

**THE ROLE AND SIGNIFICANCE OF WOMEN CLERGY TO THE GROWTH OF  
DIOCESE OF KUMI**

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**UGANDA CHRISTIAN  
UNIVERSITY**

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## DECLARATION

I Ogwang Gilbert do declare that this research report is my original work and has not been submitted to any university for any academic award.

Sign: 

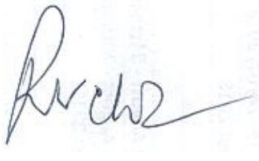
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## APPROVAL

This is to confirm that the research report carried under the topic "the role and significance of women clergy to the growth of the church in Diocese of Kumi" has been approved and it's under my supervision.

Sign. 

Date: August 12, 2024

PROF. CHRISTOPHER BYARUHANGA

(RESEARCH SUPERVISOR)

## **DEDICATION**

This research is dedicated to my family most especially to my wife Mrs. Margaret Ogwang, my children: Emmanuel Nyangor, Gilbert Ogwang, Providence Madudu and my mother Deborah Madudu, for their patience while I was away for studies and for taking care of the family in my absence.

## **ACKNOWLEDGEMENT**

First and foremost, I glorify the Almighty God for the resources, knowledge and resilience He has put in me that enabled me to press on to the end.

My sincere gratitude goes to my research supervisor Prof. Christopher Byaruhanga for accepting to dedicate his time to supervise and support me in the entire process of the research. I thank him for the valuable guidance in the production of this report.

My heartfelt gratitude also goes to all my lecturers for the intellectual guidance and professional advice that was encouraging and kept me going even in times of hardship.

I am greatly indebted to my dear mother Deborah Madudu who introduced me to church and Christ at an early stage, my dear wife Mrs. Margaret Ogwang for the prayers and financial support that kept me going,

Special appreciation goes to my dear father in the Lord, the Rt. Rev Michael Okwi Esakhan for the moral support, prayers and encouragement he provided me while on course and throughout the research period.

I also wish to extend my gratitude to my brothers, sisters, nephews and nieces for their prayers during the course.

My sincere thanks also go to all my colleagues with whom we studied and held fruitful intellectual and professional discussions and for the team spirit that they displayed in sharing knowledge and skills.

Finally, I thank the respondents who participated in this study as they had to put aside what they were doing in order to give me the information that was required to complete the writing of this research report. Thank you very much for your contribution.

May God reward you all those who contributed to my academic life.

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## **ABBREVIATION/ ACRONYMS**

ACC – Anglican Church of Canada

COU – Church of Uganda

APSA – Anglican Province of South America

ST – Saint

USA – United States of America

SOPs – Standard Operating Procedures

## **ABSTRACT**

The purpose of this study was to establish the role and significance of women clergy to the growth of Diocese of Kumi. The study was guided by the following objectives;

To explore how women clergy understand their role in church growth.

To examine the role and significance of women clergy for the growth of the church

To find out the challenges that women clergy face in their involvement in church growth and development in the Diocese of Kumi.

The study employed a descriptive design with qualitative techniques to collect facts, views and experiences in the ordained ministry. A sample size of 24 respondents was drawn from the population of 85 clergy using purposive and simple random sampling techniques. The data collection methods used was interviews, observations and focus group discussions and reading history. The findings revealed that most clergy women did not empower themselves in the role of clergy women in the development of the church in the diocese of Kumi. It was concluded that women clergy needs more empowerment in order for them to achieve their role in the growth of the church.

## CHAPTER ONE

### INTRODUCTION

#### **1:1 History of Women Clergy in the Anglican Communion.**

The ordination of women in the Anglican Communion dates back in the 1940s. Several provinces, however, and certain dioceses within otherwise ordaining provinces, continue to ordain only men. Some provinces within the Anglican Communion ordain women to the three traditional holy orders of deacon, priest and bishop. Other Provinces ordain women as deacons and priests but not as bishops; others are still as deacons only.

In Hong Kong and Macao, the first woman was ordained to the priesthood in the Anglican Communion by names of Florence Li Tim-Oi, who was ordained on 25 January 1944 by Ronald Hall, Bishop of Victoria, Hong Kong, in response to the crisis among Anglican Christians in China caused by the Japanese invasion. To avoid controversy, she resigned her license (though not her priestly orders) after the end of the war.

In 1971, the Synod of Hong Kong and Macao became the first Anglican province to officially permit the ordination of women to the priesthood. Jane Hwang and Joyce M. Bennett were ordained as priests by Gilbert Baker, Bishop of Hong Kong and Macao on 28 November 1971. At the same time, Li Tim-Oi was officially recognized again as a priest.<sup>1</sup>

In 1974, in the United States, 11 women (known as the "Philadelphia Eleven") were controversially ordained to the priesthood in Philadelphia, Pennsylvania, by three retired Episcopal Church bishops (Daniel Corrigan, Robert L. DeWitt and Edward R. Welles II). Four more women (the "Washington Four") were ordained in 1975 in Washington D.C. by George W. Barrett, retired Bishop of Rochester, New York. All of these ordinations were ruled "irregular" because they had been done without the authorization of the Episcopal Church's General Convention. The ordinations were regularized in 1976 following the approval by the General Convention of measures to provide for the ordination of women to the priesthood and the

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<sup>1</sup> Christopher Byaruhanga, the history and Theology of the Ecumenical Movement in East Africa page 118

episcopate. The first regular ordination occurred on 1 January 1977, when Jacqueline Means was ordained at the Episcopal Church of All Saints, Indianapolis.<sup>2</sup>

In 1975, the General Synod of the Anglican Church of Canada (ACC) passed enabling legislation for women priests; the first six women priests in the ACC were ordained on 30th November 1976.<sup>3</sup>

In 1977, the Anglican Church in New Zealand ordained five female priests. And In 1980, the Anglican Church of Kenya agreed in principle that women could be ordained and that each diocese was to be autonomous in taking up the issue. In 1983, Henry Okullu, bishop of the Diocese of Maseno South in the Anglican Church of Kenya, ordained Lucia Okuthe as a priest. In the same year, William Rukirande, Bishop of Kigezi in the Church of Uganda, ordained three women as priests, Monica Sebidega, Deborah Micungwa Rukara, and Margaret Kizanye Byekwaso. Formal legislation for the ordination of women as priests was ultimately approved in both provinces in 1990.<sup>4</sup>

The Anglican Church of Australia General Synod legislated that women could be ordained as deacons (1985) and priests (1992) and the Appellate Tribunal agreed to bishops (2007) but left the decision to ordain women to those orders to individual dioceses. Within provinces that permit the ordination of women, approval of enabling legislation is largely a diocesan responsibility. There may, however, be individual dioceses that do not endorse the legislation or do so only in a modified form, as in those dioceses which ordain women only to the diaconate (such as the Diocese of Sydney in the Anglican Church of Australia), regardless of whether or not the ordination of women to all three orders of ministry is canonically possible.

While the ordination of women to the diaconate and priesthood had been raised in Australia in the 1960s and earlier; during the 1980s and 1990s there was significant ongoing debate in the Anglican Church of Australia about the ordination of women, especially to the priesthood, with bills put to the General Synod to enable ordination. The debate and arguments for and against were reported in the mainstream media as well as in church newspapers. Individual bishops,

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<sup>2</sup> Christopher Byaruhanga, *The history and Theology of the Ecumenical Movement in East Africa* page 120

<sup>3</sup> Carrie Pemberton and Kevin Ward, *Anglicanism: A global communion*, 2nd edition edited by Andrew Wingate page 204

<sup>4</sup> Andrew Norman, *A church observed being Anglican as times change* 1st edition 1989, published by Arch Publishers page 187

dioceses, clergy and churches spoke and wrote publicly about their support or rejection of female deacons and priests. Advocacy organizations were formed for and against the proposal to ordain women including Anglican Women Concerned, Action Group for Women's Ordination, the Movement for the Ordination of Women, Men, Women and God: Christians for Biblical Equality, Women and Holy Orders? In Adelaide and (against) Women against the Ordination of Women, Association for Apostolic Ministry, Equal but Different, the Union of Anglican Catholic Priests, South Australia and the Campaign for the Historic Anglican Male Priesthood in Brisbane.<sup>5</sup>

In 1990, Janet Catterall became the first woman to be ordained an Anglican priest in Ireland and in 1992, the general synod of the Anglican Church of Australia approved legislation allowing dioceses to decide whether to ordain women to the priesthood. In the same year, 90 women were ordained in Australia and three others who had been ordained overseas were recognized.

