



**CHURCH OF UGANDA IN PARTNERSHIP WITH CHURCH TRANSFORMATION NETWORK
PASTORS EQUIPMENT NETWORK
PASTORING THE FLOCK OF GOD IMPACT ASSESSMENT 2023**

CHURCH TRANSFORMATION NETWORK (CTN), IN PARTNERSHIP WITH THE PROVINCE OF THE CHURCH OF UGANDA IN EQUIPING AND TRANSFORMING PASTORS IN PARTICULAR AND THE FLOCK IN GENERAL.

THE IMPACT ASSESSMENT REPORT

1. INTRODUCTION

The Church of Uganda is the second Largest church in Africa with 13 million congregants in a population of 47 million Ugandans. It is comprised of 37 dioceses though two more diocese have been confirmed yet not inaugurated but slated for September and November respectively. This insinuates that by December 2023 the Church of Uganda will have 39 Dioceses. In addition to the 39 Dioceses, the church of Uganda Care takes and oversees a number of Parishes that broke away from the Church of England and the Episcopal church of America on Doctrinal matters. In the United stated of America, the Parishes are in Massachusetts and Boston and a few parishes in England and Canada.

The Church of Uganda is geographically Located in the Eastern Part of Africa. She had Canonical allegiance from Rwanda, Congo, Kenya, Tanzania and Sudan before the formation of them as provinces. However up to today the provinces in those countries still look upon the Church of Uganda as their mother.

The vision, Mission and core values of the Church of Uganda makes her a fertile ground for Church Transformation Network to unleash all their tools of partnerships. The Vision of the COU is to have a faster growing, sustainable, Christ centered church, with a Mission to Proclaim the Gospel in Accordance with Christ's commission to make disciples of all nations. CTN exists to impact the lives individual believers by equipping church Leaders where they live and as they minister. Indeed, if a church is to grow faster and be sustainable, it must equip Church leaders to keep that vision and in the process of equipping the Pastors individual lives of the members of the church are transformed because if the head is healthy, the rest of the body will be healthy too.

The Church of Uganda stands on seven core values which include; Godliness, Faithfulness to holy scriptures, Upholding Biblical family Values, Integrity, Self Service, Unconditional Love and Unity in Christ. Therefore, without any doubt, the COU is evangelical and is committed to `bring many to the knowledge of truth as embodied in the word of God and the protection of these truths. As such, CTN approach of employing, a relational training model with contextualized materials has enabled Church leaders in the COU to engage in self-directed learning, becoming competent in practical theology and benefit from peer support and experience that each of the members in a cluster has gotten over a period of time as they served in their respective jurisdiction.

Through the partnership with CTN, the Church of Uganda has put more emphasis on Pastoral leadership, preaching countering False teaching and holding on to the sound Christian doctrine and this has been achieved through the resources availed in form of main text books and work books which are made available both in English for the English-speaking dioceses like Kampala, Namirembe, Mukono etc. and in local languages in Uganda for the dioceses in the remote areas.

The church of Uganda with CTN came in a five-year memorandum of understanding subject to the terms and conditions that make the ingredients of the partnership. As such, a child was born out of this partnership whose name is Pastors Equipping Network (PEN). PEN is focused to equip Pastors within the church and beyond across the province of the church of Uganda.

The adopted strategy to bring justice to the Partnership, was the appointment of Coaches and facilitators in the different dioceses of the province. The coaches in this case are the Mission coordinators and the Diocesan secretaries of the dioceses and the facilitators are the leaders of the clusters formed in the dioceses. These may be the lay readers or the church leader in a position of influence in the local church.

The church of Uganda urgently needed and still needs the intervention of CTN because of a number of reasons for example;

- a) The Lack of competence of some ministers who manufactured their way in the ministry. Such ministers lacked basic biblical knowledge and practical approach in some patinate matters of leading a church congregation.
- b) The Unbecoming and worrying Character of Some Ministers. There was increased familiarity to the calling to ministry. Some church leaders had been taken by the spirit of the world and this affected their ministry in the area of preaching, teaching and pastoral care to the flock.
- c) The rise of false teachers and the increase of Islam in Uganda made it inevitable for the intervention of CTN to rescue the Church of Uganda from the wolves. This was evidenced by the decrease in the number of Christians in the church buildings but also clear reduction of the love and commitment of the Christians to the faith in the man Jesus Christ. The Church of Uganda needed a strategy that could tool and de-tool the ministers and strengthen them for the challenge of the false teachers who were and are committed to devour the faithful Christians to their deceptions.
- d) The Increased need for milk and not Solid food in the Church of Uganda was very alarming. Somehow, the preaching and teachings in the churches were slowly coming out of the truth but what the Christians want to hear. We needed and still need a revival in the church of Uganda. The church was almost turning into a social organization where our focus was so much on Saving groups, construction of buildings, buying of Cars and land fights to the extent that there was less or even no focus on biblical truths of looking for the lost sheep, repentance, fasting, forgiveness, love for one another, giving, praying and most important the need for discipleship.

