

Impact of Theological Training on Pentecostal Ministries in Uganda: A Case of Churches in Katikamu Sub-County, Luwero District

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Abstract:- This study examined the challenges that Pentecostal Churches with non-theological trained ministers face in ministry, impact of theological training on ministry and how it can be extended to Pentecostal Churches for better effectiveness in ministry. The study was conducted as a qualitative design. Data was collected using interview method and Focus Group Discussion (FGD) from a sample of fifty-six Church members from selected Pentecostal Churches in Katikamu Sub-County, Luwero District. This study found out that Pentecostal pastors who are not theologically trained do a lot of mistakes in ministry. This unfortunately led to many challenges like the spread of false teaching, manipulation of believers, ignorance of both ministers and believers, stunted growth amongst others. The study discovered that Pentecostal pastors who have been theologically trained do better than those who are not. For example, the theologically trained ministers always provide people with sound doctrine, they are servant leaders, and they are faithful and relevant to the gospel among others. The findings also revealed that there are some ministers who would want to attain theological training but cannot due to limited finances, low levels of education, tight schedule, training centres being far away from them. Conclusions were drawn and recommendations made on how the challenges can be mitigated.

Keywords:- Theological Training, Pentecostal Ministries, Churches, Uganda

I. INTRODUCTION

Globally, there is need for competent church leaders, especially in Africa. Wahl (2013) refer to Chitando and Gatwa suggested that training would produce church leaders that are competent to meet the contextual challenges of this continent like ignorance of ministers and believers, false teachings, manipulations among others. Theological training is a fresh educational tool that is needed to equip church leadership in Africa (Wahl, 2013). Wahl (2013) continues to argue that on the one hand there are a vast number of church leaders without any theological education, and on the other hand, he postulated that there is a huge need for the training so that it prevents many issues that may crop up due to lack of training.

Although there are theological seminaries that have started up in almost every region of this nation Uganda with

the aim of training ministers and even believers so that they are equipped for the work of ministry, still, there is inadequacy in theological knowledge as far as ministry is concerned. Part of this is that these established theological seminaries are either located in the cities or not easily accessible or they are for the elite who have learned to a certain level. In addition, they are expensive in terms of the finances paid to attain the theological training (Agiresaasi, 2019). In the Pentecostal circles however, some deliberately choose not to be trained even when the opportunity is in existence (Anderson, 2004). He quotes Klaus and Triplett who state that Pentecostalism's tenuous relationship with theological training is considered as a "dead intellectualism" that "stifles the Spirit-filled life." In other words, they consider theological training for ministry as irrelevant, superfluous and something that is an enemy to the "Spirit-filled life" and as something that would reduce or destroy the new life. This is because these are people whose emphasis is on being "sent by and taught by the Spirit". They depend more on what is described as the Spirit's leading than on formal structures (Molobi, 2007). Nonetheless, (Agiresaasi, 2019) do argue that not all Pentecostal ministers shun away the training. He postulates that there are those who are willing to join and study but have limited resources to attain it while others have been discouraged that they will become "cold" and fire will evaporate.

It is evident that limited or inadequate theological knowledge has made ministry complex (Molobi, 2007). This is because it has led to selfishness or self-centeredness, retarded church growth manipulations, false doctrine that is irrelevant, incompetence, and increased syncretism and secularism (Molobi, 2007). The reason why all these are happening is because the theological training is not either available, extended or accessible to these ministers. Yet, it would be an ideal to all Pentecostal pastors to know and access theological training so that they can do better as far as ministry is concerned especially in Katikamu Sub-County, where there is an uprising of new Churches.

Therefore, this research examined the challenges that Pentecostal Churches with non-theologically trained ministers face in ministry, the impact of theological training on ministry in Pentecostal churches and strategies on how theological training can be extended to Pentecostal churches for better effectiveness in ministry in Katikamu Sub-County, Luwero District.

II. LITERATURE REVIEW

A. Challenges that Pentecostal Churches with Non-Theologically Trained Ministers Face in Ministry

The body of literature has documented several of the challenges faced by non-theologically trained ministers in several part of the world, Africa included.

➤ *Irrelevance*

Tfwala and Masango (2016) postulates clearly that the African church, in particular Pentecostal churches, is finding itself in the middle of nowhere because the ministers do not know what to do. They end up wandering in their sermons and people never identify with what they are preaching. They lack understanding on how to package the gospel so much so that their congregation can relate to it. They do not contextualize the gospel they preach. He continues to say that his study observes the need for transformative theological discourses that teaches contextualizing the message so that people can relate and identify with it.