By 2023 only two Sydney and North-West Australia of the 23 dioceses have never ordained women as priests. A third diocese (Armidale) has ordained two women as priests but limited their service to the Anglican girl's school and does not ordain women as priests for its churches.

Also in 1992, the General Synod of the Church of England passed a vote to ordain women; however, it proved controversial. The Act of Synod, passed in 1993, along with further legislation, allowed parishes to not accept ordained women. In 1994 England's first thirty-two women were ordained as priests. The experience of the first women priests and their congregations was the premise of the television program "The Vicar of Dibley". The legality of the ordination of women in the Church of England was challenged in civil courts by Paul Williamson and others. By 2004, one in five priests was a woman.<sup>6</sup>

Also in 1992, the Anglican Church of Southern Africa authorized the ordination of women as priests and, in September that year, Nancy Charton, Bride Dickson and Sue Groves were ordained in the Diocese of Grahamstown.<sup>7</sup>

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<sup>5</sup> Andrew Norman, *A church observed being Anglican as times change* 1st edition 1989, published by Arch Publishers page 187

<sup>6</sup> Christopher Byaruhanga, *the history and Theology of the Ecumenical Movement in East Africa* page

<sup>7</sup> Stephen Sykes and John Booty. *The Study of Anglicanism* 1988 1st edition, published by Library of Congress Cataloguing page 91

In 1994, in the Diocese of Barbados, Sonia Hinds and Beverley Sealy became the first women to be ordained as deacons in the Church in the Province of the West Indies on 25 July, the Feast of St James. On 31 May 1996, on the Feast of the Visitation of Mary to Elizabeth, both women were ordained as priests. Rufus Brome, the first Barbadian-born bishop, presided at both ordinations at the Cathedral of St Michael and All Angels in Bridgetown, Barbados.

In 1997, Rosalina Villaruel Rabaria became the first woman ordained in the Philippines Independent Church, in the Diocese of Aklan and Capiz on 9 February. Also In 2015, Bolivia became the first diocese in the Anglican PSA (formerly known as the Southern Cone) to ordain women as priests.<sup>8</sup>

In 2015, Susana Lopez Lerena, Cynthia Myers Dickin, and Audrey Taylor Gonzalez became the first women Anglican priests ordained in the Diocese of Uruguay. Disputes over the ordination of women have contributed to the establishment and growth of progressive tendencies, such as the Anglican realignment and Continuing Anglican movements.

### **1:2 History of women clergy in the Church of the Province of Uganda.**

The history of ordination of women clergy started way back in the days of Florence Spetume Njangali. She strived to make women's ministry in the church of Province of Uganda a reality. Not only did she seek ordination for herself, but she also, through her and ministry influenced the church of the Province of Uganda to pass a resolution allowing women's ordination in all the Dioceses of Uganda.

Njangali was born in Parajwoki in the present-day Hoima District on 10th April 1908, to Nyakwebara and Eve Kacungira Ammoti. She was baptized on 31st October, 1920 at the St Peter's Cathedral, Hoima.

. On 18th October 1938, Njangali was converted and became an active member of the East Africa Revival movement. The movement invigorated and renewed her life and offered her the challenge of a deeper experience of salvation in Christ and a more radical commitment to Christian Discipleship. As a result of her transformation, she enrolled at the Bishop Tucker College, Mukono, in 1942 for a two-year lay reader's course. She was the only female student in

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<sup>8</sup> Cruz R Lucero. A history of women in the Philippines 2008, 3rd edition page 275

a class of thirty. She completed her course in 1944 .Soon the native Anglican Church in Uganda recognized Njagali's work and influence and, in 1953, she was appointed a member of the church Synod in Uganda. She was proud to belong to such a powerful entity, and she was also a member of the Diocesan council that acted for the synod in the interval between its sessions. Her experience in the synod and Diocesan council gave her a unique opportunity to learn about the principles of democracy, self-government support.

During Njagali's time, the native Anglican church of Uganda objected to ordination of women. However, Njagali took it up on herself to defend the rights of women as equal partners in church ministry. At the synod, although a lay woman, she always made a passionate appeal to awaken the Native Anglican church of Uganda to its need to abandon its patriarchal attitudes whenever she was allowed to address the members. Undoubtly she did more than any other woman in the Anglican Church in Uganda to help women gain access to theological education.

In 1957, Njagali retired from her position of being the head teacher of Duhaga girls and went back to Bishop Tucker theological college for an ordination course the following year. When she signed up for theological training alongside men at the college, her male counter parts did not easily accept in class. When she graduated in 1960 she was posted to Ankole-Kigezi Diocese as a "church commissioned worker" to head the mother's union department. She worked to further the ideals of the organizations and to promote the dignity of women by presenting monogamy as the best solution for marital relations. She that openness, honesty and integrity, the characteristics of healthy relations between committed Christians.<sup>9</sup>

In 1965, she transferred her services to Rwenzori Diocese and eventually to Bunyoro-kitara Diocese in 1972. In all the three Dioceses, she assumed the position of great significance, and came to be recognized as a foremost figure in the church of the province of Uganda. Even with such a good track record, she was denied ordination on the grounds that she was a woman. This act of discrimination was rooted in the cultural bias of the Banyoro who argued that God had appointed women to be subordinates of men in any capacity and therefore, there was no basis for her to rule over men in any capacity. While her male counterparts were ordained to priesthood,

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<sup>9</sup> Christopher Byaruhanga and Olivia Nassaka Banja, celebrating a hundred years of service. Building a Great future: the legacy of Bishop Tucker Theological college 2013, 1st edition published by Uganda Christian University publications page 83- 84.

she worked as a commissioned worker until 10th of September 1973, when her former classmate, the Rt. Rev. Yustus Ruhindi, ordained her as the first deaconess in East Africa.

In 1980, after taking a close look at Njagali's ministry as a deaconess, Bunyoro-Kitara Diocese decided to make the ordination of women into the priesthood an official practice of the church. This filled Njagali with hope for good ministry of women during her last years of ministry at the Diocese. In 1981, at the age of seventy-three years, feeling that her ministry was complete, Njagali decided to retire because of her age and due to an incurable disease from which she was suffering. However, the Dean of St Peter's cathedral asked her to plant the daughter church in Katasiha during her retirement and she did so willingly.

Njagali's last days were spent with her family and dearest friends. On 20th January 1984, she passed on at Mengo hospital after what seemed to be a short illness and her funeral took place on 23rd January 1984 at St Peter's cathedral home, where she had served her deaconate. Few women priests in their ministry have been able to respond to the challenges of the time in as many ways Canon Florence Njagali did in the church of the province of Uganda.<sup>10</sup> From that the church of the Province of Uganda has allowed women to join the ordained ministry and most of them are holding big positions in church such as, Archdeacons, Vicars and currently a woman Provost.

### **1:3 Background of women clergy in Diocese of Kumi.**

When the Diocese of Kumi was carved off from Soroti Diocese in 2001, there was only one female clergy who was posted to serve as a chaplain of the secondary school (Mukura Memorial Secondary school).

Most of the congregations in different churches did not like a woman to stand in front of them preaching the word, they saw it as an abuse of their rights especially men. When this female clergy by names of Rev Harriet Amoding fared well, the diocesan synod sat and agreed that more female clergy should be taken for training following the hard work of the first female clergy, and Rev. Akurut was taken to Namugongo for ordination training in 2002.

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<sup>10</sup> Christopher Byaruhanga, Bishop Alfred Tucker and establishment of the African Anglican Church, 1st edition 2008 page 175-178

In 2003, the Diocesan administration continued to send women for ordained ministry. And in 2020, thirteen female clergy had been trained but one has crossed to the sect that broke off from church of Uganda leaving eleven who are still in active service.<sup>11</sup>

In the Diocese of Kumi, the female clergy have held different leadership positions such as; Archdeacons, Vicar's, and in different departments as heads. Today the Diocese of Kumi has a total of eleven female clergy of the eleven, one is a missionary priest from USA who is currently serving as Diocesan health coordinator and many of them are seriously enrolling to different institutions of learning to upgrade themselves.