The partnership has so far gone 2 years and there is great progress achieved through the two sets of materials which have been issued and translated so far. Through the materials of

PASTORING THE FLOCK OF GOD there was much focus on the pastor as an individual, that is to say the Pastors Calling, Character and competence. Through this we had and still receive many testimonies from pastors about their personal revivals and rejuvenations back to the calling upon their lives. This material affected their personal lives and the ministry they do for example the preparation of sermons and the relationship with the Christians. Their leadership skills were sharpened more and their discipline in reading the word of God was greatly affected. More of this will be further discussed in this report.

Secondly, the Material on DEFENDING THE FLOCK OF GOD which came in the second phase was and is still very impactful. As mentioned here above on page two, the rise of cults in Uganda was on an increase almost in all parts of the country. However, the provision of these books on defending the flock of God has arrested and rescued many that had been eaten and swallowed by the wolves in Uganda as may be discussed in this Impact assessment report hereunder.

In this report I will literally discuss the Impact the PEN in the church of Uganda and Assess this impact on the pastors in the church of Uganda in Particular but also on the church of Uganda in general.

2. Scope of the Impact Assessment

This impact Assessment is specifically conducted to the Coaches and the facilitators- in the Perion between 3rd May 2023 and 16th June. In all the 37 dioceses we have 74 coaches and 783 facilitators so far. I did not have enough time to reach all the facilitators but I was able to reach all the coaches. The Dioceses are also administratively divided into regions for example, Central region which predominantly speaks Luganda, the Western region which predominantly speaks Runyakitara, the Northern region which predominantly speaks Luo and the Northern region which predominantly has no particular language because it has approximately Eight Languages.

2.1 Purpose of the Assessment

The purpose of the Assessment is to come to an understanding as to what extent have the materials been effective in the Church,

- (i) The level of education of the coaches, to ascertain the level of education of our coaches then and now after using the materials
- (ii) The efficiency of the beneficiaries in ministry
- (iii) The practical impact on their ministry in the Local churches
- (iv) The level or degree of transformation caused by the use of the materials on the individual life of the user
- (v) The difference made by the materials in the pastoral work
- (vi) The relevancy of the materials in the future and the specific topics that may continue to be relevant in the future.

- (vii) To ascertain whether there is need for additional resources that would help in the learning.
- (viii) The commitment and devotion of the pastors to the calling upon their lives.¹

3. Methods of Data Collection

In collecting this data a few tools were employed to identify, collaborate make resolutions.

- ❖ Distribution of the Impact Assessment Questionnaires to Pastors as provided by the President CTN
- ❖ Strategically planned group discussions on selected topics targeting the Impact therein.
- ❖ Video recordings made during the meetings
- ❖ Audio recordings from the remote and distant diocese which lacked internet and photocopiers like Karamoja and North Mbale regions.
- ❖ Observation during the visits and trainings.

3.1 Data Analysis

The data below is collected from the 37 Diocese of the Church of Uganda. It came from the 74 Coaches from the four regions. The Questionnaires were distributed to all the 74 coaches with an extra of three questionnaires for at least three facilitators in every diocese from the active local sub parish churches.

3.2 Marital status

It is a general rule in the church of Uganda that every ordained minister MUST be a married man or woman. It is only in exceptional circumstances that a coach is not Married. There 96 % of the coaches are married pastors. It is also true that that we have respondents that are not married (Singles) but the bishops appointed them in the positions of leadership and are doing a great job. Kindly note that there is a criterion followed in sending a single person into ministry. The married ministers have children. It is clear that on average the ministers have 2 to 7 children.

3.3 Age and Ministry status

According to the findings, 72% of the respondents are of age and 98% are full time ministers in the areas of jurisdiction. It is without doubt that the age clearly before me is between 25-60 years. The constitution of the Republic of Uganda stipulates 18 years to be the years of Maturity. Therefore, all our respondents are mature reasonable men and women of society.

The church of Uganda Canons stipulate that every minister MUST be a full-time minister. It is only in a few Dioceses that the Bishops have waived that provision to allow professionals to be recruited as par-time ministers. Such people are taken in as “Tent Makers”. This literally

¹ Impact Assessment Form from CTN

insinuates that the person is ordained to be serving but still connected fully to their profession. Therefore, almost all the coaches are full time ministers.

3.4 . Educational Level

It is a general rule in the church of Uganda that every minister should have at least a certificate in any theological discipline. However, this is by far not so true in the Church of Uganda because many of the respondents are not educated though they have the calling upon their lives and have been given responsibility by the Bishop. Many of the ministers in Diocese like Karamoja, North Karamoja, Northern Uganda, Nebbi Diocese, Lango, West Lango, Masindi, Rwenzori are no clear education background.

Therefore, by way of analysis, 37% of the ministers at least have a degree. 23% of the ministers have a Second degree, 79% have diplomas and Certificates.