➤ *Selfishness or Self-Centeredness*

This is normally caused by various factors like greedy, pride among others. For (Tfwala and Masango, 2016) he tags it so much with financial resources especially when they are controlled by the leaders. This creates room for self-centeredness and neglect of other believers and societal needs. In other words, ministry cannot take place when this still exists. Yet, this is something that theological training can be capable to avert especially when you attend courses like pastoral ministry where you learn how to handle church matters. Now, this does not mean that theological training totally eliminates the selfishness and self-centeredness but at least they are trained on how to handle finances and to know that ministry is sacrifice. Tfwala and Masango (2016) states that the lack of some theological training keeps the Pentecostal churches to continue doing “unbiblical cultural practices”.

➤ *Limited Ministry Scope or Incompetence*

Most Pentecostal churches are limited in effective evangelism especially because they have not attained a theological training (Werner, 2009). This does not mean that they do not minister, but they have limited knowledge of what they are doing that they end up blinding the minds of people with the elite inclusive.

➤ *Retarded Church Growth*

By retardation, it means that there is no spiritual growth, no growth whatsoever in the understanding and knowledge of God and the Church in this context is not the building but people—Christians and so, there still exist some Churches where people are not fed to maturity. Whitt (1994) postulates it clearly that the ever-increasing expansion and “explosive growth of the church desperately requires that trained leaders be found”. This is because when they are found, then they will help to curb down retarded growth since they will be aiming at discipling the believers. He continues and quotes Stephen Talitwala who once said that “New believers do not have enough teachers. The

church does not have enough trained pastors to staff the churches. Many new Christians remain babies in Christ.”

➤ *Increased Secularism, Syncretism, in the Church*

The number one priority of the church is to preach the good news to the people. That way, they will be fulfilling the greatest commandment. However, some Churches have compromised in order to be people-pleasers instead of focusing on the one who called them. They have allowed secular practices to infiltrate the Church to the point that one cannot distinguish between a Christian and a non-Christian (Whitt, 1994).

B. Impact of Theological Training on Ministry in Pentecostal Churches

➤ *Good and Sound Doctrine*

Jurgens makes a profound point especially on the impact of theological training. He states that one of the most important lessons to learn from theological institutions in Africa is the fact that it opens fresh perspectives on issues which have become bogged down in tradition and institutional hierarchies (Jurgens, 2014)

➤ *Quality Ministers*

Amanze (2005) states that theological training has not only trained church ministers who can preach and evangelize but also has produced quality church ministers. This is a good impact that theological training has impacted on African ministers since these quality ministers can easily and quickly respond to modern day issues affecting the African church and the society (Amanze, 2005). This helps the Pentecostal pastors to know how to minister the texts to draw out a timeless truth that is applicable to all the contemporary recipients and this can only be done by someone who has attended a theological training.

➤ *Better Knowledge of the Word*

Theological training has equipped God’s people with the suitable knowledge on how to do ministry. Werner (2009) states that theological education as a whole participates in the task of equipping people for God’s mission in today’s world.

➤ *Life-Giving Ministry*

Tfwala and Masango (2016) shows a great impact that theological training does as far as ministry is concerned in Pentecostal churches. First of all, this training has a positive change that it makes. It deconstructs and reconstructs Pentecostal churches’ discourse such that they embrace the contemporary concept of life-giving in a world and church.

➤ *Good Holistic Ministry*

According to Gathogo and Kinyua (2014) in Kenyan context some churches have (particularly Pentecostal ones) complemented the state in the provision of social services. They emphatically postulate that the church has built valuable church institutions such as hospitals, schools and universities. All this is ministry and the aim is to reach out to people with the gospel of Jesus Christ. In this regard, trained Pentecostal churches are strategically placed to make

a difference in the context of the socio-political lives of the Kenyan people (Gathogo and Kinyua, 2014). This is encouraging to note that the church can holistically minister to all people in society.

➤ *Heart of Christ*

With this, the training aligns ministers to acquire missionary ecclesiology since they understand through the training broadly the missiology, intercultural theology, Ecumenics, and world Christianity (Werner, 2009). This helps them to know the mind of Christ concerning His people and understand the key questions of the mission.