#### **1.4 Problem statement**

This research aims to investigate the role and significance of ordained women ministers within the Anglican Church of the province of Uganda, particularly focusing on their involvement in church structures such as the Mother's union and youth ministries. Drawing upon biblical reference in Acts 9:36 and the insights from Norbert Baumert's characterization of women as nursing mothers to the church, the study seeks to understand how women clergy contribute to the birth, growth, and expansion of the church in the Diocese of Kumi, highlighting their impact on strengthening Christ's ministry and fostering church development

#### **1.5 Purpose of the study**

The purpose of this study was to find out the role and significance of women ordained clergy to the growth of Diocese of Kumi.

#### **1.6 Objectives of the study**

1. To explore how women clergy understand their role in church growth.
2. To examine the role and significance of women clergy to the growth of the church
3. To find out the challenges that women clergy face in their involvement in church growth and development in the Diocese of Kumi.

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<sup>11</sup> File records of church of Uganda, Diocese of Kumi.

## **1.7 Research questions**

How do we explore the role and significance of women clergy in church growth?

What are the parameters for the role and significance of women clergy in Church growth?

What are the challenges to the role and significance of women clergy in church growth?

## **1.8 The scope of the study**

This research was carried out at the Diocese of Kumi- Eastern Uganda, located 20 Km off Mbale city, bordered by Mbale Diocese from the south, Bukedi Diocese in the west, Soroti Diocese in the North and North Mbale in the East.

### **1.8.1 Time scope**

This is the specific period or duration that the study focuses on. It defines the temporal boundaries within which data collection, analysis, and interpretation occur. The study took a period of three months that is from September 2023 to December 2023.

### **1.8.2 Content scope**

The study considers the role and significance of women clergy in the growth of the church. It is specifically focused on the role, parameters, and factors contributing to the role of women clergy in church growth.

## **1.9 Justification**

In the Christian community of Anglican Church of the province of Uganda, women ordained ministers have highly and put into practice through various churches structures more so mother's union, youth ministries in order to strengthen the women in Christ's ministry

This research is to identify the role and significance of women clergy in the birth, the growth and expansion of the church basing on Acts 9:36 and Norbert Baumert in his book referred the woman as a nursing mother to the church. Therefore this study is to identify the role and significance played by women clergy in the growth of the Church in Diocese of Kumi.

## **1.10 The beneficiaries from the study**

My study will help people to know the important roles and significance played by women clergy in church growth and how to help them achieve their goals.

The research will help a researcher to know how to help women clergy to achieve their objectives of making and expand the church and faith of the believers.

### **1.11 Challenges experienced during the course of study**

1. The researcher experienced financial challenges during the course of the study especially for surveys and transport. This problem was mitigated by involving the female clergy in the whole Diocese of Kumi.
2. The researcher experienced hostile reception among some of the female clergy where by the researcher had to plead for the information from them.
3. The researcher also experienced fear. The fear of contracting COVID-19 while interacting with the research team, since these members were scattered all over the Diocese and some of them were not vaccinated. This problem was overcome by observing the SOP's.

## **1.12 LITERATURE REVIEW**

### **1.12.1 Introduction**

This consists of the information early writers put in their publications which seemed related to this research study. It consists of literature survey, theoretical framework, and literature on the specific objectives of the study.

### **1.12.2 To explore how women clergy understand their role in church growth.**

Africa Theological journal volume 351, 2015 published by the faculty of theology at Tumaini university Makumira<sup>12</sup> states that after reformation, Martin Luther promoted both male and female to ordained ministry and also trained them not only in the sacraments but also in gospel and evangelism and music which led them to compose hymns for worship which won more souls than even sermons.

An Anglican journal on theological reflection Sewange theological review volume 41 1997 in its context, a woman by names of Perpetua who preached the word even under patriarchy and led

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<sup>12</sup> Africa Theological journal volume 351 page 3

people to live lives of courage, wisdom, independence and dignity which empowered women in the ministry and out of the ministry.<sup>13</sup>

The journal of religious thought volume 45-46 1988- 90 published by Howard university school of Divinity, Jacqueline D Carr-Hamilton an ordained clergy and a graduate student wrote on racism, sexism which placated promises of upward mobility. In her context women can do what man can do and also women were active in the times of Jesus which to me is a right say because women today do a lot of amazing things putting men in a challenge.<sup>14</sup>

Ministerial formation 1980/81. A report on women in the theological education. In this report it showed that women in the church and in the society at a whole and a number women going into theological education was increasing and some cases the increase was rapid and the report was tabled to find out the role played by women in the societal change. Even today there is increasing number of women clergy and they play a significant impact in the societal growth.<sup>15</sup>

Vital Christian 1967-78. A journal. Dan Harman writes that women should act as a Christian helper. This is the fact that theologically women has to help in the work of the Lord because the Holy Spirit leads them to.<sup>16</sup>

Minutes and reports of Uganda council of women 1972. Archives of the province of church of Uganda. In these minutes they discussed how to empower women on savings and graduating them to middle income earners in order to boost growth in families and society at all.

Stanley's letter to the daily telegraph November 15th 1875 and pictorial arrival of missionaries. When the missionaries arrived to Uganda, in their pictorial we see female ministers who came with male ministers to preach the gospel and also to teach the population how to read and write.

Parliamentary magazine on chaplaincy work of the parliament of Uganda. This article gave a praise to the chaplain of the parliament of Uganda who is a woman who has done tremendous things to the parliament of Uganda.<sup>17</sup>

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<sup>13</sup> Africa Theological journal volume 351 page 3

<sup>14</sup> The journal of religious thought volume 45-46 1988- 90 page 67

<sup>15</sup> Ministerial formation 1980/81. A report on women in the theological education page 20

<sup>16</sup> Vital Christian 1967-78. A journal page 5-6.

<sup>17</sup> Parliamentary magazine page 27

Canon 2:8 Provincial canons of the church of Uganda as amended in 2018. Which has allowed women to attain all leadership positions in church including the ecclesiastical position of the Bishop has seen many women rise up in the ministry and they do proper and unique developments in church.

Peter Wasswa Mpagi, February 2002. African Christian Theology in contemporary context. Writes that men and women both local and missionary have sacrificed their lives for the good of the church and society in Africa. This statement means that women are quoted to be one of the contributors for the growth of the church.

Donald Bloesch first edition essentials of evangelical theology volume two. In Donalds in his context says that all Christians including women are priests since Jesus Christ is the only high priest. So women have joined the ministry in full swing. To me it is good because they are handling the ministry very well only that they should be empowered to attain high positions of church leadership.<sup>18</sup>

Joyce Chaplin first edition 1996, Adventure with a pen, a challenge to Christian writing, In her context, says that development is not for only men but both sexes because the Lord sends all. To my view this are arguments are true basing on Isaiah 6:8 whom shall I send? Meaning that everyone can do the ministry of the Lord.<sup>19</sup>

Gloria the archbishops wife 2014 in chapter five of her book talks about the power of a woman pastor in advising the young generation in courtship and marriage “ she said as a president of the fellowship of Christians, I do encourage members to come up to advice the young generation on marital partners they should choose. In this it’s an argument that women pastors have got a vital role to play.<sup>20</sup>

### **1.12.3 To examine the role and significance of women clergy for the growth of the church**

New leaving translation, life application bible 2007, Tyndale house publication, inc. Carol Stream. Acts 9:36 “there was a woman in Joppa a disciple named Tabitha, she was full of good

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<sup>18</sup> Donald Bloesch first edition essentials of evangelical theology page 113

<sup>19</sup> Joyce Chaplin first edition 1996, Adventure with a pen, a challenge to Christian writing page 9

<sup>20</sup> Gloria the archbishops wife 2014 page 33

works and acts of charity” to my view this woman used to help the poor and developed the act of worship in them which made to the rapid increase of the disciples.

Bishop Ernest M Shalita 2012, 100 years of the birth and growth of Uganda in Bufumbira, published by Stesha books. Bufumbira was governed by the kingdom of Rwanda but the king sent his daughter, princess Barbosa to govern the area. To my view this lady was young and managed to govern the place very well and through her leadership Bufumbira developed into a prominent place today Kisoro so it tells us that women can do much in the development of the church. In Bufumbira the church was established near the princess palace.

