

**THE STUDY OF ROMANS 16:3-5; THE ROLE OF CLERGY SPOUSES IN  
MINISTRY :A CASE STUDY OF SERERE ARCHDEACONRY SOROTI DIOCESE**

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**UGANDA CHRISTIAN  
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**DECLARATION**

I, *ABARO STELLA BETTY*, hereby declare that this research project is my own work and it has not been submitted to any institution for the award of a degree in Divinity.

SIGN .....  .....

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Date 23/08/2024

**APPROVAL**

This is to certify that this research report entitled "The study of Romans 16:3-5; the role of clergy spouses in ministry, a case study of Serere archdeaconry Soroti diocese" has been submitted and recommended with my approval as the University Supervisor as part of the requirements for the Award of Bachelor Degree of Divinity in Uganda Christian University.

SIGN.....



REV. DR. MUKESHIMANA EMMANUEL

Date: .....

23/8/2024

## **DEDICATION**

I dedicate this research report to my children Apolot Dina Mercy and Isenero Esther; but also to my parents Ogwang Simon Peter and Mrs. Ogwang Joyce for without their support, prayer and encouragement I would not have withstood the trial of compiling and accomplishing this work.

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## **ABSTRACT**

The study was about Romans 16:3-5; the role of clergy spouses in ministry, a case study of Serere Archdeaconry, Soroti diocese. This is because they have limited access to minister the word of God due to; lack of clear role definition, insufficient support, unrealistic expectation, lack of spiritual growth, unrealistic comparison and others which compromise the word of God. Therefore; the study was guided by three objectives: To analyze the biblical meaning of Romans 16:3-5 on the role of clergy spouses, implication of Romans 16:3-5 to the women of the diocese of Soroti and to develop strategies of helping the clergy spouses in Soroti. The study adopted desk review methodology and the data collected was analyzed through content analysis. The study aim was to enable clergy spouses and the whole church to know the position they are in the vineyard of God in their lives for the growth of the church in Soroti. Because of that there was need to find out exactly what brought that gap and establish the strategies of helping the clergy spouses. According to the findings, the study shows the clergy spouse's problem is not a new thing in the church it has existed since the beginning and that's why Jesus encouraged the church to mentor and allow women to do God's work without compromise, training and development, mentorship, resourcing), community and connection (form clergy spouse groups, conferences and retreats, all these instances demonstrate Jesus encouragement and inclusion of women in ministry. The findings showed that various ways can be established so as to improve on the ministry of clergy spouses through support and resources (training and development, mentorship and connection, Inclusive leadership. If they are indeed considered, Soroti Diocese will develop and grow.

# **CHAPTER ONE**

## **INTRODUCTION**

### **1.0 CHAPTER OVER VIEW**

This chapter introduces the background of the study, problem statement, purpose of the study, objectives of the study, research questions, justification of the study, scope of the study, literature review, methodology, the outlook of the chapter and conclusion with the summary

### **1.1 Background of the study**

Priscilla and Aquila are prominent figures in the New Testament particularly in the context of their relationship with Paul and their role in the early Christian church. They were married couple's originally from Rome. Priscilla and Aquila were tentmakers by trade, which was likely a means for them to support their ministry financially. They encountered Paul in Corinth after being expelled during the reign of Emperor Claudius when he ordered all the Jews to leave the city. They are jointly involved in teaching, leading, mentor about the ways of God. This indicates their role which was crucial in the early church's development, in otherwise the Diocese of Soroti is located in Eastern Uganda and established in 1961 as one of the Dioceses in the province of church of Uganda, born out of the upper Nile province of church of Uganda, Burundi, Rwanda, and Bonga- Zaire which was mother dioceses since then the first bishop was late right Rev. Stephen Tomusange who was previously the assistant bishop on the upper Nile in 1961-1975 and the current one is right Rev. Kosea Odongo. The Diocese of Soroti covers five administration districts which are Soroti, Amuria, Katakwi, Kaberemaido and Serere. The Diocese of Soroti currently has 11 archdeaconry, 81 parishes, 100 male priests and 7 female priests which is the great sign of development and growth of the ministry in the diocese for all long the Diocese

have been challenge on the way of empowering clergy spouses in ministry, where most of their needs are not meet.

## **1.2 problem statement**

Even though the clergy are doing wonders in ministry in the church, clergy spouses have been a big challenge to their life and work. The responsibility of both clergy and their spouses is to spread the good News about Jesus Christ just like Priscilla and Aquila were the great teachers, leaders and mentors regardless of their status. Her name was the first to be mentioned before Aquila indicating that she had prominent role in ministry. But when it comes to the church today, in most cases the clergy spouses are not considered.