➤ *Confidence and Better Preparation*

Churches which regard theological training as a suitable way for ministry have tremendously grown in ministry (Werner, 2009). He continues to postulate that “a church without qualified theological education systems tends to diminish itself or tends toward fundamentalism”. In other words, a church with well-developed theological education prepares itself for greater interaction with and outreach to the challenges in its society and deeper commitment to holistic Christian mission (Werner, 2009).

C. How Theological Training can be Extended to Pentecostal Churches for Better Effectiveness in Ministry

Jurgens (2014) stated clearly that for any ministry to flourish, there has to be ministers who are theologically trained. He adds by quoting Banks that “theology as both a habitus and a dialectical activity creates an inclination and propensity for action, the correct action in ministry thus flows out of the correct disposition. In other words what Wahl and Banks are addressing is that theology, if possible, should come first. This makes a minister become confident of what they are to minister to people without any mediocrity or fear at all. This should not be done while in ministry but rather before for effective ministry (Jurgens, 2014).

➤ *Advocating for Transformational Change*

Tfwala and Masango (2016) suggests some possible ways how theological training can be extended to Pentecostal churches for better and effective ministry. He quotes Anderson and Kerr who stated that transformational change is “a process whereby an old state of affairs and world-view are forced to die. In most cases, the new state is not yet known; it emerges from trial–error and thus learning takes place” (2002:22). This is a process that needs training and there is no way how learning can take place without the exercise of understanding and studying the truth thus theological training needed.

➤ *Addressing the Wrong Perceptions about Theological Training*

Most times, the reason why ministry in Pentecostal Churches has failed is because the so called “powerful” men of God who have stayed in ministry for a long time have sensitized the believers on how theological training is a waste of time. Tfwala and Masango (2016) suggests that an enormous task for Pentecostal Churches is to transform their

theological perceptions and the Pentecostal traditions. All these attitudes have hindered the growth of ministry in Pentecostal churches. However, when reached and mirrored the importance of theological training, they can embrace it well. This can lead to liberating actions, which portray the holistic redemptive work of Christ, who died for all Tfwala and Masango (2016).

➤ *African Perspective of Theology.*

Most of the theological training that is being extended in Africa tend to incline on the western culture and most times makes it hard to be accepted in Africa. It does not put away the fact that it is the word of God, only that the word becomes irrelevant to the recipients. Therefore, another way that can help extend theological training in Pentecostal churches for effective ministry is making it African (Mashabela, 2017). Mashabela (2017) postulates that theological education in Africa should be Africanized in order to seriously engage the aspects of Africanization. In other words, as stated by Mashabela (2017), theological training can be extended by allowing Africans’ rights to contribute to their African theological education in terms of their African experience and knowledge without the intimidation of colonial education. African experience and knowledge have power to resist the oppression heresy and sinful colonial education. When this is done, these Pentecostal churches will be able to engage and relate with the suitable theology for their effective ministry.

➤ *Building of Facilities or use of Mobile Training, Conferences*

For better extension of theological training to Pentecostal Churches so that they can embrace and access it, there should be some structures and strategies put in place. For example, the building of facilities (for Bible training in their areas where they do ministry from) and then call them for training. This is because some of them have not heard or have no idea that they need to train in order to be better ministers in their respective Churches (Abuom, 2013). She adds that the presence of missionaries in other places help those ministers because they serve the interest of these ministries since many hold the fact that it is God who calls and thereafter qualifies you with no training. Mobile theological training can be considered since they are seen as convenient for the busy Churches.

III. METHODOLOGY

The researcher adopted a case study design. The design was relevant because the researcher was looking at how theological training has impacted ministry in Pentecostal Churches. A case study design, according to (Yin, 2003) is defined as a design of inquiry found in many fields, especially evaluation, in which the researcher develops an in-depth analysis of a case, often a program, event, activity, process, or one or more individuals. The study was conducted in Katikamu Sub-County, Luwero District along Gulu Highway Road in Central Uganda. This is because the area was easily accessible to the researcher and there is an increase in the number of Pentecostal Churches with ministers in ministry who are not theologically trained. The

researcher therefore approached five of the Pentecostal Churches and collected data. The targeted population of the study consisted of 56 respondents. All these respondents were from different Churches. Each of the five Churches had at least 8-10 respondents who participated in the FGD—Focus Group Discussions and they were mixed (educated and uneducated, some trained and others untrained theologically) as well as interviews of their Church leaders some theologically trained and others untrained too. The interview activity involved 8-10 respondents from all the existing Pentecostal churches in Katikamu Sub-County only. This helped in having authentic information from each of these people since all were involved in Church ministry. In this, 48 respondents participated in Focus Group Discussions and 8 respondents were interviewed face to face successfully regarding the impact of theological training on ministry in Pentecostal churches in Uganda with a case study of Churches in Katikamu Sub-County, Luwero District. Descriptive and inferential data analysis was adopted using weftQDA.

