them, and then when they are  
10 converted, we deliberately take them through training and teaching to understand this new  
11 faith they're getting into so they can really now walk this journey as Christians who are  
12 following Jesus Christ.

13 J: OK, thank you. So- [clears throat] excuse me. The first part of your definition is the  
14 reaching out to non-Christians. So, would you call that evangelism?

15 M: Yes.

16 J: So for you, evangelism is a part of discipleship.

17 M: I would not say evangelism, but I think conversion. Sometimes it may not necessarily go  
18 through, because when we do preaching in church, it's not necessarily an evangelistic  
19 message. They're preaching, but in the process, people get saved. So, what I would say is  
20 reaching out. Like, introducing Jesus to people, whether it's evangelism, or whatever, and  
21 then when they're in Christ, then you can teach them. Because you cannot teach one who is  
22 not in. And then of course, some of them might have been reached many years back, be it  
23 10 years, but you're seeing them, they're still the same, they haven't been discipled. They are  
24 not growing; they're stagnant. And then deliberately go out and train them and teach them  
25 in the Christian faith so they can also in turn go and reach out to others and teach them.

26 J: OK, thank you. So how do you- how do you think you came to this understanding of  
27 discipleship? What was your path of getting to this?

28 M: I think having- I gave my life to Christ when I was pretty young, really young, and no  
29 one discipled me. You know? Along the way I found myself, I think, the zeal and the  
30 desperation for God. I found myself falling in love with the Bible; I was inquisitive,  
31 generally, wanting to know about Jesus Christ, and I learned it on a bus, that in Matthew 28,  
32 from 16, and then I discovered that, you know, one has to be discipled. So, in around 2003,  
33 I enrolled in a discipleship training.

34 J: Oh really? What kind of training was that?

35 M: Mmm. (overlapping) Discipleship. It was a church that had organised a new discipleship  
36 class. And I enrolled because I wanted to know more about Jesus Christ, that I had accepted  
37 many, many years ago. Imagine, I'd accepted Christ in the 90s, but had not been discipled.  
38 And I was helping myself grow, and I know when you're helping yourself grow, you're on,  
39 off, on, off, on the journey; and then when I realised that through Scripture, the importance  
40 of discipleship, an opportunity opened up in a church, I enrolled. And so that's how I got to  
41 know the importance of discipleship.

42 J: OK, and was that the church you were attending, or was it another church?

43 M: It's the church- no, that's another church.

44 J: It was another church. OK. I think there's someone at the door. [pause for interruption]  
45 OK, so, where we left off- another church was advertising the discipleship class, and so you

46 -

47 M: I had just joined the church, so I attended.

48 J: This [Anglican] church?

49 M: No, [another] church. I had just joined [that other] church; I joined in 2001, but in 2003  
50 there was this opportunity.

51 J: At [other] church.  
52 M: [nodding] Being that I was a university student at that time, we did it for about a month:  
53 discipleship training. And then, of course, after doing that, realising that it was important  
54 because when I became a youth worker, a youth pastor there, I had to do that. I did that for  
55 the young people, because of the benefits, the results I had seen in my life, the importance  
56 and the values; so really, I believe in discipleship.  
57 J: That's wonderful. So in your role as the youth pastor, you were also discipling?  
58 M: Uh-huh. So, of course, no one tells you what to do. No one told me: do this, do the other,  
59 do this. You pray, and along the way I really felt the urge, the need, to do discipleship.  
60 Because I used to do schools outreach in the communities; now that the schools are on, I'd  
61 visit schools, roughly three schools a week, and every time people give their lives to Christ,  
62 I'd get their names, write to them, and so holiday time I would organise discipleship for the  
63 new people who were converted. And some of them of course showed up, some didn't, but  
64 in the process also, there were some youth from the church who were being disciplined; they  
65 also benefitted as a result.  
66 J: OK.  
67 M: So, after that, they also now turned out to disciple, yeah.  
68 J: OK, that's great. It sounds as though you're continuing that ministry.  
69 M: Yeah. Even here, I don't know. I thought that question would come in later.  
70 J: It will.  
71 M: Oh, OK. That's good. [laughs]  
72 J: It will, just since we're here. OK, so your main understandings came from reading the  
73 Bible, and then the experience you have with this training class. Were there any other  
74 influences, do you think?  
75 M: I don't think so. I think being involved in ministry, really. Because while I was at  
76 university, I did missions. And then, I think it also goes back to the desperancy one has in  
77 ministry, and I felt like I needed to grow. So, it also pushed me to take part, to enrol for that  
78 discipleship class, because I really felt I needed to grow as an individual.  
79 J: OK, thank you. I think you possibly answered the next question also: what is your personal  
80 experience of discipleship? How were you disciplined? So, there was this training class for  
81 the month.  
82 M: For a month.  
83 J: Was that the only time you've been disciplined? Were there other -  
84 M: Because this was termed "discipleship class".  
85 J: Right.  
86 M: But I've gone through different trainings, which are maybe of course discipleship, but  
87 not necessarily termed as discipleship. This one I'm saying is discipleship because it was  
88 called "discipleship class". But I've had New Life trainings, leadership trainings; I'm sure  
89 they are all discipleship, but channelled in different ways: leadership trainings, counselling  
90 trainings, even way before my theological training, community. There's leadership for  
91 church, then there is community leadership training; yeah, that was a course over three years  
92 that you would train how you can reach out to communities. And different trainings really  
93 that cover mentorship, general trainings, although not termed as discipleship, but still geared  
94 from the biblical perspective.  
95 J: And I think you've raised an interesting point that [pause] mentoring and learning may not  
96 be called discipleship, but in some ways, it is.  
97 M: Yes, it is.  
98 J: In some ways it is. Teaching how to walk along the journey. OK, good, thank you. So,  
99 going back to the Great Commission, how do you carry out this mandate, the Great  
100 Commission, in the church?

101 M: Embark the Great Commission. Just like I said earlier on, I believe in missions, and  
102 evangelism, and reaching out to schools, and doing ministry. So I deliberately organised  
103 activities where we can go to schools; however, the Anglican Church is a little bit different.  
104 [laughs]

105 J: How so?

106 M: A little bit different, as in, you know, somehow not so aggressive in reaching out to  
107 schools. We are evangelical in nature, but not practical. And that's why it's a little bit slow.  
108 So I've just joined [this parish], and the mission department, yes, it might be there, but, I  
109 think, not as very active, reaching out to schools. We have schools that have opened up to  
110 us, so those are like churches where you simply just go and do a service, and come out. But  
111 I'm coming up with a strategy to reach out to many other schools; we have many other  
112 schools. And then also, I was developing a discipleship manual.

113 J: Oh, really?

114 M: It's a process, though. Developing a discipleship manual for the young people here. For  
115 the young people here, and because I feel like most of them haven't been discipled. They've  
116 been in church for so long, grown up in church, Sunday School, but when you talk, sit with  
117 them, and you realise that actually, they even take two weeks without reading a Bible.  
118 They'll take four days of even prayer; it's not something they jump to. Yet, they can jump to  
119 "let's go" for this, or "let's go" for this; "there is a mission team that's going, and let's go".  
120 But yet, when you ask "What are you giving?" Most of them, "Ah, yeah, we are there, so-  
121 we do work, we give our testimonies, we preach". But how can you give out what you don't  
122 have? And so I'm trying to develop a manual- God help me. (laughs)

123 J: Amen!

124 M: God help me. Because I'm planning to- I believe discipleship is not a one-day. Yes, we  
125 have fellowships here. And in those fellowships, you organise topics; sometimes you call  
126 someone to speak to the young people; but I think that's not discipleship because discipleship  
127 should be continuous for some time, and walking- someone walking along with you. So  
128 that's why I feel like- toward the end of the long holiday, we'll announce, "Those who want  
129 to do discipleship class", we'll use that holiday, maybe a week. Not a week- a month. At the  
130 end of it, they do some evaluation of it. Of course, not for passing and getting marks, but  
131 just gauge what they've attained as a result of discipleship class.

132 J: OK, and what do you do with what you learned from that test, what they have gauged?

133 M: Of course, going back to my first experience, what I'll do many times: those people who  
134 have been consistent through the discipleship class, I tend to enrol them in activities, as  
135 intentionally put them in leadership activities. Where we have small groups, I ask them to  
136 be the leaders. Then there is where we have the youth services; I'll ask them to lead.  
137 Generally, after they've been trained, now I assign them responsibilities. So their training  
138 continues. They also put to work what they have learned. So even here, I intend- after that I  
139 intend to see those who have been committed and have gone through and enrol them, and  
140 ask them to be in charge of different ministries and departments.

141 J: And what about the others who may not fare as well?

142 M: Oh no- it's not about tests. I think the test is simply- you know, charging people to read  
143 and prepare properly. One might get a 20, another a 50; I think I'm not looking at the marks,  
144 but I'm looking at the availability and the teachable. And then you also want to see them,  
145 because I'm sure that by the time someone decides to sit through for a month, they'll not  
146 leave the same. So someone might end up with a 20- because it's not a school. A school,  
147 that's where they'll ask you to bond, at a university, to do a retake. But here we are trying to  
148 develop character, and then we try to help them get to know about this Jesus, and the fact  
149 that also we all understand at a different pace and learn differently. So, really, I can't really

150 consider the tests. I look at the attendance, the teachable spirit, the availability. That shows  
151 that they can also take on different responsibilities.

152 J: OK, that's great. You said several things that are very interesting, I'd like to unpack a little  
153 more. So you said that in the Church of Uganda, we're evangelical, but not practical.

154 M: Yeah. [laughs]

155 J: What do you mean by that?

156 M: What I mean- yes, because from the study, I discovered that we are evangelical and not  
157 high church, from my theology. And then I know that being evangelical, we have got to go  
158 out. Being aggressive, go out. But then, yes, there are some mission departments; they are  
159 there, but I think we are not as aggressive as we would be. Go to the community, go to the  
160 schools, yet our other friends will go. [laughs] And some of them will go from different  
161 denominations. Some of them don't even have the right teaching, like now, as I've been  
162 trained, I'm also "we love the Lord"; not that they don't love the Lord, they do love the Lord,  
163 but when someone has been trained, the knowledge is different, the information they will  
164 give is different. So I think it's really our mandate to be aggressive and reach out to schools.  
165 And that's why, and for that reason, because we are not so evangelical- yes, we are  
166 evangelical in nature, but practically, we are not. For that reason, the church has become a  
167 bit- has fallen prey. You get it. That it's from this church that people recruit. They come here  
168 organising, because young people are desperate; they want to be involved in something.  
169 Someone will seize an opportunity where it's lacking. You get it. They will see a weakness,  
170 and one wants to start a church, one wants to do a business, one wants to do a ministry: will  
171 seize that, and take their people there, "Let's do missions", and then in the process, they take  
172 them, they're not grounded. They're not grounded but because "Ah, we are going away.  
173 We're going to Nairobi, we're going here, we're going there, we're being here". But in the  
174 end, really, in ministry, the church suffers. But if we are intentional about the missions  
175 department: we need to invest money in it, and then have people oversee, mostly the youth  
176 department and missions; I think the church would not be able to be far beyond. That's what  
177 I really believe.

178 J: OK, thanks. Now this discipleship manual. So, tell me more about that. What's going into  
179 it?

180 M: I'm just looking at simple topics. Assurance of salvation, then: does God really exist?  
181 Such theoretical questions. Does He answer prayers? And then help them, you know,  
182 introduce how to read the Bible: those simple topics. But once one has started on this  
183 Christian journey, they can be guided, and eventually understand that "yes, you're saved,  
184 with this assurance of your salvation, but then you have to work it out with fear and  
185 trembling", and then Bible studies: what value is it to us? Do we need to put it in our  
186 systems? Simple things. And then how do we listen to God? Does God really speak? So  
187 there are things we want to put in so that- you know? And then also witnessing, some such  
188 simple topics. And prayer. So, I think those are the basics. I think they have the basics; they  
189 will help get grounded, even when they are sent off somewhere, at least they have some  
190 basics that can sustain them. They have all their course of cultivated the discipline in them  
191 that can help them stand despite the tests and challenges they are likely to face.

192 I know it's hectic, you have to read here and there; initially, we would. Then, we would get  
193 a book, copy and paste, or photocopy, but having done theology, I want to read through and  
194 then compile. Of course, I'll read through different books I have, and from the internet, and  
195 then compile simple, simple things, really. But when people come for training, they have  
196 what we are borrowing.

197 J: OK, so, like, what are your sources for the compilation?

198 M: [laughs] I have some books I'm using: there's a book on discipleship, I've forgotten the  
199 title; it was here, but I've given it to someone to help me. And about three books in my

200 library at home I'm trying to use. And also there's one I downloaded from the 'net on  
201 discipleship. Yeah. So I'm trying to look through and then, you know -  
202 J: OK.  
203 M: And then from my past experience, and the knowledge I acquired from my studies, really,  
204 it will help me sieve, and then also to be able to edit here and there, and then also add.  
205 Really, what pushed me- if I hadn't done theology, I would have gotten a book and  
206 copy/paste. It would have worked. Like they did for us, because that's what they did then.  
207 But, having studied, and now I feel like I really need to go through, edit, read, and remove  
208 this and the other.  
209 J: OK. And so now, you've said two more things to follow up, so this is great. So, cultivating  
210 discipline. How would you- what discipline, or disciplines, are you referring to?  
211 M: In that when- just like Nicodemus went to Jesus and asked him, "How can a big man go  
212 back in his mother's womb?" He said, "No, one has got to be born again". Yes, we are old  
213 people, but when we accept Jesus, we now become real babies in a spiritual journey, and  
214 babies have got to feed. Just like our children get milk and what, but then here feeding in  
215 the Christian journey, we have to cultivate this discipline of reading the Word, help them,  
216 because initially, they were not reading the Bible. And more so, people find it boring, "Ah,  
217 same book? Same? No. Oh, I've read cover-to-cover, so do I have to read?" Because some  
218 people are that. But then discipline and learning to apply the Bible. When you read it, and  
219 then bring, what mean? One thing that pushed me to do theology- it was not ordination. I  
220 didn't come to be ordained. [laughs] I came because I was so- I wanted to understand things  
221 and, you know, I believe the Bible has all the answers. Read and learn how to interpret it,  
222 apply it in my life, and look at it from the perspective of concerning life- how can it be  
223 practical? That's what brought me. And I see that really, we say the Bible has all the answers,  
224 but people do not know, and so I want to help them study the Word, and they will actually  
225 realise, "OK, I'm struggling with the outcome - how did the people in the Bible manage?"  
226 So there are those disciplines. And then also prayer. And the fact that prayer is talking to  
227 God, because today I make sense, you know, some Africans think- I know it's not only  
228 Africans, even you who think, "God is far away, and we are here, we can talk to God; it  
229 doesn't make sense". And then some people say, "He's a God of the whites, no", you get it?  
230 But then, how can God be real in my day-to-day living?" So that someone will not refer to  
231 God as "God who is so far away", as "God of the whites", as "God of so-and-so", but "mine"  
232 in that relationship. Prayer. To cultivate that because as we talk to God, so they can take- it  
233 can become part of them.  
234 J: OK, great, thank you. Now, you mentioned your studies. So, in terms of the discipleship  
235 manual, you mentioned your past experience, your knowledge, and your studies.  
236 M: Yes.  
237 J: So was that your theological studies?  
238 M: Mm.  
239 J: OK. Could you tell me more about how your theological studies impacted your view, or  
240 practices, of discipleship?  
241 M: My theological studies, just like I said, went to more to understand about the Bible. Of  
242 course, you can't say we fully understand everything because you've been trained, and I like  
243 the academic approach to the spiritual life, because it causes one to ask hard questions. But  
244 sometimes when you're just in church, yes, the Spirit has said, "Oh, I feel", you know? Then  
245 sometimes, people don't get deep, yet the Bible tells us, "Come, let us reason together". And  
246 so my theological studies also helped me a lot in that my reasoning capacity. Then getting  
247 the Word, break it, exegesis, really; I enjoyed that a lot. Break it apart, and then apply it.  
248 Apply it today. Understand the situation and circumstances in which it was written: why,  
249 and now, how is it applicable to today so that we can live it out. So really, it helped me a lot.



250 I didn't have that information before. So it has- even my personal devotion with God. Yes, I  
251 used to pray, I used to fast, I used to do all those disciplines, really. But now, my studies  
252 have also greatly helped me in my approach to the Bible. I don't just read for just, but I read  
253 through and get points, and see how those points make sense and are applicable in my life.  
254 And then I learn lessons from these people, not that they were holy, very holy, or what, no,  
255 but there are lessons for us from their lives: the Abrahams, the whos. So, really, it's really  
256 helped me, and that's where I'm still praying and asking God to help me about the further  
257 studies [laughs].

258 J: Was there a discipleship programme there?

259 M: Where?

260 J: In your theological studies.

261 M: Yes, it was there. [laughs]

262 J: OK. Was it at all helpful to you?

263 M: I know that's your department, but it wasn't so helpful for me.

264 J: It doesn't matter.

265 M: It wasn't helpful. Why? You know, we'd go for these- I wasn't very consecutive because  
266 I would commute from home, but once in a while, when I would be there, ah, sometimes it  
267 was - I don't know, I think sometimes it wasn't well planned, and then the topics, I think,  
268 were not clear; there were no topics at times. If we say we're going to discuss this, it's  
269 important that one who's going to come to discuss, they go ahead and study, and you come.  
270 It's not "Oh, what do you think?" But come, share, and we discuss together. So, to me, that's  
271 how it was the times I attended. I don't know how it is right now. Sometimes I felt like I was  
272 wasting time. I really didn't sit through. Or we would read the Scriptures. Sometimes it  
273 would be like another preaching thing. So, me, I felt like I really didn't maximise that. But  
274 yet, it's a good idea. It's a good idea for people to have a discipleship. And then my research  
275 was on mentorship of sexual behaviour change. I was looking at the different programmes,  
276 and the case study was the university. I was looking at the different discipleship  
277 programmes, or activities, that were there, where they have addressed issues concerning  
278 sexuality. And then I gauged, I said "aha". In the chapel, are there times they have addressed  
279 issues concerning sexuality? Have they had them in discipleship? Really, I looked at the  
280 different fellowships that are there. And few people said discipleship, they have really. Few  
281 people said, "No, discipleship is really not there". You get. And yet, those are the issues that  
282 people struggle with day-to-day, and if they can discuss them from the biblical perspective,  
283 it also helps. So that they live with something. But no one said that their discipleship had  
284 helped them in that line.

285 J: OK, I appreciate your honesty, thank you. Now, you've already kind of answered this, I  
286 think, but I want to unpack a little bit more. Do you that discipleship is prioritised in the  
287 church? And by church I mean Church of Uganda, not just this parish.

288 M: Yes, yes, yes.

289 J: Do you think discipleship is prioritised in the Church of Uganda?

290 M: [pause; laughs]. On a scale of- should we say a scale of- it's not- I think the sermons are  
291 more a priority and Sunday services, really. So you can't say- however, it is there. That is  
292 why I said on a scale of 1-10, it's a five. It's a five, because, I think now, I've noted from this  
293 parish, All Saints', I didn't see it a lot, but they were there. Because the different people  
294 heading that. And this parish, me, most times when I preach, I tend to do an altar call by the  
295 end of the service. But then there are people who come up, who do discipleship. They take  
296 the new converts, so it's there, but it's not- someone can't just come and discover that it's  
297 there straightaway. Yeah.

298 J: Oh, so like, if- if I were to start attending here, I wouldn't know that there are discipleship  
299 classes. It's not advertised.

300 M: No, it's not. But yet, it's there. I don't know; sometimes people tend to think discipleship-  
301 so now, I don't know where you're going to put this- people tend to think discipleship is only  
302 for those who have just confessed Christ. That's a danger, just like I said earlier on, that there  
303 are those who have been saved for 10 years, 20 years, but they have never been discipled.  
304 So people have that, "Yeah, but it's OK for those who have just given their lives to Christ".  
305 However, if it was advertised, and then people would know there are discipleship classes for  
306 those who are interested: "Please, you can come; if you want to grow in the Bible, learn  
307 more about this" - I think I've given you so much [laughs].

308 J: No, it's good! Actually, I want to expand a little more. So, first, before we get to this, let's  
309 go back. So, since in broader church, discipleship's about a five -

310 M: When I said five, I have done from [this parish].

311 J: Oh, OK. (overlapping) So what about -

312 M: (overlapping) The broader church.

313 J: (overlapping) Church of Uganda.

314 M: The church is simply called- anyway, let's simply leave it at five, I think.

315 J: No; what do you think?

316 M: That's what I think. Although also, All Saints', it's there, but it wasn't so out there, like  
317 you're saying, and what I know, that come for discipleship. Yet, initially, where I was before,  
318 I'm also for the young people. At least you'd know that every long-term holiday, long  
319 holiday, there's an advert for discipleship. "There are discipleship classes, come! There are  
320 discipleship classes, come". You get it. And in the process, we'd get about 10 people, 15  
321 people, so they're there, but I think we need to bring them out, for the people to know.  
322 Anyway, I think sometimes it's because there are many other things happening, like prayer  
323 school, which is also a small thing from discipleship, or there is Bible study; you know the  
324 Bible study? But still, that Bible study that is here is also not so pushed because the Bible  
325 study is organised by a different group, but done in the churches sometimes.

326 J: OK, well, let's explore this while we're here, and then we'll go back to the Church of  
327 Uganda. So, why do you- why are these things not advertised if they're here?

328 M: Just like the perception I said, some people tend to think discipleship is only for those  
329 who have just confessed Christ. Yes, I know there is that element, all of them, but there are  
330 those who have confessed Christ many years ago, and they haven't been discipled, helped to  
331 walk this Christian journey, so that when they are put alone somewhere, they can stand. I  
332 think that's why I tend to think- because also me, I just got to know about it when I did altar  
333 calls, preaching and doing altar calls. And then you say, "People in charge of discipleship  
334 come. People in charge of discipleship". So in the process, one who confessed Christ many  
335 years [ago] in one way or another will feel offended, you get what I'm saying. To be pushed  
336 into discipleship, "No, I've been saved for so long!" You get it. Yeah, because there's that  
337 attachment to feel it's only for those who have just confessed Jesus.

338 I think people would have liked at least a period in a year, maybe once a year, to be  
339 announced and people know, "OK, there's an opportunity". Because they are the same  
340 people year in, year out; year in, year out. So at least, if it was at least a slot for a year, and  
341 then people know there is discipleship.

342 J: So, it sounds like in general, people just embrace the long holiday as the time to do this.  
343 Because you've mentioned a couple times that on the long holiday, there will be a  
344 discipleship class.

345 M: No, I said that previously, I also got to, you know, get anyhow in a discipleship class  
346 because in that long holiday, more so when for the young people- because I was young,  
347 really, then, and we had that long holiday, so they are free, and they have the time. So if you  
348 have a discipleship class that those would be of great help to them. But then also in church,  
349 in case a period was scrapped off through the year, not with a holiday, and simply announce

350 that we have discipleship class, it would be in June, that those who are interested register,  
351 and you just know that as [this parish] or as All Saints' or as what, there is a time for  
352 discipleship.  
353 Because I think discipleship can't be done in the church [service]. I don't know what you  
354 think- during preaching and what. That is OK part of it, but preaching is not necessarily -  
355 J: Not during the service.  
356 M: Not during the service. Yet, some churches I've attended, they say, "Today we are going  
357 to preach on growing through discipleship". I'm like, "OK, you can simply talk about it". It's  
358 not necessarily discipleship. Unless we do the topic and then it's followed up with two  
359 weeks, or three weeks, of discipleship to access.  
360 J: Yeah, I agree that it's difficult in a broader venue, but yes, it certainly could be introduced  
361 in a sermon, and then followed up.  
362 So, when your manual is done, do you think that you'll be advertising the programme?  
363 M: [overlapping laughter] Yes, because I really want, I really want to- I'm looking, and if  
364 you have a manual that you have that is there, yeah, I'd be more than willing to get it and  
365 use it. [laughter] And use it straightaway. But I'll be majorly the young people, because even  
366 as I talk right now, most are thinking of the fact that the university is doing stuff. Makerere  
367 University, a long holiday, and they haven't done so much for their people. It causes me to  
368 think that the university students do something.  
369 J: Some churches are using- there's a series from the Navigators; they have a series of eight  
370 -  
371 M: (overlapping) That's good, by the way.  
372 J: I've not seen them; it sounds like there's eight programmes, so if you're doing the first one,  
373 you have a set; the second, you have a set.  
374 M: (overlapping) That's good. I think I should visit them, and I get that, actually. The  
375 Navigators. Because also then, the discipleship class I did, there's discipleship class one,  
376 two, up to three, and it stops at three. And at the end of discipleship class one, you have a  
377 certificate. Until three, and then you are free. So it's only- sorry. I think I should now visit  
378 them and see if we can use their manual. Because at times there you have to develop the  
379 same, but we can use what is there.  
380 J: Yeah. I've not seen it, but several people have been happy with it.  
381 M: Yeah. That's good! I've heard of them in our university days, but I think it's a different-  
382 it's a ministry.  
383 J: Yes.  
384 M: I think I need to visit them.  
385 J: OK. So now, shifting to the Church of Uganda, do you think that discipleship is prioritised  
386 at the Provincial level?  
387 M: I can't really say. Because I haven't really gotten into those offices, and I can't really say  
388 that much. I would really- I would be a little bit biased, I think. Because I haven't full  
389 information in relation to that.  
390 J: Well, but -  
391 M: (overlapping) But having been in parishes, the parishes I visited, I can't say that it's really  
392 prioritised. Yet, it's there. You get what I'm saying? It's there, but- but for those who know  
393 it.  
394 J: Hmm, but for those who know. So, if discipleship is not a priority, what then, do you think  
395 are the priorities of the church, at the Provincial level?  
396 M: I think Sunday services. Sunday service is a priority, baptism, and then confirmation- I  
397 don't know why I put confirmation.  
398 J: What do you mean?  
399 M: Confirmation. You put that after discipleship.

400 J: Well, that depends. Are we just- are we just teaching people to recite the Creeds and the  
401 Catechism for the bishop?  
402 M: Yes. Most times that is it. [laughs]  
403 J: (overlapping) Is that discipleship?  
404 M: (overlapping) I actually think if it was beefed up, it would be a good tool for discipleship,  
405 confirmation.  
406 J: Well, and the Catechism. That's what it's designed to do.  
407 M: Mm-mm. It should be, really. It should be so. I think the emphasis, I don't know where  
408 it's put. Yes, confirmation- I think it's another routine. And that's why when I came here,  
409 when we did confirmation, yes, then, we were not introduced to Christ. No, we were not.  
410 But then also here, when I came, the person who was teaching had not even introduced to  
411 Christ the people. Because when I came in, I did that. The young people were ready to get  
412 saved. So there they do what they know; this Jesus is not just the Jesus we are learning about,  
413 just like in class and history, and know the Jesus who is interested in me and who is in me.  
414 J: And that's interesting that people in confirmation are wanting to get saved, because  
415 confirmation is confirming your baptismal vows -  
416 M: (overlapping) Yes.  
417 J: Which you were generally too young to -  
418 M: (overlapping) Yes.  
419 J: And those baptismal vows are that you will follow Christ. So, that's really interesting.  
420 M: You know, it's because- you know, ideally [laughs] it doesn't happen. It happened that  
421 way because we were instructing people and letting them know, most of the godparents,  
422 what they are going into. However, it's not what happens. It's another routine. So if you  
423 instruct them, and then challenge them, and then also the fact that we are initiating them and  
424 then baptising them to get to follow Jesus Christ- but do you think that's what happens?  
425 Some of them come to me and they have come to do another routine. However, if it was  
426 emphasised, they wouldn't even be having many discipleship classes.  
427 Because that confirmation would do very well. Because the fact that the parents confessed  
428 on their behalf, you get what I'm saying? The fact that the parents confessed on their behalf-  
429 they did. If the parent hasn't gone ahead to have this child acknowledge this Jesus I confessed  
430 on their behalf, that child will still remain on mommy's faith. "I mean this, because I was  
431 baptised - " They need the parents who are doing that- eh, confirmation would be easy. It  
432 would be a walk over. It would be more helping them get grounded. That's what it should  
433 be actually, but it's not.  
434 J: I like that- confirmation should be a grounding. Because it really should be.  
435 M: I think so.  
436 J: Especially since- it seems that here, people get confirmed at a young age.  
437 M: Twelve.  
438 J: Twelve?!  
439 M: Mmm.  
440 J: Wow.  
441 M: There, what do you do?  
442 J: For us, it's a minimum 16.  
443 M: Mmm, OK, when you really understand, eh?  
444 J: In theory. But, given that confirmation is done in the secondary schools, in the universities,  
445 the younger ones- but yes, it should absolutely be a grounding. That's the time in which it  
446 should be -  
447 M: So it means that your study should even enrich that in the process. However, because the  
448 fact that we are evangelical in nature, there are those people who we go preach to outside,  
449 and unless we say everyone who gets confirmed, or confesses Christ in church, or beyond

450 the church, just passing by- confirmation: some people find it hard to even do it at that age.  
451 I think it should be really rethought and- and then also design topics that really help. Because  
452 if confirmation was really replanned and rethought and what, then that would be a big push  
453 for discipleship.

454 J: Yeah. So, at the Provincial level, the church's priorities are on services: baptism,  
455 confirmation -

456 M: Services, baptism, weddings, confirmation. [laughs] Weddings. So I can't say that really-  
457 OK- it's tricky. Confirmation, where are we putting it? Are you calling it discipleship?

458 J: Well, I'm- when you look at all of these as a unit, on the one hand, if we include Eucharist  
459 as a service, it's sacramental. But weddings and confirmations are not sacraments, but it's  
460 [pause] procedural.

461 M: OK. So you can't necessarily discipleship.

462 J: Well, I'm asking you what is your opinion.

463 M: [laughs]

464 J: But looking at these as a unit, just providing services -

465 M: Yeah, providing services. I think so, really. It's another ritual.

466 J: That's the word I was looking for: ritual.

467 M: [laughs] Another ritual. And that it is just another ritual, sometimes people don't even  
468 understand the purpose.

469 J: Exactly. OK, now, my last question. Thinking about discipleship in the Church of Uganda,  
470 in whatever state it's in. What do you think influences our practices? So, like, relationships,  
471 culture, history, the Bible: what do you think is the most influential factor in how  
472 discipleship is done in the church?

473 M: Discipleship, being that it's not yet even so clear, what kind of discipleship? So you can't  
474 say that there's something that really influences. Because if you say confirmation, and then-  
475 I don't know how you'll sort that out. But I think the Word of God influences; however,  
476 tradition, tradition influences a lot also. Tradition. And to an extent that people value  
477 tradition more than even the Word of God.

478 J: Ah.

479 M: Tradition.

480 J: So, by tradition, do you mean, "This is the way we've always done it, and so this is the  
481 way we do it"?

482 M: Yeah.

483 J: And people value their traditions.

484 M: More. More than the Word. Sometimes, of course, it may not be clear, because someone  
485 I would say the Word of God is supreme and what, but it comes through, "No, our tradition  
486 says this, our tradition- " Sometimes, there are traditions that are there, yet when you go  
487 down Scripture, you see really, they are not based in the Word of God.

488 J: And that also goes back to the rituals. We baptise the children because that's what you do.  
489 You get confirmed because it's what you do. You have to be confirmed in order to be  
490 wedded.

491 M: Generally, that is it. That is it. Generally, someone will come, people who are coming  
492 because they are getting married. They come for confirmation; they don't understand why  
493 they are doing it, but they want the certificate for getting married.

494 J: Oh, interesting.

495 M: Yep. It's common [laughs]. Yes. And then also, when I'm instructing people for baptism,  
496 I really put an emphasis on the role of godparents, and the parents' role, because it's not just  
497 a matter of bringing children and then- are we seeing Jesus in you so that you want to mentor  
498 them and model them in this Christian faith.

499 J: And if people are coming for confirmation just so they can wed -

500 M: Most of those who come are old- old people. Because these ones who are twelve, mummy  
501 has said, "You've become of age; you need to take Holy Communion". Many of them come  
502 because it's another routine, a ritual that is there. They come- you know, what they are  
503 looking forward to this Holy Communion so they can also take Holy Communion.

504 J: But it makes me wonder where those people have been, if they suddenly need to be wed  
505 in the Church of Uganda: why, if they've not been part of it? I wonder why.