This is sometimes said to have come due to the low level of education by these spouses, biasness of the congregation due to cultural traditions which do not allow women to participate in public gatherings, no facilitations offered to those spouses by the church, no training or seminars given to these spouses by the church and lastly, after the death of their spouses, they are always not considered by the church any longer and yet Priscilla had no qualifications such as education level, not biased she did Gods work compromising because of this it has made the church to be looked at like an institution which does not care for its members properly, as a result, the clergy spouses tend to be less interested or concerned about serving in the church and take things for granted. This has motivated me to make this research to find out the roles of the Clergy spouses according to scriptures and apply them to the Christians of Angolei parish, Serere Archdeaconry in Soroti diocese in order to promote the growth of the church.

### **1.3 Purpose of the study**

The main purpose of this study was to enable clergy spouses, pastors and the churches to know their position in strengthening their life for the growth of the church in the Diocese of Soroti Anglican church of Uganda.

### **1.4 Objectives of the study**

- i) To analyze the biblical meaning of Romans 16:3-5 on clergy spouses in Diocese of soroti.
- ii) The implication of Romans 16:3-5 clergy spouses in the Diocese of Soroti.
- iii) To develop strategies of helping the clergy spouses in Soroti diocese.

### **1.5 Research questions**

- i) What is the Bible say about role of clergy spouses?
- ii) What does the church and clergy spouses learn from the biblical content?
- iii) What strategies can be used to help clergy spouses in Diocese of Soroti?

### **1.6 Justification of the study**

The research intends to make the Christians of Angolei Parish to learn the roles of the clergy spouses and in turn be able to value the presence of the clergy spouses in the church. This will enable the work of the clergy and their spouses to become easy and respected in the church. The research will address the issues of same sex marriage, divorce, disobedience among the different youth groups due to lack of proper teaching and preaching, polygamy such emerging patterns has compelled me as a researcher to give more attention on the role of clergy spouses so as to find ways of calming the situation for example; introducing seminars to the clergy spouses, educate them on various skills of handling the church for a better church.

### **1.7 Significance of the study**

This study would help the clergy family and the whole diocese of Soroti to understand the biblical perspective on clergy spouses. And also help them to evaluate and encourage them do ministry. This research would help the people of Angolei to be transformed and to proclaim the gospel.

## **1.8 Scope of the study**

The research was carried out in the diocese of soroti Anglican Church of Uganda which has 11 archdeaconries, 81 parishes, 100 male priests and 7 female priests and more than 70-80% of the population. Particularly in the five administration districts which include Soroti, Amuria, Katakwi, Kaberemaido, and Serere. The study precisely focused on the role of the clergy spouses on the growth of the church in the Diocese of Soroti Anglican church of Uganda. It analyzes what the Diocese of Soroti is doing to improve on the ministry of clergy spouses.

### **1.2.0 Literature Review.**

The literature was reviewed under the three objectives which are; i) to analyze the biblical perspective on clergy spouses, ii) to apply the biblical content to the people of Diocese Soroti and iii) to develop strategies of helping the clergy spouses in Soroti diocese that will impact the growth of the Diocese.

#### **1.2.1 The biblical perspective on clergy spouses**

The role of clergy spouses existed since Old Testament and continued into New Testament and it is still challenging most of people in the contemporally world.

### **1.2.1.2 Leaders and workers**

According to MacArthur<sup>1</sup>, States that women as well as men served God in special ways. Nehemiah 7:67 tells of a choir made up of 245 singing men and women. They led the people to praise God through music. Thus, women have the same responsibility to obey the Law and teach it to their children as did men. They participated in the religious life of Israel and served God. Far from giving women a secondary status, the Old Testament granted them spiritual equality with men. In addition to that, women should not be totally undermined but be given opportunity to exercise their roles since we are all called to be workers.

### **1.2.1.3 Church expectations and personality**

The roles that a pastor's wife performs in church will depend on the type of church, expectations of members, and her personality. There are no clear-cut roles for the pastor's wife in the church. The flock is the church, where the pastor takes care of God's people. The pastor's wife therefore, is the "Shepherdess" who helps her husband to take care of God's flock. In the church, the pastor's wife is seen as the head of all the women. She serves as problems. This is a great service that she does to the church and it serves as a help in her husband's ministry. The pastor's wife is also a role model for most church members. The life of the pastor's wife should preach an effective sermon on practical Godliness (White).<sup>2</sup>

### **1.2.1.4 Pray and give spiritual support**

Another important way in which the pastor's wife supports her husband's ministry is with her constant prayer and spiritual support for him. Ellen White says that Satan is at work to dishearten pastors and lead them astray; constant prayer will make their call effectual (White)<sup>3</sup>. The good pastor's wife is one who constantly prays for her husband's ministry and helps him with other spiritual issues. Such a wife is of great help to him.