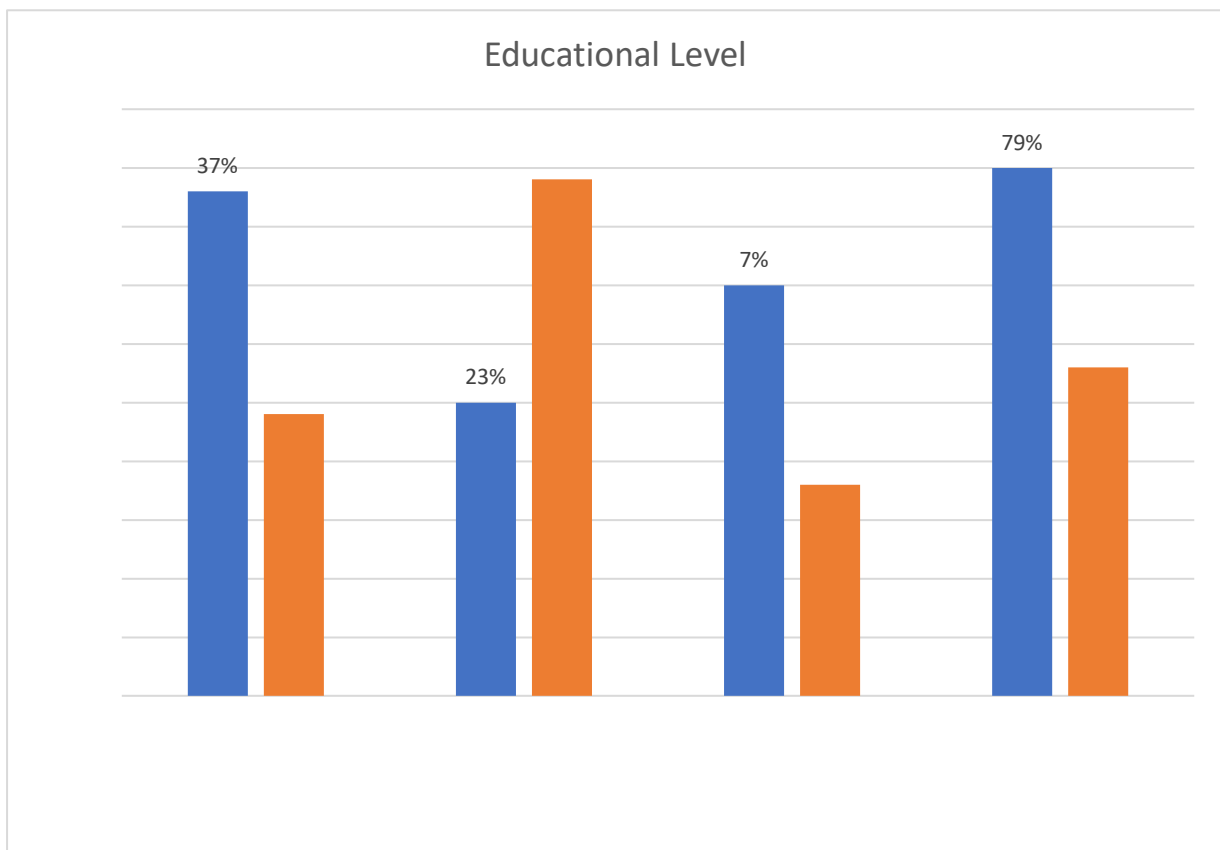
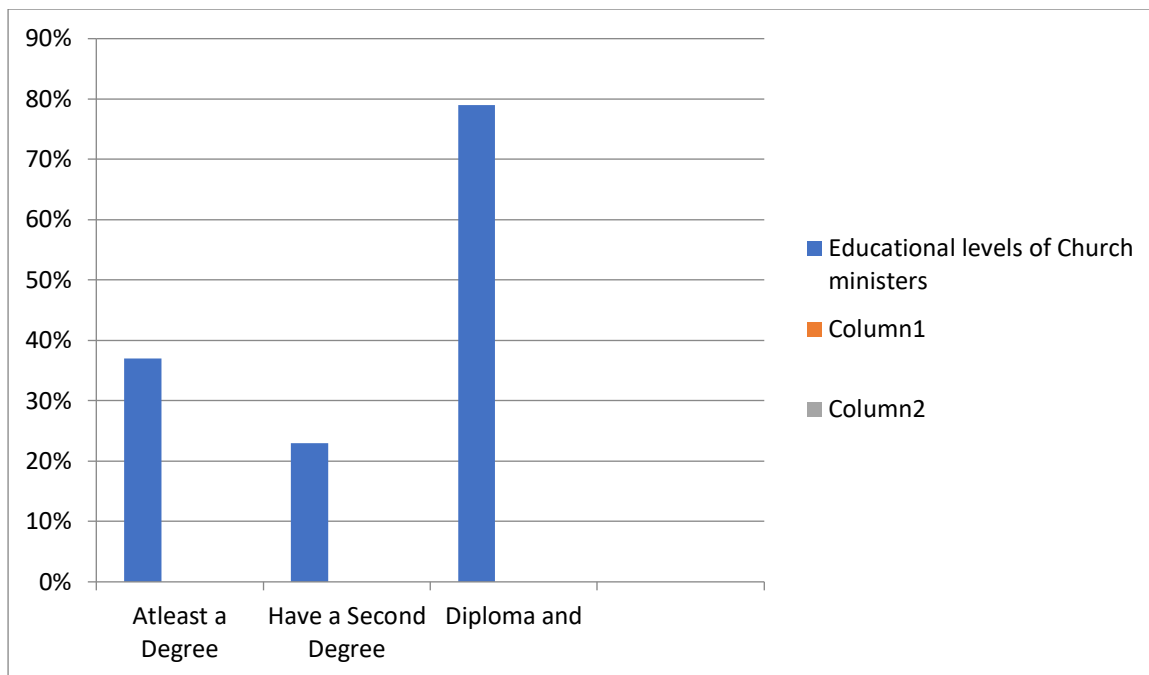


Figure 1



4.0 PASTORING THE FLOCK OF GOD (PTFG)

Without any reservations, the church of Uganda has, will be and will forever be grateful to CTN for the material and information embodied in the book of PTFG. The COU vision 2025 seeks to have the increase of the church membership up to 25%. This makes it inevitable to invoke the practicality found in the PTFG, since there is focus on tooling and de-tooling the minister, equipping the minister for the work bestowed on them by the Lord Jesus Christ and prepares the minister for bigger tasks as such for ministry.