An Anglican journal on theological reflection Sewange theological review volume 41 1997 in its context, a woman by names of Perpetua who preached the word even under patriarchy and led people to live lives of courage, wisdom, independence and dignity which empowered women in the ministry and out of the ministry.<sup>21</sup>

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Canon 2:8 Provincial canons of the church of Uganda as amended in 2018. Which has allowed women to attain all leadership positions in church including the ecclesiastical position of the Bishop has seen many women rise up in the ministry and they do proper and unique developments in church.

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<sup>21</sup> An Anglican journal on theological reflection page 88

<sup>22</sup> Parliamentary magazine on chaplaincy work page 27

Gloria the archbishops wife 2014 in chapter five of her book talks about the power of a woman pastor in advising the young generation in courtship and marriage “ she said as a president of the fellowship of Christians, I do encourage members to come up to advice the young generation on marital partners they should choose. In this it’s an argument that women pastors have got a vital role to play.<sup>23</sup>

Colin Buchanan, Trevor Lioyed and Miller 1980 second edition. Anglican worship today. In his context it indicates how the Rev carol Anderson a rector of all Angels Episcopal Church, Westside, New York was administering Holy Communion that everyone admired in the church. In my view this female a minister acted as a serious witness of Christ Jesus.<sup>24</sup>

Archbishop Peter L’Huillier 1996. The church of the ancient councils. In the council of Nicaea many bishops were present and the woman was in charge on getting the data of how many Bishop’s attended the function meaning that a woman can play a lot of roles in the growth of the church.

Norbert Baumert S, J 1996. Woman and man in Paul. In his understanding he referred a woman as the nursing mother to the church. In my view women have remained as mothers to the church who have given a church a lot of care and beautifying the Alters through their work of knitting.

Norbert Baumert S, J 1996. Woman and man in Paul. In his understanding he referred a woman as the nursing mother to the church. In my view women have remained as mothers to the church who have given a church a lot of care and beautifying the Alters through their work of knitting.

Norman Doe reprinted 2003 Canon law in the Anglican Communion. Women were allowed in ordained ministry. In my context, female ministers should be encouraged in ordained ministry because they can cause an impact to the growth of the church.<sup>25</sup>

John Parrat new edition 1997. A reader in African Christian theology published by Great Britain. In his argument he says that the purpose of development is both in man and woman. It is the creation of conditions, both material and spiritual which enables man and woman individuals of community and development in church. To my own view, his argument is agreeable because

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<sup>23</sup> Gloria the archbishops wife 2014 page 33

<sup>24</sup> Colin Buchanan, Trevor Lioyed and Miller 1980 second edition page 22

<sup>25</sup> Norman Doe reprinted 2003 Canon law in the Anglican Communion page 128

church development and growth is based on both responsibility of man and woman. Each of them is talented in different ways.

#### **1.12.4 To find out the challenges faced by women clergy in their ministry**

A very Dulles 1987 1st edition. In his arguments says that if people could adopt the culture of recognizing the role of both men and women for the catholicity of the church, development will be achieved. To me this submission is good and I agree with him because we all need people in the catholicity of the church.<sup>26</sup>

Alexandria Faivre in his book of the emergency of the laity in church, argues that activities that are played by women in church should be recognized to boost morale to them. To me I agree with this author because even today women ministers need to be appreciated.<sup>27</sup>

Bernard J. Cooke, S.J. in his book of Christian sacraments and Christian Personality, suggests that the work of women should not be taken seriously in church. To me I disagree with this author because women need to be praised.<sup>28</sup>

Mark G. Boyer in his book, Baptized into Christ's Death and Resurrection 3rd edition 1993, talks about a lady who led a funeral service well was recognized by the church and given high position to me was an encouragement of women to do their work more effective.<sup>29</sup>

### **1.13 METHODOLOGY**

This section deals with the study design, research approaches, information sources, data collection tools, data presentation, analysis, and synopsis of the chapter. It is a systematic process or strategy employed by the researcher to conduct the study and gather relevant data to address the research questions or objectives. It also outlines the procedures, techniques, and tools used to collect, analyze, and interpret data, ensuring the research is conducted in a structured and rigorous manner.

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<sup>26</sup> A very Dulles 1987 1st edition page 68.

<sup>27</sup> Alexandria Faivre in his book of the emergency of the laity in church page 165

<sup>28</sup> Christian sacraments and Christian Personality page 105

<sup>29</sup> Baptized into Christ's Death and Resurrection page 84

### **1.13.1 Research design**

The study employed a descriptive design with qualitative techniques. Butler -Kisber explains that qualitative is a term used to characterize all kinds of inquiry that utilize interpretation. It is based on a single case and a particular situation or involves a small number of participants and is predicated on narrative ways of doing, thinking and understanding (Butler-Kisber, 2010:8). Qualitative techniques to be utilized include interviews, observations, Focus Group Discussion and document analysis was used because they enable the researcher to gather as much data as possible. Respondents can freely express themselves and interpret their own experiences.

### **1.13.2 Research approaches**

The researcher used qualitative methods and this was done through viewing documents, biblical analysis, church reports and publications, among others.

Qualitative technique also involved intensive documentary and literature review to provide theoretical and practical insights into the role and significance of women ordained clergy in the growth of the church. Qualitative research was typically used to answer questions about the complex nature of phenomena often with the purpose of describing and understanding the phenomena from participant's point of view.

### **1.13.3 Information sources**

The researcher used primary, secondary and tertiary sources of information.

Secondary data were collected and analyzed by someone else. These included text books, journals, magazines, research reports, newsletters, and internet sources which the researcher used. The researcher also included primary data. Primary data were the information obtained from first hand by the researcher on the variables of interest for specific purpose of the study. Primary sources was got for the first time through experience, personal analysis and also obtained by interviewing some few participants.

### **1.13.4 Study population**

The population of study included; active female clergy (11) lay readers (4) and lay people (3). This was done to get information required in the study to make it successful.

### **1.13.5 Sample size determination**

In order to obtain reliable and valid information, a total of 18 respondents were selected for this study basing on Krjcie and Morgan (1970) table. The study considered active female clergy (11), Lay readers (04) and Lay people (03). These participants helped the researcher to get variety of views so as to make the study findings more reliable and comprehensive for the benefit of the society.

### **1.13.6 Sampling selection**

All these respondents were purposively selected for this study. Purposive sampling, according to Cohen (2011) can be defined as a non-profitable sample that is selected based on characteristics of a population and objective of the study. They were selected to in order to obtain reliable and valid information. It's imperative to note that all respondents provided vital information, they were interviewed and their responses were well captured.

### **1.13.7 Data collection instruments**

These are the tools or methods used to gather data from participants or sources relevant to a research study. These instruments are designed to systematically collect information that will help address the research questions or objectives and data collection instruments included:

#### **1.13.7.1 Documentary checklist**

The researcher used documented secondary data. These included biblical documents and written documents such us notices, journals, textbooks, Magazines and policy papers. The reason for using secondary information mainly helped the researcher to place the findings within a more general context by comparing and integrating the research findings with the existing literature about the study problem.

### **1.13.8 Synopsis of the Chapter**

This is the concise summary or overview of the content, key points, and main arguments presented within a specific chapter of a larger work. The purpose of a synopsis is to provide readers with a clear understanding of the chapter's main themes and contributions without having to read the entire chapter in detail. And the study is organized in six chapters.

Chapter one, the chapter gave the general introduction, background of the study, statement of the problem, purpose and objectives of the study, research questions, scope of the study, justification

of the study, significance of the study, the review of the literature, methodology and synopsis of the chapter.

Chapter two comprises of information on how women clergy understand their role in church growth.

Chapter three comprise of information on the role and significance of women clergy for the growth of the church

Chapter four comprises of the information on the challenges that women clergy have face in performing their role in the growth and development of the church.

Chapter five presents the theological background concerning the role and significance of women clergy to the growth of the church.

Chapter six presents the summary of findings, conclusions, recommendations and areas for further research.