Tucker wrote that the wife serving in a supporting role to her husband is not a

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<sup>1</sup>MacArthur, 1987, page

<sup>2</sup>White, 1948, p. 139

<sup>3</sup>White, 1952, 355

notion that is popular. She states that even pastors 'wives are challenging the concept, even though they are expected "to be the perfect embodiment of a supportive spouse" (Tucker,)<sup>4</sup>. Supporting him will mainly involve being part of his personal prayer and devotional life. She should also serve as a source of encouragement for her husband in his ministry. This will also involve the fact that she provides companionship. Providing such companionship kills the boredom that may occur in the ministry and in his personal life.

### **1.2.1.5 Overseers**

Culver D Robert. Suzan T. Fol. Walter, says you ought to mingle the works of an active life with spiritual endeavors of a contemplative life and then will do well. For you should at certain times be busy with Martha in the ordering and care of your households, children, employees, tenants or neighbors, if they did well, you ought to comfort and help them in this, if they do badly, then teach them to a mend themselves and correct them. And you should oversee and wisely keep yourself informed, conserved or intelligently invested by your employees in order that you might with the profits more bountifully perform deeds of mercy for your fellow Christians. This will enable me to learn the duty of the women in the bringing up of the household members starting with the children and everyone in the family with good morals.

### **1.2.1.6 Flexibility**

Maury Allin John,<sup>5</sup> says that, is the Jude whose very presence judges all who execute justice; He is the healer who demonstrate what healing is. He is the servant reminding all who serve of the purpose of their ministry. He is in a word the sign of the presence of Christ and the expression of his presence in church as a source and a goal. The content and the judge of all human life and activities. Therefore, one is expected to have skills, teach, preach but not to be specialist in any position but be flexible, that's to say, as Gods servant must be able to fit anywhere regardless of education skills or age.

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<sup>4</sup>Tucker, 1988,

<sup>5</sup>John Maury Allin, 1988

### **1.2.1.7 Called to work**

Packer and Smith<sup>6</sup>, Says that on the making of the first man and woman God blessed them and as part of His blessings tells them to be fruitful and multiply and fill the earth and subdue it (Genesis 1- 28). This cultural mandate includes far more than is usually described as work, but the terms of that mandate must define our calling to work. Therefore, we are made in the image of God so as to stand in the gap of God to expand is kingdom regardless of your status, age, height or weight it doesn't matter but what matters is doing the will of God.

### **1.2.2.8 Authoritative**

Turker, Ruth A<sup>7</sup>, says, the debate over women in ministry is really a debate over women and authority. No one argues that women should not have ministry. Women can perform works of charity, teach young children and be prayer warriors. They may not, however, perform ministry that entails authority, so argue the traditionalists. But ministry, in the teaching of Jesus, was not to be associated with authority and the truth is evidenced in Matthew 20:20-28. Following Jesus teaching, the ministry calls for much of our attention to get to know and to translate the Bible well, most especially, with women ministry so that we cannot deviate from the truth because we are not to be served but to serve.

### **1.2.1.9 Biblical Models and share work**

Graig S. Keener<sup>8</sup>, says that not everyone who opposes women teachers is equally restrictive or traditional in all areas, indeed, my own feelings on some issues would still be considered at least conservative and perhaps even restrictive, yet some people hold many views simply because their views are part of a conservative package. It is precarious, however to interpret the Bible by simply assuming the more conservative or traditional interpretation to be correct given the variety of traditions in the body of Christ. Interpreting the Bible on the basis of traditions would surely lead to the impossibility of dialogue between different Christian groups! Thus, to be conservative in some other evangelical circles is to oppose women in some other equally evangelical circles such as my own, it is conservative to defend it. Therefore, we need to be prayerful so that God helps us with His wisdom and knowledge to know how to interpret the Bible well bound by God's truth.

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<sup>6</sup>Packer and Smith 1989

<sup>7</sup>Ruth A. Turker,

<sup>8</sup>Graig S. Keener 1992

### **1.2.1.10 Equal in qualification**

Garry E. M and John W. S<sup>9</sup>, state that the priesthood of all believes. And used this argument to say that all Christians by definition are equal in qualification to be a priests such a reading of 1Peter 2:5 and Roman's 12:1 is unnatural and convoluted to the extreme, the protestant Church have always maintained that the functional sacrificial priesthood is absolute because of Christ finished work (Hebrew 9:25 - 28, Timothy 2- 5).

Rather we are all priesting in that we all granted access to God, we are called to make a sacrifice that is to say; the giving of ourselves and we are all called to exercise the priestly ministry of prayer for each other. In addition, Jesus Christ is our binding figure, so we are all called to be God's workers regardless of your sex, either young or Old. We are equal and all qualify to work in God's vineyard without discrimination. Jesus Christ died for all our sins and left us with work whereby on the judgment day all of us will stand before His throne and judged accordingly.