506 M: [laughs] Yeah, there are many. That's common. [laughs] Because the mummy has said,  
507 "Me, I don't pray from the Church of Uganda, but Mummy- that's her church; she values  
508 Daddy, and I'll come". So you do it for mummy and daddy.

509 J: But why didn't mummy and daddy have them confirmed?

510 M: Interesting. Of course, you know, even with the Pentecostal movement, of course with  
511 the fact of the preaching of the Gospel, people are really getting aggressive and are desperate  
512 for God. Some people have left church simply because they feel like that zeal is not  
513 quenched, that desire, so they will go to another church. You get it? Get grounded, grow,  
514 serve, what- and then time comes wedding mommy says, "Mmm- for us, this is our church".  
515 And yet, they are saved. They are there. And then that's why sometimes when people come  
516 to me when we were in [another vicar's], "Why don't you go to a church where you  
517 fellowship? So you are wedded there? Where they have known you". And they say, "Ah-ah,  
518 my parents want this, this is the church they know, what". And then I ask, "Are you doing it  
519 for mummy or daddy?" It's not a matter of having statistics and knowing the people have  
520 gotten married. But what are you getting into?" I ask them. So, it's another counselling thing  
521 altogether. And sometimes when you counsel them, well, maybe some of them will end up  
522 going back to where to they belong. Some of them, when the parents insist. But then you  
523 also teach them that, really, Jesus, that you're looking for is also here [laughs]. And also it's  
524 not about the excitement, but helping you grow in Him.

525 J: Well, that's kind of what I was thinking, that these older ones who come for confirmation,  
526 it's a great opportunity -

527 M: Yes.

528 J: But yet, they're only doing this just for the parents, then -

529 M: Yeah, the parents. That's why discipleship is important.

530 J: Yeah.

531 M: The more we teach people, the more we help people get grounded, so that they are not  
532 swayed here and there. We really- and then also, discipleship in one- yes, confirmation is  
533 that, but should us, in one way or another, also be pulled away from- so that there are also  
534 two different entities. Yes, we know confirmation is aiming at that, but the fact that people  
535 are also looking at confirmation as just another ritual, another- help me get Holy  
536 Communion- because most people, even the young ones, are looking. Just like the adults  
537 want to get married, the younger ones are looking for Holy Communion, and then be able  
538 to sit and be in big people's church. I think that's not it, for me. So I think we need to  
539 intentionally look at it as a discipleship tool and then equip and put energy in discipleship  
540 and also develop a deeper discipleship programme for people. Yes, they've been confirmed,  
541 but they don't understand. Or they are confirmed, and they don't accept this Jesus; their  
542 parents decided for them when they were young. Because that's for sure- yeah. The parents  
543 can decide, and they want to walk away from it. So now this other discipleship. Because  
544 many of them are being confirmed, but they're not mature Christians. They've been  
545 confirmed, but eh-eh. They don't even know this Jesus well, and then when you preach, they  
546 get saved.

547 J: And yet, I'm wondering if this idea of people running to the Pentecostals because of the  
548 zeal, I'm wondering if, as you said, if they were grounded, they were being fed here -

549 M: (overlapping) Now the challenge goes back to the priests -

550 J: (overlapping) - would they stay?  
551 M: Of course. Of course. The thing goes back to the priests, the people who are in charge.  
552 Because if you are in charge of your parish, just know that you are in charge of thousands  
553 of souls. And those thousands of souls need to grow, need to be grounded. However, it's not  
554 easy also. But if you- you don't have to force- you might take a goat somewhere, but you  
555 can't force it to eat. But as long as at least an avenue is there, you know? Some might eat it,  
556 some might not. But make it available. And when they're grounded, really. And grounding  
557 there means, "Eh, you can come and lead here", but grounding in prayer and the Word- they  
558 will not come.  
559 J: Well, thank you, that -  
560 M: I have said so much.  
561 J: It's been very good!  
562 M: [laughs]  
563 J: That is all I have; do you have any closing comments?  
564 M: Not really. I think the closing thing- I believe in discipleship, and I think we have got to  
565 be aggressive to do it, and provide an avenue for the people to- whether they are biblically  
566 founded or not, just there, not to force everyone, but they know it's there, so they can get  
567 grounded. And then I think also the church- the Province, should- here now, there are many-  
568 the reverends are learned, really. Should get someone who is retired in charge of  
569 discipleship. So that when we are, like now, like me. I'm sure it may be there, but I don't  
570 even know. You never know, you will dig it up. But if you are going to just dig it up, then  
571 just know it's not as active.  
572 J: But if it needs digging -  
573 M: Then you know it's not there. [laughs] So I'm saying at least we know we have a clergy;  
574 they are not in charge of a parish, they are in charge of discipleship, and they will develop a  
575 team, maybe even two people will develop a team, and study, and then I think it goes even  
576 further to be PhD people and what, because all these controversial issues we are facing, and  
577 it's very sad, I'm sorry to say, but me, I believe in defending the pulpit so much. You see,  
578 this grace thing that has come.  
579 J: Oh yeah.  
580 M: And it's so funny that we are trained clergy, and of course we can do it. However, no one  
581 has gone ahead to say, "Now we are putting an emphasis here". So that now we are fishing  
582 someone- yes, not that we are against Baptists or what, and yet we are fishing, now someone  
583 is becoming so famous in all the Anglican churches, and yet they can be a reverend to do  
584 that, because I tell people that however much, as long as someone is not in the same, because  
585 me, I've been away [from the Church of Uganda in another denomination]. And when God  
586 brought me back [to the Church of Uganda] I came back because God told me to come back.  
587 And in bringing up Pentecostal or who- people have their agendas. You get it. Or want to  
588 grow the mission, one wants to grow their ministry, one wants to grow- but then if you're  
589 defending the church, let's get some of the reverends within invested. And they're not going  
590 to be in the parish; they're not going to be thinking about discipleship. Just like when we  
591 have reverends now thinking of theology or leading here or there, but now: discipleship.  
592 Now we're talking of manual. I'll be running to those people and I'll say, "Now, let's think  
593 manual together. What do we have, and you don't have to use the Navigators". That's why I  
594 said it would be easy for me to copy and paste. But I have studied now theology; I can't just  
595 copy and paste. Yet, now it's easy to look manual one, two, because human beings, we are  
596 lazy. I wouldn't want to say there's manual, one, two three, now you start thinking about  
597 writing one, when are we finish writing; two it's another PhD almost [laughs]. You get it?  
598 So, I don't know. When I talk of the things of God I can be so passionate about them. So I  
599 think we just need to come up with them. The Province needs to come up with who is in

600 charge with that. Because that will help us deal with these grace movement, anything!  
601 Because we're already prepared. If you are not, they will sweep us off, and then we will start  
602 running to those churches themselves. Me, I don't. And yet we have all the resources.  
603 J: And passion is a good thing. Well, thank you so much.  
604 M: Not at all.  
605



1 **Transcript 12: Interview with Participant 12, pseudonym Abigail**

2  
3 [Abigail only had a short window of opportunity to be interviewed, so while all the material  
4 was covered, the interview is shorter than usual.]

5  
6 Jessica: So, Reverend, thank you again so much for taking your time to let me interview  
7 you. I very much appreciate it.

8 Abigail: Welcome.

9 J: Now, I'd like to start by asking you: what is your understanding of discipleship?

10 A: Discipleship is a continuation of someone if he has accepted Jesus Christ as Lord and  
11 Saviour. If he has passed through challenges, if he is with a- with challenges, because  
12 someone is in challenges, he can, you know, go to a spiritual low, and he needs discipleship  
13 if she has lost a husband, the only child or a child, and needs to be discipled to go next to  
14 that person, to pray, to read the Bible, continuously, not for once, but continuously, ready to  
15 be patient- to understand that person. It might even- sometimes, it might have a lot of  
16 questions and mistrust in God, but you must understand, and you know, bring her back, or  
17 him back, to the Lord, and then you continuously disciple in order to share, pray together,  
18 or when you are alone, but mostly praying together, sharing the Scriptures. Even discipling,  
19 personally, I think I can even share my personal property with someone I'm discipling. In  
20 case he's passing through, that they have stolen his property or something of that sort, I feel  
21 like it's good to share. So that it's faith with action.

22 J: OK, thank you so much. So how did you come to this understanding of discipleship? How  
23 did you come to understand discipleship this way?

24 A: One: when I accepted Jesus Christ as Lord and Saviour, I had- because my background  
25 you know, Jessica, I was a [different denomination]. So I needed people to teach me the  
26 Word of God, to encourage me to begin a new life. So I learned it practically from the people  
27 who are next to me. Secondly, I have been learning it through seminars, trainings, where  
28 they are, you know, urging us and arguing to us that we should disciple people. If you don't  
29 disciple them, they will be half-baked. So, that's how I came to learn about it, but mostly  
30 through practical people who discipled me. Because when I got saved, my father and my  
31 mother chased me away. Because I had brought an embarrassment to the family. Can't be  
32 [in that position] and then you start running away and becoming mad with being saved.

33 J: So the being saved came after being [in that position in the church].

34 A: Yes.

35 J: Oh, interesting. [pause] Sorry for being chased away.

36 A: I was given some canes from my parents, and other religious leaders so that I may at least  
37 cool down and calm down, but Jesus had already taken control of me. I could not even deny  
38 it.

39 J: They gave you some what? You said they gave you some -

40 A: (overlapping) They beat me!

41 J: Oh, sorry. The learnings, the seminars and training: has that been through the Diocese or  
42 the Province?

43 A: Not really through the Province and the Diocese, but from other areas. From other areas  
44 where- you know, when I got saved, I had not come straight to the Anglican Church. So I  
45 got those ones from [a different denomination] where I began from. [pause] And from other  
46 congregations; I would go to Nairobi, going anywhere for leadership programmes and  
47 others, so that's where they taught us about discipleship. And it's very key; it's key in our  
48 ministry, if we are to leave behind a standing- a strong church. Because if we don't disciple  
49 them, the wind will just come and blow, blow our people.

50 J: So, since these teachings and trainings were not in the Church of Uganda, since you have  
51 come to the Church of Uganda, has there been any teaching or seminars or training on  
52 discipleship since you've come?  
53 A: No. I have not attended yet one.  
54 J: OK, thank you. So, my second question, you've already addressed a little bit. The question  
55 is: what is your personal experience of discipleship? How were you disciplined? So, you said  
56 you were disciplined by people, practically.  
57 A: Practically.  
58 J: Could you elaborate more about that? How did they disciple you?  
59 A: When I got saved, my father and my mother chased me away from home. So when I  
60 came, I was put into the hands of Christians. And they disciplined me in ways of dressing,  
61 ways of eating, ways of sharing person to person, ways of, you know, I am an open-air  
62 person; I am a street person who preaches on the street and I love preaching on the street.  
63 But all of those- I learned them from what? From brethren. The way of behaviour, the way  
64 of product when you have gone to stay with someone or sleep in someone- you don't begin  
65 with shouting in the morning; you have to respect the home. Even how to talk to elderly,  
66 how to talk to- when someone is bitter, either with a Christian or with God: how do you  
67 handle that person as- and you want that person also to change and help others who would  
68 come in her way. The right way, how to handle it.  
69 You know, for us, when we are disciplined, we were even disciplined not only on the spiritual  
70 side, not only on the spiritual side. But even physically. The discipline-you know, they told  
71 us that this discipleship has also an element of discipline - how to be disciplined, how to eat  
72 in public, you know that as a Christian girl: how do you relate with men, how do you relate  
73 with women, how do you relate with old people, how- all those things were done to us by  
74 those people who disciplined us. Not only by mouth, but also even by action; you could see  
75 them. We were disciplined even about finance: how do you handle finances?  
76 J: OK, that's wonderful.  
77 A: So, the whole person- even in cleanliness, how do you clean yourself, all those things we  
78 were disciplined by those ladies who have gone to be with the Lord. They were heroes; they  
79 were godly women I was staying with. They were just heroes. They were not very simple,  
80 but they would- they were not compromising people. You have done something, they will  
81 call you, there will be a talk- yeah. Sometimes when it is hard. But that one helped us also  
82 to know that you cannot take everything for granted. Yes.  
83 J: So it sounds like they had- they introduced accountability.  
84 A: Yes.  
85 J: So, that accountability- was that in these behavioural things, but was that also on the  
86 spiritual?  
87 A: The spirituals were new; they disciplined us, and I think that is the only time- I'm very  
88 sorry to say it when I am a priest- that is the time only when we would read the full Bible,  
89 when we were with those old women. The year can end up when I have just read some  
90 books, but not all the Bible. But you could sit, read the Bible, they could interpret according  
91 to how God was helping them- things which they did practically, and then they tell you do  
92 it practically, and then the next day we would read about three or four chapters with one of  
93 them. Because there were two ladies. One would teach me morning, the other one would  
94 teach me evening, the other one would teach me another day- so. Apart from fellowship,  
95 bringing me to the fellowship- and lastly, discipleship is love. If you don't love the person  
96 you are discipling, he will not really know that I have Christ.  
97 J: [pause] Yeah, I think that's very true.  
98 A: That helped me to hate sin with no oppression behind. But I feel that is not mine. That  
99 one is not mine. Jessica, I have a car, I don't have a car- it's not mine. And may I tell you- I

100 can't be jealous because you have a car. They really taught me. You know- I don't know the  
101 prayer, time of prayer. They would give you a time to pray. So pray. Pray for yourself. Tell  
102 God what you feel. Tell God about yourself. Don't just pray for others, but pray for yourself.  
103 Because you also need to confess by your mouth and believe within your heart. You know,  
104 there were good mentors- I wish I would be one of them.

105 J: That's wonderful. That is wonderful. [pause] Now, that leads into my next question. You  
106 had these wonderful role models, and you say you want to be like them, which is fabulous.  
107 So, thinking of the Great Commission: go and make disciples of all nations. Jesus gave us a  
108 mandate. So how do you do that in the church? How do you work to fulfil the Great  
109 Commission that Jesus gave us?

110 A: I want to tell you the reality about me. In my ministry. First of all, I believe that God  
111 gave me gifts. [pause] One gift is concerning the children. I love children so much. And I  
112 thank God that many have come to know the Lord.

113 J: Amen.

114 A: Even the youngest ones. Sometimes- you know how we provoke children- they,  
115 something and they, he, will preach to you.

116 J: [laughs]

117 A: And they are very serious with God. And I really thank God for that. Secondly, I  
118 practically love praying. And one of the ministries which is very hard, Jessica, God has  
119 given to me is some un-functioning homes. People have got difficulties in their homes.  
120 Jessica, I am not married, and I have never been married. And I hope I will never be married  
121 because now I am [a certain age], I can't enter in that situation of getting married and  
122 struggling again with those things. But God gives me a burden for those homes. And one  
123 thing I want to thank God for- over there, some two families which run away from my hands,  
124 in which I haven't been successful yet- they've run away, they come back- sometimes they  
125 go to [pastor of a Pentecostal church], but there are many homes I can call, about five, six  
126 homes which were totally in shambles. But the Lord- because of patience, persevering-  
127 bearing shame, you know, you go to visit, the husband abuses the one when you are there.  
128 You feel you are down to earth. But through it all, at the end, God helps me to become a  
129 pastor of that home. The husband who used to misbehave when I was there calls me, and  
130 tells his wife, "We don't want anybody here. We only want Rev. [Abigail], that's the only  
131 one we want", and I feel that the prayers that God answers are Aunt [Abigail's] prayers. And  
132 at the end of the day, you end up even holding hands with his wife who [he] has called a pig  
133 and so on. Becoming what? With her husband and loving together. And then the wife tells  
134 you, "I don't know what happened. The man changed". Others, when things become OK,  
135 they never come back to you. But when there is that shaking, shaking, they come back to  
136 me. Another ministry I feel is evangelism.

137 I believe in evangelism. So that evangelism leads me- sometimes, not very many. I don't  
138 want to tell you lies that I have disciplined many. But there are those few who come and those  
139 I don't know even their names. And those I just meet on the way today, and they tell me, "It  
140 is you. I learned from you. I was disciplined by you". And sometimes I feel someone sending  
141 and saying, "You are the one who disciplined me. Anything bad you see in me, she is the one.  
142 Anything good in me, she's the one". So I can't tell you the number, but that's how I do it.  
143 And I'm very poor at writing- I cannot write. Even if I write some of them, I meet them in  
144 different places- long time ago, they told me I met them long time ago. Bishop [name;  
145 Assistant Bishop of Kampala] told me, "they are following you", when I was preaching the  
146 Gospel; they were running after me in their secondary school time. And I wondered how-  
147 "We saw you when you were preaching, when you were still a young girl". The wife is a  
148 greater friend of mine because of sharing, praying together, lifting other women, lifting  
149 children who are disobedient- that's how I do it. But here in [this parish] specifically, I think

150 I haven't had any impact. There are those who come- but there are those you are sure of, but  
151 if it is doing work I have done, and I can even testify about this one. Because we have  
152 worked together, he comes and walks in the light, we pray together, we share the challenges,  
153 so that [even if] she dies today, they go and stand up, and I will say, "Yeah, I believe we  
154 have walked together, we have moved together, I have shared together, I have prayed  
155 together, I have encouraged one another together- " That one- I haven't had an impact here.  
156 Yes.

157 J: I'm inclined to think that may not be the case, but, you know. Like you said, you never  
158 know. Now, I'm- you mentioned evangelism. What do you think is the relationship between  
159 evangelism and discipleship?

160 A: Evangelism- the relationship is that evangelism is: you go, stand, preach the Gospel of  
161 repentance, people come to the Lord. But those people who have come to the Lord to grow,  
162 they need to be disciplined. To be taught the Word of God and the principles of Christianity.  
163 That is the relationship.

164 J: OK. Thank you. Now, changing- I'm changing gears a little bit. When you think about the  
165 Church of Uganda- I don't mean, I'm not talking [this parish]; I'm talking about the wider  
166 church, or if you want to talk about here, either one. Do you think that discipleship is  
167 prioritised in the church?

168 A: I think no.

169 J: OK. So, what do you think is the priority of the church then?

170 A: I think it is preaching only. It's not even teaching. The Church of Uganda is not good at  
171 teaching, but we can preach. But teaching is, I think, is a component also of discipleship.  
172 But really, we do not teach the Word of God, but we can preach, we can make crusades, we  
173 can have these missions, but we do not have that follow-up. I think we need to improve in  
174 that. We don't really- people can get saved and we forget to wait for them to come in our  
175 fellowships. If they don't come, we just wonder. And that's why you go to churches and say,  
176 "How many are saved?" Almost the church stands up, but how many come to the  
177 fellowships? They're not even one tenth. And because they are not disciplined, they can end  
178 up doing what? Backsliding slowly by slowly.

179 J: So, why do you think that discipleship is not a priority? You answered that very quickly.  
180 Like you were very certain it's not. So, why do you think that is the case?

181 A: I think it is because we do not know- we don't know exactly what to do. We think  
182 preaching in the pulpit is enough. Preaching a message, preaching a message is enough. So  
183 because we don't know, we think that is enough. Then that makes it not be a priority. Because  
184 if it was a priority, in this mission we are in today, there would be a class for people who  
185 have accepted Jesus Christ. But now we're not. We wake up in the morning, we go to  
186 Butabika [a mental hospital; going for pastoral visits], and we go. We wake up in the  
187 morning, we go to work, and we go. By those who have accepted Jesus, we don't do the  
188 follow-up. The follow-up is the one that leads us to discipling those who have accepted  
189 Jesus.

190 J: OK. So this mission is evangelism, then. This one [that is going on].

191 A: There is evangelism, but they said it is an in-reach. It is evangelism, but when we have  
192 walked in to visit our own in the church- because I remember, me, I walked this week about  
193 16 houses from Monday. But there are people who say, "I backslid, I backslid, I got saved,  
194 I backslid, I got saved, I backslid- " So, you see. That's where our weakness is. Either [this  
195 parish], I don't know other places, but that's where our weakness is. If someone was coming  
196 to accept Jesus Christ, how many have visited? How many have prayed within? How many  
197 have taught him how to walk? Because if someone has accepted Jesus Christ, is coming  
198 from this life, and has turned to this life. But now, who will help this person to travel all the  
199 way from this life to this one? We just say, "He has gotten saved"; we say, "It is finished".

200 But it is not. So, I think we don't know- we think an appropriate message is enough. I think  
201 that's our weakness.

202 J: OK.

203 A: Because it would take another mission in March to go and visit those people. While others  
204 say they had backslid, we are able- because we prayed, they renewed- God renewed their  
205 lives.

206 J: Oh, wonderful!

207 A: It would be good if we could continuously go and pray with them, encourage them to  
208 come to the fellowship, encourage them to share with others that they are saved. But if we  
209 just leave like that, then it would be work done halfly. That way, we are just going to preach  
210 to the people we have preached to. They get saved, and next they will preach again, instead  
211 of mentoring them, discipling them to do what? To grow in Christ so that they also go out  
212 and share with others the Good News of Jesus Christ.

213 J: OK, thank you. And then my last question is: when you think of discipleship in the Church  
214 of Uganda, so again, the broader church, not [this parish], what do you think influences our  
215 practices? So, we talked about why you think discipleship is not a priority. So now I'm  
216 asking: what do you think influences the way the Church of Uganda is in terms of  
217 discipleship? Like, do you think it could be social relationships, could it be the culture, could  
218 it be the historical practice (we've always done it this way), do you think it could be Bible  
219 teaching? What do you think -

220 A: Laziness.

221 J: Laziness! [laughs]

222 A: If I come here a whole day and sit in this chair and go back, really, if it is really giving  
223 an accountability, what accountability can I give to God? I, Abigail, that the whole week I  
224 have- apart from this mission week, but what about other days? What do I do? Isn't that  
225 laziness? Laziness. Because if you say that it's a culture as we used to do, but the other  
226 people, the old men who were priests before us, they used to do pastoral visits. But we have  
227 been very, very lazy to do pastoral visits. We have- I don't know where the contentment  
228 comes from. We are just contented, and we have even forgotten, I'm very sorry to tell you  
229 this, that God said- Jesus said, "go". Jesus told us to do what? Go. Instead, we are waiting  
230 for people to come. But we are supposed to do what? To go. So I think that is part of it, is  
231 laziness. Another thing is the spirit of [pause]- I don't know how they call it in English, of  
232 "what do I gain?" What do I gain? I have a son; what am I gaining? The Luganda says, "How  
233 do I gain?" I will come with what? I will go with those who go and those who don't go; they  
234 will find us. And either another thing we have familiarity in ministry. We are familiar; we  
235 have familiarity. As it is, it is now- but we don't have that- you know, the Pentecostals have  
236 that urge. Whether she gets money or not, she'll go to Mulago [Hospital] and preach the  
237 Gospel, because that's where she feels she will get the blessing. She'll go out and preach the  
238 Gospel, but for us, we are waiting for a mission. And even in mission, sometimes we don't  
239 go. And sometimes we go on the mission, but sometimes we don't even have the message.  
240 So, that's another challenge I think.

241 J: [pause] OK, thank you. So, I'm wondering how to put this into these categories, your  
242 insights here. Because- so this familiarity, this complacency- [pause] I wonder when it came  
243 in. Because like you said, there used to be pastoral visits. There has been evangelism. So I'm  
244 wondering what has changed, and when.

245 A: I don't know when it has changed, but it has changed on our generation. And what has  
246 changed? Sometimes instead of going even with a small pastoralia, we go. Instead of  
247 sharing, encouraging, we talk our personal business, our personal needs. So our generation,  
248 our generation has changed the attitude of evangelism. Perhaps there are those who can do

249 it. You know, you cannot, you know? Take it all outside. There might be those who are  
250 faithfully doing it, and there are those who are not faithful doing it.

251 J: So do you think that we are encouraging each other in our complacency?

252 A: What's complacency?

253 J: Well, you mentioned that we're complacent. That we have become very familiar- a  
254 contentment, I think that's the word you used. Contentment. Do you think we are  
255 encouraging each other in that?

256 A: No, but the enemy is leading us into it. [pause for an interruption in the office]

257 J: OK, well thank you so much. Now, these are all the questions I had.

258 A: OK, thank you very much for trusting me to say something, to contribute something.

259 J: You're most welcome. Now, do you have any additional thoughts that you would like me  
260 to consider about discipleship?

261 A: We need to ask God to revive us, [pause] and get training about discipleship from those  
262 who are- those who know it or are training it, and ask God to give us the spirit and convict  
263 us for our call so that we may do what God wants us to do to disciple these people, because  
264 Jesus said, "Go and make all nations my disciples, baptising them in the name of the Father,  
265 and the Son, and the Holy Spirit". It's my prayer.

266 J: Amen. Oh! Could I ask you one clarification? You mentioned a need for training. So when  
267 you became an Anglican, and for your ordination, were you trained again? To be ordained?  
268 Did you undergo any training?

269 A: Yes, for three years in Namugongo.

270 J: OK. And so was there- was discipleship part of that training at all?

271 A: Yes.

272 J: Oh, it was! So, how was it? Was it a class, was it extra- was it an extra programme? How  
273 did they do it?

274 A: It was in class, but still, the one who taught us discipleship in Namugongo, there was a  
275 time we had to go for- talking to different groups, and teaching them the Word of God, and  
276 encouraging them and praying with them.

277 J: So was that like going on mission?

278 A: Yeah, going on mission, through discipleship, mentoring, yes. And home visits. You  
279 know that at Namugongo we used to visit homes with our tutors.

280 J: Really?

281 A: Reverend [name] used to take us. On Monday evening, he'd take us at least to some  
282 homes, I think, to see how we can talk with people. How can I encourage people. I think he  
283 wanted us to practice.

284 J: So practical pastoralia. OK. And how was discipleship taught in the classroom?

285 A: In our classroom, they used to tell us that we should, after, we should have home cells,  
286 where people are few, fewer than the congregations we have always on Sunday. People in  
287 their zones so that we may go share with them the Word of God, at least three days in a  
288 week, it would be good to have those home cells.

289 J: Oh wow- three times a week.

290 A: Yes. For us, as priests, it is good to visit three home cells a week, or more than that if you  
291 can. But at least a minimum would be three homes. Three- not homes, three home cells.  
292 Because they had said that when you sit with your people, ask them what day can they gather  
293 as home cells. We don't just put: Wednesday home cell. No, there are those who can manage  
294 on Thursday, Friday, Saturday, in these zones, which can also give you time to know that  
295 Wednesday, I'll go to Jessica's; Tuesday, I'll be at [Abigail's]; Friday, I'll be at Henry's place.  
296 Something like that, yes.

297 J: OK. All right, thank you.

298 A: No problem.

299 J: Well, that's all I have; thank you so much for your time.  
300 A: [laughs] I hope it will be of- it will make a contribution in your research.  
301 J: I think so.  
302

1 **Transcript 13: Interview with Participant 13, pseudonym Seth**

2  
3 Jessica: So, thank you again for meeting with me; I very much appreciate your taking the  
4 time. I have just five questions.

5 Seth: OK, good.

6 J: First: what is your understanding of discipleship?

7 S: I think I just want to put it in a very simple way: my understanding of discipleship is  
8 helping a believer to grow in his or her faith, to become a practitioner of the faith in the  
9 community. So, that's my understanding of discipleship. Producing practitioners of the faith  
10 in the community.

11 J: OK. And how- how do you think you came to this understanding of what discipleship is?

12 S: My understanding of discipleship is shaped years back, I think, when I was a child. I lived  
13 in the community- our church was very unique, very exciting to be there. It was the kind of  
14 church that if the preacher wasn't delivering things that people thought was right, they would  
15 raise their hands right in the middle of the service. And they'd say, "Where do you get that  
16 from the Bible?"

17 J: Really?!

18 S: And they would challenge you, straight there and then. And, you know, it was always  
19 fun. I enjoyed going to church because I knew that you just don't come and walk away.

20 J: Was that in Uganda?

21 S: Oh, yes! I come from a place called [name]. Yeah. And the church, the large community  
22 of believers, *balokole* - and these were the ones that were always raising issues with the  
23 preacher, "Where do you get that?" And they would stand up and quote, "This is what this  
24 Bible is saying; where - " So there was always a challenge on the message that was being  
25 brought. Fast-forward: sometimes it all ended chaotically [laughs].

26 J: [laughing] I can't imagine!

27 S: So it was that chaotic act which inspired me; I said, "Lord, when I grow up, I really want  
28 to - " there has to be the right way; there has to be the way in which Christians can, you  
29 know, practice their faith, live their faith. That was one side of it. The second side that put  
30 together really helped me to see the need for discipleship, when I talk of practitioners of the  
31 faith, was the many people that claim were believers, and obviously they did confess Christ,  
32 the *balokole* confessing Christ, but their lifestyle, you know- it didn't reflect what they  
33 seemed to confess. So when I looked at that, those two scenarios, I said in my heart, "Lord,  
34 when I grow up, help me; I want to be involved in building my people". So, as I grew up,  
35 and I eventually became a believer myself, confessed the faith, I saw clearly that the  
36 challenge we are in our church was lack of, really, growth in the faith because of knowledge  
37 of the Word and application of the Word. So, I began to see the urgency and the importance  
38 of having people to understand, grow in their faith, and when we talk of practitioners of the  
39 faith, living the faith in the community. So that's what influenced me, my perspective on  
40 discipleship.

41 J: Oh, that's fascinating. And yet, the *balokole*, who would challenge the preacher, they did  
42 know the Word to challenge him. So, were they proper? Were they right in challenging? Or  
43 was it a challenge out of ignorance? Because you can have both.

44 S: Yes, yes.

45 J: So -

46 S: In fact, there were both. It was both; both of them was present. But certainly, there were  
47 a number of them who were challenging the Word that was coming wasn't certain, not often  
48 very biblically based thing, so that was part. They were also- what do I want to say- well,  
49 not necessarily.