## CHAPTER TWO

### HOW WOMEN CLERGY UNDERSTAND THEIR ROLE IN CHURCH GROWTH

#### 2.0 Background

This chapter deals with how women clergy understand the roles they are supposed to play in church growth. In examining women in the ministry in the New Testament, we look at gender roles in ancient times, depictions of Jewish women in religious life. Jewish women interpreting the law, Christian Women in the ministry of the early church.<sup>30</sup>

#### 2.1 How Women Clergy understand their role.

Women clergy may understand their role in church growth in a variety of ways, depending on their individual beliefs, experiences, and theological perspectives. Some of the ways in which women clergy understand their role in church growth include:

Women clergy interpreting the law

Clergy Women have engaged in serious study of law, the best example is Philo's Therapeutrides, female members of the group known as the Therapeutics. These women analyzed scriptures allegorically and composed hymns that were presumably in concert with their theological perspective. Their ascetic practices won them lofty praise from Philo of Alexandria, a writer whose misogynistic views are widely acknowledged.<sup>31</sup>

Women in the prophetic ministry

Women clergy have also identified that, the prophetic ministry belongs to them too. Luke describes the prophetess Ann more positive, a widow for some time, who prays and fasts in the temple daily. She announced Jesus' identity to those awaiting the redemption of Jerusalem (Luke 2:36-38). Nothing in the story necessitates this reading nor precludes it; however, her title prophetess suggests that she had around her those who viewed her teachings as authoritative.<sup>32</sup>

Spiritual leadership

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<sup>30</sup> Rev.Dr. Milly tears on the alter page 31

<sup>31</sup> Rev.Dr. Milly tears on the alter page 33

<sup>32</sup> Rev.Dr. Milly tears on the alter page 33

Women clergy see themselves as spiritual leaders who play a key role in guiding and nurturing the faith community. They believe that their preaching, teaching, and pastoral care has inspired and empowered others to grow in their faith and deepen their relationship with God, that is why most of them has risen to different important ranks in the church, some of them are Archdeacons, Vicars, some in the secretariat and some are pushing hard for woman Bishop which may happen in a near future.

#### A plural ministry response

Foh's in her essay contains much good exegesis and many thoughtful observations. She begins her essay by stating that differing views on women stem from differing views on the Bible, one is that of inerrancy, and other is that which allows human opinion. Her reasoning is, therefore, if the Bible is inerrant and without human opinion, every command applies today. So all people regardless of the sex, they can serve well.<sup>33</sup>

#### Community building

Women clergy have viewed themselves as community builders who work to create a welcoming and inclusive church environment where all members feel valued and supported. They have seen their role in fostering relationships and connections within the congregation as crucial to church growth just as Paul referred a woman as the nursing mother to the church. In my women clergy have remained as mothers to the church who have given a church a lot of care and beautifying the Alters through encouraging the fellow women like in mothers union department to do the work of knitting Alter linen.

#### Advocacy and social justice

Women clergy may understand their role in church growth as advocating for social justice and working to address issues of inequality and injustice in the wider community. They may believe that by engaging in activism and outreach, they can attract new members who are drawn to a church that is committed to making a positive impact in the world.

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<sup>33</sup> Robert D. Culver, Susan, Walter and Alvera, Women in ministry page 112

## Women clergy as disciples

Clergy women have also understood that they too belong to the family of Christ that is to say disciples. The risen Lord Jesus Christ appeared to Mary Magdalene and to Mary the mother of James and Solome and sent them out to be the first witnesses to announce His resurrection to the disciples(Matthew 28:1-10, Mark 16:1-11). This God, the father of our Lord Jesus Christ, also called women of today to serve at different times and is encouraging them into the ministry.<sup>34</sup>

## Collaborative leadership

Women clergy have approached their role in church growth with a spirit of collaboration, working closely with other church leaders and members to discern and implement strategies for growth. They have seen themselves as part of a team that collectively works towards the common goal of expanding the church's reach and impact to growth and development.

Overall, most of the Women clergy have understood their role in church growth as multifaceted and dynamic, drawing on their unique gifts, experiences, and perspectives to contribute to the flourishing and expansion of the faith community.

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<sup>34</sup> Christopher and Olivia, Celebrating A hundred years of service. Building a great future: the legacy of Bishop Tucker Theological college page 83

## CHAPTER THREE

### THE ACTIVITIES CARRIED OUT BY WOMEN CLERGY IN THE DIOCESE OF KUMI

#### 3.0 Introduction

In the Diocese of Kumi, women clergy play a significant role in the religious, social, and cultural fabric of the community. This chapter examines the diverse activities undertaken by women clergy within the diocese, shedding light on their contributions, challenges, and impact on the local church and society.

#### 3.1 The unique activities carried out by women clergy in church growth.

Interpreting scripture.

Women clergy have done well in interpreting the law and scripture and they always referred as the best preachers. They have analyzed scriptures allegorically and also composed hymns that were presumably in concert with the theological perspective. Their philosophical analysis of the scriptures has placed the church in higher levels of understanding of scriptures and their ascetic practices have won them lofty praise from the members of the congregation and some of them have even got scholarships for further education because of their excellent interpretation of scriptures. More people have also come to Christ because of the excellent preaching from church.<sup>35</sup>

Pastoral Care and Counseling.

Women clergy in the Diocese of Kumi play a crucial role in providing pastoral care and counseling to members of the congregation. Their unique perspectives and experiences can resonate with different segments of the church community, allowing for more inclusive and diverse support systems. Through this counseling, most of the families are living in peace and happiness and this has led to the increased number of believers in the church.

Women clergy are also well known more for being great judges and leaders more than even prophets both at home and also in the ministry of Christ. They are universally held in high

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<sup>35</sup> Frank stagg and Evelyn, woman in the world of Jesus page 205

esteem by modern writers though there are few detractors who would seek to minimize their achievements. God's revelation to Deborah that he would "sell Sisera into the hand of woman" portrayed the powerful work of a woman.<sup>36</sup>

Women clergy play a vital role of spiritual expansion. The Bible itself is filled with dynamic women of faith who did great exploits for their God. For example, the prophetess Deborah was a great leader who judged Israel (Judges). Phoebe was also a church leader (Romans 16), the Greek word describing Phoebe as a servant refers to her being a deaconess and Lydia was a business entrepreneur who was also a worshipper of God, (Acts 16) and Priscilla was a Bible teacher (Acts 18: 24-26). Clergy women have done mission which has brought people to church.<sup>37</sup>

#### Advocates for women clergy education

In the Diocese of Kumi, women clergy have greatly pushed the Diocesan administration to consider women in ministerial formation and most of them have attained the highest level of education, currently the only Ph.D. scholar in the Diocese of Kumi is a woman and she will be the first PhD holder in the Diocese. Most of the female clergy in the Diocese are serving as chaplains in secondary schools and have also enrolled for teaching courses which have added value to the church of Uganda founded institution because the performance has kept improving and therefore, quality education in the diocesan training institution.<sup>38</sup>

#### 2. Empowered lay readers and some clergy spouses on home sustaining skills

The spouses of the male clergy and lay readers have always received training in home sustaining skills like; knitting, tailoring, bakery and hair dressing. All this skills is being provided by the clergy women. This has also bailed out their spouses from looking at the offertory basket as their source of income and also they are now leaving in a moderate standard of living.

#### Community Outreach and Engagement

Women clergy often lead community outreach initiatives and engage in efforts to address the needs of marginalized and vulnerable populations. Their involvement in community service and

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<sup>36</sup> Ruth A Tucker, Women in the maze page 69

<sup>37</sup> Parvey Constance, The community of women and men in the church

<sup>38</sup> Diocesan files

social programs can help attract new members to the church and demonstrate its relevance and commitment to serving others

Women clergy have become more visible in public and have exercised more influence on commerce, culture and politics than their lay sisters within the church. Never the less, even in the midst of the greater emancipation, women clergy have remained a subject to the cultural ideal of the domestic woman. They have continually reminded women that what a man can do, a woman can also do and also reminding them of their primary responsibility to the household.<sup>39</sup>

Interpreting dreams; most of the women clergy are gifted in interpreting dreams and this could be the succession they got from the lineage Huldah. Only Huldah could interpret the significance of Deuteronomy to the devout King Josiah, to hilkiah the high priest, and Josiah's cabinet, Shapham, Ahikam, Achbor and Asaiah. Holder delivered to these men a scathing denunciation of the religious corruption of the nation and a powerful prediction of doom that motivated the king to effect profound changes in the religious life of the people.<sup>40</sup>

Women clergy play a crucial role in the growth of the church by bringing diverse perspectives, talents, and leadership styles to the ministry. Their presence in leadership positions helps to create a more inclusive and welcoming environment for all members of the congregation, regardless of gender. The most publicly visible changes that a woman clergy has brought to the ministry is the area of leadership style. Two phrases that characterize this particular departure from tradition are "shared involvement" and "mutual pilgrimage." Because women clergy themselves have had to struggle to arrive at ordained ministry, they often bring a heightened awareness of the dehumanizing experience of being "shut out." Women clergy can draw on their own pilgrimage as a resource as they invite and enable others to affirm and value their own uniqueness, gifts and resources.