In the New Testament, clergy spouse continue to play a vital role in supporting their husbands in ministry such as in 1 Timothy 3:5-6, the wife of bishop (clergy leader )is expected to be a faithful companion and helper ,managing the household and caring for children.

Acts 18:2-3 Aquila and Priscilla, a clergy couple, worked together in the ministry, Hosting church gatherings and supporting Paul's work.

Romans 16:1-2 Paul commends phoebe, a deaconess and her husband who likely supported her ministry. These examples highlight the importance of clergy spouses as supporters of spiritual leadership, equally valued and respected in the body of Christ.

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<sup>9</sup>Garry E. Milley and John W. Stevenson, 1990

### **1.3.0 Research methodology in biblical exegesis**

The researcher identifies the tools that were used to collect the data. It looks at textual criticism, historical criticism, syntax analysis, structural analysis, discourse analysis, source criticism, form criticism, and redaction criticism.

#### **1.3.1 Textual criticism**

It is reconstructing the original text by weighing variant reading. Textual criticism involves analyzing the texts language, style, and contents long as the manuscript tradition and transmission; especially by the use of tools and resources such as textual addition, commentaries.

#### **1.3.2 Historical criticism**

In historical criticism there is reconstruction of the text. It is a method of analyzing the text in its historical understanding. It is meaning and significance. In it one establishes the text, identifies the author, determines the date, analyzing the historical historical context, understands the literally genre, identifies the audience and interpret the text.

##### **1.3.2.1 Syntax analysis**

It is a process of examining the structure of a sentence or a phrase to understand its meaning. It involves breaking down the sentence in to its component parts, such as words, phrases, and clauses and analyzing how they relate to each other using syntax highlighting and others.

### **1.3.2.1 Structural analysis**

It examines the literary and semantic structure of the text. This approach seeks to understand the relationship between different parts of the text and how these relationships constitute to its overall meaning.

#### **1.3.2.1.1 Discourse analysis**

It involves examining larger units of language which is beyond sentences. Looking how discourses is constructed in the text and how it guides the interpretation

#### **1.3.2.1.2 Source criticism**

The researcher will make that the practice of evaluating the reliability, credibility, and significance of the source used done. And the researcher seeks to identify the different sources that contributed to the text. Source criticism particularly concerns with understanding how various historical, cultural and literary influences may have shaped the biblical narratives.

#### **1.3.2.2 Form criticism**

The researcher make would use biblical literary forms and structures found within biblical texts. This methodology seeks to understand the genres and social contexts of the individual pieces of scripture, particularly in the old and new testaments.

### **1.3.3 Redaction criticism**

This is a specific approach within the biblical criticism that examines how the author of the biblical text edited and compiled their materials

to express theological and ideological agendas.

### **1.3.4 The outlook of the chapter**

In this report chapter one presents the general introduction, chapter two presents the biblical analysis on role of clergy spouses, chapter three presents what the church and the people of Soroti learn from the role of clergy spouses, chapter four presents the strategies of helping the clergy spouses of the diocese of Soroti, chapter five of the presents the summary, conclusion and recommendation of the report.

### **1.3.5 Chapter summary**

This chapter discussed the background of the study, problem statement, purpose of the study, objectives of the study, research questions, and justification of the study, the significance of the study, scope of the study, literature review, research methodology, and the outlook of the chapters.

## **CHAPTER TWO**

### **2.0 Introduction**

Chapter two presents the biblical analysis of Romans 16:3-5 on the role of clergy spouses.

### **2.1 The biblical analysis of Romans 16:3-5.**

In the biblical context the role of clergy spouses is not explicitly defined in scriptures, but several principles can be derived from biblical teachings and the practices observed in various Christian traditions such as being supportive in which the bible depicts marriage as a partnership, discusses relationship between husband and wives, emphasizing mutual respect and love. Clergy spouses often play supportive role, assisting their partners in ministry and providing emotional spiritual encouragement.

The bible emphasizes ministry involvement while not all bible texts directly address the involvement of spouses in ministry; many churches recognize the collaborative nature of ministry. Spouses may participate in church activities, assist in events, and support their partner's pastoral duties. The bible demonstrates women as role models and leaders mention but few.

However, Romans 16:3-5 highlights the work of Priscilla and Aquila, a married couple who were prominent figures in the early church. Here is verse to verse analysis on the role of clergy spouses;

#### **Romans 6:3; Greet Priscilla and Aquila, my co-workers in Christ Jesus**

Paul makes four comments about the husband and wife team of Priscilla and Aquila. They were coworkers with Paul in Christ. Coworker signifies that they

were involved in the ministry with Paul. The couple became Christians before meeting Paul, but joined him in proclaiming the Gospel<sup>10</sup>.