4:1 Impact on the overall ministry on Local Churches

The PTFG course to the local church has a great land mark on both the Pastor in particular and the flock in general. There are a number of testimonies coming from the supervisory structure of the church about the minister and the flock attached to them. The findings in this assessment were categorized into two that is to say Transformative and highly transformative where by 100% of the respondents unanimously agreed that the course was and is still relevant.

4:1:1 Highly Transformative

- a) The Pastoral Leader and the Call for Ministry; Almost all the respondents found the course as a check to their call. Many experiences a revival as they continue to learn from the information and questions from the course materials. There was a high level of familiarity to the call by many ministers. Some had gotten used and had nearly neglected the core reason of the call upon their life for ministry. Secondly, the church had a number of *ministers with the collar but without a calling*. There were the kind that found their way into ministry by some means for example, Job seekers, related

to a senior clergy or came into the ministry by duress or undue influence. The questionnaires present a few confessions from respondents on how some had to reach out to the Bishops to be given an opportunity to opt out because they were a burden to the body of Christ and others were helped to get on track about their call for ministry.

- b) The Pastoral Leader's Qualifying Character; This was highly transformative in all dioceses. The ministers that had been taken the sexual immorality and drunkenness were reminded and revived. Up to 100% of the respondents acknowledge that there was a neglect of Pastoral care and visitations which had left the flock with care. However, through the PTFG there are a lot of testimonies from the respondents on the increase of the congregants and close connection to their flock.
- c) The Pastoral Leader's personal life; Through theological school, much of the information is only theoretical but PTFG took the users to a number of practicums of their own lives in relation to the ministry they do. There are a number of testimonies on family life of ministers. There was great impact on the relationship of husband and wife, parent and children relations among the users of the materials. There was also great check on the integrity of the ministers on finances of the church and diligence in personal lives of ministers. Much of such evidence come from the spouses of the Pastors.
- d) The Pastoral Leader's Prayer life; This was under the highly transformative areas. It is without doubt that many of the there was some heaviness evident in the lives of Pastors. By way of impact assessment, many were taking the prayer books as the whole meaning of prayer. However, the PTFG materials ignited their prayer life both as individuals but most important in praying for their flock. The PTFG course called for a personal relation and communion with the Lord Jesus Christ Yet many pastors were having the kind of cooperate life. There was great transformation the ministers' personal prayer life. There was much hypocrisy from the Clergy, self-righteousness and common pretense by presentation of Cassocks and Alb's as a representation of a relationship with God. There was and is up to today a great revival in the prayer life of the ministers. In fact, as a champion I have received a number of requests from the coaches asking to have a national prayer day for the nation and family institution. Which we have scheduled for 22nd November 2023 in a stadium. I credit this to the transformation of the prayer lives of the ministers across the entire province.
- e) The Pastoral Leader and preaching; 78.9% of the respondents preach at least 2 times every week and only 13.7% of the respondents preach once a month and on special occasions. Much of the confessions were; Invitation of preachers from outside the Parish because the pastor believed he did not have the calling to preach, getting sermons from songs and movies, preaching circumstantial sermons, using the pulpit to fight back the hostile Christians in other words using scripture to fight battles.

However, after actively getting involved with the PTFG material there was great revival in the preaching in different churches. The calling to preaching was discovered by ministers after the involvement in the course especially the area of preparing the preacher for preaching, dedicating the preacher for preaching and the preparation of what to preach in the spirit.²

- f) The Pastoral Leader and the Great Commission; 87.9% of the coaches have changed their approach on mission to go beyond the preaching but also make the practicality of the mission to make discipleship groups. There was much concentration on the church practices of Baptism and citing the creeds but the respondents tend to agree with the PTFG material that the church's biggest job is to win souls for the kingdom and make disciples of all those converted. Many of the respondents believe in the power of having periodic meetings to respond to the Spirit of the Lord promptings, examining their thoughts, words and actions, comparing them with the word of God. The church of Uganda is now giving special attention to Discipleship of the ministers first and the flock. In fact, from the testimonies coming through the respondents there has been a resolution from the provincial headquarters to have two activities done in every parish on a weekly basis and that is the mid-week fellowship to enable believers to come and pray but also discipleship meetings in every church on Wednesday. This had kicked off in some diocese and yet to begin in others. However, 21% of the respondents still struggle to understand the issue of discipleship. They believe that if much effort is put on the Sunday service that would be enough.

4:1:2 Transformative.