50 J: So, would it be fair to say that the *balokole* also influenced you? I mean, not just in the  
51 church, but, the Revival. Was that also an influencing factor?  
52 S: Let me step back. Influence, yes, I think influenced me in this way. They were very  
53 confrontational.  
54 J: Oh really?  
55 S: And that was probably very typical of the kind of Gospel that prevailed in our area. The  
56 confrontational Gospel. You know, you can say, "You get saved or hell is your portion",  
57 you know? Very, very confrontational. You know, kind of, almost violent. So that part, when  
58 you say "Did this influence you?" - yes, it did. It did influence, because I thought that was  
59 not right.  
60 J: OK.  
61 S: I thought, "No, no, no, that cannot be right". The issue was always- almost always, when  
62 they presented the Gospel, it was, you know, drinking, adultery, polygamy and stuff like  
63 that, which true, is not right, but I felt- that's not the Good News. The issue for me, yes, I  
64 know- and for instance, I always tell people that, "Yes, it may not be an issue in Western  
65 cultures and elsewhere, but I come from a people where we know the effect of alcohol. We  
66 know how much it has destroyed people". So when they say, "Stop drinking, don't drink or  
67 you go - " I can understand the perspective where they are coming from. You could not say,  
68 "You know, it's OK". No, no, no. I know the effect of, you know, worshipping idols. I saw  
69 how people wasted away. So it made sense to us, but I thought, "Mm-mm". The emphasis  
70 was not balance.  
71 J: (overlapping) Yeah. Yeah, the emphasis very much on behaviour, and -  
72 S: Yes.  
73 J: [overlapping] Yes. I hear you.  
74 S: So that's what also influenced my things.  
75 J: OK.  
76 S: I think we are putting the cart before the horse.  
77 J: That's an interesting perspective on the Revival. [pause] Because it's very much how I see  
78 it, but that's not how most Ugandans see it.  
79 S: Yes.  
80 J: So that's very interesting. Hm. OK, so the second question- thank you. The second  
81 question: so, are you willing to share your personal experience of discipleship? How were  
82 you disciplined?  
83 S: Oh, yes. I came to know Christ as my Lord and Saviour as an adult, really.  
84 J: OK.  
85 S: 23rd September 1985. And I had worked for the government, I had done some work in  
86 the private sector, and I was doing my own business at that point. That's when I came to  
87 know Jesus Christ as my Lord and Saviour. And my excitement with the things of the Lord  
88 was unbelievable. I was hungry to know. Because even the day I got saved, I was surprised  
89 that I never read the Bible and understood the Bible, and I was wondering: how come I  
90 never? How come? It's like, yes, I had the Bible growing up, I used to go to church, but from  
91 the day that I got saved, it took a totally different picture. [tapping emphatically on the Bible]  
92 Why don't people read and understand this? The Lord enabled me to see many things. So I  
93 was so hungry for the Word of God, I got saved in Kenya, came back to Uganda, of course.  
94 My church, the local church where I belonged- I started attending fellowship. But I also  
95 discovered fellowship in other churches. In fact, I knew almost the fellowship days and times  
96 in many other churches, and I didn't want to miss any.  
97 So, I was really, you know, at [this church], [this church], then go to [this church] and many  
98 other places. I just knew the days of fellowship and I wanted to really get some. By the grace

99 of God, my pastor, God bless her heart, was a lady. And she was such an encouragement to  
100 me, to this day, I think I owe my foundational growth in the faith to her.  
101 She did not only help us to be rooted in the Word, you know, the fellowship was a lot of  
102 teaching, but she also gave opportunity to practice that which we [learned]. So for me, my  
103 growth, my discipleship in context, "Yes, as you read, so apply". So apply. And my pastor,  
104 you may know her, you may not: [name]. I served under her, and she was a great lady.  
105 J: Yeah, she's wonderful.  
106 S: So she helped me. And apart from that, other men that walked with me and helped me,  
107 some clergies: remember [name], he became bishop, was one of them. We worked together.  
108 [Name] remained my prayer partner for quite a long time. And several other people, even in  
109 the Pentecostal churches, especially the Deliverance churches.  
110 So, there was a lot of peer mentoring, peer discipleship; it wasn't necessarily just the pastors  
111 speaking into my life, but also ministering and praying and reading the Word together. I  
112 think I'm probably one of the not-so-many who were privileged to feel no pressure working  
113 or serving alongside the Pentecostals; I didn't have any problem.  
114 J: That is rare. I think that is rare.  
115 S: So that helped me to see, I think, a bigger picture.  
116 J: [overlapping] Yes.  
117 S: In terms of my spiritual growth. We learned together, grew together.  
118 J: [overlapping] Yeah.  
119 S: And it helped us to see the Word for what the Word is, not necessarily from these religious  
120 biases, not the Anglican bias, not the Pentecostal bias, so it was helpful for me to grow.  
121 J: [overlapping] Right.  
122 S: So, yes, that was part of- maybe, fast forward: as I was in this process, I stumbled across  
123 Campus Crusade for Christ, LIFE Ministry, that is. In my search for fellowship, I think one  
124 day I got the days mixed up. I went for fellowship, but when I sat in the church, I waited and  
125 there was nobody, and then I heard singing in the church hall. And I said, "OK, maybe they  
126 changed the fellowship to the church hall". Only to get there and found that that was the  
127 very first day they were beginning a class on evangelism and discipleship by LIFE Ministry.  
128 I just stumbled over it. So when I came, they said, "Oh, welcome!"  
129 J: Interesting.  
130 S: And I was just welcomed, and that was the first formal training that I received in basics  
131 of evangelism and discipleship. So I got connected straight to LIFE Ministry, and from there  
132 on it was just -  
133 J: And you obviously have continued.  
134 S: Yes, I continued. [laughs]  
135 J: Forgive my ignorance; is LIFE Ministry part of Crusade?  
136 S: It is. In Africa, it is called LIFE Ministry, in many African countries. [laughs]  
137 J: I never knew. All right. I am embarrassed. Now, so, the fellowship groups.  
138 S: Yes.  
139 J: Would you classify those as discipleship?  
140 S: No. I think, for me, in my mind, I was very clear.  
141 J: OK.  
142 S: That the fellowship group was not necessarily discipleship group.  
143 J: So what would you classify it as?  
144 S: It was- I loved it because it provided opportunity for just learning and sitting together, but  
145 I didn't see it as discipleship group. For instance, where I come from, we had distinct  
146 discipleship group. There was a group of six of us.  
147 J: So what would you say is the difference between discipleship and fellowship?

148 S: Well, the fellowship tended- this is my view- tended to be a lot more focused on, you  
149 know, what would you call it- the warmth of, for lack of a better word, just fellowshiping  
150 and enjoying the company of each other, with a little bit of worship here and there, and  
151 teaching when necessary. That, for me, was fellowship; it's a place for edification of the  
152 believers. Whereas I thought the discipleship was a little more focused, really intentional on  
153 looking at: How are you feeding on the Word? Do you know this? Growing in the Word,  
154 and giving opportunity for putting that which you are learning into practice. Mission focus,  
155 you know. Let's go out; let's go share our faith. The fellowship never really emphasised. We  
156 could talk about it, reaching out, share your faith. But there was not necessarily, again for  
157 lack of a better word, it wasn't a requirement. But within our discipleship group, and the  
158 discipleship that we really insisted, "this is discipleship", you were required, as part of your  
159 growth, to reach out, share your faith, and you are held accountable. How many people did  
160 you reach out to? Where are they? Are you doing follow-up? So there was deliberate- there  
161 was intentional follow-up on what I was doing, or anybody in the discipleship group was  
162 doing. In the fellowship, no. There wasn't necessarily that intentional follow-up.

163 J: OK, thank you. That's very interesting. Now, of course Jesus gave us the Great  
164 Commission: go and make disciples and baptise in the Name of the Father, Son, and Holy  
165 Spirit. Now, not necessarily thinking of the church but thinking of this organisation, how do  
166 you carry out that mandate for the Great Commission to go and make disciples?

167 S: Firstly, we see ourselves as a resource to the church.

168 J: OK.

169 S: That's first. We see ourselves as a resource to the church. We help in the church take this  
170 Great Commission mandate and put it into practice. So how do we play our part? Our part  
171 then becomes helping to build believers in their faith, and in that respect, it means training,  
172 and providing resource, and opportunities for believers to go out and share their faith. So  
173 that, in a nutshell, would be us as LIFE Ministry, as an organisation. Our part is really to  
174 help the church accomplish- again, it's happening backward. We see the Great Commission  
175 as being given to the church, and therefore, my part in it, or our organisational part in it: are  
176 we helping the church fulfil this Great Commission mandate? So that we are- we don't see  
177 ourselves as the church, nor do we take the place of the church, but we help. So, it may  
178 involve teaching in how people can share their faith, teaching people in how they can pray,  
179 and all those essential spiritual disciplines; do we teach the believers in these areas? And we  
180 see our role as not just teaching these, but this is our motto, that "evangelism with a mission  
181 focus". Now, evangelism with a mission focus is that- very simply means this: you take a  
182 person from a non-believer until he becomes a labourer of the Kingdom.

183 J: Hmm.

184 S: So that, for us, then, we are fulfilling the Great Commission. Because here is somebody  
185 who was not even a believer: connect with this person, help this person to know Christ, help  
186 this person to grow, and that growth needs to lead to this person doing the same thing, as he  
187 becomes a Kingdom labourer. If he is not yet, then your work is not yet complete.

188 J: OK.

189 S: So our understanding is that. And of course, we also look at it that for a long time; as a  
190 church we have tended to give out what I call "an important Gospel". The Gospel that really  
191 is - it's not that the words are wrong, but we have been telling people, "Get saved, get saved,  
192 get saved". Which is fine; we must tell people. But what's the point of this person getting  
193 saved if he's been living in the same house with pigs and chicken, in the same room? He's  
194 saved, but he's still living the same. Shouldn't his circumstance change? Should their  
195 salvation not bring light that impact his way of living? So we are talking about true  
196 discipleship. It's not just about preparing a person to come to Christ, but it should also impact  
197 his way of life. That's how we understand it, so organisationally, that's what we talk about.

198 That yes, let's reach out, share our faith, but don't shut your eyes to the needs that the person's  
199 circumstance is truly changed.

200 J: OK. Thank you. Now, something I'm curious about since LIFE Ministries is part of  
201 Crusade, and Crusade of course, is an American organisation.

202 S: That's right.

203 J: So, do the curricula for LIFE Ministries come from Crusade, or is it- or do they give you  
204 their philosophies and you tailor it for Uganda -

205 S: Exactly.

206 J: How does that work?

207 S: We tailor it for Uganda.

208 J: Oh! So how- can you share with me how you do that?

209 S: Well, our context determines what we do. There are certain principles that are common.  
210 For instance, the Four [Spiritual] Laws is standard.

211 J: Yes.

212 S: OK. There is nothing much you can do about changing the fall to, except translating it to  
213 the local language.

214 J: Right.

215 S: But what are the things that would be uniquely Ugandan? Maybe the approach to our  
216 Gospel presentation would need to be contextually relevant. The strategies need to suit our  
217 context. What are the strategies that we adapt? While we hold on the common things- the  
218 things we hold in common would be the principles, but in terms of what we do, how we do  
219 things, need to be looked at contextually relevant. Even in Kenya and elsewhere, where we  
220 have crusades, the encouragement is "Look how you can contextualise this to fit your local  
221 situation". So that it is yours and not an American imposition. We talk more of what we call  
222 "expositional faith", as opposed to "impositional faith". That our faith needs to be exposed  
223 from within out, rather than outside within.

224 J: I really like that. I mean, not just for the cross-cultural, but just for what discipleship  
225 should be. I like that phrase. So, I'm curious. Do you- would you consider discipleship to be  
226 a Western phenomenon, or do you think it is an African phenomenon?

227 S: Let me probably say that discipleship, per se, is culture neutral. It's neither Western nor  
228 African. It's culture neutral. But the approach we bring it; it depends on where I am schooled.  
229 [laughs] Obviously, by virtue of the fact that, you know, the Gospel was brought to us by  
230 the West, a lot of things tended to have been more Western than really biblical.

231 J: Well, there were also several agendas going on; let's be honest.

232 S: Yes, they are there. Leave that alone; there are agendas.

233 J: Let's just acknowledge it.

234 S: That's true, that's true. You know, about three or four days ago we were somewhere and  
235 we were talking and said, "You know, when you think of the people who were considered  
236 missionaries, some of them were not even believers at all".

237 J: That's true.

238 S: Just because they were British, and they were white, and servants of the colonial  
239 government -

240 J: [overlapping] It's unfortunate. Yeah.

241 S: We assumed they were Christian, and no wonder then that some of the things that they  
242 did you say, "Eish. This is not - "

243 J: [overlapping] Yeah.

244 S: And now you realise that really they were not even messengers of the Gospel.

245 J: [overlapping] No, they were not.

246 S: Yeah, so. That's my take. I don't think that a disciple, per se, discipleship, per se, is  
247 Western, but I think the delivery vehicle has been, to a large extent, Westernised. And it still  
248 continues, by the way, to this very day, even this very moment as well.

249 J: And that's honestly my big question: why is it that the church in Africa, Uganda, is very-  
250 everything in the culture is communal, until you go to church.

251 S: Yeah.

252 J: So, what was that break? Was it just that the missionaries did not teach discipleship when  
253 they originally came?

254 S: Which is very true.

255 J: Oh, so you think that's true?

256 S: That's very true.

257 J: [overlapping] That's what I'm wondering.

258 S: Very true indeed.

259 J: Ah, OK.

260 S: I think, let's be fair to missionaries. I'm not so sure that most of the missionaries even  
261 understood what they were doing. I think in some ways some of them had this mentality-  
262 you know, colonial mentality, "Let's go and convert this heathen".

263 J: And there was, there was a syncretism, it wasn't just -

264 S: Absolutely. Absolutely. So that, itself, really- and unfortunately, our education system  
265 strengthened that. Our education system strengthened that to the point where anything West  
266 is good. And so, when you try to culturally contextualise, then you are backward. But if you  
267 can take this Western garment and put it on, then you are advanced. So, we preferred the  
268 sophistication of the West, as opposed to the simplicity of discipleship, biblical discipleship.

269 J: But did the early missionaries even teach discipleship?

270 S: That's the point; that's why I said early on that probably they didn't even know what they  
271 were doing. Let's go back into history. I think there was also a popular problem, was that the  
272 missionary agenda came together, or about the same time, with the colonial agenda. So it  
273 became probably difficult, if not confusing: which do you advance first? The colonial  
274 agenda or the missionary agenda? And when the missionary agenda was now coming in,  
275 remember Islam was advancing.

276 J: True.

277 S: So was Catholicism.

278 J: So it was a competition.

279 S: Absolutely. Now you get it.

280 J: For converts -

281 S: Converts- now you get the point.

282 J: Yeah.

283 S: So, there wasn't any need to adapt; we wanted numbers, numbers, numbers. We wanted  
284 territory. So you had people over territories: that you know the people here are Protestants.  
285 Then you know in this place are Catholics.

286 J: Right.

287 S: And that's why you are probably- Masaka [in western Uganda], predominantly Catholic.

288 J: Right.

289 S: And some Muslims, and Buganda, a lot of Protestants and is Muslim. You find that it is  
290 almost- it was a territorial fight.

291 J: It's still very tribal, to some extent, I mean -

292 S: It is. It is. If you go to West Nile, Madi [in northwest Uganda], it's probably 98% Catholic.

293 J: Yeah. It's true. Very interesting, thank you. OK, because that's kind of been my thought  
294 in the back, that the missionaries never taught it. And to hear that from somebody else, who

295 has been taught the Western views- I appreciate your sharing that. It gives me a lot to think  
296 about.  
297 Now, to shift a little bit, now, speaking of discipleship and acknowledging that you're not  
298 the church but you work with the church, so, looking at the church, do you think that  
299 discipleship is prioritised in the church?  
300 S: No. That's a simple straight answer.  
301 J: [laughs] Why do you think so?  
302 S: Well, look at our budget. Look at our structures. Look at our focus.  
303 J: So, what do you think is the focus?  
304 S: Well, the focus of the church has remained the same: get us the numbers. The  
305 membership, the money, and- they used to say the three Ms. One is membership, one is  
306 money, and the other one is- eish- it has slipped my mind. Oh, my good Lord. [pause] I will  
307 remember, then I will tell you. When you look at- why I said discipleship is not prioritised,  
308 when you look at those three Ms, they are our focus.  
309 J: Yeah.  
310 S: They are our focus, to this very day. What do we want? We want more members. More  
311 members increases the size of the building. Do whatever it takes. We are not concerned  
312 about the quality of the faith that these people confess they are walking in. You want to see  
313 an example? Look at our leadership in the church. Many times in many places you go, you  
314 find that even the head of the laity may not even be a believer. What is he doing there, being  
315 the head of the laity? You find, in some cases, the pastor's warden is not a believer. How  
316 can a pastor choose somebody to be his warden who is not even a believer?  
317 J: Um-hm.  
318 S: So, some of those things are clear indicators that really, no, this is not a priority. This is  
319 not a priority. Does he give big money? Yes, he does. And he gets a front seat.  
320 J: And he gets to be a pillar [laughs].  
321 S: Exactly, exactly.  
322 J: Yeah.  
323 S: So, our priority is not right.  
324 J: OK. OK, thank you. And my last question: when you look at the- at discipleship in the  
325 Church of Uganda, and I have a list here- what do you think influences the practices in the  
326 church? So, like social relations, culture, historical practices, Bible teaching; which of those  
327 do you think influences how the church -  
328 S: Come again on the list?  
329 J: Social relations, culture, historical practices, and Bible teaching.  
330 S: I would probably put it in this, probably thinking historical faith and social relationships  
331 seem to be very strong in influencing the way we do our things. Recently, a team of clergies  
332 went on retreat at this particular place. The place is not a place I would take a team of leaders  
333 for retreat. And one of the clergies raised a concern and said, "You know, if you're going to  
334 have a retreat that would really be meaningful, we need to also look at the environment in  
335 which we are holding the retreat. We need to consider maybe going to this or this kind of a  
336 place". And the leader of the team said, "No, no, no, we cannot go there. This is our place".  
337 Now, what does that mean: our place? "We have always come here. Besides, this belongs  
338 to a brother, a Christian. We cannot go to another place and give money elsewhere". I said,  
339 "Really? That's your thinking?" Our social connection takes precedence over what we know  
340 we should do differently. All right, come to our practices. Historical practices in the church-  
341 well, thou shall not touch this. This is how you do things here; it's always like this. Who are  
342 those people? How do you dare invite somebody who is not Anglican, and we are going on  
343 a mission, and you make him a chief, I mean, one of the speakers. Just that kind of thing.  
344 So, yes, I think, unfortunately, even our discipleship is shaped by that kind of thinking.

345 J: So what do you think would it take to reform? Since this is the 500th anniversary of the  
346 Reformation.

347 S: I'll tell you. Being very honest, and I've challenged leaders in many of our churches, in  
348 dioceses where I've had the privilege to meet bishops and their leadership team. My first  
349 question is: are you willing to break your structures and make it work for the entire  
350 individual? The structures are killing. It doesn't permit us to. We adapted a Roman structure.

351 J: Yeah.

352 S: A Roman government structure, and we just operate. For goodness sake, this is not a  
353 Roman government.

354 J: But has anybody said yes?

355 S: [laughs] No. "We'll think about it". We'll think- no one has. Even at a typical, you know,  
356 structure in a diocese, and in- it just does not permit us to change the way we should. In  
357 other words then, is the church willing to do a frame-breaking change? No. We want  
358 incremental changes. Those incremental changes are so poor that they are often overtaken  
359 by other events. So what will really help us is if God would- and I have no problem with  
360 structures. But I told the diocese, one of the dioceses, I said, "You know, the problem you  
361 guys have, and I'm part of you; the good thing is I'm part of you- is you're trying to operate  
362 a supermarket with a kiosk mentality".

363 J: How did that go over? [laughs]

364 S: I can say things that clergies can't say.

365 J: Very true.

366 S: So that's my advantage of being here. But the advantage also is that I say, "I want you  
367 know, I am Anglican proper". So, I will tell you there are things that perhaps you will not  
368 hear others tell you, or clergies may not tell you because of your structures and situations.  
369 You operate as a supermarket, but you have a kiosk mentality. Second thing I told them, I  
370 said, "Unless our seminaries begin to prepare strategic leaders, not just anybody walks here  
371 and is ordained- there are some people who should not have been ordained. So are we  
372 preparing the kind of leaders- where are we deploying these leaders? Because the fact that  
373 UCU gives masters'- [laughs] is good. But I think there needed to be a little more than that,  
374 just because the dioceses send two or three, all these people are coming- it's not. We are not  
375 strategic in our human resource development.

376 J: What should we be doing in the seminary? What should we be doing?

377 S: I think, as I said, preparing the leaders, or the clergies, that would be strategically  
378 deployed in cities and towns, so the cities and towns can reach the rural areas. But now, we  
379 have some leaders deployed in the cities and towns who are really rural leaders. The guy  
380 comes, and he's posted to a city church; he's overwhelmed by the city.

381 J: Ah. Well, but we can't control where people are posted.

382 S: No, you cannot, but you can control the quality of what you give them so that it doesn't  
383 matter what, where they are posted. Here is what I say: if you want to have a good steak,  
384 you've got to start with good meat.

385 J: True.

386 S: And if the meat is bad from the beginning, no matter how you marinate it, it's not going  
387 to help. And I think what UCU is doing is trying to marinate bad meat.

388 J: But we also can't control the meat we're given [laughs].

389 S: [laughs] So it becomes a vicious cycle.

390 J: It does. So -

391 S: Are the leaders on the ground bold enough to say, "These are the kind - " if we have  
392 identified the kind of leaders we need to take the church from F to J.

393 J: But what should be- so, OK, you want us to have strategic leaders. But, what should we  
394 be teaching them? What should we be training them in? Specifically?

395 S: I don't know. I think that- as a Bible college, you should be able to get there. Is it possible  
396 that we are trying, and I said this to the other team I was talking with as we- I said, "Is it  
397 possible that we are asking questions that nobody has asked?"  
398 As UCU, we need to be answering the question that has been asked. Is the content of what  
399 we are teaching answering the questions? Or is this a typical seminary content that could  
400 have been taught in Australia and doesn't matter? So, is our content contextually relevant,  
401 therefore answering the question unique to Uganda? I know things in the Bible- certain  
402 things in the Bible don't change. But context matters. Do we know the conditions of our  
403 various dioceses? I pray that UCU could help by asking dioceses to do their SWOT  
404 [strengths, weaknesses, opportunities, threats] analysis. Know the condition of your diocese.  
405 Know the condition of your people. So then what kind of leaders do we need to train? And  
406 that will also define the content of what we need to feed people. Excuse me, let me take this  
407 [pause to take a phone call, then explain the significance of the caller]. We do some work  
408 with [a government organisation].  
409 J: Oh, wonderful!  
410 S: This is [the leader]; we have been trying to get hold and try and do something, and -  
411 J: Oh, good!  
412 S: So you're talking of discipleship; that's what we want to try and do something in [that  
413 organisation].  
414 J: I think that's fabulous [small discussion about that organisation]. Those are all my  
415 questions, but before I ask if you have closing thoughts, if I may, I'd like to go back and just  
416 clarify something. So when you accidentally found the LIFE Ministry meeting, when you  
417 went for a fellowship, of course you were talking about how, you know- contextualising the  
418 teaching. But I guess what I'm wondering: did what they were talking about seem foreign to  
419 you? Or was it sufficiently contextualised that it seemed like a natural outgrowth? I guess  
420 I'm just wondering how the foreign curriculum- although you did talk about  
421 contextualisation, I guess I'm just wondering what your- if you remember your initial  
422 perception of that.  
423 S: I think my excitement in that respect was- because the focus was more on "These are the  
424 basic principles you need to know. Take it and apply it in your context. Just understand the  
425 principles". So, for me, that was a game-changer, that I did not have to follow a certain  
426 formula, that this is the only way. But they are saying, "These are the principles that you  
427 need to apply". So, apart from those principles and encouraging us to talk about your life  
428 story. People can argue with everything, except your life story, because it is your life.  
429 J: True.  
430 S: It is your life.  
431 J: Mm-hm.  
432 S: So, that, for me, was really powerful in helping me to begin to speak about my faith, and  
433 the more I spoke about my faith, and relating it to my circumstance, the more readily people  
434 understood, and were willing to listen and say, "If my brother could go through this, then I  
435 think I can also handle it. If so-and-so can change, because we know where he was, then I  
436 too can change". So, for me, it was the principle- connecting the principle to my life story  
437 was a game-changer.  
438 J: OK. So it sounds as though- I mean, I'm vaguely familiar with Crusade; I was never  
439 involved with them in university, but I knew of them, you know- the basic tenets are timeless  
440 and transcend culture, and then they come in -  
441 S: Yes, yes.  
442 J: OK, thank you. Well, that is all I had.  
443 S: Wow.  
444 J: Do you have any closing thoughts for me?



445 S: Really, no, I just wish you well, Jessica.  
446 J: Oh, thank you.  
447 S: I pray this, what you're doing will be useful to us in Uganda, and especially for us in the  
448 Church of Uganda. The urgency for making discipleship real cannot be overemphasised.  
449 J: Yeah, I agree.  
450 S: We are where we are because we've not taken it seriously. We're contented with that same  
451 attitude that was there, a competition, and many times when we look at where we are today,  
452 we look at ourselves vis-à-vis other churches, and the fear that the Pentecostal are taking  
453 away- they are not, for goodness' sake. How many millions of Ugandans have not heard the  
454 Gospel? Are you worrying more about, "Oh, the Pentecostals are taking the young- " and  
455 the same story that I heard when I got saved, I'm still hearing.  
456 J: Yeah.  
457 S: The Pentecostals are taking away the young people. And today there are more young  
458 people in Uganda than there was then, so I think there is that unhealthy perspective that  
459 prevents us from making the main thing the main thing.  
460 J: Well, thank you so much for your time and your thoughts; they've been very helpful.  
461 S: I appreciate that.  
462

1 **Transcript 14: Interview with Participants 14, pseudonyms Noah and Deborah**

2  
3 Jessica: So, once again, thank you so much for agreeing to meet with me and sparing your  
4 time; I very much appreciate it.

5 Noah: You're welcome.

6 J: So, I would like to start by asking you: what is your understanding of discipleship? How  
7 would you define discipleship?

8 N: My understanding of discipleship would actually be building a Christ-like character in  
9 somebody who first and foremost has understood what salvation is. And that involves a  
10 number of things that will help them to attain the Christ-like character. It may involve  
11 teaching; it may involve doing things together with the person they are mentoring. It may  
12 involve watching the person do things. Sometimes, what the discipler is doing might not be  
13 the right, but to give them an opportunity to do it wrong, and then correct them.

14 J: OK, thank you. [to Deborah] Do you have anything you would like to add?

15 Deborah: I will go with his.

16 J: OK, thank you. Now, how do you think you came to this understanding of discipleship?

17 N: It's been a journey. One is when I came to understand Christianity, I knew that  
18 Christianity is all about Christ and God. And for me to live a fulfilled Christian life, it's a  
19 journey; it's not a one-time experience of conversion. In fact, the Great Commission says  
20 that "Go and make disciples of all nations, teaching them to obey everything I have taught  
21 you". So on the basis of that Scripture, or the Great Commission, it is how I have learned,  
22 that it's a lifetime process.

23 J: OK. All right, thank you. [to Deborah] And you?

24 D: Well, I think basing on what he said, but still to just add on what he said. It's a journey  
25 of growth. Like he said, it comes with mentoring, teaching, and then there's someone who  
26 said, I think, "Preach more with actions, and less with words". And I really think that is  
27 really applicable. Somewhere the Bible says, "We are living epistles".

28 J: Mm-hm.

29 D: And as we disciple, we disciple more with actions. Whoever it is, people watch more,  
30 and they learn so much from the way we live. Even as we teach with words, everything else.

31 J: OK. Thank you. So did you get this understanding from the church, or from- did someone  
32 teach you this? Where did these understandings come from?

33 N: It's been a mixture of a number of things. Yes, church has made some contribution. The  
34 ministry I serve in Scripture Union has also made a contribution, and then of course, other  
35 people I've interacted with have made a contribution.

36 J: OK. [to Deborah] And you?

37 D: Yeah, me too. It's really been several: the church, and then even Scripture Union that I  
38 serve with. And then the different people that I have met, you pick bits and pieces from  
39 different people and I remember the journey of growing up, from Sunday school, the things  
40 I was taught, and all through the journey. Even in school.

41 N: Yeah. And reading different literature that people have written.

42 D: Yes.

43 J: Mm, OK. Great, thank you. Now, my second question: what is your personal experience  
44 of discipleship? How were you discipled?

45 N: Personally, I came to know the Lord as my personal Saviour at the age of 11. And this  
46 was after three young men, who had lived exemplary lives, came to my rescue in a school  
47 that had a lot of bullying and teasing. I felt I needed to either run away from that school and  
48 go to the streets, or abandon school altogether. But they came to my rescue, and wanted to  
49 know why I was so lonely and I was crying and nobody cared for me. They just simply took  
50 me in and counselled me, and said, "Look, this is not the end of life. Other people are doing

51 that to you, but it's not the entire school doing that to you". So they loved me; they didn't  
52 even preach to me. But later on, I was drawn to them. Why were they behaving differently  
53 from any other person? It's until I got to know they were Christians, and they belonged to a  
54 Scripture Union club in the school. So, I went to see what takes place there. So I found that  
55 there were very many others who were jolly, and they were happy in the Lord. Some of them  
56 were going through probably more trying times than myself, but they seemed to have this  
57 happiness in them that was not targeted on circumstances that were happening then. So the  
58 person who shared the Word talked about Christ. I mean, I had been raised in a Christian  
59 family, but I felt this was more practical to me, that I could live a life of a difference. So, I  
60 started walking the way these young people were doing; helping those who seemed to be in  
61 places of disadvantage, and I learned that actually this is the way a Christian should live.  
62 You should live what Christ teaches, not just to talk about it, and then to make a difference.  
63 So that's how my journey started. Of course, the more I understood the Lord, the more this  
64 became part and parcel of me. It's still a journey; I mean, when you look at the fruit of the  
65 Spirit: joy, peace, love, and all that, it's that that God wants us to have. What does it mean  
66 to love somebody? Even in situations where you probably do not have the ability to love the  
67 person, what does it mean? What does it mean to endure and be longsuffering, and so on?  
68 So it's that journey that I have picked, and that's how I have come to be disciplined. I continue  
69 to be disciplined to date.

70 J: So, those students in your school brought you into- so, would you consider that Scripture  
71 Union programme a discipleship programme?

72 N: Yes.

73 J: So that's what they had in the school.

74 N: That's right.

75 J: So when they brought you there -

76 N: They brought me there.

77 J: And it was very much- it sounds like, the textbook definition of discipleship: sitting at the  
78 master's feet. It sounds like that's what you did, that you -

79 N: True.

80 J: - sat there, observed -

81 N: Exactly: observed, learned, walked with them, tried to do what they were doing, and of  
82 course, they were senior students. When they left the school, I was now one of the senior  
83 students. I tried to do exactly the good things they did for me; I did them with the other ones  
84 that were now coming in as new students.

85 J: Was that part of the programme? Where they equipped you to do the same, or was that  
86 just your desire?

87 N: [overlapping] No, that was just my desire, yes?

88 J: OK. Wonderful, thank you. [to Deborah] OK- may I ask about you?

89 D: Oh, I remember I was 12 when I gave my life to Christ, and I- it wasn't the plan. But I  
90 had a cardiac problem, and I remember my mom being asked to move me from a boarding  
91 school into a day school, but I insisted I wanted to stay in school. And in this school, there  
92 were some five children who were coming from the same family, and when they saw my  
93 situation, they told me, "God can heal", because they were coming from a Christian family.  
94 So I really wondered about this God who can heal, when I've taken all the medicine, and my  
95 family is spending so much, and nothing is changing. I wasn't really convinced. And they  
96 told me, "When our parents come to visit, you should go talk to them". Which I did. And I  
97 later on thought I should try, but they told me, "You have to fast as well". So I started on  
98 something I didn't even understand; only that I was desperate to get healing, and they told  
99 me, "We will join you". So we did that, and my healing was a process, and after about two  
100 terms I got healed and -

101 J: Praise God!

102 D: And that's when I gave my life to Christ. That was the point, when they did that. But still,  
103 I didn't understand much about God, and I moved into secondary school, and I still felt like  
104 I was lost, I did not really have anyone to guide me, and so on, but I remember when I got  
105 to my third year in high school, I went to this Christian school, and most of the students  
106 were into Christianity and so on, and that is when I found people that inspired me, and there  
107 was this gentleman who led the whole team, and he taught me so much. You know, "You  
108 can- this is the way you have to live your life: the Christian reads the Bible, the Christian  
109 does this- " and taking us on missions, to do evangelism, door-to-door, go to churches, and  
110 reach out to people in communities. And eventually, when I went to A level is when I met  
111 this group, like he's talking about- Scripture Union- and I heard- because I had heard in the  
112 last two years, they helped me grow. I was put onto the leadership team, and every time we  
113 met for fellowship there was still someone, the patron, when they had done teaching us and  
114 guiding us, and until I got to university, and I heard this youth pastor who still- I remember,  
115 he talked so much into my life, and went out with me several times for ministry, and taught  
116 me a lot of things, in that later he told me, "I think you are now mature enough to take on  
117 other people", and I remember at that point, is when I joined the Scripture Union  
118 organisation to start volunteering, but that has been my journey of discipleship.

119 J: OK, wonderful, thank you. So, just for clarification, the- before A level, you said the  
120 gentleman who led the team; what team was that?

121 D: Because it was a Christian school, he was put in charge to lead, like, maybe church  
122 services.

123 J: Oh, so he was like a chaplain.

124 D: Yes, something like that, but he really did so much. He would remind you, "You have to  
125 go for prayers, you can lead service like this, you can go to this church, and you can open  
126 Scriptures and read the Word and fish out and go to talk to other people, do evangelism,  
127 even door-to-door, and - " yes. And how to lead the Christian life.

128 J: OK, so he was a chaplain, but he wasn't like a Scripture Union leader.

129 D: No. There was no Scripture Union club.

130 J: OK. No problem, I just wanted to clarify. So, while I'm clarifying, just to show my  
131 ignorance: so Scripture Union is separate from a denomination; is that correct?

132 N: Oh, yes.

133 J: So it's a parachurch organisation. So, Scripture Union originated where?

134 N: OK, Scripture Union started in 1867 in- it was a beach in Scotland, I think. It started as  
135 a children's special service mission that was geared towards reaching out to children,  
136 especially through Scriptures. So it was spread across the world, or the globe, through the  
137 church missionaries that went wherever they went, and in Africa, it was introduced, really,  
138 as a Bible reading kind of movement, where Scriptures would be written on small cards, and  
139 then given to people to read on a daily basis. And that is how it has evolved to include lots  
140 of other things, because apparently, it operates on two aims: working with churches, to  
141 spread God's Good News to people of all ages, and then secondly, still working with  
142 churches- encourage people of all ages to meet God daily through prayer and Bible use, so  
143 that they may come to a personal fellowship with the Lord Jesus Christ, grow in Christian  
144 maturity, and become both committed church members and servants of a world in need.