Matthew Henry's emphasizes that Priscilla and Aquila were not only married but also partners in ministry. The mention of Priscilla before Aquila suggests her active role, possibly indicating that she was equally involved in ministry. This challenges traditional gender roles, suggesting that clergy spouses, regardless of gender are co-workers in ministry. This is great encouragement to the wives of ministers to be involved in the work of the ministry. They are not only to be domestic comforts of their husbands but also their partners in the work of the lord by C. Matthew Henry<sup>11</sup>.

According to Leon Morris, Paul begins his greetings with Priscilla and Aquila. Priscilla is mentioned before her husband on four occasions out of six. She was from a higher social stratum and others say she was more able than her husband. The two were tentmakers from Pontus and settled in Rom. They were compelled to leave when Emperor Claudius expelled the Jews. It was tent making which brought them and Paul together and began a friendship that lasted. They went with Paul to Ephesus and remained there when he went on. Priscilla and Aquila was a fine couple who was able to instruct the redoubtable Apollos in the faith, had a church in their house and they were active in spreading the Gospel.

Graig S. Keener in his commentary says that, Although Paul greets roughly eight individuals and only about eleven are women, he specifically commends the work of women. This disproportion may be because; in the culture the women needed more affirmation in their ministry. Husbands were normally mentioned first

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<sup>10</sup> C Marvin Pate (2013) published by Baker Books pg 308 in USA

<sup>11</sup> Matthew Henry (1710) Matthew Henry's commentary, the whole bible. Grand Rapids, MI: Zondervan Publishing House.

unless the wife was of the higher status, which may suggest Priscilla's superior status in the society by birth or in the church ()<sup>12</sup>.

**Romans 16:4; they risked their lives for me. Not only I but all the churches of the Gentiles are grateful to them.**

According to C. Marvin Pate, Paul never specifies how they did so, but perhaps they interceded for him when the riot broke out in Ephesus. Both Paul and his Gentile churches are indebted to Priscilla and Aquila. The fact that Priscilla is mentioned alongside her husband, Aquila, highlights the significance of the role of clergy spouses in the early church. They were not just secondary to their husbands but equal partners in ministry. Clergy spouses play crucial role in supporting their husbands in ministry, providing emotional support, spiritual encouragement and practical help (C. Marvin Pate 2013 page 532)

In the commentary of Matthew Henry he shows the sacrificial nature of Priscilla and Aquila's ministry. Their willingness to risk their lives for Paul demonstrates dedication and courage expected of clergy spouses. This verse underscore the idea that clergy spouses often share in dangers and sacrifices of ministry. This is very important to the spouses of ministers to always be willing to sacrifice their own interest and comforts for the sake of the ministry.

According to John Calvin, he emphasizes the significance of Priscilla and Aquila's actions in risking their lives for Paul. This act of bravery illustrates the supportive role of the clergy spouses in ministry. Calvin suggests that their actions were testament to their strong commitment, serving as a model for other clergy spouses. Therefore, Priscilla's example shows that spouses can be a source of strength and support to their husbands. They can be blessing to their husbands and blessing to the church by their courage, loyalty, and sacrifice (John Calvin. 1559).

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<sup>12</sup> 1993 page 447

Leon Morris states that, Paul begins a new sentence, these people risked their lives for him and he now expresses his thanks to them for what they did and all what they did was widely known, but unfortunately we do not share that knowledge. Paul lets us know that there was an occasion when he was great danger in Ephesus. There may be a connection, but we have no way of knowing whether there was and if so, what it was. The expression indicates Priscilla and her husband were widely known among the gentiles (1988page531).

Graig s. keener says, Laying down ones neck seems to have been a figure of speech for risking one's life on someone else's behalf, probably derived from romans method of execution by beheading<sup>13</sup>.

**Romans 16:5; greet also the church that meets at their house. Greet my dear friend Epenetus, who was the first convert to Christ in the province of Asia.**

C. Marvin Pate says Paul greets Epenetus. Epenetus most likely was a freed man who was one of the first convert to Christ in Asia, perhaps in connection with the ministry of Priscilla and Aquila, and Paul in Ephesus. Jewett contents that Epenetus became associate with the family of Priscilla and Aquila, moving to Rom with them and joining their house church (C. Marvin Pate 2013 page 308).

Matthew Henry points out that Priscilla and Aquila opened their home for the church gatherings, demonstrating their hospitality and willingness to support the early Christian community. This verse emphasizes the role of clergy spouses in creating a welcoming environment for ministry, often serving as host for church activities. The fact that the church met at their home shows hospitality in the life of clergy spouses. They should be willing to open their homes to others, proved welcoming and comfortable environment to all people (Matthew Henry.1710).