IV. FINDINGS

A. Demographic Characteristics

Of the 56 respondents in the study 64% (36) were female; the majority within the age range of 26-30 (36%), followed by those in the range of 31-35 (20%); most of the respondents were married (43%), closely followed by those who were single (41%); the profession of the respondents include: peasant (23%), Teachers (18%), Social Workers (25%) and others (34%). Only 7% (4) of the respondents have been theologically trained, the others range from university education in other fields to basic primary education.

B. Challenges that Pentecostal Churches with Non-theologically Trained Ministers face in Ministry in Katikamu Sub-County, Luwero District.

During the research, there were many challenges that Pentecostal Churches with Non-theologically Trained Ministers face in Ministry in Katikamu Sub-County, Luwero District that were cited out by the respondents among which include; the spread of false teaching, manipulation of believers, ignorance of both ministers and believers among others as shown figure 1. Since a series of Focus Group Discussions were adopted, the researcher had to quote some respondents one by one and what they had to say.

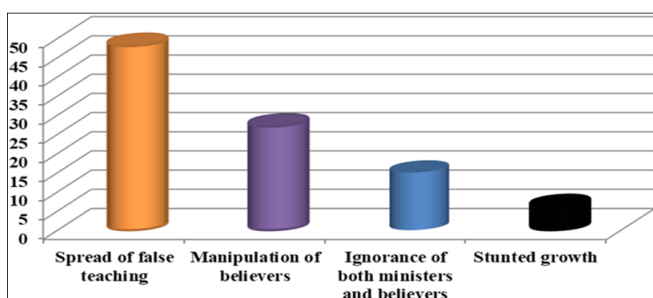


Fig 1 Challenges that Pentecostal Churches with Non-theologically Trained Ministers face in Ministry in Katikamu Sub-County, Luwero District

Figure 1 revealed that the challenges most faced included false teaching (48%), manipulations of believers (27%), ignorance (15%), and stunted growth (10%). Specific challenges identified in the FGD included according to some of the selected discussants:

Solomon (not real name) narrated that he is so certain that “the ministries with untrained ministers in theology suffer from lack of integrity which later also leads to no accountability since no minister is accountable to no one”. He continued to postulate that in his experience in ministry, challenges like false proclamation of men of God are rampant because they have not been trained to morally remain on track. Instead, they tend to draw men to themselves while others view ministry as a business. “People end up praising so much of their preacher rather than focus on their Savior and they end up mixing the truth, preaching to please men thus selling people’s souls to hell rather than winning them to Christ”. Such statements from Solomon imply that there is something wrong with the teachings that ministers do impact in the believers and so perhaps when these people are encouraged to have some training, they would change and not mix the truth with some man’s philosophies or wrong teaching that does not exalt the supremacy of Christ.

Mwanje (Pseud name) also narrated that the gospel preached is irrelevant to the believers since these ministers gamble because they do not know exactly what to preach to their congregation. “Untrained pastors have a hard time studying and understanding their congregation. He said adding that, “they tend to think that shepherding a church is all about preaching yet it is more than that—there is administration that is needed especially when the church grows, accountability and logistics all these need trained personnel and theological training prepares you on how to handle all”. Therefore, when the ministers are theologically trained, they can do better than those who are not since they will be equipped not to only preach (as many think it is mainly that) but also learn how to run the ministry effective without gambling. Gambling meaning like not knowing what to do but still doing it expecting better results

According to Cliff (Pseud name) some challenges that churches face with no theological training include; low development in physical or material needs because they only emphasize the spiritual factors and leave the natural and social factors thus accumulate low levels of development since they do not work but pray all day and night which brings poverty into church because people abandon their jobs to full time spent their whole lives in church. “Believers who have chances of working should not abandon their jobs as they are taught to do”. Also, he continued, “the lives of people in non-theologically trained churches ran the ministries on feeling and emotions rather than truth, they become religious and think God can only do things through one way which is a challenge and so dangerous to this generation where everyone rationalizes”. This observation is very key in this study because it demonstrates that people should be holistically ministered to. This is by meeting not only their spiritual aspect but also physical, emotional

aspects which makes them be founded on the solid ground not just one sided. Therefore, a theological training is needed for the ministers to ensure that they do not focus on one aspect and also be equipped on how to do so effectively without hurting the believers or burning out as a minister too.