145 J: OK, thank you. So it sounds like the aims are both evangelism and discipleship.

146 N: Absolutely. They are.

147 J: OK, thank you, because I have heard of it, but I don't know if we have it in the U.S.

148 N: Oh, you do have it, actually!

149 J: Well, I never encountered it.

150 N: Ah.

151 J: I went to public school.

152 N: Yes. Incidentally, in the U.S., it's not in the schools, as it is in Africa.

153 J: Well, of course not.

154 N: They, I think, are more -

155 J: [overlapping] We have separation of church and state.

156 N: Exactly. And they are more into camps, organising children's camps, and publishing

157 Bible reading notes.

158 J: Oh, OK.

159 N: Maybe you have seen Encounter; Encounter is the devotion they publish, so they do

160 publish the Encounter, which is a devotional material.

161 J: OK, thank you, but Scripture Union is very active in the schools here.

162 N: Yes, all over Africa, and probably the Asian nations, it's active in schools, and South

163 America.

164 J: So, in the schools, do you work with the churches? Or are you independent of the churches

165 in the schools?

166 N: Actually, in the schools, we establish Bible clubs.

167 J: OK.

168 N: That we call Scripture Union. Now, because of our interdenominational nature, we easily

169 access schools that could probably not be so easy if a particular denomination did. Because,

170 as you know, we have private-founded schools, we have religious-founded schools, we have

171 government schools. Our setting in Uganda is such that religion has had a dividing role in

172 many aspects.

173 J: Yes, and it also, rather than focusing, than say, on the Anglicans, you can also be with the

174 Baptists, and the Catholics, and the- OK.

175 N: [overlapping] Absolutely. And our interdenominational nature actually has made us a

176 unified -

177 J: Do the Catholics let you in?

178 N: Oh, yes.

179 J: Really?

180 N: They have. They do.

181 J: No, that's wonderful -

182 N: Even the Muslims, I tell you.

183 J: Really.

184 N: Oh yes. We have Scripture Union clubs in Muslim schools.

185 J: [pause] I'm going to have to think about that. That's fascinating. That's fabulous, but it's

186 fascinating.

187 N: Yeah. You see, what happens: we do not run these clubs as a church. These clubs bring

188 together children, or young people, who would confess to be Christians. But we have also

189 had Muslims come in there, because of the diversity of the programmes that we run. Because

190 our programmes are not just about evangelism and discipleship. We also run life skills

191 programmes.

192 J: Oh, OK.

193 N: Yes. And values education curriculum programmes, which are addressing a lot much

194 more than just the Christian faith, yeah.

195 J: Interesting. That's a fascinating ministry.

196 N: Mm-hm.

197 J: I'm going to be thinking for a while. OK, but I can't do that. I have to focus. So, now you

198 touched on the Great Commission, somewhere, and so, but- I'm going to ask you more

199 specifically: how do we carry out the mandate for the Great Commission to make disciples?

200 How do we carry that out- you - in terms of Scripture Union: how do we carry that out in  
201 the church?  
202 N: We have to do evangelism, and we have to do teaching. Teaching the essential Christian  
203 truths as we communicate the Gospel. So teaching is very paramount, and then of course,  
204 we also do encourage people to develop a personal relationship with the Lord through  
205 obedience to His word. We do also advocate for values, Christian values, such as equity and  
206 equality, honesty, selflessness, of course, is one of things. Then the other is: we also, as  
207 Scripture Union, do put a lot of emphasis on emphasising biblical standards, be it in prayer,  
208 in the way we live with other people, in the way we handle say finances, in the way we talk  
209 to other people, so it's part of that.  
210 J: OK. That reminds me of the Revival.  
211 N: Oh, yes.  
212 J: So, is that- are these biblical standards, are these Scripture Union, or are these Revival, or  
213 did they happily meet?  
214 N: Yes, they definitely happily meet.  
215 J: But these are Scripture Union standards.  
216 N: Yeah.  
217 J: But it just so happens that -  
218 N: That's right.  
219 J: OK. OK, [to Deborah] do you have anything to add about the -  
220 D: No. That's it.  
221 J: It's a challenge, when he's so- complete. [all laugh]  
222 J: Now, something I'm curious about. You talked about evangelism and teaching. So, in  
223 Scripture Union, is evangelism the same thing as discipleship?  
224 N: No.  
225 J: They're different.  
226 N: They're different.  
227 J: And do you teach that they are different, or that they go hand-in-hand, or is it a spectrum?  
228 N: Actually, there are some, a little bit cyclic, that one leads to another, and then to another.  
229 Because when I do evangelism, then it has to follow teaching. The one that I have then  
230 taught will then eventually also do evangelism and do that kind of thing, so they fit into each  
231 other.  
232 J: OK, wonderful; thank you. Now, of course, I am thinking of the Church of Uganda, but  
233 I'm not expecting you to.  
234 N: That's all right.  
235 J: Do you think that we prioritise evangelism, I mean discipleship, in the church?  
236 N: I will be honest, and speak generally for the church in Uganda, irrespective of whether  
237 the Anglican Church, or Pentecostal. I belong to the Anglican denomination; my sister here  
238 is from the Pentecostal denomination.  
239 J: Oh, OK.  
240 N: But I've been to the Pentecostals, as well, and I work with all of them.  
241 J: Sure.  
242 N: The church in Uganda, I think, puts a lot of emphasis on evangelism, and very little on  
243 discipleship. And a case in point is: it's very easy to know- almost everybody will tell you  
244 how many people go to commit their lives to Jesus Christ. And people are interested in that  
245 statistic. But whether or not those who gave their lives to Christ have been followed, and  
246 how many are still standing, it's a different story altogether. And then the lack of  
247 programmes that ensure people are well disciplined.  
248 J: OK, thank you. [to Deborah] Do you have- especially since you're on the Pentecostal,  
249 rather than the Anglican side, do you agree, disagree?

250 D: I do agree with him, because like we said, Scripture Union is interdenominational; we go  
251 to the Anglican Church, we do go to the Pentecostal, but we do go to all the churches, so it's  
252 all around. It's just the same: a lot of evangelism is done, but discipleship is less. It's just a  
253 general thing in Uganda, regardless of -  
254 J: Oh, interesting.  
255 D: Yes.  
256 J: So it's not just the Church of Uganda.  
257 N: No, it's not [echoed by Deborah].  
258 J: Interesting.  
259 D: Yeah.  
260 J: Hmm. OK. So, you've already answered the second half: what is the priority of the church?  
261 And you think evangelism.  
262 N: Apparently, the priority is evangelism. But if the question was, "What is the greatest need  
263 of the church in Uganda?" I would say discipleship.  
264 J: [to Deborah] And you agree that the priority of the church is evangelism?  
265 D: Yeah, it is. It is.  
266 J: OK, great, thank you.  
267 D: Up to now, a number of churches do that, but after that -  
268 [interruption at the door]  
269 J: [prompting] Quite a lot of churches ...  
270 D: do evangelism, but after evangelism? Like, crusades happen; people give their lives to  
271 Christ, and very few people ever go back to follow up on new believers or whatever  
272 happened during the crusade.  
273 N: But also, speaking from the Church of Uganda, I think every church has got a slot for the  
274 mission, or evangelism; I mean, we understand mission by evangelism, or evangelism by  
275 missions, so you find "Mission Coordinator".  
276 J: Right.  
277 N: And of course, their way is to go and to reach out to other people, tell them about the  
278 Good- but there is hardly anybody in the church about discipleship. Or discipleship  
279 coordinators. [Deborah concurs and laughs] They're not there.  
280 J: [sigh] Yeah. I think that's very true. And yes, I agree, how you staff indicates -  
281 N: Exactly.  
282 J: Yes. It is interesting. OK, well thank you. Well, my last question- you've answered  
283 everything very succinctly, which is very good. So my last question: so, thinking of  
284 discipleship in the Church of Uganda, and also Scripture Union's role in this, because that's  
285 what I'm thinking of- although now I've thought of another question.  
286 N: That's OK.  
287 J: What do you think influences how the Church of Uganda handles discipleship? Like social  
288 relations, culture, historical practices, or Bible teaching? Social relations, culture, historical  
289 practices, Bible teaching?  
290 N: OK. What do I think influences?  
291 J: Mm-hm.  
292 N: I think I will say historical.  
293 J: OK.  
294 N: Yeah. When the church missionaries came, I think they had a lot of- their priority was  
295 really evangelism. And this was further helped, maybe by the competition between the  
296 Protestant or Anglicans, and the Catholics at the time, because who has many more  
297 followers? And you can see it even in the school setup and things of the sort. So, the  
298 historical played a big part in that.

299 J: OK, so is it fair- well, before I- is it fair to say that the missionaries just did not teach  
300 discipleship?

301 N: I would say yes and no. Yes, on the fact that they were more occupied with gaining more  
302 ground. And then no, because it could have been the factors that were prevalent at the time.  
303 There wasn't sufficient time for them to one: concentrate with a few people; they could  
304 disciple who would later on continue with this work. Because at the time, I mean, these were  
305 talking about the colonial government that came in, and things of the sort.

306 J: [overlapping] They also -

307 N: [laughing] The language was also a barrier in many cases.

308 J: It was, but they also had divided loyalties, let's be honest.

309 N: Absolutely, yes.

310 J: OK, so, what do you- it's true, we have to acknowledge.

311 D: It's true.

312 J: It's sad, but it's true. They're my people. [to Deborah] OK, so what would you think are  
313 the - is the- what influences the practices of discipleship: social relations, culture, historical  
314 practices, Bible teaching?

315 D: I think I agree with him: historical; the way they started, I think they set the pace, and  
316 even those that have come after have not really thought of turning away to do something  
317 different. Probably they thought that the way it was set, we should have more and more  
318 come into the Kingdom, but what happens to them after is not thought about deeply. So,  
319 some end up lost or even confused.

320 N: I would also add a little bit that the culture in one way or the other also does make an  
321 impact.

322 J: OK, how so?

323 N: Africa, by nature- I should say, maybe, Uganda- maybe I'm being too broad to say Africa-  
324 we're not good readers. And the truth of the matter is that there is a lot that is written that  
325 would help somebody. But people don't want to read. And definitely, if we were a people  
326 that read, we would probably love discipleship even more. If you ask me how many people  
327 read their Bibles on a daily basis, there are very few people, countable, even in the churches.  
328 I know of some people who are even ministers of the Gospel; they only read to prepare for  
329 a sermon.

330 J: [sighs] I know that too. OK, thank you; that's interesting. [laughs at Deborah shaking her  
331 head] I agree with you shaking your head.

332 N: [laughs]

333 J: But this also brings me back to the follow-up question I was thinking of.

334 N: Yes.

335 J: Scripture Union, part of the work is reading the Bible.

336 N: True.

337 J: And we were just noting that Ugandans tend to not read.

338 N: Yeah.

339 J: So then, does that create a challenge for your mission? Part of what I'm wondering is, I  
340 mean, Scripture Union is a Western programme.

341 N: But by foundation.

342 J: By foundation- OK -

343 N: It's actually autonomous in every nation.

344 J: OK.

345 N: We do not run what Britain, or Canada, or U.S. runs. We actually run our programmes  
346 based on the context within which we are living. That's why you find us in schools; you find  
347 us running, for instance, we have a values education curriculum programme, which no other



348 country is running. I know that Scripture Union elsewhere is also doing maybe theological  
349 schools, which we would not do, because it's not part of our context.  
350 J: OK, so your mission has been enculturated for Uganda; is that correct?  
351 N: Yes, that's right.  
352 J: OK.  
353 N: What keeps us united to the family of Scripture Union are the aims and working  
354 principles. Those do not change.  
355 J: OK. Very interesting. So, just out of curiosity, have you found a hardship between the  
356 focus on reading the Bible, and the Ugandan, typical reluctance to read? Have you found  
357 that a challenge?  
358 N: Oh yeah, many times, many times. And of course, it has even been made more difficult  
359 because of the scarcity of Bibles. They are not readily available, and of course, people  
360 always give excuses. Somebody can afford to buy a newspaper on a daily basis, but you tell  
361 them to buy a Bible, and they will find that difficult; they say it's very expensive, even when  
362 you know they can afford- if they had priority, they would sacrifice and buy a Bible. Then  
363 of course, the diversity of languages. I mean, somebody will tell you, "I would love to read  
364 my Bible in my mother tongue". And maybe I do not know their mother tongue, so I can't  
365 help them much.  
366 J: Yeah, it's a challenge.  
367 N: Yeah, it is.  
368 J: It's a big challenge. And yet, it seems, from the people I've spoken with, it seems that the  
369 SU clubs, particularly in the schools, has been very helpful in the faith.  
370 N: True. Yes.  
371 J: In nurturing these youth.  
372 N: Yes. And basically, because English is the language we use in the schools. We do not go  
373 into the mother tongue, and so on.  
374 J: But if reading is something that people do not love, I guess I'm wondering if I'm equating,  
375 like, the Scripture Union clubs with, like, a fellowship.  
376 N: That's right; you are right, yes.  
377 J: Would that be a fair - ?  
378 N: Yes, it is.  
379 J: OK, well, that's good. Would it be similar to, like, a Revival, like the whole *balokole*, or  
380 is that going too far?  
381 N: Yeah, that's right.  
382 J: Really?  
383 N: In the schools, actually, the people in the schools- the perception of Scripture Union is a  
384 *balokole* fellowship.  
385 J: Really?  
386 N: Yes.  
387 J: Huh. And so, do the *balokole* come in to serve with Scripture Union, or is it just seen as,  
388 "Oh, those are the *balokole*, ah".  
389 N: Well, within the schools, the students who are part of the Scripture Union clubs, in most  
390 cases, are *balokole*. And they want to dominate the programme. Yes. Of course, from  
391 outside, it depends on how the school regulations are. But in most cases, even those who are  
392 invited to speak to the fellowship are people of that kind of thinking: *balokole*.  
393 J: And so, I wonder if that's where what we were talking about earlier about the biblical  
394 standards -  
395 N: Yes.  
396 J: That seems very much in line with a fellowship, kind of.  
397 N: [overlapping] Absolutely. Mm-hm.

398 D: For the other students of other faiths, are usually a bit reluctant to even step up and say,  
399 "I'll lead, or lead in prayer, or lead worship".  
400 N: Particularly the Bible study.  
401 D: Yes.  
402 J: Really?  
403 D: Rarely.  
404 J: Why?  
405 D: So, the *balokole* children, or youth, usually, because they are coming either from a home  
406 where this is done or church; when I come home for holidays, they've been taught to do this:  
407 to step up and take up the positions, lead Bible study, lead worship, so eventually it turns  
408 out to be a *balokole* thing.  
409 J: Hmm. And so, do they exclude the non-*balokole*? Or is it that -  
410 N: They actually look at them as a mission ground for them, a mission field for them.  
411 J: Right, but what I'm wondering is: so let's say you have student who wants- you said they  
412 would not step up in leadership. Is it because they're- the *balokole* have taken over and refuse  
413 them, or do they just step back and say, "Oh, you can".  
414 D: I don't- I think sometime they feel like, I don't know if I say spiritual enough, or  
415 something like probably do not qualify, or- so, they prefer being led.  
416 J: OK.  
417 D: Yes, and sometimes they are thinking, "Maybe I'm not a *mulokole*", and that's what he  
418 said; this one feels it is mission ground, and sometimes they pull some of them, and get them  
419 on board.  
420 J: And so when the *balokole* see it as a mission ground, they're seeing evangelism.  
421 N: Absolutely.  
422 D: Yes.  
423 J: And yet, your task is discipleship.  
424 N: Yes.  
425 J: So, does that go back to the circle?  
426 N: Yes.  
427 J: OK. Very interesting. Hm. OK, well, thank you. Those are the questions I had. Do you  
428 have any other closing thoughts about discipleship?  
429 N: Well, not much, but probably I would say a lot of what goes on, particularly in the church,  
430 to do with the understanding of discipleship to many people in church today, I think it's  
431 about somebody standing up and doing even Bible exposition instead of Bible study. I've  
432 seen people saying, "We are doing Bible study", but it's somebody who is expositing the  
433 Bible. And this- the people don't have any contribution whatsoever, or how do they  
434 understand by certain Scriptures, something of the sort? So people feel, "I have to be led by  
435 somebody else, somebody understands for me, as long as this person does this and the other".  
436 And that breeds a lot of also cults and, I mean, teachings that have been wayward.  
437 J: So it's very passive.  
438 N: Yes.  
439 J: And no -  
440 N: Exactly, the relation and somebody being given a platform, it's not there.  
441 J: OK. Interesting. OK, thank you so much.  
442 N: You're welcome.  
443 J: I very much appreciate your time and your insights.  
444 D: You're welcome.  
445 N: It's a pleasure; thank you.  
446

1 **Transcript 15: Interview with Participant 15, pseudonym Adam**

2  
3 Jessica: So, once again, thank you so much for agreeing to meet with me, and sharing your  
4 time with me.

5 Adam: You're welcome.

6 J: I have five questions, the first of which is: what is your understanding of discipleship?

7 A: My understanding of discipleship is a process of inviting others on a journey of knowing  
8 Christ and becoming like Him in a context of a Paul/Timothy relationship, parent/child  
9 relationship.

10 J: OK. Thank you. How did you come to this understanding?

11 A: I came to this understanding through- part of it is experience. I was very privileged to  
12 engage in a discipleship relationship with an individual right as soon as I came to Christ.  
13 Immediately, I came to Christ, there was somebody who was willing to follow me up, and  
14 help me get established in the faith, and help me understand my new faith, help me  
15 understand the Scriptures, help me understand how to live a new life as a Christian, but also  
16 he didn't stop at that. He introduced me to community, that seemed to be passionate about  
17 the same things of helping others grow in their walk with Jesus. Then also, they didn't only  
18 help me to grow in my faith; they also taught me how to help others. And so through that  
19 experience, I gained my understanding of discipleship.

20 J: OK, wonderful; thank you.

21 A: But I've also read books. That was also part of the help.

22 J: So, was this- do you think that was normal? For someone to come alongside you as a  
23 young Christian, to bring you along like that?

24 A: My initial experience of it didn't seem to be very normal, considering that I didn't come  
25 from a very Christian background, having come from a Muslim background. First of all, I  
26 didn't understand, because I couldn't point a finger to the source of his interest and  
27 commitment. So initially, it was a hard thing for me to commit myself to that relationship,  
28 because I was very suspicious about the follow-up: Why is he calling me often? Why is he  
29 coming to my dormitory? Why is he calling? Why is he - I was very suspicious; he was  
30 getting too close. And so it was a very unfamiliar territory for me, to have somebody pay  
31 close interest in my life. Initially, it was very uncomfortable, because he was- it felt like he  
32 was demanding a lot in terms of the relationship, and he was asking a lot of questions about  
33 my life, and showing a lot of interest and commitment, and I couldn't point a finger to why  
34 he was that committed. And he was an older man; he had a wife, he had children, he had a  
35 job, and he kept on coming back to my hall of residence, he kept on inviting me to a cup of  
36 tea, and then inviting me for Bible study. That environment of meeting to study the Bible:  
37 that too was a strange environment for me, considering my background. Yeah, initially it  
38 wasn't a very comfortable engagement, but over time, it became- I think I was won over. I  
39 started committing more to the relationship, and I think at some point, it occurred to me that  
40 I felt special, that what he was doing with me made me feel special, and made me feel taken  
41 seriously, and so that demanded that I commit more also to the engagement. So, I became  
42 more serious in my assignments; I used to do Bible study with him, he used to give me books  
43 to read. Then it eventually occurred to me that he was asking me to do the same with  
44 somebody else. [laughs] And I think, considering the difference that was making in my life,  
45 in terms of character, depth in the knowledge of this new faith, the Christian faith,  
46 knowledge in the Scriptures, confidence in my walk with God, and then the network of  
47 relationships that were recruited around me. I felt very motivated to learn, for my own sake,  
48 but also for the sake of others. I felt more and more encouraged to do the same for another  
49 person. And it seemed like it was communicated quite clearly that whatever he was doing  
50 with me, I would be expected to help another person.

51 J: Hm-mm. So, was he doing this as part of a church ministry, or something like Navigators?  
52 A: He was actually an elder in our church, and also working with the Navigators. He was  
53 working with the Navigators, but also an elder in the church. So he had a partnership with a  
54 local church.  
55 That's how I came to Christ. It was through an evangelistic thrust at the university, between  
56 the Navigators and the local church. And they were doing door-to-door evangelism. But it  
57 seemed like the day I came to Christ, he made up his mind that he's going to focus on this  
58 one individual, and he's going to put all his energies there. [laughs]  
59 Because after I came to Christ, I actually disappeared for about two months. Because then I  
60 was experiencing persecution from my community.  
61 J: I would think so.  
62 A: At that point, I was wondering, "Is it worth it? Is this decision to be a Christian worth it?"  
63 And so, by the time I met up with him, he was looking for me and couldn't find me. But by  
64 the time I met up with him, I think the need- the persecution had created a need; it had  
65 created some form of vulnerability, and I needed help; I didn't know how to move forward  
66 at that point. And so he was doing it as part of the Navigators and the local church.  
67 J: OK. Thank you. And so, in all this, you actually answered the second question: what is  
68 your personal experience of discipleship, how were you disciplined? So, you said that- you  
69 had assignments and books to read, and Bible studies -  
70 A: So we had, basically -  
71 J: So was it a programme?  
72 A: No.  
73 J: Or was it just tailored to you?  
74 A: I think it was more of- first was, there was a relationship. I think I felt like initially, I was  
75 recruited to friendship, to relationship with him. And everything was flowing on that bridge  
76 of relationship. Because then, the other things came as suggestions almost, to say, "Hey,  
77 there's this small group we meet with, and we meet to study the Bible. Would you be  
78 interested to join the Bible study?" and "Hey, there's this good book that helped me a lot  
79 when I was a new believer in understanding my faith, *Beginning with Christ*, small book,  
80 called *Beginning with Christ*", and he'd give me this book, and we discuss it, then we'd read  
81 a book, and we'd discuss it. He probably had a plan that I didn't know that he had [laughs],  
82 because now I look back. So there was the relationship, then there was the Bible study, then  
83 there was Christian literature and books, then there was a community. Eventually, I found  
84 myself in a community of people that were thinking the same, that were passionate about  
85 the same things. I think that the context in which I was disciplined. And then, it seemed like  
86 he was- his level of commitment and whole-heartedness made me feel very- it gave me a  
87 feeling of "here is one person I can run to with all my- " When you come to Christ, you're  
88 coming from- you have a lot of crises, small-small crises that arise; you have questions about  
89 the condition of your life, in terms of where you're coming from, and where you're going,  
90 and there's a lot of transformation happening, and there's many questions happening, and  
91 there's many struggles, there's many fears. But you have- you need to have one place you  
92 can run to, and feel you can ask any question. You can be yourself, and you're not worried;  
93 you won't be judged, you're going to be accepted, and you're going to learn. And so, this was  
94 one place that in this relationship I knew I could run to as a new believer for help. And so,  
95 eventually it felt like a father/son relationship. There was genuine concern for me- there was  
96 a genuine concern for me, beyond even just the "Christian" engagement. There was a  
97 genuine concern in my life, the whole of me. If I had an issue, whether to do with finances,  
98 he would be willing to help. If I had an issue, and I needed guidance, whether it's a family  
99 matter, he would be willing to help. And he would literally stop his life if I needed help. So

100 I could always count on him. So there was that- I viewed him in that position, as a father of  
101 sorts, for lack of a better word.  
102 J: It sounds like a good word to me.  
103 A: Yeah. [laughs]  
104 J: Well, it's a very intimate relationship.  
105 A: Yeah. Very intimate.  
106 J: When you have someone who's a refuge. That's what I was hearing you say, "someone to  
107 run to" sounds like a refuge.  
108 A: Yep. Absolutely; I think that's a good word.  
109 J: That's a very special relationship to have.  
110 A: Very special relationship, and it did- I will tell you something. You know, in initial  
111 meetings, I probably didn't keep an appointment for the first several appointments; I didn't  
112 show up because I wasn't interested. [laughs] I was happy to be a Christian, but I wasn't  
113 comfortable with the idea of meeting to study the Bible, and it was too serious to me; I didn't  
114 feel that I needed that. And so we set up appointments, but I would always get an excuse  
115 and didn't show up, but he was always there. And then, eventually, it occurred to me that,  
116 "Wait a minute. This gentleman is not my brother, he's not from my tribe, he's not from my  
117 country, I have no relationship with him, but he is interested in me. And who is benefitting  
118 from this?" It took me some time to be able to ask myself that question, and once I got an  
119 answer to that question, then my level of commitment increased. At that point, I was  
120 pursuing him. [laughs]  
121 J: Interesting. Very interesting. And it sounds like this had a profound impact on you.  
122 A: I probably will say: if I had not had somebody who had keen interest in me, that early,  
123 when I came to Christ, I wouldn't be walking with God today.  
124 J: Wow.  
125 A: I would have- if I had just become a member of a church, a local church, and that's all, I  
126 wouldn't be a follower of Jesus. I wouldn't be first following Jesus, then I wouldn't be living  
127 a fruitful life, Christian fruitful life.  
128 J: Wow.  
129 A: And I mean, timing was very important. The timing was very, very important. It was  
130 very, very important that immediately I came to Christ, when I look back, that there was  
131 somebody who was willing to pick keen interest, and follow up, but also, secondly, it was  
132 also very important that it was not for a short time. It was not a one-off. He wasn't meeting  
133 with me for a weekend, and that's all. He wasn't meeting with me for- that it was- he seemed  
134 to have been committed for the long haul. To date, he's still [chuckles] ... he's still investing.  
135 He's still doing things. He's still asking questions; he's still giving me books.  
136 J: Once a father, always a father.  
137 A: Yeah. So, I think it was very important. I can look back, and I can know that the many  
138 things that have gone wrong in my walk with Christ, I would have had a lot of frustration; I  
139 probably would have just given up. I had- I was coming from- I had my own character issues  
140 that I didn't know how I was going to live a Christian life without those things being taken  
141 care of. I didn't know how to move on. Even- it seemed like the decision to receive Jesus  
142 promised a lot of good things, but how to move on from that day. I mean, I remember asking  
143 myself, "OK, yes, I've given my life to Christ, but how am I going to use my Friday  
144 evenings? What am I going to do with them?" Because Friday evenings were a time to go  
145 and hang out and drink and hang out with friends. That was a big question: how was I going  
146 to use my weekends? And what's going to happen to- I had a lot of questions, and it helped  
147 that there was somebody to help me process those questions, in an environment of grace,  
148 and love, and freedom, and trust.  
149 J: That's wonderful. That is just fabulous. Praise God for that.

150 A: Amen!

151 J: OK, now, I want to shift a little bit. So, thinking about the Great Commission, to go and  
152 make disciples among all nations, teaching and baptising them in the Father, Son, and Holy  
153 Spirit. So part of what I'm asking- so how do you carry out the Great Commission mandate  
154 in the church? So that's actually a two-part question: talking about the church, but also  
155 talking about Navigators. As a parachurch organisation. So, how do you do that in the  
156 church? Carry out the Great Commission? I mean, I know a little bit about Navigators, but  
157 I'm interested to hear your views.

158 A: I think in light of the Great Commission, the biggest- the first things, the starting, the  
159 beginning point, I think, is clarity of the Gospel. We, in the Navigators, we are labouring to  
160 have, to preserve and understand the Gospel. It's part of, it's- that's the beginning point. What  
161 is the Gospel? The purity of the Gospel? More than ever, we feel like that is something we  
162 need to be going back to all the time. And what's where we begin from. Before even we  
163 think of taking it out there, we are labouring a lot to clarify what the Gospel is and what it  
164 means to us, and then what it demands of us. I think that's a beginning point, to knowing  
165 Jesus.

166 J: OK.

167 A: And of course, the next bit is the whole idea of the Navigators are just a small-  
168 understanding that we are a small piece in the puzzle. We are always looking for  
169 interdependent relationships in the body of Christ, strategic partnerships in advancing the  
170 Gospel. We are a small piece in the puzzle, and so we are looking for strategic partnerships  
171 to be able to- along those partnerships, and then we put our focus on the three areas of  
172 evangelism, establishing, and equipping. So, we evangelise and work together with these  
173 strategic partnerships with individuals, with other organisations, local churches; we go and  
174 do evangelism together, work together, and then- but we also work on clarifying clear  
175 pathways for establishing new believers in various contexts, whether it's in the rural context,  
176 or in the universities, or the marketplace: what does establishing a new believer in all these  
177 contexts look like? What does establishing a new believer help in light of the transitions  
178 look like? And then we put a lot of emphasis on equipping, in other words, training, leaders  
179 for the Gospel movement. We feel that leadership is a big part of reaching the lost and  
180 advancing the Kingdom of God, so we put a lot of emphasis on equipping, and what- some  
181 of the things we do in that is coaching. We do a lot of- we provide a lot of coaching, and  
182 then provide opportunities for leaders to serve and grow through service. So I think  
183 basically, that's the approach, the three E approach: evangelism, establishing, and equipping.  
184 But this can be done- that's why we need a lot of partnerships with other individuals and  
185 organisations.

186 J: OK. So, establish- what does it mean to establish?

187 A: So to establish: our understanding of that is for a new believer, you must- the philosophy  
188 behind that is the whole idea of a child, a new-born. A child, a little child. How do you help  
189 them learn to feed themselves on the Scriptures? How do you help them learn to commune  
190 with God, with their Father in heaven? Have a prayer, have a devotional life? Help them in  
191 the whole area of fellowship? How are they able to discern a Bible-based community of  
192 believers, or help them create a community around them, or introduce them to community  
193 of believers? The other thing that you would think about is: how do you help them right  
194 there, as new believers, share with a non-believer? How do you help them share their  
195 testimony, what Christ is doing? I mean, the whole idea of the demoniac, in Mark 5, right?  
196 That as soon as he comes to Christ, then Jesus says- he wants to follow Jesus, and Jesus  
197 says, "No. Go to your people, and tell them how much- how the Lord has had mercy on  
198 you". At that point, how much the demoniac knew.

199 J: Right.

200 A: He didn't know much. But we can see that Jesus is sending him out there to do something.  
201 So how do we help a new believer, right, as early as possible, to share his faith?  
202 J: This sounds like discipleship.  
203 A: It sounds like discipleship. It does. [laughs]  
204 J: To me. Would you say it's discipleship?  
205 A: No.  
206 J: Really? OK.  
207 A: We actually, that's quite basic; we're still- we will build on that; that is establishing. We  
208 are building- so we are talking about witnessing, we are talking about fellowship, we are  
209 talking about prayer, we are talking about the Word of God. And then hoping that all those  
210 are working together, and what they produce for us is obedience.  
211 J: Right.  
212 A: And obedient Christians.  
213 J: But those are the disciplines- yes? Prayer? Bible study? Worship?  
214 A: Yeah.  
215 J: Those are the disciplines.  
216 A: When you talk about the Word, Bible study, at that point, for a new believer, you are not  
217 talking about in-depth -  
218 J: [overlapping] It doesn't have to be.  
219 A:- all those- at that point, the interest is to help him with the basic skills of how to go in a  
220 passage, how to draw an application from the passage, how to- for instance. You want to-  
221 you meet a new believer, and you want to help them develop a habit of communing with  
222 God, because you've helped them understand, this is a relationship. But to keep this  
223 relationship going, you need to help them to understand that what will keep the relationship  
224 going is a devotional life. So, you want to give them some skills on how to be able to have  
225 a quiet time, for fifteen minutes.  
226 J: Yeah. And you don't think that is discipleship?  
227 A: It is discipleship.  
228 J: OK, I was going to say! Because your description -  
229 A: The beginning blocks. These are the beginning blocks.  
230 J: That's fine.  
231 A: It's discipleship. It's purely discipleship, establishing- you are actually discipling, but  
232 these seem to be like, the beginning blocks. You need to- for instance, I mean, when I'm  
233 talking about a new believer, feeding himself on the Word of God, they are very vulnerable  
234 at that point, and there's a lot of things they are hearing. They can't tell what's right and what  
235 is wrong. But to help them early enough to be able to read for themselves and try to learn to  
236 understand, figure out, to understand what the passage is saying, then at that point, as early  
237 as possible, you've given them some ability to be able to build confidence in the Scriptures  
238 and also appreciate the Scriptures, the sufficiency of the Scriptures. For their own lives. And  
239 then prayer- prayer, at that point, you want them to depend, to learn to depend on God:  
240 giving them a few things, but going forward, you are going to build on those same things.  
241 J: And so the equipping continues that discipleship.  
242 A: Yes. You go deeper.  
243 J: Well, it's a spectrum, isn't it?  
244 A: Yes.  
245 J: You have the building blocks, because you have to start somewhere.  
246 A: Yes.  
247 J: And then- so, kind of- is it like what your discipler did? You learn, and then, "Oh, by the  
248 way, you are going to go do the same, so let us equip you, how to go and do"?  
249 A: Exactly.