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<sup>13</sup> 1993 page 1447

According to Leon Morris, the greeting is extended to cover the church that meets at their house. There were no church buildings in the first century not until the third century on our present information, so it was natural for Christians to meet in private homes. Some have thought the expression means something like family worship; they see a reference to godly family and remind us of conversions of households which will include all the members of the family, perhaps other relatives, slaves, and employees. But under first century conditions there seems no reason to limit a house church to those linked with householder in some way. It seems that other Christians would join a house church where they could worship. It was not schismatic assembly, for greetings are sent in the letter to the church as a whole<sup>14</sup>.

In Graig S. Keener commentary it says, small synagogues sometimes had to meet in homes before they could purchase buildings; many Greek religious associations did the same, churches did so for the first three centuries, using their income to buy slaves freedom, feed the poor, and so forth rather than building edifices. In Rome many well-to-do apartments existed above multistory tenement buildings, Aquila and Priscilla probably live above their artisan shop the Jews were not allowed to assemble any level larger than synagogues and Christians were regarded as Jews. Epenetus was a common name among slaves and freedmen, though not limited to their ranks<sup>15</sup>.

## **2. The chapter summary**

This chapter was about the biblical analysis of romans 16:3-5 where the researcher interpreted it verse to verse, the researcher discovered that Priscilla and Aquila a married couple were prominent figures in the early church, the researcher was also able to find out that Priscilla and Aquila served as a role model to the clergy spouses of today, she partnered with her husband in ministry, had courage and sacrificed for the lord.

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<sup>14</sup> 1988page532

<sup>15</sup> 1993 page 447

## **CHAPTER THREE**

### **3.0 Introductions**

Chapter three presents the implication of Romans 16:3-5 in the diocese of Soroti. The researcher discovered that Romans 16:3-5 gives effective example of the important role of clergy spouses in the early church. Priscilla a clergy spouse is praised for her partnership in ministry, courage and hospitality.

### **3.1 The implications of Romans 16:3-5 on the role of clergy spouses to the clergy spouses of soroti.**

The study of clergy spouses in Romans 16:3-5 within the context can inform and positively impact the church and the community of diocese of Soroti in various ways;

#### **3.2.2 Teaching and leadership (Romans16:3**

Priscilla and Aquila leadership in the church and hospitality in providing home for church teachers clergy spouses of soroti dioceses to be teachers of God's word and lead by example like Priscilla, carry out mentorship most especially to the young generation, newly married couples and believers just like Priscilla did, she mentored Apollo teaching him the ways of the lord, offer their homes as sanctuaries in case there is need, welcome all people including strangers and support missions. They should work together with their spouses for the development of church and community.

#### **3. 2.3 Partnership in ministry (Romans16:3**

Their partnership in ministry demonstrates the importance of clergy spouses working together in support of each other's role and responsibilities. Priscilla and Aquila had equal contributions, shared leadership, mutual support, collaborated ministry who are united in purpose. Therefore, the clergy spouses of soroti should work together with their partners or leaders, share responsibilities and supporting each other

### **3.2.4 Courage and sacrifice (Romans 16:4)**

Priscilla and Aquila risked their lives for the sake of the gospel. They prioritized the gospel, above their own lives, showing dedication and commitment and their courage and sacrifice inspired others including Paul who commended them. And thus the clergy spouses of soroti should be willing to take risks and make sacrifice for the sake of the gospel amidst all challenging circumstances prioritize the gospel and its message in order for them to demonstrate dedication and commitment.

### **3.2.5 Hospitality and community (Romans 16:5)**

Priscilla and Aquila created a welcoming environment for the church; meeting at their home, fostered relationship, supported one another, and building community. Their hospitality was inclusive, welcoming people from different background including the strangers. To the clergy spouses of Soroti, they should learn to create welcoming and inclusive environment for the community, foster relationship and support one another. In addition to that they should prioritize on community building in order to realize the growth and development of soroti diocese.

### **3.2.6 Recognition and appreciation (Romans 16:3-5)**

Priscilla's contribution to the church was recognized together with her husband Aquila. Paul expressed his appreciation for their work, commending them and valued demonstrating the significance of recognizing and appreciating others, and so the clergy spouses of soroti diocese should recognize and appreciate the contributions they make in the church and community, express and appreciate other people's contributions in the sense of fostering positive and supportive environment.

### **3.2.7 Equality and mutual respect (Romans 16:3-5)**

In romans 16:3-5, Priscilla and Aquila were equal partners in ministry with no indication of superiority or inferiority. They demonstrated respect, working together and valuing every one contribution. They also discouraged power

imbalance in their relationship with the desire of promoting equality and mutual respect. In the same way to the clergy spouse of soroti, they should also foster equality and mutual respect in their relationships, valuing and respecting each other contributions. They should recognize value of respect in ministry so as to promote positive and supportive environment for ministry

### **3.2.8 Strengthens marital relationship**

Clergy spouses teach and interpret bible scriptures that emphasize the importance of mutual love, respect, and support among the two couples. Workshops or seminars are conducted that focus on the biblical principle of marriage and family life. Encourage clergy spouses to attend these sessions and that help to strengthen strong relations between clergy and their spouses.