Fasting and standing in the gap for the wellbeing of the church, just like Ann the daughter of Phanuel, of the tribe of Asher. Women clergy do not leave the church easily but they keep around worshipping with fasting and prayer night and day. In scripture, it is not the great and mighty who

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<sup>39</sup> Stanley and Denise, women in the church page 72

<sup>40</sup> Ruth A Tucker, Women in the maze page 69

receive the most tribute and they are being rewarded for their great tribute in form of giving leadership positions in church.<sup>41</sup>

As women clergy have emerged and functioned as leaders in relief work, they have also aided the needy following the example of the woman in Joppa by the names of Tabitha (or Dorcus). According to the narrative, she provided material aid to many people but especially to the poor and perhaps to widows (Acts 9:36-43). Her ministry was so significant that Luke pairs her miraculous restoration with the healing of Aeneas and Tabitha's acts aided the development of the church. Today women clergy have followed that example and have created the act of charity to the needy. An example is when a female clergy by names of Rev. Can. Harriet Amoding led the campaign to raise money for the treatment of one of the male clergy who had a heart problem and he was successfully taken to India for operation under this initiative.<sup>42</sup>

Women clergy also serve as role models for young girls and women in the church, showing them that they too can aspire to leadership roles within the church. This representation is important for empowering women to fully participate in the life of the church and to contribute their unique gifts and talents to the community.

Evangelism. The Great Commission is not just for men, ladies! Jesus was talking to all Christians when he said, "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age" (Matthew 28:19-20). Women clergy has greatly fulfilled this scripture as they are preaching the gospel to all nations' hence church growth and development

Most of the churches being pastored by women clergy have developed the idea of morning devotion and these prayers are specifically praying for the day and daily activities. Chrysostom urged women to emulate Junias in Romans 16:7 of whom he said, "oh how great the devotion of this woman that she should be worth counted worthy of an appellation of the church. Today women clergy have continued being very active and prominent in the church."<sup>43</sup>

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<sup>41</sup> Ruth A Tucker, Women in the maze page 97

<sup>42</sup> Stanley and Denise, women in the church page 80

<sup>43</sup> Ann Brown, Apology to women page 15

Furthermore, women clergy bring a different perspective to pastoral care and counseling, offering insights and support that may resonate more strongly with female members of the congregation. This diversity in pastoral care can help to create a more holistic and inclusive approach to ministry that meets the needs of all members of the church.

#### Formation of prayer and healing ministry

Women clergy are very active in the healing and deliverance ministry which has helped most of the families to come to salvation through Jesus Christ after knowing the power of God. A church without deliverance and healing ministry is considered to be a dead church or a church without the Holy Spirit. So this healing and deliverance ministry has widened the church well in the Diocese of Kumi.

Women clergy are neutral in the ministry; they do not always shore their sides as they embrace everyone in the ministry. The parables portray women in natural activities which illustrate various points which Jesus wished to say also make a woman clergy unique and they judge according to someone's actions.<sup>44</sup>

#### Community Outreach and Engagement

Women clergy in Diocese of Kumi often lead community outreach initiatives and engage in efforts to address the needs of marginalized and vulnerable populations. Their involvement in community service and social programs can help attract new members to the church and demonstrate its relevance and commitment to serving others

Women clergy in the Diocese of Kumi also participate in the expansion of the number of Christians through baptism. In Christianity, baptism is considered a rite of initiation into the Christian faith. It symbolizes purification or cleansing from sin, spiritual rebirth, and admission into the community of believers. Different Christian traditions have varying beliefs about the significance and mode of baptism, but it is generally seen as an important step in the life of a Christian.

They also participate actively in preparing, and celebrating the Lord's Supper which is an important to the faith of the believer and is one of the sacraments recognized by the

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<sup>44</sup> Ruth A Tucker, Women in the maze page 85

Anglicanism. The celebration of Holy Communion, also known as the Eucharist or the Lord's Supper, is a significant ritual in Christianity. It is based on the Last Supper, an event recounted in the New Testament of the Bible, where Jesus shared bread and wine with his disciples before his crucifixion. Holy Communion is observed differently among Christian denominations, but it generally involves the following elements; wine and bread which consecrated to represent the body and blood of Jesus Christ.

Overall, the presence of women clergy in the church is essential for its growth and vitality. By embracing and supporting women in leadership roles, the church can better reflect the diversity of its members and create a more welcoming and inclusive community for all. Women clergy has played a key role in reaching out to the community and engaging with people outside the church. Women clergy use their different gifts and talents to connect with others and have built relationships, which has made the church to expand its reach and have attracted new members who may not have otherwise been interested in the church. Resource mobilization to set up church projects is easy because of such connections

## CHAPTER FOUR

### CHALLENGES THAT WOMEN CLERGY FACE IN THE MINISTRY

#### 4.0 Introduction

Within the Diocese of Kumi, women clergy navigate a unique set of challenges as they fulfill their pastoral duties and engage in ministry within the local community. This chapter examines the multifaceted obstacles encountered by women clergy in their religious roles, shedding light on the complexities of gender dynamics within the church context.

#### 4.1 Challenges women clergy face in the ordained ministry.

Her ministry is barraged with propaganda coming from the very church that recruited and ordained her. She is provoked with feelings of inadequacy, inferiority and restlessness; she is tormented with controls ranging from postings as most of them are assistants to clergy men, leaders of Diocesan women programs, youth and children's ministry denying her of her priestly and ecclesiastical roles<sup>45</sup>. Women clergy are not given opportunity to exercise her duties the way they have given to men in the same ministry with same qualification.

Gender Discrimination: Women clergy have often faced discrimination and bias based on their gender, both within their religious communities and in broader society. They have also encountered resistance or skepticism from congregants who are not accustomed to female religious leaders. Clergy men seem to emphasize that, before everything a woman is a wife and a mother. Clergy women have readily identified this frustration and it has affected their ministry.

Media and technology literacy skills for effective communication and outreach. Addressing gender disparities in representation and visibility in media and online platforms is a challenge to women clergy. Leveraging digital tools and platforms to amplify the voices and work of women clergy in the public sphere.<sup>46</sup>

Marrying wrong partners who deny them rights to do ministry; in the book of Esther 1:11, there was a women named Vashti which meant beauty, she lived up to her name and it was a beauty that brought her downfall. on the seventh day when the King was merry with wine, he

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<sup>45</sup>Milly Erema Maturu, Tears on the Altar, The controversy over the clergy women's ministry in Biblical perspective 2023, 1st edition, published through Baroque publishers (U) Ltd Crusader House, Annexe, 3rd floor, plot3, Portal Avenue, Kampala PO Box 100864, Kampala- Uganda

<sup>46</sup> Priest J Robert and Barine Kirimi, African Christian leadership page174

commanded seven Eunuchs who attended him to bring Queen Vashti in order to show the people and the officials her beauty and it was attracted by hundreds of officials and army personnel which lowered herself and also lost glory.<sup>47</sup>

Access to resources and funding is also one of the challenges that women clergy face in ministry. Overcoming barriers to accessing financial resources and funding for ministry projects and addressing disparities in resource allocation and support for women clergy compared to male counterparts which would have made women to grow and effectively handle their activities well but there is no equitable distribution of resources within religious institutions to support women in the ministry.<sup>48</sup>

The negative attitude of people in the pastoral work. Some people have understood the Bible teachings that, woman brought sin and death into the world, that she participated the fall of the race, that she was arraigned before the judgment seat of heaven, tried, condemned and sentenced so it makes women to struggle to make the congregations to understand this statement.<sup>49</sup>

Women clergy are easily deceived and given empty promises which lead them to develop trauma and fail in their activities. It is widely held that the apostle Paul taught that women are more prone to be deceived by men. He used example of Eve being deceived by the serpent. Their ministry is always brought down by lies and false promises hence a challenge for them to rise and grow.<sup>50</sup>

Limited Leadership Opportunities: In the Diocese of Kumi, women clergy are still not allowed to hold certain leadership positions like Bishop's chaplain, Diocesan secretary or are restricted in their roles within the clergy. This has limited their opportunities for advancement and influence to the growth and development of the church.