250 J: Is that what it is?  
251 A: Exactly. It's not only that, but like, for instance, on the Word of God, initially, I started  
252 by just being able to have the Bible, and choose a book, and say, "I'm going to have my quiet  
253 time in this book every day, and I'm doing the book of John, and every day I'll read one  
254 chapter. There are a few questions I've been given to ask: is there a promise in this passage  
255 to claim? Is there a sin to confess? Is there an example to follow or not to follow? Is there  
256 something new about God in this passage? And then, make a prayer request at the end of it;  
257 that's good for the day". But then, later on, I moved from that to now being introduced to  
258 actually studying the Bible. And that seemed very hard, and very different.  
259 J: Oh, sure.  
260 A: Much later, I was introduced to studying a book, a book survey. And so that felt like  
261 meat, it felt like- so there's a progression; you start from somewhere, but there's a  
262 progression.  
263 J: Mm-hm. So, I'm curious about something. Obviously, the Navigators come from the  
264 United States.  
265 A: Oh, yeah.  
266 J: And so, I couldn't have told you the three Es, but I'm familiar enough with the Navigators  
267 to recognise this programme, and I've seen the materials for years and all that. So, this is a  
268 Western programme.  
269 A: Oh, yeah. It's not the programme, actually. It's very- even though the heritage of the  
270 Navigators is American- but because of the labour, I think, looking at the discipleship  
271 materials, and the discipleship philosophy, because of the labour of the leaders of the  
272 Navigators have committed to reviewing- to an ongoing review of their discipleship  
273 pathways, it's been neutralised. That has been neutralised over the years. Because even  
274 though the organisation birthed in America- but first, to start with, is that as a movement, it  
275 has spread beyond America.  
276 J: Oh, yes. Absolutely.  
277 A: And many other stakeholders have come in over the years to review the discipleship  
278 processes and pathways.  
279 J: Oh, good! So it's been intentional.  
280 A: Yeah. Which gives it now a different identity. One. Secondly, they're insisting on biblical  
281 solutions to ministry challenges. It neutralises the Western issue. That is to say, the  
282 Scriptures are universal; they are not American. It makes it very acceptable anywhere you  
283 go to use, because it's very- it's Scriptural. You can trace it in the models of ministry, from  
284 Paul, from Jesus, from the apostolic movement. And that helps. So, the rest of us, that's how  
285 we respond to it, and that's how we use it.  
286 J: OK. So it's- so, the materials that are used, like, if I was to get one of the eight -  
287 A: The books? The discipleship books.  
288 J: Would the book here be different from a book I would get in the U.S.?  
289 A: Well, actually, the discipleship books we are using in Africa were developed in Africa.  
290 J: OK, so the books are different.  
291 A: Yeah, they are different. Well, the initial books were used- they were using the same  
292 books all over the world. But out of those initial books, in Africa, we came up with eight  
293 books, discipleship books. They have been translated into local languages.  
294 J: OK.  
295 A: In many cases- and then the users make them very different, because then the leaders use  
296 different illustrations, they use different examples, they use different- I think the book itself  
297 is not an end in itself. Even the person using the material is very, very important. Because  
298 that's where the difference in discipleship is; it's just a tool, really.



299 J: So there's some enculturation in the book, but specifically, how the leader is using it, that's  
300 when the enculturation really comes in.  
301 A: Yeah.  
302 J: OK.  
303 A: But also, where we've done translations into local languages, a lot of things may change.  
304 The passages will not change, but the local language will have a different attitude, or  
305 different -  
306 J: Oh sure, if the words aren't there, they aren't there.  
307 A: So that helps for the material to be accepted, but also the material- the beauty of the  
308 material is that it drives people back into the Scriptures to start with, and gives personal  
309 application based on what you're seeing in the Scriptures. It's just a bunch of questions and  
310 illustrations.  
311 J: OK, thank you. That's something I've wondered about, particularly with Navigators, is  
312 about the enculturation piece. It's a question I've had in my mind, so that's very helpful;  
313 thank you.  
314 A: And then right now, the good thing is that the rest of the Navigator ministries globally,  
315 in the worldwide partnership, operates as an indigenous- they are autonomous.  
316 J: OK.  
317 A: We are part of the worldwide partnership of the Navigators, but we actually develop-  
318 when it comes to equipping the Navigator rep for training, you are trained to have the  
319 capacity to develop follow-up plans and packages.  
320 J: Really!  
321 A: Yes. So, I don't actually- we use them; we may use the materials, but we don't have to  
322 use them all the time.  
323 J: Oh, interesting!  
324 A: Not all the time. A typical Navigator rep has received training to be able to interact with  
325 Adam, and know Adam's needs, and is able to therefore decide which book of the Scriptures,  
326 where do I start from to study the Bible with Adam that may be helpful and relevant? Which  
327 book do I need to give Adam to read that will help him understand? For instance, if I'm  
328 working with a new believer, and I sense that this new believer is coming from a background  
329 of witchcraft, and he needs help in the area of victory, assurance of God's victory, or  
330 assurance of God's protection, then I will need to be thinking, "What portion of the  
331 Scriptures, which passages", and prepare a follow-up plan for him, and know, "If we study  
332 these passages over this time; if we meet this number of times to pray about this issue, or is  
333 he another person, another Reverend knows somebody who went through this, it would be  
334 good for this young believer to interact with this person who has gone through this". So you-  
335 that part of equipping- you are equipped to have that capacity, the ability to help another  
336 person grow, using the Scriptures, life, and other helps: books, and other things that are  
337 available.  
338 J: Oh, that's wonderful.  
339 A: The materials are available to be used, but they are not an end.  
340 J: That's good that you have that freedom.  
341 A: Oh, yeah. Most of my- I use the materials, initially, I was disciplined through, but they  
342 have developed many other materials for different- they have written many books for  
343 different needs, and they are available to use.  
344 J: OK, great; thank you. Well my last two questions- we'll see where they go, but they're  
345 small. Now, thinking of mostly the Church of Uganda, do you think that discipleship is  
346 prioritised in the church?

347 A: Most of it is lip service. If you ask any clergy, they will tell you it's very good, it's very  
348 nice; we need to do it. It is very important. But not really. They hardly want to pay the price  
349 for discipleship. There's a price; discipleship is, as I understand it, has a price to it.  
350 And hardly do you find leaders, even within the Anglican Church, that are willing to pay the  
351 price for discipleship to happen in their congregations. So they have a mental appreciation  
352 of it, but little or less commitment to seeing it happen, and happen well. But there is a general  
353 mental appreciation of the need for discipleship. Everybody will tell you about it, but if you  
354 demand for real commitment to see it happen and happen well, then at that point, you start  
355 running into a lot of problems. So really, I would simply say no, it's not important.

356 J: So what is the priority of the church?

357 A: I feel there are many priorities, but even before I point out one or two, I would like to say  
358 that from my experience of working with the Anglican Church over the last 10 years, we've  
359 done a lot of things in the North, in Kampala Diocese, and initially, there's a growing  
360 appreciation of discipleship. But we need more commitment than appreciation. The need for  
361 hands-on commitment for leadership, clergy, from lay leaders: hands-on commitment to  
362 that. Because just go to any diocese and ask the workers in the diocese, go to any parish in  
363 Kampala Diocese, and ask one question, find any clergy or anybody who works in the  
364 diocese and ask, "Do you have one person you are helping to grow in their walk with Jesus?  
365 That you are helping learn to read the Scriptures for his own growth or for helping other  
366 people? Do you have one person that you're helping, that you're discipling?" You will be  
367 surprised. I don't know what answers you'll get, but you'll be surprised. Now at that point, if  
368 it's not happening at that point, then whatever the clergy says in front about discipleship, I  
369 don't think you take them very seriously, if they don't have one believer they're walking with  
370 in the Scriptures, life on life.  
371 Life on life, helping them grow, helping them become labourers. Helping them become  
372 fruitful in their communities, in their families, in their neighbourhoods. If you don't get a  
373 positive answer at that level, then everything else that will be said about discipleship at the  
374 pulpit- I don't know how seriously you're going to take it.  
375 I'll give you one example. We had a- here in this university, you don't tell this to the VC  
376 [Vice Chancellor]; I'll be fired from here. We had a mission week, and people came to Christ.  
377 We had over 300 people.

378 J: Wow.

379 A: In that mission week, fresh commitments, and people just recommitting their lives to  
380 Christ. It was overwhelming for the small group of people who were involved in this. So,  
381 the suggestion was: let's get the theology students, let's get all the clergy and reverends on  
382 this campus; let's allocate at least two, or one, person to each of them. Call them, call the  
383 new believer, meet with them once, get to know their names, probably invite them to your  
384 house, a meal, tea or something, and start helping them with something. Just something as  
385 basic as that. We did an evaluation. How many of those that we allocated- and [one of the  
386 chaplains] can tell you about this- how many of those that we allocated to people called  
387 them? It was like 5% had even called the new believers.

388 J: [sighs]

389 A: These are clergy, these are students of theology and divinity, these are Anglican lecturers,  
390 or Christians. Believers. These are believers. So even just to make a call didn't happen. So  
391 then the new believers came to [one of the chaplains] and myself and said, "Hey. You said  
392 somebody was going to call us. Nobody called us".

393 J: Oh no.

394 A: So, at that point, we realised, "Ah, this didn't work".

395 J: Oh no.

396 A: One, just one call. Call one new believer.

397 J: That's -  
398 A: So if you ask me about prioritising discipleship, I- but there are other priorities.  
399 J: OK, so what are they?  
400 A: I think projects. Projects is a big priority of our Anglican Communion.  
401 J: And by that you mean -  
402 A: Buildings, and buildings, and buildings, and buildings, and ... So, you go to any parish,  
403 and look at the budget, and ask, "How much money is committed that goes to a programme  
404 that has to do with helping people, members of the community, grow in their walk with  
405 Jesus? How much money is committed to projects, like buildings?" And the difference will  
406 tell you where the priority is. Where your money goes, your heart is.  
407 J: Yep.  
408 A: You look at it and see how much money goes to activities that are geared towards helping  
409 people grow in their walk with Jesus, and helping them become labourers, workers for the  
410 Kingdom, and fruitful Christians. How much money is committed to those programmes?  
411 J: It's true.  
412 A: That will tell you about the priorities.  
413 J: Yeah. It's true. OK, thank you. And my last question: so thinking of discipleship in the  
414 Church of Uganda, what do you think influences the practices? Like social relations, culture,  
415 historical practices, Bible teaching; what is the most influential factor?  
416 A: In discipleship?  
417 J: Um-hm. Social relations, culture, historical practices, Bible teaching.  
418 A: [pause] Let me have them again? Let me look at them [turning the question sheet around  
419 to read]. When you think of discipleship in the Church of Uganda, what do you think  
420 influences the practices? I think it is historical practices, would probably be number one,  
421 culture and social relationships. Then maybe the Bible will come around there, somewhere  
422 there.  
423 J: OK.  
424 A: Yeah, I think Bible teaching will come.  
425 J: So by ranking them this way, are you saying we're stuck in what we've always done?  
426 A: I think we are stuck. Because we take a lot of pride. We are very- and rightly so, but we  
427 are more willing to fight for what we've always done, than to adapt to new things that are  
428 aligned with the Scriptures, than to allow the Scriptures to align our way of doing things.  
429 We are more willing to fight to retain what we've always done than to work towards doing  
430 what the Scripture is asking us to do. Even leadership, the way [pause]. We went to- and of  
431 course, these other things, again, historical practices, and culture, social relations: they  
432 influence the whole atmosphere of our churches, and that atmosphere in our churches can  
433 influence negatively, and create an environment that is not favourable for discipleship or  
434 any other spiritual thing to happen.  
435 J: True.  
436 A: Yeah, so if this Bible teaching is not on top of the others, then these things are very bound  
437 to create an environment that is not favourable for things like discipleship to be a priority,  
438 to even happen. Because we were working in a diocese- I won't mention the name. We were  
439 working in the diocese, and helping them to establish discipleship structures, and we were  
440 saying, "We're here". Our commitment was to train all the leaders in that diocese in the area  
441 of the Gospel, helping them understand how they can clarify the Gospel for the members,  
442 and keep the Gospel pure, on how to teach the Scriptures, on how to help new believers and  
443 disciple members of their churches, and raising and training leaders. And our commitment  
444 was a three-year plan. And the diocese was to contribute nothing.  
445 J: Wow.  
446 A: We were going to fundraise all the money.

447 J: Oh dear. So what happened?  
448 A: We were going to be available to do that. We did it. It went on very well for one year,  
449 and then, in my opinion, social relations, culture, and historical practices came in and the  
450 bishop was supposed to be fired, and at that point- but at that time, we had started working  
451 with the lay leaders in the diocese, and the bishop calls us in his office, and says, "The people  
452 that you are working with are against me, so you should stop your work in this diocese".  
453 J: Oh gosh.  
454 A: At that point, is it the Bible? And so, at that point, we can't even start having- I can't even  
455 start going to the Scriptures with the bishop, and say, "We are here for the sake of the  
456 Kingdom of God and the Gospel. And what we do with these people has nothing to do with  
457 your leadership". But the issues that eventually led to that crisis were the social relations and  
458 culture and historical practices. And then, eventually, it created an environment that would  
459 really affect the foundation for discipleship to laying in the diocese. So it set us back. We  
460 had to stop going. We didn't go for a whole year. We've just re-engaged. But we'd be far;  
461 we had even started working on translations of the discipleship materials. So, the social  
462 relations, culture, historical practices created an unfavourable environment for things that  
463 would have benefitted the Kingdom of God in that part of the country.  
464 J: That's tragic.  
465 A: It is painful, it was very- I was looking at the bishop, and I was frustrated. It was very,  
466 very frustrating. Very frustrating. And so we stopped; he told us to stop.  
467 J: But what else can you do?  
468 A: Eh, you wait for another fellow. [laughs] But that's really the best example I can give to  
469 illustrate.  
470 J: Well, it's a powerful one.  
471 A: It's the best example. But another fellow has come who doesn't know what happened, so-  
472 [laughs] we are back!  
473 J: So, this is a new bishop?  
474 A: Oh yeah, there's somebody taking care of the place. So now we are back, and doing very  
475 well. [laughs] So we are praying and hoping another fellow will come whose priorities are  
476 scriptural, whose priorities are the Kingdom of God, whose priority is the Gospel, whose  
477 priority is the people. Hopefully. So now we are back- and we have had a lot of setbacks,  
478 but we are making steady progress. We are working on translational materials, and we have  
479 a small core group of leaders that we are training, that hopefully will continue to move this  
480 philosophy and passion for discipleship and building missional communities.  
481 J: That's great. Wonderful. Well, thank you so much. That's all I had; do you have any  
482 closing comments?  
483 A: Well, I am praying that what comes out of your research would give us more insight on  
484 what we need that would be helpful in helping us how we can reposition ourselves and  
485 strengthen our partnership with the church, and also see what we need to do more, and so I  
486 trust that the income of this research would be helpful.  
487 J: I am praying so too.  
488 A: Yep.  
489 J: All right, thank you.  
490 A: You're welcome.  
491

1 **Transcript 16: Focus Group 1, with pseudonyms Luke, Eve, Phoebe, Timothy, Junia,**  
2 **John, and Joshua**

3  
4 [There was some ambient noise, as we met in the Vicar's home. One participant, Luke, was  
5 taken away by texts and phone calls of an ill child, and he left early to take her to the  
6 hospital.]

7  
8 Jessica: So, I very much appreciate all of you taking the time to meet with me, especially on  
9 a Friday night, so thank you so much. Now, to make sure I can see who you are [the  
10 pseudonym name tags; sound of rustling paper as the tags were adjusted], OK, good, thank  
11 you.

12 So let me ask my first question, which I already alluded to: what is your understanding of  
13 discipleship? How would you define what discipleship is?

14 Luke: Discipleship, in my opinion, is the willingness to fulfil the calling that someone has  
15 experienced or has felt. In reference to [pause] church discipleship, I may call discipleship  
16 the ability to organise people, minister to them, [pause] and generally agreeing as a team or  
17 as a church or as people that someone is leading to behave and act in a certain way.

18 Jessica: OK.

19 Luke: Yes. That's my perception about discipleship.

20 Jessica: OK, thank you. What do others think of that?

21 Eve: I'll give my own opinion; and I'll draw the meaning of discipleship from a disciple; a  
22 disciple is a learner. So discipleship is the process of making Christians to be learners, and  
23 learners of Christ, Christians who will learn from Christ Jesus, who is our Lord and Saviour.

24 Jessica: OK.

25 Eve: I'll put it that way. The process of making- I would say even converts, converts or new  
26 believers to be learners of Christ so that they would grow in their Christian faith, walking in  
27 the footsteps of our Lord Jesus Christ.

28 Phoebe: Discipleship, in my view, is a way of mentoring/teaching someone in the way of  
29 the Lord. Teaching them in the way of the Lord, for example, teaching them the Word of  
30 the Lord, the ways of the Lord, and the behaviour of the Lord.

31 Jessica: OK, thank you. Does -

32 Timothy: I'd also like to say that I could pick it from the word disciple, when someone  
33 accepts and he is willing to take on or to spread a message, or I would call it a Gospel in  
34 Christian context, a doctrine of someone else. I can give you a disciple as individual, and I  
35 take on your message; to others, I've become your disciple. So it is first of all bases itself on  
36 acceptance, and willingness to carry on a message of someone, or a doctrine of someone to  
37 other people. In our church set-up or a Christian context, it is to say we are taking on, we  
38 are willing, and we have accepted, and we have understood the Gospel or all about Christ  
39 Jesus, the one we believe in, our Lord and Saviour, to others, so they can understand Him  
40 more.

41 Jessica: OK, OK, thank you. Does anyone have anything they want to add?

42 Junia: A disciple is somebody who endeavours to go people to save them, to look after them  
43 when they are in problems, to comfort them, and to care about them.

44 Jessica: OK, thank you.

45 John: Yeah, in my view, a disciple is someone who accepts to learn, and also passes on what  
46 he has learned to another person, and it also involves obedience, it involves risk, because  
47 when you are a discipler, there are certain people you may not be able to disciple; it also  
48 involves patience in discipleship; it involves time - you need to create time if you disciple  
49 someone. So discipleship, in general, it is a willingness to carry on the task that you want to

50 accomplish in someone's life. Yes, at a certain period. It takes steps until you see the  
51 fulfilment of your goal.

52 Jessica: OK, thank you.

53 Joshua: Well, in my view, I would say that it's a commitment of an individual with  
54 acceptance of the role left to us by our Lord Jesus Christ, and we take the knowledge to  
55 unbelievers, to teach them the way of Christ, and show them exactly a Christ-like kind of  
56 life. And to organise them to work together in the name of Jesus, and God almighty.

57 Jessica: OK, thank you. Now that you've told me what you think discipleship is, the question  
58 I have next is: how were you discipled? So, all of you have had a definition of discipleship,  
59 which to me implies that you have been discipled.

60 Junia: Yes.

61 Jessica: So if so, how were you? And if you have not been discipled, I'm also interested in  
62 that too. But if you have been, how were you? If you're willing to share, how have you been  
63 discipled? OK: John.

64 John: Personally, when I got saved in 2007, in [this parish] here, there was fellowship, and  
65 there was Bible study. So somebody picked interest; I think God used her so much. She  
66 could call me, and send me messages, "Please, there is this, there is this programme, there  
67 is that and that. There is an overnight somewhere. There is- " Because she would used to  
68 even travel to All Saints' overnights. So I enjoyed for her to have discipled me, and I felt I  
69 was- I knew what discipleship means, someone -

70 Jessica: So she really followed up with you.

71 John: Yeah, she used her time, she used her money to buy airtime, yes, and she would check  
72 on me. She used to visit me; that's how I was discipled.

73 Jessica: OK; Thank you so much.

74 John: You're welcome.

75 Jessica: Anybody -

76 Eve: I too was discipled after accepting Jesus as my Lord and Saviour. I didn't know how to  
77 pray, but one of the brothers took the - had commitment to teach me how to pray and fast. I  
78 had problems with ulcers; after fasting I was totally healed.

79 Jessica: Wow- praise the Lord!

80 Eve: Yes, so that gave me courage and grew my faith, to know that there's nothing  
81 impossible with God. Of course, there were others who would encourage me to attend  
82 Scripture Union fellowships, you know, to go to Scripture Union Bible Studies, and that,  
83 you know, strengthened my faith and encouraged me to move on as I am pushing.

84 Jessica: OK.

85 Timothy: I think mine was so controversial in that I was discipled even before I accepted  
86 Christ. When I joined my secondary school, in senior one, I think, I was taken on by the  
87 chaplain, who gave me responsibilities and tasks in church, and that kept me busy in church  
88 doing fellowship and encouraging others to join fellowship and to love the Lord. I think after  
89 six months, that's when I decided myself to accept Christ as my personal Saviour. So I think  
90 his discipleship, his style of discipleship was to- was more of participatory, work in the  
91 things of God, and from there you will know who Christ is, and in the end, I found myself  
92 understanding the God that I was serving. So it was a vice-versa; many people would want  
93 you to first get born again, and then you can serve God better. But for me, he took me up to  
94 say, "You are going to do this. You are going to take on the readings, you are responsible  
95 for the evening fellowships every day". So in that, he mentored- I think I would call it  
96 mentorship and discipleship through being given responsibilities.

97 Jessica: OK, thank you.

98 Joshua: Yes. I was also discipled by somebody, when I was still a young man. I was a singer:  
99 I used to sing so much even in the church, but not yet saved. I could even read lessons, but

100 when I was in secondary school, I got married to two wives. I had two wives, but I was still  
101 committed in the church, but when I came across somebody, he got me counselling  
102 somebody. I was a counsellor before I got even saved. I was even helping my elder brothers  
103 when they had some domestic problems; I could just go and settle it very amicably, but I  
104 knew very little about salvation. When a man of God came to me and told me, "My friend,  
105 you are making a mistake; why can't you get saved? Accept the commitment, the real  
106 commitment to do the work of the Lord yourself". It took me time to decide, but he insisted.  
107 Eventually, in my timid way, on the second October, I accepted Jesus Christ as my personal  
108 Saviour. And I was encouraged so much to read the Bible, and information; being a choir  
109 member, I was a choir leader; I started my work very effectively. I could even preach to the  
110 people, and so many people got saved through my preaching. And that is how I came to  
111 Christ.

112 Jessica: OK, thank you.

113 Luke: Reverend.

114 Jessica: Yes.

115 Luke: You know, in Ruyankole there is what they call *mushana*; I think *mushana* in - how  
116 do - in English -

117 Junia: Walking in the light.

118 [Luke announcing his daughter's illness and departure redacted]

119 Junia: Praise the Lord.

120 Jessica: Praise the Lord.

121 Junia: Me, I was disciplined with my mother when I was very young, and I accepted my Lord  
122 in P4. I thank the Lord that I'm now direct with my God. Sometimes I just pray, and God  
123 shows me where they passed, and what I have to do. I believe a lot in God Himself that I  
124 just speak, and God does it. In problems, there is a problem when He has sent an angel to  
125 guide me. That's why I'm suffered with so many people, the people I talk to, they just accept.  
126 When I go to any body, and I speak, people believe. Our God is faithful.

127 [tea redacted]

128 Jessica: Now, let me ask this: the people who disciplined you; were they clergy? Or were they  
129 lay people?

130 Eve: Lay people. For me, I was a student, so it was a fellow student.

131 John: [overlapping] To me, it was a lay person.

132 Jessica: John?

133 John: It was a lay person.

134 Jessica: OK.

135 Joshua: It was a clergy.

136 Jessica: OK, for you it was a clergy.

137 Timothy: Clergy as well.

138 Jessica: And for you, it was also clergy.

139 [appreciation to members of the household for providing the tea]

140 Jessica: OK, thank you, that's interesting. OK.

141 [more discussion on the tea]

142 Jessica: So how - Jesus commands us to make disciples in the Great Commission, Matthew  
143 28:16 and following, well, 18 and following, to make disciples. How do we do this in the  
144 church? How do we carry out the Great Commission in the church? And that can be in your  
145 church, or in general. But how do you think we carry out the Great Commission in the  
146 church?

147 Joshua: To me, in the church, as I told you before that I am a choir member, I usually sing  
148 some songs which are so spiritual songs, and it touches the heart of many people. Many  
149 people can easily come out to get saved through singing. They could just come when they

150 listen to the song, because of course our songs, they are so biblical. They listen to them, they  
151 touch the people with coming. And other points is we preach directly to the people.  
152 Jessica: So it's through ministry, is that accurate?  
153 John: It's through music.  
154 Jessica: Well, that's his ministry.  
155 Joshua: Yeah.  
156 Jessica: So it sounds -  
157 Jessica: OK, and that's good. So, how else do you think that we carry out the Great  
158 Commission?  
159 Eve: Usually, they encourage believers to attend Bible studies, because as they read the  
160 Word of God, it transforms them, and equips them to reach out to others. So Bible study is  
161 one way of discipling people. The church leaders who encourage the church, Bible study,  
162 church programmes, usually on Sunday on the weekly programme. Also, church leaders  
163 encourage, especially the new converts, to meet with them, especially for those who have  
164 any challenges, to open up to them and share. But most times, the numbers are  
165 overwhelming; others just - they are especially after church, but they show them that they  
166 can approach them, and inquire.  
167 Jessica: OK. And when you mean leaders, do you mean -  
168 Eve: Clergy.  
169 Jessica: You mean the clergy. OK.  
170 Jessica: Are there other ways that we carry out the Great Commission?  
171 Phoebe: Street preaching.  
172 Jessica: Street preaching.  
173 Eve: [overlapping] We do it.  
174 Junia: [overlapping] Home visiting.  
175 Eve: [overlapping]: Yes.  
176 Phoebe: Street preaching. Like for example, we organise a mission, and then you go out as  
177 a team. Then you reach out to people on the streets.  
178 Joshua: Door-to-door ministry.  
179 Phoebe: And also there is door-to-door ministry.  
180 [murmurs of agreement]  
181 Eve: And one-on-one.  
182 Jessica: So, here's a question: when you talk about one-on-one, door-to-door. Is that  
183 discipleship, or is that evangelism? I'm just curious. Would you call that discipleship, or  
184 would you call that evangelism?  
185 Timothy: When you go back to the definition of discipleship, you would find that this is - I  
186 think to me, I would call that evangelism, because you are - discipleship is walking with  
187 someone in a journey of Christianity, and it cannot happen on a single meeting, or in a  
188 particular - but for example, she has talked about home visits. Those ones are continuous, to  
189 check on someone, how are they doing, you are praying with them, you are sharing the Word  
190 with them. That would turn into say that is discipleship. But if I'm going to say it is street  
191 preaching, that is evangelism, and that one is not - even the people who get born again there,  
192 they don't have follow-up, so I would not call that discipleship. Also, because of the trends  
193 that we are in, we cannot say that home visits are effective, especially in this Kampala  
194 environment. You'd find that most young people, the ones who are exposed to, at [this  
195 parish] are on social media. And they would want you to send a verse. This person has not  
196 read the Bible, and the only way to get to that person is through to that person is a message,  
197 a WhatsApp message, or someone has posted it on Facebook, and he has read. More to that  
198 is to say, you look out what the - for you to disciple well, especially in our [parish] set-up,  
199 is to put up things that youth like. For example, they might hear well the message when they



200 are on the beach, or out having lunch together, than you calling them and you sit and talk  
201 church every day. Or calling two or three people at your home, share a lunch together; what  
202 you encourage that person is more - it calls that person to come more than you saying, "I'm  
203 going to meet this person every Sunday".

204 Phoebe: Maybe another way we could disciple is maybe just supplemental on what he has  
205 said. There is what we call cells, this cell is like a gathering, like for example, the way we  
206 are seated here. We have it once in a while, whereby we meet together and then share the  
207 Word of God, and then share anything that you're experiencing in life, so many things  
208 together. So it helps to disciple one another. And in the cell group, we always have a different  
209 people having different partners, like for example, the way we are seated here, I might have  
210 a partner like him, who is seated next to me, you'd become my partner, and then we'd meet  
211 and then pray together, apart from having the what? The group.

212 Jessica: OK, thank you. So one thing I'm wondering, in talking about how you carry out  
213 discipleship: are discipleship and evangelism linked?

214 Junia: They are linked.

215 Jessica: Do they link together?

216 Junia: Yes.

217 Jessica: Yes, John.

218 John: Of course, like what he said, for him, they disciplined him before he got saved. But in  
219 most cases, you can disciple someone who has received Christ as their Lord and Saviour so  
220 they don't go back. Then there's the tendency of people to get saved then they either remain  
221 there in the same position, or they have grown back, they backslide. So, evangelism can  
222 happen. You see, when you evangelise, you keep on discipling. Evangelising and - because  
223 as you bring a testimony, someone gets encouraged. And that's part of a discipling tool; it  
224 strengthens someone, and you encourage someone, "You know what? This is a challenge,  
225 but God is faithful. God will do this". And many people these days, I send them messages  
226 on SMS, a Scripture, to send them, and then a comment on the Scripture. And so people get  
227 encouraged. So it helps. You said evangelism - so evangelism cannot happen when we are  
228 not discipling - OK, in most cases, we may disciple someone whom somebody else  
229 evangelised, because it is very common. I find my sister, she received Christ from  
230 somewhere; somebody evangelised to her and she received Christ, and then I take on her to  
231 disciple her. But first, evangelism.

232 Jessica: OK. So how many of you think that discipleship and evangelism are linked?

233 [all six participants raised their hands]

234 Jessica: All of you. OK. Thank you. That's helpful; thank you. Now, thinking of the Church  
235 of Uganda, not your church, but thinking of the Church of Uganda, do you think the Church  
236 of Uganda, not your churches, do you think the church emphasises discipleship, makes it a  
237 priority?

238 John: To me, I say no.

239 Jessica: OK. Why do you say that?

240 John: There's - I think, I don't know, but, because me, like I told you, the person who  
241 disciplined me was a lay person. You see that most of the programmes, you find out that they  
242 are lay people who are getting involved so much, so much, so to me, they may come in, the  
243 clergy may come, but not so much. To me, that's my observation.

244 Jessica: OK, thank you.

245 Phoebe: I think it is they are not doing enough. The reason being, if they were doing enough,  
246 like for example, every time people come on Sunday for services, they would really speak  
247 up to people about discipleship and all these things. But because they have not done so much,  
248 very few people turn up for this exercise of what? Of discipleship. When it comes to  
249 discipleship, very few people turn up. And in the end, the church is left - like the majority

250 of the community of the audience is left behind, so they are really not doing much. And  
251 when you look at the clergy themselves, for example, when it comes to this time; for  
252 example, we are seated together, and we are learning the Word of the Lord, in most cases,  
253 they are not there to encourage. But just imagine: put it a place whereby each time we meet  
254 as a team, and we are learning about the Word of God, and the clergy is there, it encourages  
255 more people to what? To come up. But because they are not there, I don't think they are  
256 really doing much at all.

257 Eve: Personally, I worked with the diocese, in the district, and in [this] department. And  
258 compared to other departments, the mission department was always under budgeted. You  
259 could just have a small portion of the budget, meaning they were not really emphasising  
260 mission, which is where evangelism and discipleship belong, or fall. So, but on the other  
261 hand, I would like to submit that all believers are the church, are the body of Christ. The  
262 responsibility is actually not only for the church leaders, but for the believers who are in  
263 charge, who sit on the pews.

264 Junia: [overlapping] And people forget that they are in charge.

265 Eve: Much as yes, the church leaders are the ones who encourage us and motivate us, but it  
266 is our responsibility, as long as we have believed the Lord, we have that Great Commission  
267 on our hearts, to reach out to others, to bring them to the knowledge of Christ, and encourage  
268 them to move on, and be an example to them. So it is as well our responsibility as we as the  
269 body of Christ, which is the church.