- a) The Pastoral Leader as an Inspiring Trailblazer; 91% of the respondents agree that this was new to them though very needed in the church led by the Holy Spirit. In a church that has **written prayers and a preserved liturgy**, it became a little ambiguous to think of something new. However, 76.9% of all the respondents agree that whatever we have done for many years as a church for example the hymns, the prayers were inspired by the Holy Spirit. But the Holy spirit did not die but still alive. Therefore, He is has not run out of ideas, he can inspire us to sing new songs of worship and pray differently from what has turned out to be poems to some ministers since they have lost meaning to them. There is a move in the entire church to see new ways of doing things coming to pass. One of the respondents went ahead and composed a song for me and asked me whether it is written anywhere!!! Not anywhere was my response and he saying the spirit of the Lord inspires him to sing worship songs almost every day. Secondly, there a big move in making changes in the liturgy of the church to allow ministers to have freedom of expression of what the spirit of the Lord is inspiring them to do. Am excited about the church of Uganda in the next 20 to 30 years.

² Page 110 to 131 Pastoring the Flock Of God; A guide to Pastoral Ministry by Dr Jerry Rueb

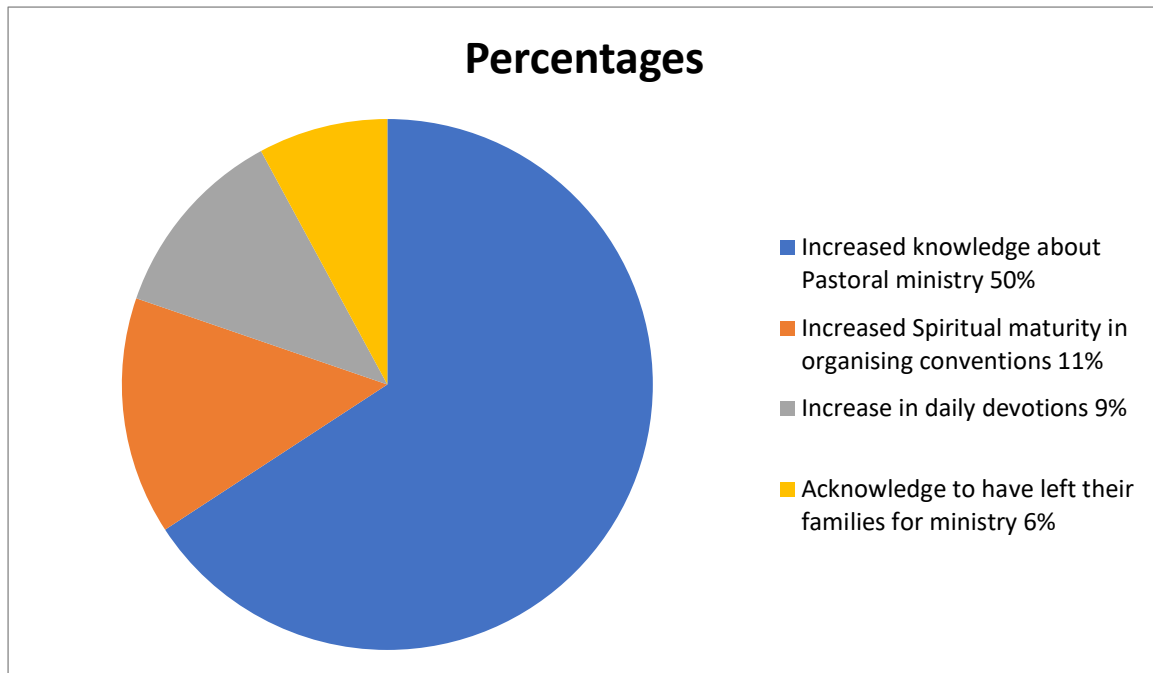
- b) The Pastoral Leader and Counselling; 66.8% of the coaches and 21% of the facilitators take the PTFG approach to counselling as so pertinent in this generation and the generations to come especially the Biblical ingredient therein. On the general outlook of the responses, many Christians seem to have issues in life that need a specific way of attending to them but the ministers seem to have limited to resources to handle some issues. The Most outstanding is was the rise of LGBTQ+ and the victims of the same. Many of the respondents expressed a concern that though they see the need for counselling such people they do not have a clear approach for the issue.
- c) The Pastoral Leader and the Caring for the flock; This was closely related to discipleship by almost 17% of the respondents. However, 61.9% were able to differentiate the two. Caring for the flock is in the DNA of Church of Uganda but some pastors were getting familiar to the discipline. The PTFG material only enhanced revival of the same. Ezekiel 34 is the main scripture that keeps the pastors of the church of Uganda at the edge of their seats to give special care to the flock.
- d) The Pastoral leader and the Church Organization; If there is a church on in Africa that has a clear structure to the grassroots, it is the church of Uganda. It has clear leadership from the Arch Bishop, Bishops, Arch deacons to the Parish priests, Lay readers up to the catechist. However, knowing the structure off head does not in its self-mean that the vision, mission and Core values are known by everyone! It is after the distribution of the Questionnaires that we realized over 33.4% of the respondents were not sure of the Vision and Mission of the Church they are serving with. Therefore, after this impact assessment exercise the church has embarked on making the vision and mission plus the core values of the church to be publicly known by the church leaders but more to that that the pastors would live to see the achievement of the vision and the mission of the church. Special **thanks to CTN** on this issue otherwise we were about to have a division in the entire province.
- e) The costs and blessings of being a pastoral leader; Alost every respondent had their own story about this. Some have bad stories because of the remoteness of their areas of service and others have good stories. The most outstanding of all was the transfers that come to them from the Bishops places which sound like the bishop is punishing them by sending them to the islands where it is so cold or the deserts where it is too hot. Secondly the negativity of the flock, sometimes the Flock reject the new shepherd posted to them. One had a story of killing 49 rats on the first day of their arrival in a parish. However, there are also success stories from those that made a difference wherever they were posted.