The church elders and male clergy are not sometimes harsh women haters. But they have tended to adopt a dualistic view of the body and the soul, and woman is always used as a symbol of the

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<sup>47</sup> Ruth A Tucker, Women in the maze page 73

<sup>48</sup> Priest J Robert and Barine Kirimi, African Christian leadership page175

<sup>49</sup> Ann Brown, Apology to women page 13

<sup>50</sup> Ruth A Tucker, Women in the maze page 116

body in relation to the soul, man. This has given the impression those women clergy is seen inferior. And sometimes refer to them as sex objects.<sup>51</sup>

**Balancing Family and Ministry:** Like women in other professions, female clergy often struggle to balance the demands of their ministry with family responsibilities. They always face pressure to prioritize their roles as wives and mothers over their professional aspirations, leading to feelings of guilt or inadequacy.<sup>52</sup>

**Spiritual and theological identity:** this is the unique combination of beliefs, values, experiences, and practices that shape an individual's understanding of their spirituality and their role within their religious tradition, particularly in the context of clergy hood. For women clergy, navigating their spiritual and theological identity can be particularly complex due to the challenges they may face within religious institutions and broader societal contexts.

**Problem of sexism, in different cultures around the Diocese of Kumi,** men tend to determine the purposes, roles, and values of women's lives. Personalities of men are given priority in a male dominated society. Women come in more as helpmates. A woman's personality is made to seek fulfillment in relation to man. The man is considered the chief bread winner and the work of man is considered to be more productive.<sup>53</sup>

**Ecclesiastical politics.** Women clergy have faced the problem of intricate systems of power, influence, and decision-making within religious institutions, particularly within the Christian Church. These dynamics are shaped by various factors including theological differences, organizational structures, historical precedents, and individual personalities which have brought the ministry of a clergy woman down.

**Challenges to Authority:** Some congregants who does not have interest in the women clergy always challenge the authority of women clergy based on their gender. For them they quote Paul's teaching in 1st letter to the church in Corinth that women are not to speak in public and also not to hold any leadership position, questioning their ability to fulfill the duties of their role

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<sup>51</sup> Ann Brown, Apology to women page 15

<sup>52</sup> Michael Harper, Let my people go page 139

<sup>53</sup> Constance F. Parvey, the community of women and men in the church page 44

or undermining their leadership decisions which would have developed and expanded the church.

**Emotional Labor and Burnout:** Female clergy often engage in significant emotional labor, providing support and counseling to congregants dealing with various life challenges. This emotional burden, combined with the pressures of balancing personal and professional responsibilities, can contribute to burnout. Burnout can lead to decreased motivation, compassion fatigue, and impaired decision.<sup>54</sup>

The argument that Jesus chose 12 men as disciples but never chose any women; male clergy have made sure that women clergy do not enjoy the ministry by telling them that they belong nowhere in the list of discipleship and that Jesus never considered them to be part of the team hence lowering their ability to carry on their pastoral work.<sup>55</sup>

**Identity and Role Struggles:** Female clergy always grapple with questions of identity and their role within traditionally male-dominated religious institutions. They might face challenges related to acceptance, authority, and recognition, which can lead to feelings of inadequacy or imposter syndrome. These internal conflicts can undermine confidence and impact performance<sup>56</sup>.

**Gendered Expectations and Stereotypes:** Gender expectations and stereotypes are societal beliefs and norms regarding the roles, behaviors, and characteristics deemed appropriate for individuals based on their gender. These expectations and stereotypes often reflect cultural norms, historical traditions, and social constructs surrounding masculinity and femininity. Women clergy have faced pressure to conform to traditional gender norms in terms of appearance, behavior, and leadership style, which can be restrictive and limiting to their professional development.

In conclusion, the challenges faced by women clergy in the ministry are multifaceted and deeply rooted in cultural, societal, and religious norms. From gender bias and lack of representation to the struggle for advancement and balancing family responsibilities, women clergy encounter numerous obstacles in their professional and personal lives. These challenges not only affect

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<sup>54</sup> Priest J Robert and Barine Kirimi, African Christian leadership page178

<sup>55</sup> Titre Ande, A guide to leadership page 15

<sup>56</sup> Dulles Avery, The catholicity of the Church page 80

individual women but also have broader implications for gender equality within religious institutions and society as a whole.

## CHAPTER FIVE

### THEOLOGICAL REFLECTION

#### 5.0 Introduction

In this chapter, I engaged in theological reflection on the findings and insights gleaned from our research within the context of the role and significance of women clergy to the growth of the church. Grounded in theological inquiry and reflection, this chapter seeks to illuminate the deeper meaning and theological implications of the research findings, bridging the gap between theory and practice within the realm of women clergy.

#### 5.1 Theological review

The theological background of the role and significance of women clergy varies across different religious traditions. In Christianity, for example, interpretation of scripture, church tradition, and theological beliefs shape views on women's roles in clergy. Some denominations like the Episcopal Church and the United Methodist Church, affirm women's ordination based on the principles of equality and the understanding that all individuals are called by God regardless of gender. Others, such as some branches of the Catholic Church and certain conservative Protestant denominations, hold to more traditional interpretations of scripture that restrict women from certain leadership roles within the church.

#### Imago Dei and Human Dignity:

At the heart of Christian theology is the concept of Imago Dei, Genesis 1:26-28, the belief that all human beings are created in the image of God. This foundational truth affirms the inherent dignity and worth of every individual, regardless of gender. Therefore, any discussion on the role of women in clergy must begin with recognition of their equal status as image-bearers of God.

Feminist theology also plays a significant role in advocating for the inclusion and empowerment of women in religious leadership positions, emphasizing the importance of gender equality in theological discourse and practice. In Galatians 3:28, it tells us that, there is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female, for all of you are one in Christ Jesus. This verse refers to that, man and woman have become one and because they united in Christ, they share in the promise made to Abraham, which means that they inherit the promise made to Him. This inheritance made Paul to contrast the status of women and that of a

man. This concurs with Tumaini University Makumira who stated that after reformation, Martin Luther promoted both male and female to ordained ministry and also trained them not only in the sacraments but also in gospel and evangelism and music which led them to compose hymns for worship which won more souls than even sermons.

However, denominations and people always fight each other basing on the doctrine, beliefs and values. They base their argument in Paul's 1st letter to Corinthians 14:33b-36 "as all in all churches of the saints, the women should keep silent in the churches. For they are not permitted to speak but should be in submission"

The role of women in the church is anchored in the unique role of women as determined by God in creation. Genesis 2 says, "Then the Lord God said, it is not good for the man to be alone. I will make a helper for him as his complement" Genesis 2:18. This helper role is not about subservience to men or being less than. The word helper, Ezer, is used throughout the Old Testament about God himself as he helps His people. Women reflect the character of God's powerful help to his people when they support and build up the church.

Traditionally, many Christian denominations have seen that ordaining women is a necessity for the growth and development of the church. Acts 9:36 "there was a woman in Joppa a disciple named Tabitha, she was full of good works and acts of charity". The healing in Joppa is described in more detail than one at Lydda. This Woman named Tabitha was a disciple of Jesus was to my view this woman used to help the poor and developed the act of worship in them which made to the rapid increase of the disciples. She was referred as a person who used to do acts of charity most especially helping the needy and the poor, particularly the widows. Women again showered this aspect of care in John 20:1-9, they went to anoint the body of Jesus early in the morning. This is the aspect of care, however they got the body missing in the tomb and an angel alerted them that Jesus you are looking has resurrected and they became the first witnesses of Christ Jesus and women have continued to do the same and this is supported today as in every sorrowful event, women are always the fore runners and this findings conquer and evidenced in Norbert Baumert S, J 1996 in his book "Woman and man in Paul", In his understanding he referred a woman as the nursing mother to the church.

Scriptural interpretations play a significant role in shaping perspectives on women in clergy. Some argue for a more literal interpretation of certain passages that seem to restrict women's leadership roles within the church. 1 Timothy 2:12, which states, "I do not permit a woman to teach or to assume authority over a man; she must be quiet," have been cited to support the exclusion of women from certain leadership positions.

On the other hand, there are scriptural passages and narratives that suggest a more inclusive view of women's roles in ministry. For instance, in the New Testament, there are accounts of women playing prominent roles in the early Christian community. Phoebe is referred to as a deaconess Romans 16:1 "I commend to you our sister Phoebe, a servant of the church at Cenchreae and Junia is described as "outstanding among the apostles, Romans 16:7 "Greet Andronicus and Junia my kinsmen and my fellow prisoners". Additionally, women such as Mary Magdalene were key figures in the proclamation of the resurrection, central to Christian faith.