For Dorcus, (not real name) she said that people’s knowledge about God and the word is limited and this leads to stunted growth. She added that “there is also insecurity by the untrained ministers who fear to delegate other ministers to serve well knowing that they are well-equipped and may “steal their sheep if given a platform” which hinders the extension of the gospel of the kingdom”. This fear of these pastors as Dorcus narrated is that they think that these trained ministers will at the end convince “his followers” to follow them since he is not trained and this delegated minister is theologically trained and can answer “theologically, biblically and with logic”. Such a mindset leaves the believers under untrained ministers to live in ignorance which later leads to stunted growth since they will be running short of some things that they are supposed to know as Christians.

Onemas, (Pseud name) one of the respondents narrated that Churches without trained pastors suffer from starvation. This is because the untrained ministers cannot totally prepare “good food” to their listeners. All they do is gamble and yet ministry is not for us to gamble that is why God had to give us his word so that we do not think of who he is outside his word. If we think of who God is outside his word, then we are gambling and that is what unprepared and untrained ministers often do to us”

For Samuel, (not real names), he said that there is spread of heresy in the churches where untrained ministers do serve. This is because they tend to think that they have been revealed the word yet it is their natural senses that are running ministry. “No wonder, in such churches, even the ministers loose do not practice what they know is right which later stumbles people who look up to them as mentors. He added that it is unfortunate that these challenges are happening so much in this generation where I expected maximum understanding of the word of God.

Peter (one of the theologically trained minister in the study) narrated that there is less discipleship done to those believers in those respective Churches where the ministers are not theologically trained. “Pentecostal Pastors who are not trained are enemies with discipleship because they do not understand almost anything theological and biblical to give to the people”. He continued to say that “Some questions are best answered by a minister who is trained than who is not—and that is why I attained my Degree in Theology”. Peter finally disclosed that “some things do not need the anointing but knowledge to answer especially the historical factors, those Bible languages among other things”. Peter was trying to explain how discipleship is easier done when the leader is knowledgeable. Knowledgeable here means someone who understands what they are saying and in this case, one should be theologically

trained so that as they lead people in discipleship, they know with all confidence what they are teaching people. In other words, theological training should be extended to such people so that they carry the work of ministry effectively with joy.

C. *Impact of Theological Training on Ministry in Pentecostal Churches in Katikamu Sub-County, Luwero District*

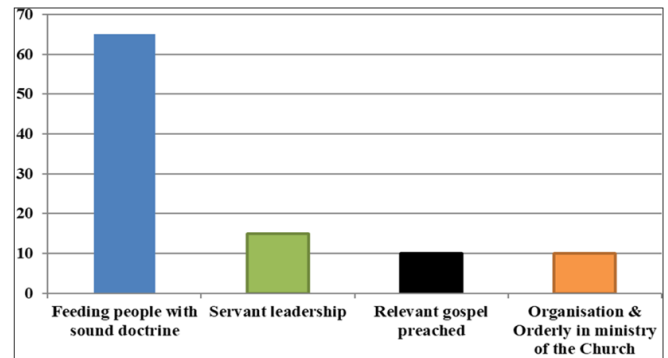


Fig 2 Impact of Theological Training on Ministry in Pentecostal Churches in Katikamu Sub-County, Luwero District

Figure 2 represent the impact of theological training on ministry in Pentecostal Churches in Katikamu Sub-County, Luwero District where 65% of the respondents strongly believe that ministers who are theologically trained feed people with sound doctrine which helps them grow spiritually. In other words, respondents believe that people in these Churches are well disciplined which makes them not to waver and be tossed to and fro with every wave of doctrine. 15% of the respondents believe that theological training brings about organization and orderly in the ministry of the Church. There was an equal proportion of respondents 10% of relevant gospel being preached and servant leadership being portrayed in ministry with Pentecostal Churches that have theologically trained ministers. Particularly for the former, respondents believe that the theologically trained Pentecostal Pastors know what to preach and when which makes them be relevant to the people. So it is expedient for every minister of the gospel to embrace theological training which exposes them to knowledge thus feeding the faithful believers with sound doctrine. The interviewed leaders had varied opinions in regards to the impact of theological training on ministry in Pentecostal Churches in Katikamu Sub-County, Luwero District:

Kwesiga (not his real name), a church leader of a Pentecostal church in Katikamu narrated that most of the ministers who have attained knowledge from theological training are in a better position of conducting the Godly given ministry in their respective Pentecostal Churches. They are always creative in ministry like organizing holistic events that help their ministers and believers. He adds that there is much that the church benefits especially their relationship with God is always strengthened since they all put their emphasis on the word. This helps them not to divert to other crafty teachings since both believers and their

leaders are like the Bereans. Therefore, since such a practice is good, each Church should at least have one or two ministers that are theologically trained.