4.2.1 The Evident Change the Lives of Ministers after using the PTFG

The most outstanding Change in the lives of the Pastors is the increase in Knowledge about pastoral ministry at 50%, the demonstration of a Christlikeness and spiritual maturity is also evidently seen in the way ministers organize for conventions in their jurisdictions (11%). There

is much increase in the daily devotions at 9 % from the the findings made. The issue that was so much lacking and has been revealed by this assessment. At 6% in the checking many pastors acknowledge the fact that they have been swallowed by the ministry and left their families.

Figure 2



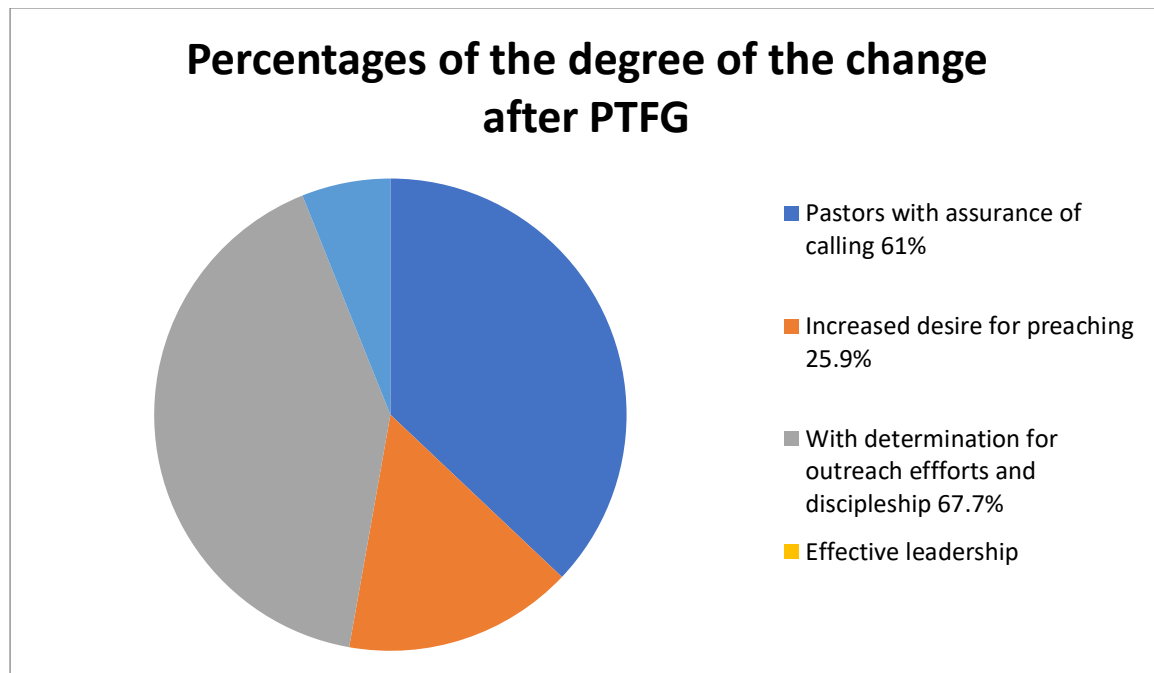
4.2.2 Revelation of the Greater godly character through PTFG

The study through Pastoring the flock of God has greatly scratched the lives of the pastors in the COU. 77.9% of the questionnaires present the fact that the image of God among the ministers had for so long been abused. The ministers now desire to know God personally but also make him known through their very lives. In the diocese of Masindi in south wester Uganda, one of the respondents openly said “I have a prayer to make to God to make me a living Epistle to the people I work and live among beginning with my family” Therefore, without any reservations, it is so true that the course is going to be so instrumental in the passive revival in the church of Uganda.

4.2.3 Degree of the change among the respondents after PTFG.

The African saying that goes, “Change is a fact in life and change has the right to stimulate fits with what the respondents have to say on the issue of their biggest change. 61% of the Pastors got the assurance of their calling as pastors. I must confess that this was a shock to many of at the secretariat but gave us an approach to deal with it. However, there is evidence from the assessment that there is increased desire for preaching rightly among the respondents at 25.9%, Many of the participants are determined to increase outreach efforts and discipleship strategies which is at 67.7%. The respondents however were so neutral on the issue of effective leadership. 10% of the respondents seemed to be at crossroads.

Figure 3



4.2.4 Use of PTFG Materials in Ministry

Yes, and Yes and Yes, A big Yes from 97% of the respondents in this impact assessment exercise. In fact, some of them have already confessed that they are using the resources already among the different facets in the church. Note that the church of Uganda has groups like Mothers Union leaders, Fathers Union Leaders, Youth Leaders, Clergy wives' leaders, Prayer Ministry leaders, Pastors Children leaders. However, we have a percentage that affirm the less need for the books in their ministry. The reason given by the respondents in the negative is because they did not understand much of the content because it was not in their local language.