Jesus himself challenged societal norms by engaging with women in significant ways and elevating their status within his ministry. For example, his interaction with the Samaritan woman at the well in John 4 and his defense of Mary's choice to sit and learn at his feet in Luke 10:38-42 suggest a departure from prevailing gender norms of his time.

Fiorenza argues for a feminist reinterpretation of Christian origins, asserting that women played significant roles in the early Christian community, including leadership roles, and that their exclusion from ordained ministry is a result of patriarchal distortions of Christian tradition which should be abolished so that a woman is given a chance to lead and do her work well.<sup>57</sup>

Ruether in her book also advocates for the ordination of women within Christianity from a feminist perspective, critiquing patriarchal structures within religious institutions and arguing for the inclusion of women in all aspects of religious leadership. There is no segregation in the sight of God, women were created equal and they present the image of God so should be allowed to do God's will freely.<sup>58</sup>

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<sup>57</sup> Elisabeth Schüssler Fiorenza In *Memory of Her: A Feminist Theological Reconstruction of Christian Origins* 1983 page 84

<sup>58</sup> Rosemary Radford Ruether, *Sexism and God-Talk: Toward a Feminist Theology* 1983 page 58

Heyward challenges on the traditional understandings of Christian doctrine and argues for the full inclusion of LGBTQ individuals and women in ordained ministry, emphasizing the importance of diversity and inclusivity within religious communities. She argues that all individuals are God made creatures.<sup>59</sup>

Daly's critiques on the traditional understanding on religious concepts of God and her argument for the ordination of is that, the empowerment of women within religious institutions, including the ordination of women as a step towards dismantling patriarchal structures which are irrelevant in today's modern society.<sup>60</sup>

Trible in his book examines biblical texts from a feminist perspective and challenges traditional interpretations that have been used to justify the exclusion of women from ordained ministry, advocating for a more inclusive and egalitarian understanding of scripture. The scriptures were wrongly interpreted by early bible scholars, they failed to understand what Paul was saying and meaning in his letters to the Corinthian church and yet he was not meaning to abolish women completely in the ministry.<sup>61</sup>

In conclusion, theological reflection on the role and significance of women clergy in the growth of the church involves grappling with both traditional interpretations and scriptural perspectives. Embracing a theology that values the full participation of women in ministry can lead to a more inclusive and vibrant expression of the body of Christ, contributing to the flourishing and growth of the church.

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<sup>59</sup> Carter Heyward Saving Jesus from Those who are Right: Rethinking What It Means to Be Christian 1999 page 25

<sup>60</sup> Mary Daly, Beyond God the Father: Toward a Philosophy of Women's Liberation 1973 page 139

<sup>61</sup> Phyllis Trible, God and the Rhetoric of Sexuality 1978 page 16

## CHAPTER SIX

### SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

#### **6.0 Introduction**

In this final chapter, I present a comprehensive summary of the research findings, draw conclusions based on the analysis, and provide recommendations for future research and practical applications. Building upon the insights gleaned from the study, this chapter offers valuable reflections and guidance for the work of women clergy.

#### **6.1 Summary of findings.**

Women clergy play a significant role in the growth of the church by providing leadership, guidance, and support to congregants in spiritual affairs.

Women clergy has brought a unique perspective and voice to the church, helping to attract and retain members who may feel marginalized or underrepresented as they are referred as nursing mothers to the church

Women clergy have often involved in community outreach and social justice initiatives, which has helped to increase the church's visibility and impact in the wider community.

Despite facing challenges and discrimination in some religious traditions, women clergy are making a positive impact on the growth and vitality of the church

The study also showed how the female clergy understand their work. Furthermore, the study revealed how women clergy have laid avenues to widen the female clergy enrolment to the ministry so that they can at least have a voice of men who are clergy who always compromise them in their work.

Finally, it was found out that all women clergy in Diocese of Kumi do a significant role towards the growth of the church and some of them are serving as Archdeacons, heads of department and others serve in different positions in church and when assigned duty, they always produce quality results.

## **6.2 Conclusions**

In review of the study findings, the following conclusion was made in accordance with the three objectives that guided the study.

The role and significant of women clergy is crucial in the growth and development of the church. Their leadership, compassion, and dedication contribute to the spiritual and social well-being of congregants and help to attract new members. It is important for churches to recognize and support the contributions of women clergy in order to foster a more inclusive and diverse religious community.

## **6.3 Recommendations.**

Based on the above conclusion the researcher makes the following recommendations:

1. Churches should actively recruit and support women clergy in leadership positions, including pastoral roles and decision-making bodies. This can be done through theological education and leadership training programs specifically tailored for women who aspire to leadership roles within the church. Provide mentorship opportunities with experienced women clergy to support their personal and professional growth.
2. Churches should provide training and resources to support the professional development of women clergy, including opportunities for mentorship and networking. This is done through establishing programs specifically designed to mentor and develop women who are interested in pursuing pastoral roles and leadership positions within the church. Provide opportunities for them to gain experience and skills necessary for effective leadership.
3. Churches should promote gender equality and inclusivity in all aspects of church life, including worship services, educational programs, and community outreach initiatives. Promoting gender equality within the church involves challenging traditional norms and practices that may perpetuate inequality and discrimination. Here are several ways the church can promote gender equality:
4. Churches should actively challenge and address any discriminatory attitudes or practices that may hinder the full participation of women clergy in the life of the church. Addressing discrimination against women clergy within the church requires a concerted

effort to challenge existing biases and create an environment where all clergy are treated with respect and equality. Here are some steps that can be taken.

5. Support women clergy in their personal and professional growth: Churches can support the growth and well-being of women clergy by providing resources, support, and opportunities for personal and professional development. By investing in the holistic growth of women clergy, churches can help them to thrive in their roles and contribute to the overall growth and vitality of the church.
6. Empower women clergy to engage with the community: Women clergy can play a key role in reaching out to the community and engaging with people outside the church. By empowering women clergy to use their gifts and talents to connect with others and build relationships, churches can expand their reach and attract new members who may not have otherwise been interested in the church.

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## APPENDIX

### Sample questionnaire



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

### BISHOP TUCKER SCHOOL OF DIVINITY AND THEOLOGY

### INTERVIEW GUIDE ON THE ROLE AND SIGNIFICANCE OF WOMAN CLERGY TO THE GROWTH OF KUMI DIOCESE

Dear respondent, my name is Gilbert Ogwang conducting a study to establish the role and significance of women clergy to the growth of the Diocese of Kumi. Your responses will help to improve the ministry of women clergy and also encourage women to join the ministry who will in turn cause significant changes in Christ's vine yard. The interview consists of sections organized as follows; Section A: Background, Section B; how female clergy understand their role in church growth. Section C: the role and significance of woman clergy in the growth of the church, Section D: problems that women clergy have faced in the ministry.

#### SECTION A: BACKGROUND INFORMATION

##### 1. Which is your gender?

- (a) Female
- (b) Male

##### 2. Working experience

- (a) Below 5 years
- (b) 5-10 years

( c) Above 10 years

3. Academic Qualification (a)Diploma (b)Degree (c)Master degree (d)

Others.....

(d)Age bracket 20-29 30-39 , 40-49 50 and above..... (Please tick)

**SECTION B; HOW WOMEN CLERGY UNDERSTAND THEIR ROLE IN CHURCH GROWTH**

5. Do you know the role you are supposed to play in Church growth? Yes, No

6. Do you value women clergy in the ministry of Christ? Yes, No

8. Do you have the interest in the ministry? Yes, No

9. Do you have enough knowledge and experience in the roles of woman clergy? Yes, No

10. Kindly list down your roles as a woman clergy/pastor in the church

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**SECTION C: THE ACTIVITIES CARRIED OUT BY WOMEN CLERGY IN THE DIOCESE OF KUMI**

**What has the woman clergy done for the growth of the church/ Kumi Diocese?**

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**SECTION D: CHALLENGES WOMEN CLERGY FACE IN THE ORDAINED MINISTRY.**

**What challenges have women clergy faced in doing their work as Pastor's in the Diocese of Kumi**

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**Thank you for your time! May the Lord bless you!**