270 Jessica: OK, thank you. Were you going to say something, Timothy?

271 Timothy: Yeah, I would say that the structures of the Church of Uganda having for  
272 evangelising, but the - how do I call it? The mode of evangelism has let the church down.  
273 First of all, when I look at the recent results of the census, Anglican has been overtaken by  
274 Catholics in terms of population, meaning that along the way we are not implementing  
275 according to trends. I think when trends change, and we have majority of the young people  
276 in our community who might not adhere to the old trends that our own mothers and fathers  
277 got born again into, because as things change, we need also to change the systems, how do  
278 I communicate, because I used to communicate using a drum; now this trend is who is going  
279 to wake up to the call of a drum? Than an SMS or to say, put a reminder in your phone that  
280 when it is time for church, please, rush to church. I would say that structures are there in the  
281 church. The modification and putting them up to standard of the targeted group is still a  
282 challenge in the Anglican church. And I would also conclude to say that most Anglicans  
283 have ended up joining or starting up Pentecostal churches because of lack of, because of that  
284 kind of, I would not call it conservativeness, but not being up to speed, to the trends that we  
285 are in, how the world is moving, in ICT, in kind of communication, so basically, that is it.  
286 You would really find that most churches do not have up to standard music system, for  
287 example, if you are to say. But when you go to any Pentecostal church that is coming up,  
288 the first thing they need to buy is a speaker and a keyboard.

289 [overlapping murmurs of agreement]

290 Timothy: Everyone. For us, the drum is still sounding. And who is that young person who  
291 is interested in learning that local drum than a keyboard? So, basically, I would not say that  
292 the structures were good, and they are still good; they need modification, and we get up to  
293 standard. If you are talking of young people, do we give them the chance to dance in church?  
294 Or are the restrictions of saying, "When you are going to dance, this is the way we used to  
295 dance? You need to dance in the way we used to dance". How do we put this person in order,  
296 without putting them out? If you are going to dance like this, you can't be in this church. No,  
297 look at the ways of how you can communicate to these young people to remain in church.  
298 So our targeted group which are mainly I think young people, have left the church because

299 of the old culture of the church there. Old tradition has made many young people lose the  
300 context of Christ. We've not reached out to them through the way we share the Gospel.  
301 Jessica: OK, thank you. Do you agree, Joshua?  
302 Joshua: That is true.  
303 Jessica: OK.  
304 Joshua: In addition to that, organising the crusades is so minimal in our Church of Uganda.  
305 [murmurs of agreement]  
306 Joshua: Poor - it's very poor. As he said, it is as if there's no budget for the mission team, no  
307 money for the mission department. And in a real sense, if you go to the churches, you are  
308 not even supposed to clap your hands. If you clap your hands, they say you are backsliding.  
309 Jessica: Really?  
310 Joshua: You dance, you are backsliding.  
311 Jessica: Really?  
312 Joshua: So young people are running away, many people ran away from our church.  
313 [overlapping murmurs of agreement]  
314 Eve: Mostly rural churches.  
315 Jessica: Oh really?  
316 Eve: It's tradition.  
317 John: So actually, what the members are saying, you cannot disciple people who are running  
318 away, who are not there [laughs].  
319 Timothy: I think this was a lot more of your interview, but it's also giving us the chance of  
320 reflecting [murmurs of agreement], to say, to look at the needs of the communities [more  
321 agreement] that we are coming from, to say how best can we be up to standard?  
322 Jessica: Actually, this is exactly my [murmurs of agreement] - I just want to follow up  
323 quickly on something that I think you all said, then I have my last question. So do you think  
324 it is fair to say that people expect the clergy to do the discipleship?  
325 John or Timothy: Expect?  
326 Jessica: The clergy to do the discipleship. Do you think that is fair to say that that is what  
327 the congregation expects?  
328 John: Yeah, you know, it is when someone sees a clergy visiting the home, it carries more  
329 weight than a lay person like me. But along the way, clergy can go and introduce and say,  
330 "Now, next time, he may come on my behalf". I think that can carry sense.  
331 Jessica: OK.  
332 Phoebe: And also maybe, you realise that when a clergy speaks, it's like he has spoken on  
333 the behalf of everyone, you know, an everyday person. But if you put a clergy aside, then  
334 you put this lay person aside, and this lay person comes to pass the information. Somehow,  
335 the person may be undermined. But when the clergy comes and then speaks it out, they get  
336 to understand, they get to know, "OK, I think it's something really important", and they come  
337 up and do something.  
338 Jessica: So the authority of the clergy is important.  
339 Phoebe: It matters a lot.  
340 Junia: The authority of the clergy is very important. Because wherever they visit, people  
341 recognise them. They attend anything. People recognise them.  
342 Jessica: Mm-hm. That's true.  
343 Junia: They don't have time for them. If he enters the hospital and you enter the hospital,  
344 people will be ready to receive the clergy than a lay person.  
345 Jessica: Really? Hmmm.  
346 Timothy: Also, I would also say it is true, but also on the other hand is how - as lay people,  
347 especially leaders, in the church, how we have carried ourselves. Or how we take ourselves  
348 in the community, also gives us a hand of trust. Our mode of the way of how we relate with

349 others, how we communicate, there are those lay people, who are actually more trusted, and  
350 when even when they are preaching, you find that people are eager to listen to the sermon,  
351 and like she was saying, you might find that she has a key role to play in most women in her  
352 church, than what the clergy can do. So I think it would also the way how we as lay leaders  
353 have also embraced or packaged ourselves in a way to be recipients to the congregation that  
354 we are serving. That is also to add on what they have said. But it cannot override the position  
355 of the clergy in any community [murmurs of agreement].

356 Jessica: OK, thank you. That's very helpful. OK. And then, my last question: so when you  
357 think of discipleship in the Church of Uganda, and so again, not your church, but in the  
358 wider church, and we've talked about where you think discipleship is in the church. So what  
359 do you think influences that? What do you think influences how the Church of Uganda  
360 handles discipleship? Is it maybe history, we've always done it this way; is it maybe the  
361 culture? We've talked a little bit about culture. Is it maybe what the Bible says? Maybe  
362 relationships, social relationships? So of those, the social, relationships, culture, history,  
363 Bible teaching: what do you think influences most how the church handles discipleship?

364 Junia: Kampala churches are better. The village people, they don't have time for churches.  
365 These people, they are there on Sundays, I am very sure of that. They spoke of their poverty,  
366 which hinders them. You go to church. You go to the villages, you find the church almost  
367 empty. You find only old ladies and few men. Many old ladies, and very few men who come  
368 to church. Yes.

369 Timothy: I also think that our mode, I think, as it used to be, when I look at the evangelism  
370 and discipleship of Jesus Christ, is to say, and also when we talk about Paul: he preaches in  
371 an area, he plants the church, he raises a minister [murmurs of agreement], and the minister  
372 remains with those people. And he also follows up wherever he is, writing a letter to see  
373 whether those Christians have remained. But our mode, like, and actually I would not say in  
374 Anglican or Church of Uganda alone, is that people would relax, which I also want to also  
375 think through in my church the way we are doing it. You go in a particular area, you preach  
376 the Gospel, a thousand people have got born again, you come back. And the people that visit  
377 the church that you have visited or the church that has sponsored you, they don't have a  
378 particular model of discipling those who have got born again. It has just come up in the event  
379 of a crusade, getting people born again, but there are no structures to follow-up in most  
380 churches those who have been into. It is just to fulfilling the commission to say, "we have  
381 preached the Gospel", but bringing back the point of discipleship is still a challenge in many  
382 churches.

383 And secondly, look at the churches that have majority number of people. You might find  
384 that someone might enter into that church for over a year, and not had a one-to-one with the  
385 pastor, or the church leadership because the numbers are overwhelming [murmurs of  
386 agreement]. So it is just to say he is just attending church there, but he is not discipled. Even  
387 when he has come to church and he has not got born again, he wanted that chance, it's not  
388 easy to approach a trustable person to lead him to Christ, or guide him in this and that. So  
389 basically, I think that are the two main issues that are hampering discipleship in our  
390 churches. We like more of putting it into a congregation, but coming back to one-on-one is  
391 still a challenge. Maybe we are overhanged by numbers, or our busy schedules.

392 Jessica: OK, thank you.

393 Phoebe: I also think socially, it influences the church so much. Like for example, in the  
394 youth department, like in the youth ministry, I deal so much with the youth. You realise that  
395 they want to copy what is in the other church and bring it to this church. You get it. So, they  
396 want what is done in the other church to be done in their church. So, it becomes difficult  
397 when you're discipling these young people. So, you might want to take this train, and then,  
398 since this person goes to different churches and they interact with different youth members,

399 you get it, and the second discipleship group; they would want you to do it the same way it  
400 is done the other side. And yet, for you, you have another way of doing it. So it - socially, it  
401 really, it really influences.

402 Jessica: OK, thank you. Our time is about up; are there any closing thoughts?

403 Joshua: Yeah. I have something little to say about that. church is not identifying the gifts  
404 given to each individual member of the congregation, other people in the church. They have  
405 some gifts, praying, praying for those that are sick, there are other people that are gifted that  
406 way. Other people are gifted in preaching, and they are not given a chance to do it. That one  
407 is also bringing a lot of problems in the church. And in our place, [his home] Diocese, in the  
408 Church of Uganda, every year we have a convention for the whole diocese. Every church is  
409 supposed to take their members for the convention. It is doing a great deal -

410 Jessica: [overlapping] It's huge. It's quite large.

411 Joshua: They are reaping so much; if you go to our churches, even in the village churches  
412 you get so many people going to the church. At six you get them willingly going, even old,  
413 elderly people are going there. Reverend, it means a lot to our faith. But in most places in  
414 our dioceses, we are not doing it.

415 Jessica: Hm. OK. Any other closing thoughts?

416 Phoebe: I think in order for us to reach out, especially to the youth, because they are the  
417 church of tomo - today, actually, not for tomorrow. We need to really see - we need to look  
418 at their needs first. And then, we get to understand their needs, and then that is where we  
419 will be able to reach out to them the way we want it to be done. Otherwise, if we choose to  
420 let them look for it themselves, we won't reach them.

421 Jessica: That's true, that's true.

422 Eve: I don't know whether this is, whether we are discussing about it, but we tend to mean  
423 that discipleship will also be possible when the church is taken down to the people through  
424 cell groups, through cell fellowships [murmurs of agreement]. So that Christians in a given  
425 zone are able to identify with one another, [murmurs of agreement] are able to reach out to  
426 one another, so that they are not lost out there, for Sunday service, they are not lost. Even  
427 during the week, they can still come together, they can share their challenges and be able to  
428 pray with one another. I think that's why, that's how. you know, town churches are doing it,  
429 especially here in the city. And I think some also in the rural; you know, they are able to  
430 have fellowships during the week in people's homes [murmurs of agreement], and people  
431 from that area are able to meet together, and I think that would be an effective way of  
432 discipling the Christians in the church.

433 Jessica: In talking about, and this is my last - in talking about cell groups, people coming  
434 together and praying, because we talked about that before.

435 All: [murmurs of agreement] Yes.

436 Jessica: Is that a way of saying that there is accountability?

437 Phoebe: Yes, there is, there is. Because in each cell group, where people meet, like for  
438 example, the cell group that I am in, we would meet together, and then, in this group, every  
439 person has to have someone like - we call it accountability partner. Someone who is going  
440 to account for you. If you are not around, you have to let the team know that this person has  
441 not come today because of such and such a reason. So, you account for one another. You  
442 get it.

443 Jessica: OK, OK, thank you.

444 Timothy: Actually, I had a key point is to say that the church is about - I think it's about the  
445 Scripture saying that they sat together, broke bread, and prayed together, and the church  
446 grew [other members emphasising each point as Timothy made it]. The message was heard  
447 throughout the whole nation. So that is a mode that maybe when we go back, a model that  
448 we need to draft again. Strengthen the church, because the person you visit, and you pray

449 with him, becomes the same person who is going to invite you and say, "I've got a challenge;  
450 kindly come and we share - "  
451 Junia: And got happiness.  
452 Timothy: Yes. And have got happiness, come and we enjoy together.  
453 Junia: Exactly.  
454 Timothy: When you go back to that model, and we leave the model of investing much in the  
455 crusades, when actually the crusades that are not happening in our own people, our own  
456 people in the church, then I think then we will continue to lose it, because we are talking  
457 about cell groups, but I think even it comes to the leaders, or lay leaders, in the church: did  
458 you get time during the week to visit one member of our congregation, [other members again  
459 emphasising each point as Timothy makes it] how are they, how are they doing. So I think  
460 that is accountability, that is a model of what Christ meant for us, to break bread together,  
461 and the church grows.  
462 Jessica: OK, thank you, and I think that is a great place to stop. So thank you all so much  
463 for your time and insights; I'm grateful.  
464

1 **Transcript 17: Focus Group 2, with pseudonyms Philip, Rebecca, Esther, Mark, and**  
2 **Mary**

3  
4 [There was a great deal of ambient noise; children playing outside, and later, a wedding  
5 being conducted in the same building. We also took tea concurrently with the discussion.  
6 Esther in particular is very soft-spoken.]

7  
8 Jessica: So once again, thank you so much for volunteering your time to come. I very much  
9 appreciate it, and if I may, since we have so much going on around outside, I may ask you  
10 to project a little loudly; I think that would be helpful.

11  
12 So my first question: let us start with a definition. What is your understanding of  
13 discipleship? How would you define discipleship?

14 Mark: At random?

15 Jessica: Yes. [pause]. OK. Mark.

16 Mark: I would say discipleship is a deliberate choice of a person in a position of influence  
17 to take on different people for the act of training them to be like himself, or herself.

18 Jessica: OK. Thank you. Yes, please, Mary.

19 Mary: For me, my understanding of Christian discipleship is a deliberate effort by someone  
20 in leadership, specifically church leadership, nurturing other Christians in the Word.

21 Jessica: OK, thank you. Yes please, Esther.

22 Esther: Discipleship; I would look at someone gathering people to emulate from his or her  
23 discipline, so that at the end of the day, what I have been, or what I do, is what the people  
24 around you will be able to do.

25 Jessica: OK, thank you. Yes please, Rebecca.

26 Rebecca: I take it from the Lord Jesus' disciples, so I think Jesus was doing, but He was  
27 doing in order to impart whatever He was doing, whether skill, whether ways of doing  
28 things, to the people that He was working with so that after He was gone, they are able to  
29 do it. So to me, discipleship is about pouring your life into someone else's life so that they  
30 are able to pick it from you. Then you can live confidently that even when you are not there,  
31 they are able to do it.

32 Jessica: OK, thank you. Philip.

33 Philip: As above. Discipleship is picking a person or two or three or four, and you slowly  
34 make them walk your walk. And the walk is to eternity, in the context of Christianity, the  
35 walk is to eternity. So I don't go far from what has been said.

36 Jessica: OK, thank you. So how - and it's interesting; most of you have basically said the  
37 same thing -

38 [several people, overlapping] Yes.

39 Jessica: which in a group of this many people, is interesting. So then I'm wondering, how  
40 did you come to this understanding of discipleship? What formed this opinion for you? How  
41 did you come to this?

42 Mary: For me, what formed this opinion for me would be two things: one, what I  
43 experienced, that for me, I was nurtured, and the nurture was specifically a growing in the  
44 Word; that for me forms an opinion.

45 [murmuring agreement]

46 And this was done by a person who I would consider a mature Christian, guided, but it was  
47 guiding us specifically in the Word, how to read the Bible, how to memorise the Bible, how  
48 to live it practically in your day-to-day life, how to - how could I put it - how the Bible is  
49 directly influencing your decisions and your way of life. And that I learned from a person  
50 who was my discipleship leader. But the second part of me, why I say it is guiding people

51 in the Word, is, I will draw from what the Lord Jesus Christ did. Because when He gathered  
52 them, He taught them, and He always referred to the old Scriptures at that time, yeah? So,  
53 and when he was with them, it was something He was teaching them practically: if it was to  
54 pray, it was to pray. If it was to give, it was to give. So for me, I think that those two  
55 experiences are what formed my opinion for discipleship.

56 Jessica: OK, thank you.

57 Esther: Well, I did not necessarily say discipleship in connection with Jesus. I said  
58 discipleship is a discipline. And you've asked where do you draw this to come out with the  
59 conclusion. Me, as a person, I am of age. And I have some young people that have looked  
60 up to me. They are married; some of them are young married girls, and every one of them  
61 says, "Auntie Esther does it this way. She does it this way". So even the boys. So that's why  
62 I was like discipleship is imparting what you are, what you have, what you are, into other  
63 people, on the basis that you leave something admirable. So that if it's not admirable, then  
64 the disciples will have, or the people who are following you, or the people who are looking  
65 to you will also get what is not right. So, I am like discipleship is something that I've seen  
66 around me, I've seen these young people, married in their homes, some of them have got  
67 their children, my children's names; that is what they do. Anything they'll say, "but this is  
68 how Auntie Esther does it". So that's why I'm thinking discipleship is such a huge  
69 employment in any setting. And for this matter, since it's in a church setting - because if I  
70 am good in my ways, and then I get five or three around me, then they do what I'm doing,  
71 then these two will also have others who come after them, much as me, I'm not dying and  
72 going to heaven, but I'm aging away from this - I hear these days there's millennial. Maybe  
73 I'm a baby boomer, and I have these other - then the millennial will also transmit whatever  
74 they got from me to another, so it keeps on growing and will keep on multiplying.

75 Jessica: OK. OK great, thank you.

76 Mark: So you mentioned my understanding, in that regard is first drawn from my very first  
77 discipler, who is my mother. And as children in any home, you'll find that the first  
78 discipleship we get is from the parents. And mine was my mother. As I said earlier, that it  
79 is a deliberate choice, or a person in leadership, whatever form of leadership. Whether it's a  
80 mother, an older brother, an older sister, to take on a person for, you know, the act of training  
81 them, making them, to be with traits or giftings that are within them. My mother personally  
82 took time to impart in me as a son certain things that I hold dear today and I am today. And  
83 later on, there was also a lot of discipling through my teachers, and today, I also partly form  
84 my understanding on the basis that I am teaching, and each and every day I meet young  
85 artists in the university lecture rooms that could emulate from me, or could emulate from  
86 the knowledge that I have. It may not necessarily be me with the character trait, but I can  
87 point them out, on the basis of that kind. And I realise that yes, we could look at discipleship  
88 in the aspect of church, but discipleship goes way beyond church. It pushes in everyday life.  
89 That's why it is very possible to see the difference of someone who has been disciplined in the  
90 world in church, and someone who's been disciplined in the world. And each of them bears  
91 fruit; each of them shows the influence of a discipler. So looking at my mother's impact, my  
92 teacher's impact, and then the position that stand in today also as the teacher that helped me  
93 form my understanding of discipleship.

94 Jessica: OK, thank you.

95 Rebecca: OK, for me, my roots. My theory of discipleship is that the training I received.

96 Jessica: OK.

97 Rebecca: I am a trained evangelist, I work with LIFE Ministry Uganda, and Campus Crusade  
98 for Christ. So we do a lot of trainings and training and discipleship is one of them. But it  
99 informed me that what had been done for me before I got the training was discipleship  
100 because I grew up in a Christian family, and my parents would do - actually, they did their



101 best to make sure that we understand the things that we understand Christianity this far. So  
102 in one way or another, they were discipling us, their own children. But even the emphasis  
103 of the kind of Christian fellowship that was there then, which is slightly different from the  
104 kind of fellowships we have now, used to emphasise them in discipleship, then, because you  
105 would be nurtured, you'd be groomed into, you know, the kind of Christian you need to be.  
106 So that there was actually learning from the old people, the old, mature Christians in the  
107 fellowship. But these days, it is a little bit different because the interaction between the  
108 mature, old Christians and the young is little; now the interaction is very little. So, yes, there  
109 is a lot of teaching, there is a lot of learning in Christianity today, but the kind of transition  
110 from the old, mature Christians to the younger ones and new Christians is not as it used to  
111 be.  
112 [overlapping murmurs of agreement]  
113 Rebecca: Yeah.  
114 Jessica: OK. OK, thank you.  
115 Philip: It's through experience. The small things we do impact a lot, especially these minds  
116 that are young and blank and want to take on something. One time I would tell my child, my  
117 boy that, he would say, "Daddy, I want to pee". I would tell him, "Go there". Now, I did so  
118 many times -  
119 [interruption: Philip to man who entered: Reverend's phone is ringing; he left it here.]  
120 Philip: I did it so many times that at my home, that one day when I went to my office, and  
121 we were at this level [one flight up from the ground]; he just went on the veranda and peed  
122 outside. [general laughter]  
123 Jessica: Oh!  
124 Philip: And below, there was a coffee shop. So it was a mess. [general laughter] It was a  
125 mess. I had to go down, apologise, and I told them, "But I take responsibility". I say, "This  
126 boy at home, I've been telling him, whenever he tells me he wants to pee, I tell him, 'Open  
127 your shorts, and help yourself right there"'. Because, you know, it's a compound; there's  
128 grass here and here, we have to take this child to the toilet, no. You face there, and pee there.  
129 [laughter] We were at a flat, and below is a coffee shop, and he went right there and peed.  
130 So I learned from that that these blank minds actually, they are ready to receive something.  
131 You train them in the way that they will not depart from that teaching when they grow up,  
132 and that is discipleship to me. The other one is of course our Lord Jesus' discipleship, when  
133 He told His disciples, the men He got to go make fishers of men, and not fishing for fish;  
134 you will teach the Word, pray people come to. That's how I got to know about it.  
135 Jessica: OK, thank you. So, a little more than half of you learned about discipleship in your  
136 families. [nods and murmurs of agreement] Did any of your understandings come from the  
137 church? I mean, you talked about your training, but did any of your understanding come  
138 from your experience or the teaching in church?  
139 Philip: church, church [repeating for Rebecca].  
140 Esther: For me, I grew up in a Muslim home. Thank God, they did not endeavour to making  
141 me a Muslim. Because one day the fasting started when I was in P3, and so people fasted,  
142 and I think I had also attempted to fast. But when the father in the home came, I was plucking  
143 something from the garden, I think I delayed to come and say, "Welcome back", and all that  
144 kind of thing. So he took it that because the fasting season had come, I was very angry with  
145 him, so we both knew of the stand of the sheik, but he wasn't this hard man; he had gone to  
146 Christian schools, so he had been a bursar at Makerere at a certain point, so he wasn't that  
147 pushy, so I was relieved. So when we kept on going, me, I was late to go. And sometimes I  
148 would go to church, but this particular time, the Archbishop came to church. Now, I was in  
149 P7. So when the Archbishop came, we went. And remember, I'm coming from a Muslim  
150 home; it means I haven't come with an uncle, I haven't come with money, I've come alone.

151 And when the Anglican Archbishops, they take their time, there are these speeches, and now  
152 me, I'm young, I didn't know that I needed to go back. I didn't know that this did not concern  
153 me, so I delayed there. And when I went home, it was late. So my auntie said, "Since you  
154 took a lot of time in church, the church will pay your fees". So, life started becoming very  
155 hard for me. I ended up wasting my life. But, these people used to operate posho mills and  
156 rice threshers. Now where we were, at one of the posho mills, was, there was a man who  
157 was playing a piano in the church. So one day, he tells me that there is a fellowship, there is  
158 Bible study, in church. So he invites me. Like I said, my uncle's not so hard. So I come that  
159 Sunday for fellowship, and I get people reading the Bible, and they were giving their views,  
160 and I'm like, "Wow! So I can get this Bible and also give my views". So I started from there,  
161 and therefore, what nurtured me was not home, but what nurtured me was the church. So I  
162 got concerned, and I don't think I had even time to convince. So after that, there was  
163 discipleship and people got saved. So they said there was a teaching for new believers, so I  
164 also went. But remember now, I have been in these Sunday arguments, our arguments in  
165 Mbale cathedral; I've been in these arguments, who is Jesus ? So I go and read and I also  
166 look up; sometimes I know them better than the clergyman [laughter] so I'm like, "Oh, I'm  
167 ahead", but it helped me. And the people who were around, we moved together. So for me,  
168 I believe that you may not only grow. Of course, now when we give birth and you're a  
169 Christian, we endeavour to see that like those of us who have grown up in a Muslim home,  
170 and we know that is not the right way, endeavour to pray for your children and have them  
171 walk the Christian walk. But what helped me was church itself.

172 Jessica: OK, thank you.

173 Mark: As a child, one of the things that we were introduced to by our mother was Sunday  
174 School. And through Sunday School, we did have teachers that endeavoured, endeavoured  
175 a lot to open our minds to biblical stories, and teach us the practice of those biblical stories,  
176 in terms of how we can apply the lessons we learned from them. And usually they divided  
177 us into classes according to the age groups, to define better how we can understand these  
178 teachings. And our learning was not limited to the class where we studied; sometimes one  
179 of our teachers created for us Bible games where we could be rewarded. So you have, say,  
180 Saturday evening, you're having Bible games, and these would involve quizzes, they would  
181 involve, say sometimes reciting memory verses all from memory, telling a whole biblical  
182 story. And through that, I found myself and my friends getting deeper and deeper into  
183 understanding the Word. Not as the teacher says, but actually as I learn it, you understand.  
184 And in many instances, they would actually provoke the church leadership to allow the  
185 Sunday School to run a full Sunday, as it was, that you have from the usher to the preacher  
186 of the day, so you have the usher, you have the preacher, you have the leaders of worship  
187 for that Sunday, you have the guys cleaning the toilet, the guys cleaning the church, and you  
188 know, maybe as children we didn't see much of its impact, but what our teacher was really  
189 doing was getting us into the practice of understanding our roles as believers first, but also  
190 helping us understand the Word, as not just literature, you get to read, then apply. Because  
191 sometimes we would have to go for hospital visits. Yes, they took us for hospital visits as  
192 Sunday School children to pray for the sick, and you know, to build our faith in that regard,  
193 but also to preach to those who weren't believers, and truth be told, many a child came back  
194 with names of people who had given their lives to Christ, names of people who felt better  
195 after say a week, and it helped to open our hearts a little wider.

196 I remember this one time, by then Cure Hospital had just been introduced in Mbale, and they  
197 deal with the encephalitis children, children with big heads and that. And during that time,  
198 I remember our Sunday School teacher was looking out for formal employment because she  
199 strictly worked as a Sunday School teacher, and she wanted to be formally employed,  
200 because she had never. And she asked that we, the Sunday School, take on and pray for her

201 in turns. And she would move in the step of faith, because she didn't have the qualifications  
202 for the job she wanted, but she would move in the step of faith to apply, basing on the fact  
203 that we prayed for her. And we did. We prayed, and lo and behold, she got the job as the  
204 coordinator for the ministries and outreach for the section of that hospital, and she made sure  
205 that at least, every once in a month, on a Sunday, we went and had time for those children:  
206 sat with those children, sang with them, played with them, watched a movie with them. I  
207 could say that she allowed us to visualise the diversity of Christianity, not just as a faith-  
208 based life being lived, but one that actually influences the very young children with what we  
209 do on a day-to-day basis. So yes, church has also been a very, very strong part of influence.  
210 On that basis.

211 Jessica: OK, thank you.

212 Mary: For me, I must, well, church has played a part, but by and large it has been school,  
213 because it was through Scripture Union in primary school and a teacher who would call us  
214 and share, I think it was Thursdays, we'd have the Gideon Bibles at that time, and we'd read,  
215 and then you had to play out sometimes. It was a great impact. Actually, I was telling my  
216 mother recently, because for me, I had Christian parents who never went to church; I  
217 influenced my parents to go to church [murmurs of surprise/delight], but I used to go to  
218 church, and I used to go to Sunday School. I don't remember so much that I learned in  
219 Sunday School, but I remember all that I learned in Scripture Union at school. And so that  
220 nurtured me, and then through secondary, when I fully gave my life to Christ - of course, as  
221 a child I gave my life to Christ, but you would fall back and forth because you don't have a  
222 good foundation back home. But when I got to secondary, then it was a much more clearer  
223 decision that I took, and at that point, for me it was my teacher, my Scripture Union teacher,  
224 who led me and guided me, and that is the strong foundation on which I actually hold on to  
225 until now. Because she challenged me as a Christian in the school, how do you conduct  
226 yourself, how do you do what. So you're very careful, even when everybody does something,  
227 you're careful not to do something, because she says, and she encourages you; you read your  
228 Bible, she encourages you to pray and fast, so for me, my nurturing and discipleship was  
229 that in school, through the Scripture Union.

230 Jessica: OK, thank you so much. [pause] Now, I want to change focus a little bit. In Matthew  
231 28:18 following, the Great Commission, "go and make disciples among all nations". Jesus  
232 gave us that command, that mandate. How do - we've been talking a little bit about how  
233 you've been discipled.

234 Esther: Yes.

235 Jessica: So, how do you carry out this mandate to disciple in the church? So we've talked a  
236 little bit about your experience in the church, but how do you do this in the church?

237 [pause]

238 Rebecca: As lay leaders?

239 Philip: As part of the church?

240 Jessica: Mm-hm.

241 Mark: Say your question again?

242 Jessica: How - thinking of the Great Commission, how do you carry out the mandate to  
243 make disciples? How do you do that in the church, fulfil the Great Commission? Work to  
244 fulfil.

245 Esther: Like I said, I joined the church when I was in Mbale Diocese. And most of the clergy  
246 in our churches, some of them were clergy as - they became clergy as looking for the job.  
247 You would study, and you wanted to go and do medicine, and at the end of the day, you've  
248 not been able, so you are recommended to go to Mukono, Buwaise [locations of theological  
249 colleges], and you study theology, you come and they teach you how to do the prayers, how  
250 to do intercession, so now when I got saved in that place where I was, there was these people

251 who had been in Focus, who had been in Scripture Union, people who had grown up in the  
252 church, And the service people who knew the Good News. So we bundled up together, like  
253 young people, we had these choirs, so we'd practice, then on Sunday - for you, you're really  
254 convinced that Jesus said you have to make disciples and we're convinced we're going to  
255 heaven. Here you will see the clergy who's not party, but because one of the clergy is born  
256 again and he's given you a leeway and maybe he's the dean; you go because you want to  
257 show these others that what you're doing is what is right. So you join this choir, and  
258 sometimes, the church I was in we even had to give an introduction for what you are doing.  
259 So you really emphasised it, depending on the song you're singing, because we had the  
260 cathedral choir, then we had the choir for young people who are born again. So that wanting  
261 to have something every day to do, pulled many, many young people to come and be part of  
262 us. And then that time there was they called the "decade of evangelism", and Rev. [name]  
263 came from here and went everywhere. So, as a youth group, as a group of young people, we  
264 did outreach in schools. So some of us are involved in prayer, some are involved in singing,  
265 some are involved - so involvement in the statutes that were there, involvement in the  
266 hierarchy that was there has helped us to do discipleship. I remember when I was getting  
267 married, I had not been confirmed. So, as young people, you know sometimes we become  
268 very dynamic, and look at the functionality of the area, and you think, "this is not good".  
269 And so there was a bishop who we thought was not Christian. And so, when one of the  
270 clergy who had got in the diocese came, and told me, "Esther, where is your birth- where is  
271 your confirmation card?" And I said, "I don't have the confirmation card". He said, "OK,  
272 you call the bishop, and he confirms you". And I'm like, "I don't see anywhere in the Bible  
273 where they say 'the bishop will lay his hands on you and then he will confirm you'; I'm not  
274 interested". But while were are pulling robes, here comes a parishioner, [name], the  
275 headmaster and said, "You mean you've been using her not knowing she's a Christian? But  
276 she's been saying is Christian. Go forward and register!" This was the head of the laity- "Go  
277 forward and register and marry her". In fact, I was confirmed after wedding here by Bishop  
278 [name] [laughter]. So the involvement and those times we took praying and sharing those  
279 silly arguments in the Bible, helped us and so we encouraged more people so as more people  
280 came, we went on doing it, youngish like that.

281 Jessica: OK.

282 Rebecca: For me, I say there hasn't been much emphasis on discipleship in the church.  
283 [pause] A deliberate, intentional, discipleship has not been in our church.