Secondly, the Pastors are looking forward to additional study and training in the Topics mentioned here below.

- a) The Pastoral leaders' personal life at 91%
- b) The Pastoral leader and Prayer at 89.0%
- c) Pastoral leader and Preaching at 87%
- d) Pastoral leaders qualifying Character at 83.8%
- e) The costs and blessings of Being a Pastoral Leader at 83.4%

5.0. Cluster Experience in PTFG

The cluster methodology in PTFG Greatly contributed to the respondent's ability to learn faster. However, 38% of the participants did not complete in time. Some of the facilitators were a disappointment to the entire process because of excuses like long distances and lack of enough materials. The same was true about some coaches because they lacked enough facilitation. However, that has been reported with a small percentage. The highest percentage received the support from the facilitators and coaches and that is evidenced by the completion of all the chapters and assignments.

5.1 Relationship with other Pastors in the cluster methodology.

Pastoring the Flock of God brought a solution to the thought disunity that was rising among the ministers in the different dioceses. There were very positive responses on how this approach encouraged and strengthened relationships among the clergy and Lay readers in the different clusters.

5.2 Resourcefulness

The printed Copies of the books and the workbooks were so resourceful and are still so resourceful. These were seconded by the group discussions where by some groups have brought forth other groups and that has increased the activity of ministers. However, the Videos and digitals have not been so resourceful to some dioceses because of the remoteness.

5.3 Need for additional resources for learning.

According to the findings, 78% of the respondents do not see the need for additional resources but demand for more translated copies of the main texts and work books in their local languages.

5.4. Self-directed learning or disciplined daily devotion

Almost all the respondents agree that every minister **MUST** have a personal daily devotion for their personal growth. However, 57% of the respondents have been inspired to explore other topics outside the PEN resources. The PEN resources have been like a revamping source to the personal spiritual growth of many Pastors so they have ended up buying devotions from Christian book shops that are written in the local languages because they become more meaningful to them.

5.5 Cluster Leaders

The cluster Leaders have been and they are still the pint of contact for all established clusters in a region or village. The respondents have mainly described their role in three ways.

- a) Mobilizers of the cluster. It has been and still is the mandate of the cluster leader to remind and invite the members of a given cluster for the agreed sessions.
- b) Championing the chairpersonship of the cluster. It is the role of the cluster leader to give direction to the cluster and on many occasions, they have been both Facilitators and planners. Under this they record the attendance and performance of the members.
- c) It is the mandate of the leader to report the progress of the cluster activity to the coach for further advise or instructions. Sometimes when a cluster is done with the 12 Chapters, the trend has been that they all begin to look for others to begin afresh. At this they may need more books so it is the role of the leader to get he books from the coach.

5.5 The National PEN team

The national PEN team is led by the Provincial director of Missions and two more from each Dioceses. That is the Missions coordinator of the Diocese and the Diocesan secretary of the diocese. The immediate supervisor is the Missions coordinator who is referred to as the coach. The team has been not so effective in a few areas because of the geographical location and remoteness. However, to a large extent the team does the following;

- a) Regular reporting from the coaches to the champion
- b) Physical visitations to monitor and evaluate the progress of the clusters by the champion and the Provincial secretary.

6.0 Senior leadership of the Church

The senior Leadership of the church include the Arch Bishop of the church of Uganda, the Bishops of the different Dioceses, Provincial Secretary and the Director of Mission and outreach who in this case is the Champion of the PEN program

There has been 100% support from the elders in the given jurisdiction. Some Bishops are even cluster leaders. For example, the Bishop of Busoga is the cluster leader of the all the pastors at the diocesan head offices. They meet every Thursday of the week. However it is also true that in some Dioceses the PEN work has been entirely left in the hands of the mission coordinator who gets support from the Champion.

6.1 Cover of Expenses

According to the findings from the respondents 33.7% of the respondents cover the expenses by themselves because there is no monthly or weekly budget vote for all Dioceses to clear some expenses. The expenses of transport and communication and some times booking the space for the meeting in town areas is Sorted by the leader. However, approximately 72% of the expenses are footed by the church where the cluster has been planted. It is incumbent on the church leadership to take care of the venue and communication expenses. The Members of the cluster ideally finds their way to the church.

6:2 Observed Challenges in PEN

The most outstanding Challenge is language barrier in some areas where interpretation of the material has not been done especially in the eastern region of the province where almost 75.9% of the respondents find the material very relevant but have to look for an interpreter for the progress of the cluster. For example, there is a Cluster in Mbale (Speakers of Gishu) who employed a young educated man to always gather with them to interpret the material verbatim. All the regions where interpretation has been successfully done have been faster for example in the central where the material was translated to Luganda.

Secondly among the challenges is the transport facilitation of the Coaches and Facilitators in the Diocese far from the main road. Some clusters are really far. The coaches in those Jurisdictions have an outcry to have a transport facilitation.

The low levels of education by some facilitators are another big challenge. There too much demand for reports from the Champion from the coach where by some facilitators finds a problem to put in writing the far they have gone in the matter. However, the coaches are encouraged to at least do recordings.