### **3.2.9 Education and role model opportunities**

The children and the youth will gain training from these clergy spouses since Clergy spouses can serve as role model for the youth in Soroti leading to mentorship programs or youth group that teach biblical values, career guidance and personal development. Such environment inspires the young generation to take and be good stewards of God. In addition Craig keener said clergy spouses as biblical models and share the ministry

## **3. The chapter summary**

This chapter was about the implication of romans 16:2-3 to the clergy spouses of Soroti. The researcher learnt that clergy spouses are important partners in ministry, they perform vital role in supporting their husbands and the church. Their support

is cherished and acknowledged making a great transformation in the church and community.

## **CHAPTER FOUR**

### **4.0 Introduction**

The clergy wives did not go to seminary neither did they learn to counsel others, yet they are put into these situations and in the grace of God will be there for other people. Like all church members, they need relationships. They need to be Shown love and respect and grace and make sure they are accepted as a member of the community. Therefore, this section presents the literature on strategies for helping clergy spouses.

This section presents the scholarly review on the striate of helping the clergy spouses. The secondary data reviewed below identifies the strategies that have been employed by various institutions to help the clergy spouses.

### **4.1 strategies of helping clergy spouses in soroti**

#### **4.1.1 Give them representation**

The general Synod of the Church of England<sup>16</sup>, says that, we have come to recognize that the issue of representation is a crucial issue in the current debate that may appropriately represent God in Christ? The God to be represented is the one we comprehend as source of all things, the author of our salvation, the origin of the church. God is Creator, the Almighty. God is the one who empties himself and takes our flesh. The suffering servant and God is the giver of life. By faith we know God as Trinity. The three equal people, co-existing, co-inhering and corresponding with one another in perfect unity. From the son his work is to do the will of the one, who sent him; we perceive that the equality and perfect mutuality of Trinity also entails order. In addition, we are all brought together with by faith and therefore have the opportunity to have special ministry by the virtue of

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<sup>16</sup>The general Synod of the Church of England, 1988

Baptism into death and resurrection of Jesus Christ to represent God in Christ in the world.

#### **4.1. 2 Give them opportunities to exercise their role**

MacArthur,<sup>17</sup> States that women as well as men served God in special ways. Nehemiah 7:67 tells of a choir made up of 245 singing men and women. They led the people to praise God through music. Thus, women have the same responsibility to obey the Law and teach it to their children as did men. They participated in the religious life of Israel and served God. Far from giving women a secondary status, the Old Testament granted them spiritual equality with men. In addition to that, women should not be totally undermined but be given opportunity to exercise their roles since we are all called to be workers.

#### **4.1.3 Appreciation and motivation**

Derek Tidball,<sup>18</sup> states that this section introduces five issues which have been selected for their contemporary relevance. Many others could have been chosen, but in the option of the author, these are among the most important issues facing the church, especially the evangelical wing of the church, at the present time. In The secular or pluralist context in which we live, the problem of believing should be right at the top of our agenda. Although sadly it must be admitted that the church rarely appreciates the lethal nature of the contemporary atmosphere and therefore, often misses the significance of the problem.

#### **4.1.4 Forgiveness and perseverance**

Evangelicals pride themselves on the right understanding of the gospel, yet what they preach and how they live are often in contradiction. It's this commonplace tragedy that requires that the pastor should examine the issue of forgiveness. No age is exempted from the problem of suffering and it is possible for pastors to ignore it. In addition, in the ministry of God we meet a lot of tremendous

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<sup>17</sup>MacArthur, 1987, page

<sup>18</sup>Derek Tidball, 1997, -page 247,<sup>18</sup>

challenges and it's not an easy journey but involves ups and downs, only we need to stand firm not to allow any wind to blow us.

#### **4.1.5 Equality in ministry**

Stagg Frank and Evelyn, says to state more simply the task of this chapter, it's to try to understand how Mark, Matthew and Luke looked upon women and how women fared in the church as they know it. How well did the church, which these wrote about preserve the disposition of Jesus Christ. Women being the major models in the bible and stood with Jesus in his ministry, this proves to us that Jesus' ministry was not discriminative but it was for all, most especially to women.

#### **4.1.6 Encourage solidarity**

Ransini Rebera, 1990, page 3<sup>19</sup>, states that the two basic principles, projects and programs must express solidarity among women in rural and non-rural areas among women in Southern and Northern hemisphere, between from fluent and poor countries. Solidarity is a two - way process that build's community through mutual sharing of resources, insight and experiences that lead to reciprocal enrichment and change. This is very true women should be involved in the initiations, planning, implementation and more so evaluated in ministry if growth is to be realized in church.