284 Jessica: OK.

285 Rebecca: The slight discipleship that is there is that the number of churches try to look at  
286 mature Christians in the church, and give them responsibilities, thinking that their lives,  
287 they're kind of directed influence to people they are leading. But intentional discipleship  
288 where there is teaching, where there is a training, where there is equipping for these people  
289 to do that work, you know, from then onwards, I don't think there has been that intentional  
290 and deliberate discipleship going on. It has just been by default in one way or another. But,  
291 I thank God that like here in [this parish] now, the leadership is picking on people they see  
292 potential in them, and then even when they are young, they give them that responsibility,  
293 and then alongside them, they put other people who can, you know, grow them. Otherwise,  
294 the kind of discipleship that the old people used to do is like must see you, you know, take  
295 you through, walk alongside of you, be sure that you are really able to stand, and then they  
296 give you responsibility later. But now the training I see now, is, "Give this person  
297 responsibility, and then walk alongside them". Yeah.

298 Jessica: OK, interesting. Thank you.

299 Rebecca: [overlapping] According to the verse you told us, Matthew 28, there is no  
300 intentionality as far -

301 Jessica: OK.  
302 Rebecca: I don't see it in church being deliberately followed. Like when we go out for  
303 missions; that is evangelism. But there is no deliberate, no follow-up to make sure that the  
304 people who have received Christ are nurtured, to keep on growing. We just leave them to  
305 the Holy Spirit.  
306 Esther: [inaudible]  
307 Rebecca: Yes. So, following them up to make sure that they grow and they are able to  
308 evangelise themselves. I don't see it much.  
309 Jessica: OK, thank you.  
310 Mark: For my own experience, I'd say that today, the world is more dynamic. The churches  
311 are bigger, and there are so many activities. [murmurs of agreement]  
312 But at the end of the day, we're simply part of one of those activities.  
313 Esther: Yes.  
314 Mark: You get? And so, what happens is, as individuals, we may have failed to actually find  
315 a place within the activity to continue being disciples. And I believe this is where the church  
316 should actually come and sit and look at. Because I believe in discipling, we're not - you're  
317 not looking out to change the person. You're rather looking out that in their personality,  
318 there's an influence of a greater end. And on a personal basis, I do think, I do meet choir  
319 members every once in a while, after you've been a patron to one of the teams, and I do  
320 participate in a band also. And it's amazing to see how sometimes your actions do actually  
321 bring or draw people to you, rather than you calling them. I believe that being mostly based  
322 on what Paul says: we're epistles being written. So people keep reading us. And because of  
323 the diversity of the church today, and the dynamics, some of the traits that are carried on in  
324 the earlier church were in that smaller congregation, and you had someone taking on those  
325 groups, has kind of reduced. And now we're looking at a more dynamic approach, where  
326 you find yourself in a situation and have to make yourself useful in that situation for the  
327 moment you're there. But if you so happen to end up as the director of Sunday School at  
328 church, courtesy of the church leadership thinking "This activity should run", then you make  
329 as much impact within that time as you can, and you're on to the next activity. So  
330 understanding that point then, will actually help us understand also the change in the forms  
331 of discipleship, because discipleship may not have one particular flow [murmurs of  
332 agreement] or format. And so appreciating this diversity/urbanisation, where you have a  
333 church that has 3,000 followers, and the pastor can't even - sometimes he doesn't know the  
334 names of his elders in church. [murmurs of agreement] And you know, churches are  
335 cropping up every day, and sometimes you have preachers who also who, like you said, are  
336 evangelists; he comes, charges the people, and walks away. And sometimes there is no  
337 pastor really to embrace these people; no teacher to sit with them, to guide them through the  
338 Word, and you know, all that. So understanding the group dynamics, and in a position,  
339 understanding how you can be effective. In the smallest of those times, then informs our  
340 way forward -  
341 Jessica: OK.  
342 Mark: In how to make disciples.  
343 Jessica: OK, thank you. Our time is almost over, and I have two more questions that I think  
344 we can do them quickly.  
345 Rebecca, can I follow up on something you said, quickly? You said that going out on mission  
346 is evangelism. And so it sounds like you're drawing a distinction between evangelism and  
347 discipleship. So, what I'm wondering is have you always thought them different? Or do you  
348 think that is a product of your training through LIFE Ministries and Crusade?  
349 Rebecca: Wanji? [Luganda for "yes" in response to being called]  
350 Jessica: You said that evangelism and discipleship are different.

351 Rebecca: I think discipleship builds on evangelism.  
352 Jessica: OK.  
353 Rebecca: Yes. That is my understanding; I'm not saying that is the right thing, but from the  
354 way I understand the two, for me, evangelism is exposing people to the Gospel so that they  
355 will be able to say yes or no to Jesus Christ.  
356 Jessica: [overlapping] Yes.  
357 Rebecca: [overlapping] That is evangelism. But discipleship for me, is making sure that this  
358 person gets to know Christ better and better so that they keep on moving.  
359 Jessica: OK, good. So, what I'm curious [about] from that, is, has that always been what you  
360 thought, or did that come from your training with LIFE Ministries and Campus Crusade?  
361 Rebecca: I think I have got that kind of understanding from my training and involvement in  
362 LIFE Ministries.  
363 Jessica: OK. Thank you, thank you. OK, so something - so Rebecca actually touched on my  
364 next question.  
365 Rebecca: Sorry! [laughs]  
366 Jessica: No, it's good! It's good. So, because of time, I want to try to move a little quicker.  
367 Now, the question is: do you think discipleship is a priority in the church?  
368 Esther: In the church?  
369 Jessica: In the Church of Uganda. Not your parish, [overlapping] but the Church of Uganda.  
370 Mary: No. No. I don't think as we speak right now, it's a priority.  
371 Jessica: OK.  
372 Mary: No. It's not. I think the priority has been much more on evangelism [overlapping]  
373 Mark: [overlapping] Evangelism.  
374 Mary: There has not been a priority on discipleship at all.  
375 Jessica: OK.  
376 Mary: In the church. I'll just keep it as brief as that. Yeah.  
377 Jessica: OK; what do others think?  
378 Philip: I should say it's true; it has been more of evangelism; and discipleship is more an  
379 individual endeavour -  
380 [overlapping]: Yes.  
381 Philip: But not the broader Church of Uganda. More on individually.  
382 Jessica: OK, thank you.  
383 [a wedding was beginning; the background noise increased considerably]  
384 Esther: Maybe because you've stopped with the bishop from Kampala Diocese. I'm thinking  
385 that All Saints' as a church has an organised discipleship programme, and they have  
386 organised a discipleship facility. [murmurs of agreement] Every Tuesday they have sought,  
387 they have a team there from the Navigators, and it doesn't matter what you are in the church;  
388 every Tuesday there is discipleship in All Saints'. People come, those of book one, you finish  
389 your books, you come and meet others. And it was ongoing. And I think that has brought  
390 people to discover themselves and what they have to give. Much as when I look at these  
391 other parishes, it has not been there. Because they have those books, tools, like what is God's  
392 plan, who is man, like, Jesus the man, all you continue whether you don't know. They are  
393 all back at All Saints' on Tuesday. So I'm thinking that maybe the headquarters of Kampala  
394 Diocese is trying to -  
395 Philip: Disseminate.  
396 Mary: Am I allowed to make a comment on a submission made by someone else?  
397 Jessica: Sure.  
398 Mary: I do agree with that, but I want to differ, noting that the effort that is there of  
399 discipleship in all these parishes is because of these different ministries.  
400 Mark: That is it.

401 Mary: It's because of the Navigators reaching out; it's because of LIFE Ministries reaching  
402 out; it's because of the Campus Crusade reaching out, but not because the church, as in the  
403 parish. So meaning that if you took away the Navigators from All Saints', they would not  
404 have Bible study. You get - they would not have discipleship. [murmurs of agreement] So  
405 the little - even at [the parish] we are having it now. But it's because of the gap that was seen  
406 by these other ministries, and they said, "Can we come and do this?" You get. But not  
407 because the church thought about it and said - because all these years the churches have been  
408 preaching, people have been getting saved; what has been happening to them? So there has  
409 not been a deliberate effort [murmurs of agreement] except that now, we have the other  
410 ministries that have seen the gap [murmurs of agreement] and picked the interest to come  
411 and help fill that gap.

412 Jessica: OK.

413 Mary: But they are not falling under our church, not under our hierarchy, not - so you have  
414 no controls or checks and balances over them at all. [murmurs of agreement] You get. That  
415 is the feeling that I have. What they are doing is good, but as a church, I think we laid back  
416 and got relaxed.

417 Esther: Let me add on this little thing. Maybe if our churches embraced that, it would help.  
418 Because All Saints', as a church, what they have done; after every book is done, the church  
419 gives in money so they have some little, like a celebration, so that the church has, like I've  
420 said, bundled up with the Navigators.

421 Rebecca: Anyway, I think if the church buys in to partnering with these -  
422 [overlapping] Mary: Yes.

423 Rebecca: Parachurch [murmurs of agreement], because the Navigators also have a kind of -  
424 have their own specific focus.

425 Mark: Mm-hm.

426 Rebecca: And this is Bible study. You know, people getting deep -

427 Mark: Growing in the Word.

428 Rebecca: In the Word. But, they don't encourage them to go out and to do things. They are  
429 kind of ingrown.

430 Esther: Let me say this again. They have what they would call multiplication. So they know  
431 that if I led - what is your name again? - Mark, then Mark would be able to lead Mary to  
432 other people. Then those two other people would be able to lead other people. So for them,  
433 that is what they do. Much as they believe in spiritual enriching, they also know that you  
434 cannot do the discipleship single-handedly. So I impart in you, you impart in the other - like  
435 you said at the beginning that I have, for example, I would say that I have the five girls  
436 whom I've imparted in, and they look up to me - but they are growing. Then they also have  
437 where I wouldn't look there, I reach this one, this one reaches that one; if my discipleship  
438 was good, then this one reaches another one. Now there, it depends on you. So that is what  
439 I have learned with the Navigators.

440 Rebecca: I agree with you, but it is all about Bible study.

441 Mary: Yes. [overlapping] Strictly, and growing in the Word.

442 Rebecca: [overlapping] No discipleship; only Bible study.

443 Mary: And if we go back to the different definitions that you all gave about discipleship,  
444 being wider than just the study of the Word, being a way of life,  
445 Esther or Rebecca: Yes.

446 Mary: Navigators, the concern is mainly read the Bible, memorise the Bible, you know?  
447 Something like that, which is good. We're not saying it's bad. [murmurs of agreement] But  
448 the focus is on - if we are to take that - the focus is on one area, which is Bible study. But  
449 the other areas are not well taken care of.

450 Jessica: OK.

451 Mark: If I could also make a submission, and say in part, yes, the church could have looked  
452 at discipleship in a very passive way, by working together with a parachurch groups, and  
453 no, the church isn't doing a thing about it, on the basis that there is no in-built incentive,  
454 because their points were it is our neighbour recognising our gap, and coming in to offer  
455 suggestions, and then we think, "Since he's ready and he has the tools, let him help". But  
456 there is where we recognise the gap, and seeing our neighbour, say, "Brother, actually do  
457 come". Because when we look through the Bible, we will know that yes, the apostles, you  
458 know, having been filled with the Holy Spirit, been given boldness, moved out, and Peter  
459 right there stands in front of his Jews, and speaks, and later on, we see he only reaches one  
460 Gentile, who is caring for him, and that is Cornelius and his family.  
461 But we again see Saul, who is then laid on hands and prayed for to reach farther. So, in that,  
462 we get to understand that as a church, we have to get the cause. We have to have a cause in  
463 ourselves [murmurs of agreement], and in that cause, recognise the people that have the  
464 potential to do this. The Pauls, the Peters, because there are people that we disciple within  
465 church. There are people that do discipleship as evangelists. There people that do  
466 discipleship as professionals, ok? Within their areas. So yes, like if I am a teacher, then it is  
467 easier for me within the setting of say maybe a student fora, or a fellow teacher fora, to have  
468 my influence. If I am a professor within an institution, when I sit with fellow professors, it  
469 is easier for me to disciple, or to say maybe mentor them, within the Word, because at that  
470 level, we speak as people of the mind. When we discuss, we discuss as people of the mind.  
471 Pointing back to the fact that I said discipleship is not necessarily the change of the person,  
472 but rather the building on the character of a person: that I come, I meet you as a Gentile, I'm  
473 not changing your food, I'm not changing, OK? Your day of worship or anything like that.  
474 But I'm saying, "Hey. If you want to worship on that day, then there is this god that you have  
475 to worship". Because He is the only God that we were meant to worship. And you will eat  
476 your food because it is sanctified. But our desire that you let Christ be known to men, and  
477 teach them the very truth, not teach them the customs. Teach them the truth of who Christ  
478 is and what His power is in their lives, and not just the customs and ways of the people that  
479 have accepted Him, so that in their understanding of Christ, they can define who they are.  
480 Peter, as an apostle, disciplined by Christ Himself, failed many times as a Jew. But when he  
481 later understood the power of Christ, the power of grace, he then went beyond being a Jew,  
482 to understand that the cause of Christ is not just about the custom of the people, or the  
483 religious setting of people, but rather the person Himself. The person Himself and how the  
484 power of Christ is transformative in that person's life, in who they are, regardless. So the  
485 church has to get that cause within it, to understand that people have to go beyond religiosity.  
486 Because I believe why discipleship has failed is because we are still looking at certain  
487 religious dogmas. As Anglicans, this is how we live. As Anglicans, this is how we do it. As  
488 Anglicans, this is how we say, that if, my brother who is an Anglican came and said  
489 something differently, I first of all classify him into a certain group. He's either reformed  
490 Anglican, revived Anglican, you know? So we are working within these small  
491 classifications, and the church has to reach a point where it considers Christ as the only  
492 classification that is put in that. That Christ is the only classification by which we are all  
493 clustered, different as we are. Different as we are; this body is not separate at all: a thumb,  
494 a nail, a hair, but it is all considered a body. So without making the hair become a toe, OK,  
495 then could you accept that the hair exists as it is because God has designed it that way? And  
496 so, nurture it to understand the power of God rather than the way that it should be a hair.  
497 Jessica: OK, thank you. Our time is just about finished, but my last question: so thinking of  
498 discipleship in the Church of Uganda, not your church, but the wider church, and thinking  
499 about how - what we've talked about with the state of discipleship, what do you think  
500 influenced - and I think we've touched on this, but I want to call it out - what do you think



501 influences how we do discipleship? So would it be things like relationships, culture, our  
502 history, the Bible; which one do you think is the most influential in how the Church of  
503 Uganda practices discipleship? Social relationships, culture, history, Bible teaching. Which  
504 do you think is the most influential?

505 Rebecca: It's difficult to look at the Church of Uganda in general, because we handle our  
506 worship and do things differently.

507 Mark: In different places.

508 Jessica: Yes, that's true.

509 Rebecca: Yes. So it's very challenging to look at it from the Church of Uganda perspective.  
510 Jessica: OK.

511 Rebecca: Some regions are influenced by culture; others are influenced by history, like when  
512 I look at western Uganda, it is much of the East African Revival if you come from there. So,  
513 for me, it's difficult to come up with a general meaning on how discipleship is done.

514 Mary: I would want to - me, I would think that friendship [relationship] and culture. Why I  
515 say friendship and culture influence is - and again, it's my opinion - that when you realise  
516 that the person that is at the top of heading the Navigators is from Buganda [Central] region,  
517 they endeavour to ensure that this is an activity that is spread within this region.  
518 [murmur]: Yes.

519 Mary: They feel for their people. [murmurs of agreement] You get. Now when they have  
520 the leader of LIFE Ministries coming from the West, there is a way they find it easy to relate  
521 with the priests and the clergy from that region.  
522 [murmur]: Yes.

523 Mary: And it becomes easy from my little observation, I think that has partly contributed.  
524 Even when you look at the Navigators and you look at the LIFE Ministries in the churches  
525 where they have been welcomed, even within Kampala Diocese, it is in the churches where  
526 they have priests who come from the same region as them. So there is easy acceptance of  
527 these people, because, my fellow brethren, you get? So there is easy acceptance. Now, when  
528 you get a priest who say is from, West Nile [in the Northwest], sometimes, the flow may not  
529 be easy. You get. So for me, I think that a little bit, the culture and the friendship may have  
530 contributed, or have contributed, to the way discipleship is being done. Because even when  
531 you look at it, just generally, by and large, I would say in my opinion that the Central region  
532 and the Western dioceses have had a little bit more impact in terms of discipleship than the  
533 Eastern, the North, and the West Nile. You get. But also when I say that if you look at if  
534 you look at the people who have been in leadership in all these other institutions, they have  
535 been people from all these regions here. Not because they're being selfish, but you know  
536 there is easy acceptance when you go back home sometimes. You get. So this side, I find it  
537 is more grounded, more disciplined compared to this other part of the country, from my little  
538 observation. I think that has played and somehow, it contributes. But increasingly, when you  
539 have had people that are from those regions, the likes of [a popular leader] the likes of ah,  
540 who is this one from Nebbi, I forget his name. When we have had such people also come on  
541 board, we have seen them also go back home, and they are trying to introduce this. And it  
542 has been more, more welcome; the ground has been much more easier for them [murmurs  
543 of agreement] to penetrate when they go back home. So me, I think that culture, and  
544 friendship [relationships] have contributed a little bit.

545 Jessica: OK.

546 Mary: Yeah.

547 Jessica: Thank you. Well, thank you. Any - [overlapping] closing -  
548 Esther: [overlapping] I believe from Western Uganda, your age mates, it was [a popular  
549 leader]. Even us from the East, could be connected with [a popular leader].  
550 Jessica: Friendship? OK. [indistinct]

551 Jessica: Philip, do you have any thoughts on which is the most influential?  
552 Philip: Yes, building on what they have submitted, part of this also in the Western Uganda  
553 as she submitted, somewhere also the Bible. Yeah.  
554 Esther: Also, the level of enlightenment.  
555 Jessica: The level of -  
556 Esther [and someone else]: Enlightenment, education. For example, the Central region. It  
557 had all these institutions. So the people who came were Scripture Union, were able to join  
558 the campus fellowships, whereas others were not exposed. For us, because it is more  
559 exposed, for us people from the East corner, from the West, are from the North, there wasn't  
560 much enlightenment. So you have no version that people learn, yet people who are not  
561 learned could not read their Bibles, so they just go for fellowship, and yet, people who are  
562 enlightened, that's why the Scripture Union thrived because you can share the Word. And  
563 get enlightened also.  
564 Philip: Maybe the thing I would add on, which may not be part of your - In some areas or  
565 parts of the country, to preach, instead of listening to the Word of God, people want food.  
566 Like the Karamoja region [the extreme North]; they want food first, then you tell them  
567 something else. So the level of where we are in terms of, I don't know how to say it; what is  
568 the right word?  
569 Mary: Economic scales?  
570 [overlapping] Esther: Economic?  
571 Philip: Economic, yeah. Scales also matter. Yeah.  
572 Jessica: OK.  
573 Philip: Including Karamoja, instead of saying, "Jesus came for you", first give them food  
574 before they have the food.  
575 [overlapping] Jessica: That is very true.  
576 Philip: Before they have the food, they've not yet had the sustenance.  
577 Jessica: So, physical food before spiritual food.  
578 [several]: Yes.  
579 Jessica: OK.  
580 Mary: Because they are actually hungry. I have a friend who does a little; she usually does  
581 evangelism. [murmurs of appreciation] But before they begin their fellowships, and they  
582 come in large numbers and walk large distances. They first have to cook food and they eat.  
583 Mark: They eat first.  
584 Mary: Then they will listen to you; how can a hungry man listen to you anyway? So,  
585 understanding the needs and the dynamics of the different regions also helps. [laughs]  
586 Esther: I think also biblically; that's what the church should do.  
587 Mary: True.  
588 Esther: The Bible says they gathered together and broke bread.  
589 Mark: Broke bread, yeah. And they sat at the feet of the apostles' teachings.  
590 Mary: [overlapping] Yes.  
591 Jessica: But is that also cultural? That how can you travel this far and not be fed?  
592 Mark: [overlapping] Yeah.  
593 Jessica: [overlapping] So is that also cultural? That how can you travel this far and not be  
594 fed? So is that also cultural?  
595 Mark: [overlapping] Yeah.  
596 Mark: We could say, and that is one thing we try to deviate from, and yet, it is part of us.  
597 [murmurs of agreement] I'll say this, John Mbiti in his work "The Primal Vision" talked  
598 about the failure of the missionaries to actually make Christ central in Africa, and came  
599 based on the fact that he had a superior civilisation, or a superior way of understanding, and  
600 in that, he failed. Discipleship, in my own understanding, say, may have failed in certain

601 regions because we failed to understand the way of the people. In the Bible, we're told the  
602 Christians are called "the people of the Way". The Christians, once they referred to them,  
603 they said "the people of the Way". And you know OK habit was they moved from home to  
604 home, breaking bread, then they sat of the teachings at the feed of the apostles until Christ  
605 himself, ok, and they talked. And today we want to, I don't know, it is like one of those  
606 things we want to push out, that we want to look at discipleship as a deliberate, say, biblical  
607 or schooling, that should transform one's character, and really, if you look at it from the  
608 aspect of faith in action, OK, faith with action, approach, where if a brother is cold, you give  
609 him a jacket, and tell him, "Brother, do you know Christ? Because this jacket is for a time,  
610 but there is someone can ensure your life". And through that, his interest is not from the  
611 aspect of dire need, but a choice that comes from wondering how you can extend this far.  
612 So it is culturally based, it is based on friendship [relationship], and so, understanding those  
613 realms and not pulling discipleship to the point of the teachings alone. And how those  
614 teachings influence. Then, we now must go a little farther. Because I believe everyone that  
615 comes to teach at some point has a certain gift they are bringing. Sometimes it's as simple  
616 as care. Our sister Mary here talked about the care she received from her instructor who was  
617 the head of Scripture Union; that concern - you know, a stranger who gathers you by the  
618 tree, allows you to read your Gideon's [Bible], and then share through it; somebody who's  
619 not connected to you. But because he's a teacher, in high school, and is thinking, "Hey, this  
620 you can do better; yes, you're a girl like any other, but you can be better". That in itself drives  
621 a self-concern. After Peter preached, these people were torn to their hearts, and the question  
622 was, "What then shall we do?" Peter didn't say, "Now you need to..." but they asked, "What  
623 then shall we do?" And then out of the question, Peter told them, "Then repent. Repent, and  
624 move". And so recognising that the church does not have the position of telling people they  
625 need to be discipled, but rather, create within them, out of actions of faith, the yearning to  
626 be discipled, because they are reaching out in these actions of faith. They are reaching out  
627 for food, they are reaching out for clothing, they are reaching out for care. Then people's  
628 hearts will burn and yearn, and will be asking, "What is it that is special about these people?  
629 What is it that we need to know about this Jesus, who pushes somebody to this point of  
630 action?"

631 Jessica: OK, thank you so much.

632 [background]: Yep, you're welcome.

633 Jessica: I so much appreciate your time; thank you all so much. This has been very, very  
634 helpful. May God bless you.

635

636

1 **Transcript 18: Focus Group 3, with pseudonyms Hosea, Martha, Ezekiel, Daniel,**  
2 **Nehemiah, and Susanna**

3  
4 [Due to a mission at the church, we had to meet on the church property but outside, where  
5 there was plenty of ambient noise]

6  
7 Jessica: So again, thank you all so much for being to offer your time; I very much appreciate  
8 the sacrifice that you've made, especially battling the jam. So once again, I'm going to be  
9 using the names that I gave you, so if you could please, yes, have them so that I can be sure  
10 to note you properly. I have five questions, and my first question is, I would like to know  
11 what is your understanding of discipleship; how would you define discipleship?

12 Hosea: My definition is discipleship is ministry based on Jesus' Word.

13 Jessica: OK. [pause] OK, thank you.

14 Martha: I think it's about teaching, teaching people you lead to be able to do what you have  
15 been doing, or what you are doing.

16 Ezekiel: My take on that, on discipleship is to do with Christ-based teaching about one, the  
17 Word of God, and the practical way of living a Christian way of life, to an Anglican believer.

18 Daniel: Ah, Daniel. My understanding of discipleship is bringing people to Christ, crossing  
19 that line from a non-believer, to a believer, and following up what he has learned.

20 Jessica: OK, thank you.

21 Nehemiah: My understanding of discipleship is that it is training, training of people, or  
22 enhancing them to know more about Christ, so that they are able to teach their other friends,  
23 or people they meet in the field. So enhancing somebody to be able to pass on the Word or  
24 discipleship or training of Jesus Christ.

25 Jessica: OK, thank you.

26 Susanna: Mine is not so different from Daniel's. For me, I think it is basically follow-up  
27 after someone comes to know the Lord Jesus. And the intention is for this new believer to  
28 be perfected in the image of Christ.

29 Jessica: OK, thank you so much. Now, the second part of this question is, how did you come  
30 to this understanding? What led you to define discipleship this way?

31 Daniel: I was requested to talk about discipleship in our fellowship, English fellowship.

32 Jessica: OK.

33 Daniel: So I did a lot of research on the internet, so on and so forth, I read various writers  
34 on the internet, I also consulted friends, so that I had to be well conversant about what I was  
35 going to talk about.

36 Jessica: Oh, interesting! OK, thank you.

37 Martha: OK, I talked about learning and teaching others. So, I realised I learned a lot from  
38 the person who was a leader before I was, yeah. So, she taught me, she walked with me, so  
39 I learned a lot from her. So that's why I define it that way; it was a practical, hands-on kind  
40 of training.

41 Jessica: OK, thank you.

42 Susanna: Me personally, I remember when I got saved, the person who led me to Christ has  
43 been helping me until today.

44 Jessica: Oh wow.

45 Susanna: They still find me and ask how I am doing, and how my spiritual walk with the  
46 Lord is, so that's why I said it's a follow-up until someone is perfected in the image of Christ.

47 Jessica: OK.

48 Nehemiah: For me, I got to know about discipleship from the youth fellowship then. We had  
49 a chairman who was in the Navigators; there was a Navigators kind of training.

50 Jessica: OK.

51 Nehemiah: So he used to take us into those seminars, seminars to do with discipleship, and  
52 the like. So that's where I got to know.

53 Jessica: And so was - now, I'm curious. Was that in the church where you grew up -  
54 Nehemiah: Yes.

55 Jessica: So the Navigators was in the church? It wasn't in a school.

56 Nehemiah: The chairman was from the church.

57 Jessica: OK.

58 Nehemiah: But he had a link with the Navigators.

59 Jessica: OK. So, what I was looking for was whether it was based in the school, but it was  
60 based in the church.

61 Nehemiah: Yeah; in church.

62 Jessica: OK, good; thank you.

63 Hosea: Hosea.

64 Jessica: Yes.

65 Hosea: Discipleship - how did I come to know about discipleship and the way I defined it.  
66 Remember I said discipleship to me, is ministry based on the Word of Jesus. And the reason  
67 I say that is that after I had accepted the Lord, it became my way of life. I changed my way  
68 of life to ministering not only to myself, the way I did things, but to the rest. So that I become  
69 in one way, a leader, and a supporter of those that I come or work with. So, I have, I do not  
70 differentiate any longer now; my life from being what I am - you know, it is not  
71 compartmentalised. My life is seamless. At work, at home, in church.

72 Jessica: OK, thank you. Ezekiel.

73 Ezekiel: Finally! Well, two areas. One: I could look at discipleship or I came to understand  
74 more about discipleship based on biblical readings, the ministry of Jesus Christ, whatever I  
75 could be in service of others I would refer to how discipleship used to do the work and how  
76 Jesus' ministry used to be. However, in practical terms, I came to do more of it when I got a  
77 challenging environment at work; that's when I was first an engineer for 11 years at [this]  
78 University. We had a lot of challenges in terms of answers, people we used to work with;  
79 we came into a system whereby everybody could grab and run away with it. So, again, good  
80 thing I was - our leader was, Bishop [name] was the Vice Chancellor. We need to get down  
81 again to understand more about working for the Lord, and how the disciples used to work,  
82 and the challenges that used to associate with them, and we found ourselves in the same  
83 context. So, it helped me more to understand how to sacrifice for Christ's ministry, and we  
84 worked as disciples in some level; and that's how we managed to achieve what we achieved.

85 Jessica: OK, thank you. Now, I think, I think some of you have touched on this a little bit,  
86 but I want to draw it out more. What - if you're willing to share, what is your personal  
87 experience of discipleship? How were you discipled? So like Nehemiah, you mentioned the  
88 Navigators a little bit. But were there specific ways in which you discipled? You [indicating  
89 towards Martha] talked about being the hands-on leadership from the woman who came  
90 before you. Those are the kinds of things I would like to hear more about, if you're willing  
91 to share.

92 Hosea: I happen, like three of my friends here who are engineers, to work in a very sensitive  
93 industry, where dealing with a lot of money through contracts. And there is plenty of  
94 temptation to misappropriate and be corrupt. And this is where I have found the Lord  
95 working in me, not even at any one time, thinking of receiving or asking for any hand out.  
96 It is a life that I have lived which is paying off comfortably. Because sometimes I am referred  
97 to as a '*mulokole* engineer'.

98 Ezekiel: Yes.

99 Hosea: But most importantly, is that I count myself as a good steward, and I think that the  
100 Lord has placed me to look after hundreds of billions [of shillings] because for now, the

101 projects that I'm handling, the five projects that I'm handling are easily into a trillion  
102 shillings, and if I took one per cent, just one per cent -  
103 Ezekiel: Yes.  
104 Hosea: Just one per cent - I would be home and dry.  
105 Jessica: Yeah.  
106 Hosea: But it is an opportunity for me to minister [murmurs of agreement] to others that you  
107 can live well; you can even smile; you can relate without touching other people's money.  
108 And I feel that I am setting an example to my fellow engineers, especially the young ones. I  
109 mean, those who have done it already; unless they come back to the Lord -  
110 Ezekiel: Yes.  
111 Hosea: They have to deal with it [murmurs of agreement]. But I feel a certain obligation to  
112 set a standard, and I think it is my duty to be an example, and that's why I said for me, I'm a  
113 minister. Not only what I say, but what I do, and how I live.  
114 Jessica: So when they call you *mulokole*, they do not mean it as a compliment.  
115 Hosea, Well, yeah, and sometimes, yeah. "Don't give him"; it's a joke. [general laughter]  
116 Jessica: So, even though the *mulokole*, you know, "the saved ones", isn't it?  
117 Hosea: Yes.  
118 Jessica: But they are not saying it as, "Oh, this man is a Christian!" They're saying it as, "Oh,  
119 this one will not let us cheat".  
120 Hosea: Yeah.  
121 Jessica: OK, OK, thank you.  
122 Ezekiel: I think I'm taken up by the engineer's explanation, which seems to be not so  
123 different. A lot of challenges associated with projects and contracts, and that's where I really  
124 belong. Mine is a little challenging, because I've ever worked with the Ministry of Works,  
125 and I saw the challenges which were associated, I want to assure you. Most of the engineers  
126 that got issues with UNRA [Uganda National Roads Authority], the reshuffle that has been  
127 going on; I happen to know a good number of them. And I used to work with them. But at  
128 another time. Because of discipleship and God's calling, I think I saw light that I couldn't go  
129 farther with them on such activities, and God saved me from such that I was disciplined at an  
130 early time. Now when I went to work with [this] University, and happened to work with the  
131 bishops, what, again I had more discipleship into leadership, because the bishop did a lot; of  
132 those who knew Christ to help us understand Christ more and work in that context, and lead  
133 others in that context without being compromised. So, I should say I was still disciplined there.  
134 Jessica: OK.  
135 Ezekiel: Into that leadership.  
136 Jessica: OK.  
137 Ezekiel: Then right now, I'm in a challenging situation as well, because I happen to work  
138 with so many clergy: bishops, canons, and we are handling several audits for the Church of  
139 Uganda. But still I should say, it takes a disciplined heart and the strength of the Lord to serve,  
140 because they're areas even where those big mentions I've made, they error when an engineer  
141 cannot.  
142 I've seen them practically, and it's good I'm Ezekiel. I'm not the other [real name] you know.  
143 Because if you make mention of [real name], there some big clergy who feel bad to work  
144 with me. Why? I'm myself, and I tell it as it is. To me, that's the other challenge I have. And  
145 to several, I have confronted them, and I have talked to them, beginning with the former  
146 bishop, [this diocese]. We sit down, and talk openly one-on-one. Me, I mention it as it is.  
147 The other bishop was [name], who could always talk, and I make mention of myself. I have  
148 Bishop [name]; I do the same. I have other junior canons in [this] Diocese, yes, because me,  
149 I feel we need to come out and make mention of this. In leadership in the Anglican church,  
150 we've been having a challenge of not growing. Not because we don't want to, but we always

151 have a challenge of not doing the right thing as the Bible teaches us to do, or as followers of  
152 Christ. We make mention of this, and we do to the contrary. Not only the lay leaders, but  
153 even the ordained clergy. That's where we have a challenge. And the other big factor in it:  
154 you find very few clergy who really believe that the lay leaders can take hold of the service  
155 and they serve Christ into the Anglican dominion. We happen to be the many -  
156 Jessica: It's what?  
157 Ezekiel: I think it's -  
158 Jessica: So what do you mean, that the lay leaders - they don't let the lay leaders take hold  
159 of the service; what do you mean by that?  
160 Ezekiel: What I mean is this: in any case, if we want to grow the Anglican dominion as it is  
161 through various developments, always the clergy want to be at the limelight of each and  
162 everything.  
163 Jessica: Mm-hm.  
164 Ezekiel: And then, most of us would get covered, the lay people. And they become, I think  
165 they become our - should I say in simple terms, they become the bosses of the Christians.  
166 Yet, they are supposed to be, I think our - they serve us. Because Christ used to serve the  
167 community. What I mean here, our clergy today, they want to live lives that are first class  
168 lives, and those first class lives, we are the ones to take care of them. And as we take care  
169 of them, when we come up with views that can help us to use what we own in common and  
170 develop the Anglican church, we always have challenges.  
171 For example, a lot of properties have been abused of the Anglican dominion. And those who  
172 are helped to do that, they are clergy. And I have got clear facts about this. Several of them.  
173 Plots are sold, lands are what, what, what. We have them, and this land we own it in  
174 common, because this land is for all of us Christians. You'll find that few clergy, three or  
175 four, they sit and get resolution, they sell off some prime places, and money gets back into  
176 their pockets. That's where we have a problem.  
177 And when we come up as we can say something, we are bad. If it might be a vicar some  
178 place is not interested in the project, however developmental it might be to the whole  
179 community, the Anglican community, to not go ahead. Why? The vicar. What I believe in  
180 discipleship and leadership, the vicar is here today; tomorrow he is not there. The Christians  
181 will remain. At one time, I asked Archbishop, "Who owns the church?" Now like if you say  
182 [my] church, or [this] church, is it owned by the sitting vicar, or the Christians? By the  
183 Christians, I believe. But Christians have got little say in the developmental matters of the  
184 church, if it's not sounding well into the ears of the sitting vicar. That one is one of the  
185 challenges we have in administration or in leadership in the Anglican church.  
186 Jessica: OK. So, so the clergy - are you saying the clergy do not trust the laity to do things?  
187 Ezekiel: Actually, you're right.  
188 Jessica: OK. Thank you for sharing that. Are there other examples of how you were  
189 disciplined?  
190 Martha: OK, for me, for my example, I was disciplined by the person who was in the place  
191 that I am in right now, and I call it discipleship because I looked at it as the way Jesus would  
192 tell His disciples whatever He will be doing, and how He wants them to do it, and He would,  
193 like, guide them, give them advice, so when I had just assumed the role of - the leadership  
194 role, this person who was before me was always with me. I would ask her for advice, and  
195 she would call me up and find out how I'm doing, and - for example, if I was to chair a  
196 meeting, she would stand back, but then, afterwards I would ask her for feedback, how did  
197 it go, what could I have done differently, and she would always be willing to give me  
198 feedback. And up to now actually, we are very good friends, because she never feared to tell  
199 me when I've done something wrong. I remember there's a time we were going somewhere,  
200 and I picked a dress, which when I met her, she told me, "Umm- that dress is not appropriate.