Aloysius (not real name and theologically trained), one of the Church administrators of a Pentecostal church in Katikamu boldly said that “theological training brings and helps us to be confident and be better in preparation of the sermons and also equips us with knowledge that helps us know what we are talking about without gambling around”. He added that theological training ignites the trained to have a discipline of training others (reduplication) and also one is convicted not to speak lies as far as the word of God is concerned. Additionally, one is well equipped to behave well while on the pulpit, builds a godly character and also how to dress and communicate before people. This implies that theological training does not only equip you with how to preach but also moral and character wise, one is shaped on how to conduct themselves as ministers. Therefore theological training is needed by ministers in ministry for better ministry.

Samuel (not real name), the assistant Pastor narrated that theological training makes ministry easy and simple because it has equipped and impacted him in a way that he no longer gets shy before people because he was trained to be bold and confident. “Additionally, it encourages you to be sure of what you are going to say since you will have researched and read at least about the subject. In other words, you know what you are talking about”.

Atukwase (not real name) said that theological training impacts the minister because whoever gets trained attains knowledge of what to do in ministry and they do not run out of ideas as far as ministry is concerned. Also, it helps ministers to accurately serve and defend the gospel up to the last drop.

For Mwanje (not real name), narrated that trained ministers teach truth and expand Christianity in Africa and they grow and stick to the truth of the kingdom. “Knowing how to interpret the word faithfully brings about professionalism where by things are done in order and the Church faithfully in all areas of ministry”. He added that ministry is not for gamblers, but rather for those who know, are ready and always willing to learn and submit to God through knowing him and later instructed on what to do. He gave a scenario that “A person, who learns to drive, learns better when they get into the driving school and starts to drive as instructed and directed by their guide. They are taught different functions of each part of the car and the road symbols. This knowledge is not attained by someone who without being taught starts driving because they lack such knowledge and thus may end up causing accidents and so likewise theological training”. Therefore, this means that a minister who is theologically trained is equipped to be faithful to the word of God with a responsibility to transfer that understanding to others.

Cathy (not real name) narrated that theological training benefits Pentecostal Pastors a lot like knowing theological

principles. Pastors are also taught how to work with their hands. Unlike the untrained who do not want to work by spiritualizing everything. They also learn how to package the gospel in full tagged with work too and also preaching with actions like doing a holistic ministry to others. Trained pastors learn some other church activities like how to conduct funeral services, wedding services, and graveside services among others which untrained ones cannot do orderly. In other words, you know and distinguish from what to do and what not to do. He continues to say that the Pentecostal pastors that are trained are effective because they implement what they have studied and it works, they encourage people, counsel them and also plant more churches grounded on the truth of the word of God. Because he attended theological training, he narrated that the training impacts ministers with knowledge on how to manage finances both personal and church respectively and with integrity.

Nancy (not real name) said that Pentecostal pastors who are trained theologically have labored to stay on track by preaching the whole counsel of God without compromise. “Though some have completely left active ministry to pursue other leadership careers and professions and some tend to use theology to upgrade to other levels which gives them credit because they are considered godly especially when they pursue a career that needs transparency and integrity”. She added that it easy for a non-trained pastor to divert from the truth but the trained one will always have that conviction (in case they divert or deliberately want to manipulate the word) and this comes because they have been trained and know the truth.

Nsubuga (not real name and is theologically trained), a Church planter and leader of the Pentecostal Church in Katikamu emphatically said that the theologically trained Pentecostal pastors have a clear vision of what to do since they plan where they are going well. Theology prepares them to do ministry out of knowledge not guess work. “This does not negate the faith issue but since God is a God of order, planning is then the best”. He also narrated that Pentecostal pastors who are theologically trained know local challenges and how to address them rather than being irrelevant not knowing what people want. For example being creative by putting up programs that fit their people and select the suitable people to handle them not mediocre. This means that there is always order and organization especially with those Churches whose ministers are theologically trained.