Lack of the needed gadgets like phones and cameras was the other challenge that came from some respondents. Although not so much seen as a challenge but some coaches are not able to report through videos and recordings because they do not have these gadgets. Many have raised the issue of a smart Phone. According to them the good smart phone can solve the issue of videography and recording testimonies.

The transfers from the Bishops given by the Bishops is a big challenge. It is true that some upon settling and understanding the PEN ministry, a coach can be transferred. This means that the new coach appointed is totally green about the program and has little or nothing to

offer to the champion. Furthermore, since the Bishop does not inquire from anyone while making these transfers, some of the many that have been transferred come with negative attitude towards mission and discipleship.

6.3 Suggested Solutions to the Challenges

The only solution to Language barrier is interpretation of the materials. Kindly note without fail that CTN has been very intentional on providing resources to enhance the interpretation of the material. However, this cannot be done at once because the languages especially in the Eastern part of the province are many. For purposes of emphasis, more resources should be allocated towards interpretation.

The top leadership of the church has encouraged the leadership in the Dioceses to have budget allocations for mission and discipleship activities and programs. This will solve the challenge of Communication and transportation demands by the coaches and facilitators. We still lobby for that.

If found fitting, CTN may enable further education of some facilitators and coaches upon identification especially in the area of theology. The dioceses however, are also putting in some effort to have their members go for training although their focus is by far towards the Pen work. Their Focus is on administration and professionalizing the diocese.

By way of Identification, the issue of Gadgets can be solved by purchasing some gadgets by the directorate to the Coaches and Facilitators that truly have content to submit but have only failed because they lack Gadgets. However, the directorate would the support from CTN.

The directorate of Mission and Outreach has Organized an all clergy conference and one of the issues to be addressed in the issue of the transfers. By resolution from the Board of Missions and with the authority from the Provincial Assembly, Bishops are to be requested to keep the Coaches in their positions without transfers for at least five years except where circumstances dictate that a transfer MUST be effected.

7. Conclusion

As a matter of Conclusion, the assessment has been a revelation of how impactful the training has been to the Church of Uganda. Most important, there is a vast difference between the Pastors of the church of Uganda before the coming of the PEN program and the Pastors After such materials have been read.

There was a great check on the calling of the Ministers. There has been a saying in form of a question through the province that goes “Do **you have the collar and the calling or only the collar without a calling**?”. The Materials have brought a kind of self-evaluation of the ministers to the extent that we might experience a revival in the entire country because there is an igniting in the lives of the ministers. The Pastors personal lives have been greatly impacted and to the shock of many, we had some ministers coming out of the many to give their lives to Jesus Christ. At the coming of PEN, the church of Uganda is more Missional that ever before and there is an intentional focus on discipleship of the pastor and the flock. There is an increased hunger for the word of God among the Ministers and the love for preaching relevant and spirit filled messages has increased among the pastors. This has enhanced increase in the membership of the church members an issue that the church was strategically planning for. There is increased commitment from the ministers to do justice to the great commission for example we have more conventions than ever before. There is also great focus on Pastoral care among the pastors as evidenced in the findings given by the respondents in the questionnaires.

However, there is great need to print more books of the same because we have taken it to the other church leaders not the pastors because they also need tis information. We have also began what we call the next generation project (DUP) where we gather youth for months studying the word and the ministry. We Hope to use the CTN materials to prepare the Young generations for the challenges of the church ahead.

Finally, The Church top leadership, the Arch Bishop, the Bishops, Provincial Secretary and the Board of Mission are so grateful to CTN for the partnership in causing an peculiar kind of transformation among the pastors through these timely trainings. The generations are changing and the enemy is targeting our seeds. Therefore, we must sow the good seeds on the fertile grounds when we still can.

NOTE

Under this conclusion I would like to bring to the attention of CTN that the church of Uganda has also reached a reasonable stage on Defending the flock of God.

Compiled by

Rev. Simon Peter Ddembelyayesu



Champion Church of Uganda

PICTORIALS



The Arch Bishop of the Church Of Uganda with Some of the Coaches from the 37 diocese of the Province.



Meeting the Bishop of Masisndi Kitara Diocese who chose to be a cluster leader of the minister at the diocesan secretariat.



Attending to one of the Clusters in His diocese



A cluster in Bukedi Diocese



Facilitators in Bukedi Diocese



Meeting a cluster in Lango Diocese



The Coach of Lango Diocese Giving a brief report



A cluster in Karamoja Diocese



In a blue checked shirt is the Coach of Karamoja Diocese



The COU champion attending to a cluster in Mbale Diocese



Rev Kobi Emmanuel one of the Facilitators in Mbale Diocese



Second to Me is the Coach standing with the facilitators of Mbale



All Coaches at a Prayer Retreat and strategy let by a one Pastor Esaya ersabo



A cluster in Bunyoro Kitara Diocese. Canon Joyce (the masked lady looking on) is the Coach



A meeting on evaluation with the Facilitators of Buyoro Kitara Diocese



Meeting the Coach and Facilitators of soroti Dioceses for an evaluation and prayer.



A Personal Prayer and life reflection moment In Soroti Diocese.



A Session with the Coach and Facilitators of Busoga Diocese.





Still in Busoga Diocese where we also invited the different clusters.

MORE WILL BE PRESENTED IN A VIDEO FORM.

Thanks

Blessings.