#### **4.1.7 Provide seminary education**

Sir. Chitister Joan, O.S.B,<sup>20</sup>, says that the point is that there is no Christian justification for the oppression of women and now there is no biological, technological or psychological defense either. Its then, out of the life of Jesus and findings of modern science and errors of the past theological postures that pastoral a gender or women a rise. To be positive and just in its effort to allow women the fullness of their humanity, the church must, I believe, promote the following agenda; Develop a new theology of family life, come to grief with its own concepts

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<sup>19</sup>Ransini Rebera, 1990

<sup>20</sup>Sir. Joan Chitister, O.S.B, 1983

of vocation, recognize its membership, must authenticates the ministry of women, women must be given roles in decision making, publish an encyclical on equality, open the diaconate to women , revise seminary Training programs and finally, the church must attend to its educational image. This only will bring the fullness of God's glory and honor and moderate the future church which brings the fullness of God's glory.

#### **4.1.8 Teach them to be persistent and endure in God's work**

D.M Lloyd-Jones 1974, page 165<sup>21</sup>, says why are we as we are? Why are there so much failure in our lives and so much sin? The answer is found in the fact about. We just do not know God! Holy father said our lord, the world does not know thee but I have known thee oh He said if they had but know the, they would not live as they do, but they do not know there, they talk about God and they argue, but do not know the holy father, the world doth not know thee the trouble even with as who are Christians is that we do not know God. Forget about yourself formulae, yourself and the thing that's worrying you, the thing that gets you down. That is not your trouble. In addition, when we are given opportunity to do God's work the first thing is to forget about all your differences and focus on God's work whether they beat, cause all sorts of suffering on you, never quit.

#### **4. The chapter summary**

This chapter was about the strategies of helping the clergy spouses of Soroti diocese. The researcher identified that clergy spouses deserve support and recognition, provide opportunities for growth and development, build solidarity and educate them and so on for us to realize their valuable contributions in the church and community.

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<sup>21</sup>D.M Lloyd-Jones 1974

## **CHAPTER FIVE:**

### **SUMMARY, CONCLUSION AND RECOMMENDATIONS**

#### **5.0 Introduction**

This chapter presents the summaries, conclusions derived from the findings, and the recommendations that will help in enhancing the teaching on the role of clergy spouses in ministry, in Serere Archdeaconry Soroti Diocese.

#### **5.1 Summary**

From the study, it has been revealed that the pastor and spouse team lives to improve the ministry. The two working together work better than each given their individual effort. The pastor and spouse team should exist to accomplish the vision of ministry. The pastor and spouse team should not live to serve themselves but the God who has called them to ministry. Therefore, the pastor and spouse should always work together. The salvation of souls should be cardinal in everything they do.

#### **5.2. Conclusion.**

In conclusion, it has been established from the literature review that the pastors and their wives are part of owners of the same call of God. It follows therefore that there are no two different ministries for them. God sees them both as one person with one calling. The man has part in that calling and so does the woman. Ecclesiastes 4:9 says, two are better than one. The marital relationship is meant to increase the couples' effectiveness and fruitfulness in ministry. Instead of seeking for other official ministry the pastors' wife must see her primary call as her husband's ministerial partner.

### **5.3 Recommendation**

The study recommended that: The pastors and their wives should always team up in the teaching of the gospel of Jesus Christ. It is important therefore to come up with the roles that shepherdesses can play. Pastors' wives should also develop skill for their spiritual growth and the growth of the church.

There is need to come up with a church policy to empower the pastors' wives in ministry and work with their spouses.

Efforts should be made to address the cognitive distortions that may in part be responsible for the identity problem that some of the pastors' wives are experiencing. If little value is placed on the roles being played by the pastors' wives; they shall be vulnerable to identity crisis such as low self-esteem. They need strong encouragement and affirmation from the family and friends. Like all other Christians the pastors' wives need to find their primary source of identity in their relationship with God.

It's further recommended that the pastor's wife influence should be based on character and competence. Character transformation is prerequisite for pastors' wife leadership in the church. It's important to provide some documents at denominational level that specifically spell out the roles of pastors' wives.

The study recommends that the Archdeaconry of Serere should design motivation policies that encourage skills enhancements, opportunities for self-advancement and entrepreneurship

However, not all clergy are married to educated spouses therefore it's important to introduce adult education programs for the illiterate spouses so as to empower them with basic literacy and numeracy skills that could enable them acquire vocational skills for self-reliance.

It's also recommended that for the female clergy, the church should lobby for resources from Christians and development partners in order to come up with

income generating projects were the husbands and wives of clergy shall be employed hence contributing to growth of the church.

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