Nankiisa (not her real name) the pastor’s wife, said that theologically trained Pentecostal pastors are always theologically sound and are good at counseling. They counsel people according to the word of God not according to what they think should be done which makes people often after counseling to appreciate and also embrace Christ and desire to have a relationship with Him. “To me, counseling a non-believer and are in the long run transformed is an excellent work well done. But you cannot just do it without the Bible knowledge”

Finally, related to the above, Nankisa's sister, who had visited her contributed and said that most times, the educated pastors theologically are good at conflict resolution and anger management. "I cannot forget when the assistant pastor in our church was accused of abusing young choir girls, the senior pastor resolved the conflict in a godly manner in that they later found out that the assistant pastor was innocent and the allegations were just to tarnish the name of the church by those parents who did not want that pastor because he excites their daughters". So, she adds that such conflict resolutions could not be guided by a person who has not been trained through theological college since many make judgments according to their emotions or biases.

D. Suggested Ways of Extending Theological Training to Pentecostal Churches for Better Effectiveness in Ministry in Katikamu Sub-County, Luwero District.

Many respondents had varied opinions that they suggested on ways of extending theological training to Pentecostal churches for better effectiveness in ministry in Katikamu Sub-county, Luwero District. Table 1 give suggestions of respondents on ways theological training can be extended to Pentecostal churches for better effectiveness in ministry in Katikamu Sub-County, Luwero District.

Table 1 Ways how Theological Training can be Extended to Pentecostal Churches for Better Effectiveness in Ministry in Katikamu Sub-County, Luwero District

SUGGESTIONS	FREQUENCY (N)	PERCENTAGE (%)
Establishing of Biblical training centers in local areas	25	44
Organizing Conferences and Seminars for them	10	18
Translation of theological materials to local language (Luganda)	10	18
Sponsoring some ministers in those churches for Bible training	7	12
Use of the media like Televisions (Tvs), Radios and Newspapers	2	4
Distribution of Bibles and audio Bibles for those who can use them	2	4
TOTAL	56	100

According to table 1, 44% of the respondents indicate establishment of Bible training centers in local areas as the best way, equal proportion of respondents (18%) said that organizing conferences and seminars for them and translating of theological materials to local language can also help to extend theological training. 12% of the respondents indicated sponsoring some ministers in those Churches for Bible training. Finally, there was an equal proportion of respondents (4%) on both distribution of Bibles and audio Bibles for those who can use them and the use of the media like Televisions (Tvs), Radios and Newspapers since most ministers love to read while others like to watch and others listen preachers on both Televisions and Radios respectively. This implies that when Bible training centers are established, there are high chances that Pentecostal ministers can be able to access and attain the training without being inconvenienced by anything. Conferences and translating of theological materials also can help in ensuring that ministers do get the training. The interviewed leaders had different opinions in regards to the ways how theological training can be extended to Pentecostal churches for better effectiveness in ministry in Katikamu Sub-County, Luwero District:

According to Ssebaale (not real names), a teacher and a minister in one of the Pentecostal Church in Katikamu suggested that one of the good strategies should be the distribution of these theological materials that can be read by those who are in those churches. This is because he said, "some have many responsibilities at home as heads of families and may not necessarily attend the seminary but can read and understand while at home or in their offices". He continued that "it can also be through visiting them and doing some Bible studies with them. This is because some feel 'shy' to sit under young professors who are equivalent to their sons to teach them but can accept private teaching".

So, this means that some people need to be reached on the ground and given these materials (those who are literate) so that they can always read through and understand thus being shaped theologically and biblically.

Nancy (not real name) also suggested that if there is some organization from the theological seminaries, they can always select a few of their trained ministers to head different regions. Their work basically being to mobilize and oversee the local churches by supplying them with sound doctrinal documents for them to read and some who can access internet learning through video calls, audio voices as they listen to them may also be a way to extend the theological training to these people.

Mwanje (not real name), proposed that theological training can be brought to these Pentecostal churches by organizing workshops, conferences, reduction of tuition fees for them to attain theological training or sponsorship programs to those who are willing to attend, provide them with Bibles since some preach with half Bibles with missing books or just preaching from the new testament alone the whole year, organizing an English course for some (especially those who are willing to study but have little or cannot speak English) so that they can read in English and later upgrade to study theology. He also added that the trained theologians and teachers can go and locate them in their villages, talk to them one on one about the importance of being trained and also hear their views and how they can be helped.