201 We still have some time; can we go back home and you change?" So, usually people would  
202 just let it go, even if it's your friend. But she was that close to me; she would correct me, and  
203 we are still very good friends. I value her. She's a friend, and she's a teacher.

204 Jessica: So, is it - so, in providing correction, in sharing that something wasn't appropriate,  
205 is that - would I be correct in calling that accountability?

206 Martha: Yeah.

207 Jessica: OK. So she brought accountability into the discipleship that she gave you.

208 Martha: Yes, she did.

209 Jessica: OK, that's wonderful; thank you.

210 Nehemiah: For me, I was disciplined in such a way that we were encouraged always to have  
211 Bible study meetings every Sunday in the evening; you come back, and do Bible study  
212 meetings. And also, he would engage us in seminars. There would be a seminar somewhere,  
213 he would himself to facilitate us to go, because at the time, I did not have the money, but he  
214 would go a step ahead and facilitate you with the money so that we were able to go to the  
215 seminar to learn what is there. And also train us to, you know, be able either to preach, and  
216 to understand the Word of God. The idea here is for you to be able - if you have met a friend  
217 somewhere, you can minister to him, and also you are able to help him physically, because  
218 you were helped physically, and also spiritually you can minister to somebody, and above  
219 all, to understand the Bible better so that you are able to apply it where it's appropriate,  
220 wherever you could find a situation that needs it.

221 Jessica: OK, thank you. Now, can I ask for clarification: was this the ministry of the  
222 Navigators, or was it separate? This encouraging Bible study, the seminars. Was that the  
223 Navigators -

224 Nehemiah: Ah, the Bible study was particular of the church.

225 Jessica: Oh, OK.

226 Nehemiah: Yes, for the church. But when you get the opportunity - because he was part of  
227 the Navigators, so when they organised seminars outside, he would encourage us to go, and  
228 be enhanced so that we attend those seminars. So when we come back to church, we you  
229 know, pass on the information that we got there.

230 Jessica: OK. So the - so the encouraging Bible study was separate from the Navigators.

231 Nehemiah: Yes.

232 Jessica: I just wanted to get that straight; OK, thank you so much.

233 Susanna: I personally was disciplined, not so different from the people who have shared. But  
234 maybe to add on, the person who disciplined me would get me things like Christian literature,  
235 like kind of devotional books, inspirational books, and I would read to add on more of what  
236 I had, and actually, there is this Bible study around called -

237 Jessica: Oh, yes! Bible Study Fellowship.

238 Susanna: Yes. Bible Study Fellowship. And actually from the time I joined the university in  
239 year one, the person was on my case, "Have you joined BSF?" Until I joined. So I think it's  
240 not all that so different from what the people have shared.

241 Jessica: OK.

242 Daniel: Mine is a little bit different, because my coming to Jesus was actually the Holy  
243 Spirit, to be honest. I had a lot of questions for the Holy Spirit to commit myself to Christ,  
244 and I would say, "No". For quite some time I would say no, and I was opposed to anything  
245 to do with Christ. Even when I saw the *balokole*, I would walk away and I would get  
246 annoyed. [general laughter] And the pressure kept coming, coming, coming. I remember  
247 when we had a mission at [his church]; my house was not very far from the church, so there  
248 was a lot of noise. So I just went to find out. Immediately I stepped foot on the premises,  
249 yes, I think someone came and told me, "Excuse me, sir, have you committed yourself to  
250 Christ?" [general laughter] I got annoyed, and I walked away. [more laughter] You know.



251 So my discipleship in a nutshell, eventually, I succumbed to pressure. And I committed my  
252 life to Christ.  
253 Ezekiel: In broad daylight.  
254 Daniel: In the church! And I walked in, and I was crying and crying and crying. So since  
255 then, my discipleship was mostly my reading the Bible, because I think for the first 12  
256 months, I really read the Bible. And all the quotations I know, I think I learned it from that  
257 period. You know. But again I was eventually disciplined by the fellowship, because up to  
258 now, we have a fellowship on Wednesday. It's always a small group where you share  
259 experience, where you share experiences, you read the Bible, you pick one of you to go and  
260 prepare, and then he comes back and we all share out what he has researched on. That one  
261 encouraged me. One. Two, because I have been preaching. I have been preaching in schools,  
262 and now in church and so on, so I do a lot of research and so on in the Bible and elsewhere.  
263 All that helps me to be strong. And I also have a small responsibility from time to time of  
264 discipling those who have just committed themselves to Christ.  
265 Hosea: Yes.  
266 Daniel: The pastor usually calls me in front when people have committed themselves to  
267 Christ and says, "Daniel, come and take these people outside", so I take them out, I take their  
268 names, their phone numbers, and then we keep interacting, keep telling them where to meet,  
269 and so on and so forth. That's what I've been doing. My responsibility is very challenging as  
270 the head of laity; I don't want to go into that. But it's very challenging because you are the  
271 head of laity, at the same time, you are the chairman of the finance committee. So you can  
272 see how many enemies you make -  
273 Ezekiel: Yes.  
274 Daniel: You know for saying no to this, for saying no to this one; even to your own pastor,  
275 you say, "No, we are not going to do that". But we manage by the grace of God -  
276 Ezekiel: Yes.  
277 Daniel: We have been managing.  
278 Jessica: Great, thank you. If I could ask one follow-up question: when your vicar calls you  
279 to go and disciple those who have accepted Christ, is it only you? Is there a team, or are you  
280 the only one he calls go -  
281 Daniel: No, I'm not the only one!  
282 Jessica: OK.  
283 Daniel: I would say, I'm greatly honoured when I'm called upon, but sometimes he calls  
284 upon someone else, you know?  
285 Jessica: So there is a team. There -  
286 Daniel: It is a kind of team. He knows - I don't know how to put it - but, well, he knows what  
287 kind of people to call. I don't know; he decides who, he knows. He knows those who can do  
288 the job. I don't know.  
289 Ezekiel: It is simple: how did we find ourselves here? You know?  
290 Daniel: Yes.  
291 Ezekiel: That is one of the answers.  
292 Daniel: Yes.  
293 Jessica: OK.  
294 Daniel: I've said we are decent and so on -  
295 Ezekiel: Here, we are.  
296 Daniel: In fact, they made mention of those who are here; because first the clergy, the clergy  
297 recommended those to -  
298 Jessica: Actually, I - I, kind of - I asked for leaders in the church. I said, you know, ideally,  
299 something like the head of laity, head of Mother's Union, head of Father's Union, but it's not  
300 exclusive. So - yeah.

301 Daniel: Let me tell you, it was a struggle for me to come. I had other things to do, and the  
302 devil was saying, "But must you go? Must you go? Why should you, why don't you - " You  
303 know? It was really a struggle. Until I overcome the devil, I said, "No - I will go and listen".  
304 Daniel: [laughter] By the way - me, she had to remind me, because I told her, "I need a  
305 reminder, kind of".  
306 Ezekiel: God is always there.  
307 Jessica: And I appreciate it!  
308 Daniel: So, commitment, can we say -  
309 Jessica: OK. So, thinking of the Great Commission that Jesus gave us, go and make disciples  
310 of all nations, the Great Commission. How do you carry out that mandate in the church, go  
311 to and make disciples? So we've talked about your discipleship; now looking at the Great  
312 Commission, how do you carry out that mandate in the church?  
313 Susanna: How do I carry out the Great Commission? By the grace of God. He has committed  
314 me to be a young people's leader in my church, and you find, I have over 800 people that I  
315 help every Sunday.  
316 Jessica: 800?!  
317 Hosea: Yes.  
318 Susanna: [overlapping] Yes. Over 800.  
319 Hosea: Sunday church.  
320 Susanna: Sunday church.  
321 Hosea: The children's church.  
322 Jessica: Oh my gosh!  
323 Hosea: Yes.  
324 Susanna: So, in that way, I see them coming to the Lord, and them growing up through the  
325 discipleship classes that we give them. And we normally have things like children's Sundays  
326 -  
327 Jessica: OK.  
328 Susanna: And I no longer have to do things like preaching, reading the Word; the young  
329 people do all of them. But I think it's just a result of discipleship and being helped to know  
330 the Word of God. And they not only just do; probably people who have seen them share and  
331 preach would agree that they are really the maturing in the Lord. So I think it's one way that  
332 God has helped me to disciple those that He has placed under me.  
333 Jessica: OK, thank you.  
334 Ezekiel: [overlapping] Now, mine is still challenging. I do discipleship to those God has  
335 placed into my hands; for example, I've got a good number of people who work with me in  
336 my different areas of service. Those that are working with me as engineers; I've got those  
337 who come from different universities to train with us in internships and industrial trainings.  
338 And basically, I really get them down to who a good engineer is. A good engineer is not  
339 only the technical one, but the one who knows the Lord as well. So I take them through that  
340 section. When I get to the Brotherhood of St. Andrew, a men's ministry that preaches the  
341 Gospel, and I've got a big opportunity to deal with so many youth; those we facilitate and  
342 we help to study, and those in different schools.  
343 Jessica: OK.  
344 Ezekiel: Actually, we reach them in schools, and talk to them about Christ, and how to live  
345 good lives, and we share with them the write-ups which contain the Word of God. Actually,  
346 even big men; there's a group of some big men whom I had last month, and I was surprised  
347 to see what they call a Christian - a businessman's Bible. They had not known about it at all.  
348 But when they came to learn about it, they said, "What? A separate Bible for a business  
349 man?" They read about it, and already together and they were really encouraged, and they  
350 now know how a Christian man can do business in the biblical setting. So that's discipleship.

351 In other areas, we happen to visit several churches, and I and my wife, we chose to be there  
352 in terms of discipleship and helping to lead groups in churches, some churches, like in  
353 village churches. We buy them necessities, for example; we go to choirs and buy them  
354 uniforms. Those, the choir dresses. We buy them, and that's where disciple to them,  
355 encouraging them. We take some clothings, shoes, and we donate to them; we help where  
356 need be, the needy children in such areas. So it's one way of discipling to them. And as well,  
357 the working community, the business community. For example, we've got some of our  
358 colleagues as engineers, who are engineers and workers in different areas. In fact, I'll give  
359 you a clear example, like today. I was talking to some three administrators of the university  
360 where I used to be, [this] University, and they are having challenges. Because there is a big  
361 challenge of financial mismanagement. And some of these people are clear Christians, and  
362 they were saying, "It's too much. We have A, B, C, D, what, what, what, what". So we had  
363 to share, and talk about what God says, and pray, and encourage them not to associate with  
364 whatever wrong is going on. So it's one way of discipling others. That's my experience.  
365 Thank you.

366 Jessica: OK, thank you.

367 Nehemiah: Mine is more of a bit a challenge, because at times, I rarely get time, but when I  
368 get an opportunity, I do help out, especially with people that have needs, or have problems,  
369 or challenges. That's when I come in, to help that person in one way or the other that I feel  
370 is Christ-like, and I can help him ideally, to feel a bit lighter. If he has a big problem, then  
371 maybe it can become lighter. And also, to help those who are in study to first read the Word  
372 of God. Somebody is going to preach or there is a seminar, to spread the Word of God. I  
373 come in to help. I can't participate physically, but I come in to help the person who is going  
374 to do that work.

375 Jessica: I think that does help physically though [murmur of agreement]; as a priest I would  
376 argue that does help. So. Thank you for that.

377 Hosea: Daniel. No, Hosea. [general laughter] Hosea. You asked how do you minister, how  
378 do you disciple in church.

379 Jessica: How do you carry it - carry out the mandate for discipleship?

380 Hosea: Yeah, the mandate. I do - for me, I'm lucky, because I have, I think I have the talent  
381 through which I have to disciple those in engineering. So when there is a need for my  
382 profession, I'm on hand. Example is this building. Since it started, up to today, I am on the  
383 building committee, chairman of technical committee, and ready to advise. I use personal  
384 money sometimes, most of the time, to finance work. That's number one. Number two, is  
385 leadership. I've not shied away from taking up leadership when permitted or requested, so  
386 that's why I am head of laity. Number three, again on stewardship, really, accountability that  
387 we talked about. Being transparent, accountable with resources of the church. And I don't  
388 want to talk about it, but I've also got - I've built a church in my village.

389 Jessica: Praise God.

390 Hosea: I and my wife and my children. [applause]

391 Jessica: Praise God, that is wonderful.

392 Daniel: You know, as I intimated earlier on, I preach both in churches and in schools. I've  
393 not been very much involved in community preaching, because honestly speaking, I'm busy  
394 enough. I'm a busy man, and I find much of the time on Sunday. And my responsibility fully  
395 occupying on Sundays. But we also have a committee which we call Compassion Committee  
396 in our church, of which I'm the chairman. It's actually voluntary kind of service to the  
397 community. We go to hospitals, we visit hospitals, prisons, we visit the sick, and that way,  
398 I think we are both - because we also pray for them, and we also take them something, and  
399 then we talk to them. That way I think we are encouraging them and making them disciples  
400 as well. Otherwise, personally, I'm not very much involved in community discipleship.

401 Jessica: OK, thank you so much.

402 Martha: I have tried discipling by mostly one-on-one, by sharing my testimony, like the  
403 struggles I was going through before I got saved, so it seems - not it seems. Surely the Lord  
404 gives us these trials to be able to help others. So, many times someone will come to me with  
405 something I struggled with, some time. So now I give them my testimony, I encourage them,  
406 and tell them, "You know, this can be overcome", but I always emphasise that even I  
407 managed to overcome it only by Christ. It was by the grace of God. So I tell them, "I can't  
408 give you any other advice, but to seek the Lord". So I always point them to the Lord. But  
409 I've- I realise my testimony helps me very much because I'm very sure of it, I am sure of  
410 what took place in my life, and sometimes someone comes with almost exactly what I went  
411 through, so I'm able to share one-on-one, and it has helped people, especially to convince  
412 them about trusting the Lord.

413 Jessica: OK, thank you so much. [power went out, and it was already getting dark] I hope I  
414 can read my handwriting. [general laughter, and power returned]

415 Now, I want to shift direction a little bit, thinking again about discipleship and the Great  
416 Commission: do you think that that work of discipleship is prioritised in the church? Does  
417 the church make - in your opinion, does the church make discipleship a priority?

418 Ezekiel: Wait a minute. The church makes discipleship a ministry. Um -

419 Jessica: No, does it make it a priority.

420 Ezekiel: Priority.

421 Jessica: Is that ministry a priority in the church, do you think?

422 Ezekiel: Getting the question right: no. And these are my views. Today's church - so when  
423 I talk about this church, I'm looking at church leadership: is not focused on discipleship as  
424 a clear a ministry or as a first priority calling for their service. Today basically, it's about  
425 recognising their status and the lives they have to live. It's today where you find that the  
426 clergy, they give themselves a certain - first priority in living blessed lives they want to live.  
427 Compared to how all the teachings are, and how they disciple and serve the people of God.  
428 Today you find the clergy is interested in modern lifestyles. In fact, it's very shocking that  
429 today whereby you find a clergy thinking about himself, having all first-class things around  
430 him. Some have gone ahead to have even great bodyguards around them. Others, they have  
431 placed almost security cameras around their houses or residences in terms of security. They  
432 don't even have trust in the Lord that they serve. Recognising their attitudes, the way they look,  
433 the way they what, bowing before them, recognising them with great respect is what they  
434 value most. Not serving or being disciples of those they need to lead. And it has become a  
435 challenge, more so in the Anglican church; you'll find out that almost 80% of converts into  
436 Pentecostals, they run away from the Anglican church. And one of the issues is what I've  
437 just mentioned. You hardly find a clergy getting down to find a certain person or a *Kibuka*  
438 [name; somebody who is flying] of some sort who is down there in his home poor, but he  
439 needs spiritual help, and to be disciplined. You'll not get there, but because to Daniel, who  
440 happens to be somehow - you know, having some good money, and can walk away with a  
441 good envelope [with money inside]. If you have to host a clergy to do discipleship to you,  
442 you must prepare a good envelope at your place or home, so that they will walk away with  
443 that. That's the discipleship of clergy today, and that's what they value in church.

444 Jessica: OK.

445 Hosea: [my] church, the church strives to carry out discipleship. Right now, just now, we  
446 are in the mission week, directly impacting the community, surrounding community, and  
447 the congregation itself. I think there is a certain effort that one can see on the part of the  
448 leadership here to evangelise and disciple to the congregation. There is a certain effort, and  
449 it is not only by this present clergy, but it's something I found about 15 years ago when I  
450 was introduced to - my church was [another church] when I was in [another part of

451 Kampala], and then I came here, and found that there was quite a lot of discipleship here.  
452 For example, we have home cells visiting into homes. We have the Father's Union has a  
453 programme of visiting those who are bereaved, or who are unwell.  
454 Jessica: OK.  
455 [discussion about someone losing a child redacted]  
456 Susanna: I would like to add on to what Hosea has said, maybe because I'm also coming  
457 from the same church. In my church, in addition to the outreaches that clergy try, you find  
458 that the clergy try to bring on board the lay people. For example, me, I'm personally not  
459 ordained or something, but if they're planning to do a preaching schedule, I am always  
460 invited. I'm part of the pastoral team, though I'm not clergy. So you meet together and come  
461 up with topics to discuss, and then, I mean to share on Sundays, and then you look for people  
462 to preach. For example, we always have a Wednesday service, and it's rare that the clergy  
463 preaches. They are the lay people who do it. So they try to disciple us, and me personally  
464 and other people to come on-board and preach. So I think there is some kind of discipleship.  
465 To the younger ones, they also have discipleship tools; they take for a week, and then bring  
466 back the following Sunday, so I think it's - they're trying. They may not be that very perfect,  
467 but they even try to reach the other communities. Like today, they have visited Butabika  
468 Hospital, and Saturday the younger children are visiting a children's ward, so you see, there  
469 is some kind of trying, though it may not be perfect.  
470 Jessica: OK, thank you. Daniel [who had stepped away for a phone call], the question is, do  
471 you think that discipleship is a priority in the church? That is the question.  
472 Daniel: Yes, it is a priority.  
473 Jessica: OK.  
474 Daniel: I think it is, discipleship is indeed a priority, but what I realised in our partnership;  
475 that we have not gone out there to the communities. Much of the discipleship that we have  
476 been doing is around the church. Different organs of the church actually coming out of  
477 church. Sometimes we have mission, but I don't really think we have really done so well in  
478 that area. Within the church, yes; within the congregation, yes, we are doing discipleship.  
479 But in the community, I don't think we have done so well. It's an area that we need to  
480 improve, I would say. Although, although as I said earlier on, that some organs go out, one  
481 to one, to visit the sick, the elderly, and also sometimes to check on those who no longer  
482 come to church, you know? But I believe there is still leaves a lot to be desired.  
483 Jessica: Nehemiah: before - can I ask one question, then I'm going to see - so Daniel, in  
484 saying that you want to see - you want to see reaching out to the community.  
485 Daniel: Yes. Reaching out to the community more than we have been doing.  
486 Jessica: Would you call that discipleship, or would you call that evangelism?  
487 Daniel: [pauses] I think it might be - [laughs] both, maybe. Both. Depends on how you look  
488 at it. Because evangelism yes, you are reaching to those who don't know Christ. And you  
489 bring them to Christ. But also in visiting, you also encourage those who already know Christ,  
490 those who already know Christ.  
491 Jessica: OK. OK, thank you. OK, Nehemiah, thank you.  
492 Nehemiah: For me, what I am seeing is that OK, it is given priority, however, there are some  
493 challenges that are faced with it. Because first of all, the element of people being busy.  
494 Because if you organise like, a crusade, you organise a training, most of the people actually  
495 are busy. And they never attend such teachings. And also you find there's a challenge of  
496 financial constraints. Most churches, they would have loved to do discipleship, but you find  
497 that they are strained. Either into other, I don't know, other of the needs of the members, and  
498 you find they cannot reach out the way they have wanted. It's a small number that is being  
499 reached than the whole church.  
500 Jessica: OK, thank you.

501 Ezekiel: May I have a small, slight question to you?  
502 Jessica: Sure.  
503 Ezekiel: Well, we are looking at discipleship. Discipleship, community, outreaches. How do  
504 you think clergy can do discipleship to us?  
505 Jessica: [pause] Can I answer that at the end?  
506 Ezekiel: Yes. At the end?  
507 Jessica: Yes. Because I don't want to taint your opinion. [general laughter] And, and, our  
508 time is almost up, and I have one last question. But I think we can do this one quickly. Well,  
509 I mean, I want your thoughts. So my last question: so when you - now, thinking about the  
510 Church of Uganda, not necessarily your church -  
511 Ezekiel: The parishes, exactly; you've got me now.  
512 Jessica: But the wider church. What do you think influences the practices about discipleship  
513 in the Church of Uganda? So I have choices, do you think maybe it's social relationships  
514 that influence the way the Church of Uganda handles discipleship. Or culture, Ugandan  
515 culture. Or historical practices, we're doing what we've always done. Or the Bible teachings.  
516 So what do you think is the most influential factor in how the Church of Uganda handles  
517 discipleship?  
518 Ezekiel: Options?  
519 Martha: Certainly there is culture, a lot of culture involved. Because -  
520 Jessica: I will tell you.  
521 Martha: Discipleship - OK, if I look at discipleship the way Jesus did it, it was like  
522 empowering the people He was working with and letting them know what He is doing, and  
523 He wanted them to carry on the work. But culturally, it's as if there is more of a kind of  
524 dictatorial system, whereby the leader first of all even withholds information. I've found it  
525 very difficult to get the information I need from leaders, and then there's always a lot of  
526 bureaucracy; I think still, it's like holding onto power.  
527 Ezekiel: Yes.  
528 Martha: So that's - you find your hands are tied.  
529 Ezekiel: Yes.  
530 Martha: And, I see that even in families. So usually the head of the family has the say, and  
531 no one else can say anything else. Whatever he says, goes. So even if you had an idea on,  
532 like, "Let's go out, and maybe do this and this", your idea stops somewhere. There is that- I  
533 think that's what they call a glass ceiling. There's somewhere you can't go beyond. There's  
534 nothing which you can see that is stopping you, but you feel you can't go beyond a certain  
535 level. And I see that even in our families; so, that's why I'm saying it's kind of culture,  
536 because to me that's how I would see it.  
537 Jessica: OK, thank you. Ezekiel, the choices are social relations, culture, historical practices,  
538 or Bible teaching.  
539 Ezekiel: I'm taking it in right now. Now, I have two areas: biblical teaching? No, not there.  
540 Culture, and I think social settings. In culture here, I have seen a challenge, more especially  
541 in the dioceses, of different settings. It's very rare and hard to find somebody from Central  
542 to go and help the diocese of Gulu [in the North]. The same applies to somebody from Gulu,  
543 to go and take the diocese of Ankole [in the West]. Yet in discipleship, I think if we based  
544 it on the biblical teachings, that will have prevailed. Differently from the Catholic setting,  
545 you find somebody from Hoima [in the West] goes and serves in Nebbi [in the North] as a  
546 bishop. And I've discussed this with clergy, and they are still holding on to culture, I should  
547 say. Because they don't have somebody who comes from outside the Central region to be a  
548 bishop within Buganda region. The same applies to a bishop from Buganda region to go to  
549 Western region, or any other part. So I believe that our practices, there's a cultural kind of  
550 setting in it, and a social bit. Because when we look at social side of it, some of these, more

551 so the leaders, the clergy, they feel free and easy to associate with those people who come  
552 from their own settings, or who they know. And they can really throw the information freely  
553 to them. If they are to socialise with some of the other settings, it might be that maybe there's  
554 a great value attached to you as a person, either by virtue of your ability, or through  
555 education, financial status; you can really sound, and you can add up to whatever the  
556 ministry needs to move ahead in terms of finances. So that one is another area that influences  
557 discipleship. My dear friends, I'm sorry, sometimes I might sound a little funny, but I moved  
558 from a parish setting, whereby we are looking at our [parish], our [the other church  
559 represented]; me, I'm putting the whole Anglican church in context. I'm looking at the whole  
560 Anglican church in one in one purpose.

561 Jessica: Yes.

562 Ezekiel: Because [parish] or [this other parish] might be doing things right here, but what  
563 about the bigger state of the entire Anglican church? These are the true challenges that we're  
564 facing. Unless when we come up clearly and address them, we are still faced with challenge,  
565 because, [this other parish] is a smaller unit of the Anglican church. And however much you  
566 struggle to do things right, you'll be broken at some level. Because you, you are moving at  
567 another speed, and again, others are calling. Martha has just made mention of the difficulties  
568 she's faced as a leader. You know, when you're a leader, you really need to be in a clear  
569 know of almost about each and every - so you can lead others. But if you find some  
570 concealment somewhere in some areas, it becomes difficult. My head of laity hitched on  
571 something earlier on. By the way, he is also facing challenges here and there as you lead  
572 [laughs]. But if we can deal with these challenges, I think we might move to better heights.  
573 But another thing, maybe, Jessica says she will answer most of our questions at a later time  
574 as we are winding up. The purpose of this research paper - I don't know whether it is for the  
575 award of a PhD or it has got some other contribution toward the development of the Anglican  
576 church.

577 Jessica: I hope it does.

578 Ezekiel: To me, that's where I base my arguments. Thank you.

579 Jessica: OK, thank you.

580 Hosea: Hosea.

581 Jessica: Yes.

582 Hosea: You want us to look at the Church of Uganda -

583 Jessica: Yes.

584 Hosea: At that level. And I believe that the four factors you have mentioned, the social,  
585 cultural, historical, and biblical, all go in as players, as a mix.

586 Jessica: Hm-mm.

587 Hosea: And to varying degrees, and I believe that you cannot look at the performance of the  
588 Church of Uganda outside - without comparing it in the whole mix of the rest of the players  
589 like the Roman Catholic church, the Pentecostal movement, and the rest in the world. So  
590 really, the Church of Uganda is a tiny little player in the world of players, maybe one of  
591 them. So for me, I think that it would be difficult to single out of these four that you have  
592 given us, drivers, it would be difficult in my view.

593 Jessica: OK.

594 Hosea: I believe that it is a struggle for it to be socially fit, you know, compliant, in the 21st  
595 century, because there are so many social factors that impact the church today.  
596 Homosexuality, for example, right now. The internet, the amount of internet - the impact of  
597 internet. The written word. The - money being a factor, Money. And then on culture, well,  
598 we know that now culture is being emphasised, at the family level, people are going back to  
599 culture, which we had thrown away. There is a resurgence in cultural emphasis. Historical  
600 factors, yes. I belong to the Church of Uganda because my father raised me in the Church

601 of Uganda; I don't know any other church. And I'm not about to throw away my father's  
602 inheritance. Biblical: yes! So, that's my contribution.

603 Jessica: OK, thank you.

604 Susanna: Me, I'll just like to centre more on the biblical teachings.

605 Jessica: OK.

606 Susanna: Maybe it has affected in some way where some of the church leaders, like the  
607 vicars and the reverends, probably are not really - do not really act out what they preach to  
608 us. Whereby, I know one of the bishops, actually we were at an occasion, and he openly said  
609 he has been a bishop for over 15 years, but he wasn't saved.

610 Jessica: Wow.

611 Susanna: He openly said it. But then he was telling us that he had just confessed a few  
612 months back. So you find that if he is not living exactly what he's preaching, probably it  
613 could affect the kind of discipleship in the church.

614 Daniel: Matthew 23. [laughter]

615 Susanna: So maybe I would really centre more on that, like, they really - some of them are  
616 not - do not walk what they preach, and some of them we see them, some of them we know  
617 them, so even when they come and try to teach you on a particular thing, you're like, "How  
618 come you're not doing what you're telling me to do?" Something like that. So maybe it has  
619 sort of affected the kind of discipleship, especially in the Anglican church.

620 Jessica: OK, thank you so much.

621 Nehemiah: Nehemiah.

622 Jessica: Yes.

623 Nehemiah: Mine would be more historical.

624 Jessica: OK.

625 Nehemiah: It's that you are born an Anglican, or a Protestant, so you grow up knowing that  
626 that's where, that's my line. So whatever you do, you want to do it in that line that Anglicans  
627 are doing it this way, so that's how it should be. "My children, please Anglican", and that's  
628 it.

629 Jessica: OK, thank you.

630 Daniel: I would also think it is, to a certain extent, historical. And even in the setup of Church  
631 of Uganda. Because the Church of Uganda is made up of dioceses, and then parishes, and  
632 then churches, you know? Now that trickling of information from top to bottom, because  
633 I've not heard anywhere in the teaching where Church of Uganda actually teaches about  
634 discipleship. [murmurs of agreement] Actually, much of the emphasis is on evangelisation.  
635 Go out - although, although I've been saying "go out and make people disciples".

636 Ezekiel: Yes.

637 Daniel: But they go out to bring people to Christ. And beyond that, they don't seem to have  
638 a kind of follow-up. [murmurs of agreement] And of course, also brought about by different  
639 denominations; you cannot really try to disciple, or even preach, to a Muslim or to a  
640 Catholic; there's that kind of mistrust between different religions, and dislike for it maybe  
641 as well. So I think it would still be historical.

642 Jessica: OK, thank you so much. That is all I had, so thank you so much for all your thoughts;  
643 this has been wonderful. May God bless you abundantly.

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