For Cliff (not real name), he proposed that for theological training to be extended to Pentecostal pastors, at least every district should establish a training center. This would be helpful because those willing can easily access it near their churches. He also suggested that advocating for

theological training and showing the great impact it does to the personal life of ministers and the churches helps them in accountability and responsibility. If possible, there should be a chairman who leads other pastors who can always call on them and encourage and advocate for the training. “When these Pentecostal pastors discover the good side of theological training, there is no way they can reject it. The only issue is that there are many who have been misled and misguided about the training and this can only be cleared when these people are visited and told the truth”. He suggested that if possible, some training centers should provide them with some sponsorship so that they can go and attend the training. This is a way they can be equipped because some are willing but do not have funds. He ended by saying that the lead Pastors who cannot now sit and be taught/ trained or because they have other responsibilities and thus have no time should be encouraged to send in their able ministers to these Bible schools to attain training.

According to Nancy (not real name), she suggested that there should be introduction of Biblical teachings to groups of Pentecostal organizations since some have grouped themselves which they are affiliated to so that their leaders can encourage them to attain theological training or training their leaders so that their leaders can train reach them in their respective areas and train them from there. She added “Some of these pastors are old but willing to read and so if Christian organizations can print and distribute these materials to them, maybe they can gain some knowledge that can help them do ministry effectively”.

Peter (not real name), a youth pastor in one of the Pentecostal Church in Katikamu proposed the distribution of enough materials like Bibles, commentaries for those who know how to read and then audio bibles and Videos in local languages that intend to teach truth. “I would also argue that they can also develop their own media stations where the gospel can be preached. At least these pastors can watch others preach and learn from that. Also, the Christian newspapers can be published for some to read and learn from. With all this, theological training is thus extended to them”.

Related to this above, Martha (not real name), one of the respondents argued that the way theological ideas and training can be extended is through provision of audios in their indigenous languages so that they can learn especially those who do not read and for those who read, at least they provide a few papers with doctrinal teachings.

Emma (Pseud name) suggested that there should be extension of mobile Bible School teachings, internet learning in their areas to teach them in their respective churches in their indigenous languages. “The reason why some refuse training is because they do not qualify to attain it and if they are soft-handed, they may accept to be taught through conferences in their local languages”. He continued to propose that the material should be translated in their local languages, printed and given.

V. CONCLUSIONS AND RECOMMENDATIONS

Basing on the study findings, the study concluded that there is an increase in the spread of false gospel by the untrained Pentecostal ministers in ministry. This is mainly caused by lack of enough theological training that creates a scarcity of knowledge. There are other challenging factors which are social and emotional that is faced by ministry due to non-theological trained ministers in Katikamu Sub-County, Luwero District.

This study concluded that ministers who are theologically trained feed people with sound doctrine which helps them grow spiritually. In other words, it is proved and believed that people who attend churches with theologically trained ministers are well equipped with sound doctrine which makes them not to waver or be tossed to and fro with every wave of doctrine because their pastors feed them with truth. Unless there be combined efforts to establish Bible training centres in local areas, it will be impossible and hard to extend sound theological training to Pentecostal pastors for effective ministry in Katikamu Sub-County Luwero District. So, when these Bible centres are established in the local areas, it makes it possible and easier for the busy ministers to at least always spare some time and learn in their convenient time that is stipulated without any excuses. This can be through combined efforts like mobile Bible trainings—using module system, conferences and seminars, distribution of theological materials or setting a theological library around the area, use of all media platforms like radios, Televisions, magazines and Newspapers in order to ensure that people access theological training that will eventually help them in ministry. All these curbs down unnecessary challenge that untrained ministers cause in ministry.

The study recommends specific actions for Christian organizations in Katikamu, including establishing theological institutions, organizing regular training sessions for theologically trained pastors, and translating theological materials into Luganda. Additionally, general recommendations advise the government to encourage theological training, the international community to design relevant programs for untrained ministers, and Christian organizations to establish theological centers. Pentecostal leaders are encouraged to take theological classes, and surveys should be conducted to address challenges caused by untrained ministers. The study proposes the creation of a theological command center, urges theological teachers to organize conferences, and recommends the use of research findings in academic settings.

On the basis of this study further research is called for to assess Pentecostal churches' appreciation of theological training, evaluate the effectiveness of theologically trained ministers in urban areas, and investigate additional factors influencing theological training impact.

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