

**Church Management and Its Performance:
A case study of Hoima Archdeaconry
Bunyoro Kitara Diocese**

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**Research Proposal Submitted to the College of Open and
Distance Education and Distance Learning
in Partial Fulfillment of the Requirements
for the Award of a Degree of Bachelor
of Public Administration and
Management of Kampala
International
University**

October, 2011

DECLARATION

I, **Kaahwa Mike Ateenyi**, do hereby declare that this research proposal presented is my own work and it has never been presented to any academic institution for any academic qualification.

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DEDICATION

I, Dedicate this work to my Lord Bishop Nathan Kyamanywa Bunyoro Kitara, at this time as we join him to celebrate ten years in office where I privileged to serve under his administration as a Diocesan Planning, Development and Rehabilitation's officer for seven years. In spite of being in this busy office comfortably accepted me to continue with my studies. And was privileged and made me an Archdeacon.

APPROVAL

This is to confirm that the researcher's work has been done under my supervision and subsequently approved by me.

SUPERVISOR

M WESSIGER William

SIGNATURE.....

DATE..... 09/11/2011.....

ACKNOWLEDGEMENT

The successful complete of this dissertation would not have been possible without the support, guidance and assistance of many people, amongst others, the following deserve special mention:

I would like to express my gratitude to the people who made this dissertation possible. First and foremost, to my supervisor, Mr. William Mwesigye for his support, patience and guidance, courage, humor, integrity and persistence.

To my Brother, Esau Muhumuza head teacher canon Njangaliwho showed me that strength is found in the power of love and commitment and took time to proof read and made positive corrections. My Classmates a, who have always been my best friends and supportive to me during our fours of study.

To Jethro Bamutungiire National co-coordinator Uganda Self-help Groups, for his willingness in directing me to identify most of the organizations where I could find the relevant literature on public relations.

The archdeacons, priests, lay leaders and laity who willingly accepted to carry out their self-evaluations of their parishes performances.

Finally to the staff of Kampala International University especially in the College for distances Adult Learning assisted and pushing me to succeed in my studies. And to everyone who helped me to complete this opportunity, a sincere and heartfelt thanks to you all.

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ABBREVIATIONS

AACC	All African Conference of Churches
AIDs	Acquired Immune Deficiency Syndrome
BOU	Bank of Uganda
BKD	Bunyoro Kitara Diocese
CAN.	Canon
COU	Church of Uganda
DR.	Doctor
E.G	Example Given
HIV	Human Immune Virus
I.E	For Example
LGA	Local Government Act
MDGs	Millennium Development Goals
MOLG	Ministry of Local Government
NGOs	Non-governmental Organizations
PR.	Public Relations.
REV.	Reverend
ST.	Saint.
UN	United Nations
UNICEF	United Nations Children fund
UNIDP	United Nations International Development Program
WWW	World Wide Web

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ABSTRACT

The study focused on the church management and its performance in Hoima Archdeaconry.

The purpose of study was to assess the church management and its performance. It was guided by three objectives which included:

- To establish the strategies and processes used by the church to solve church problems and supporters to the church programs.
- To explore factors constraining measurement of church contribution to social development of church service
- To find out criteria used to assessing church contributions to social economic aspects.

The study employed descriptive research design because of the nature of the study.

The study found out that human resource challenges facing Hoima archdeaconry hence Bunyoro Kitara Dioceses are both external and internal in nature some governance and administrative structures, accountability and reporting relationships are unclear.

The study also revealed that the welfare remuneration and benefits from service for clergy including pensions and other retirement benefits are not clear.

Recommendations, there is need for networking between the church and other organizations in addressing church problems by developing people's saving culture, leadership skills, business and entrepreneurships. To mobilize communities for action through Sunday service, seminars, workshops, business training to develop a sense of business management.

CHAPTER ONE

INTRODUCTION

1.0. Introduction

In this chapter the researcher covers mentioned and explained the background of the research, problem statement, purpose of the study, objectives of the study, research questions, and the scope of the study and the significance of the study.

1.1. Background to the study

The UN. Millennium Declaration indicates the resolve of the international community to foster relations and capacities that addressed the niggling and persistent problem areas in the economic, social and cultural arena. Keeping in mind the challenges that development countries are facing in the wake of globalization, especially economies in transition. The Declaration focuses specifically on development and poverty eradication, a firmly adopts a right based approach as it high lights the need to protect vulnerable groups. In touching on specific plight of Africa, the states resolved to take special measures to address poverty and eradication and sustainable development through specific strategies. (UN, 2003).

According to the Millennium Development Goals (MDGs, 2003) address many pertinent issues that have plagued the continent, the church, and Uganda. The eight Goals are an inspirational message and strategy to eradicate the following specific economic and social problem areas. Extreme poverty, universal primary education, gender equality and empowerment of women, child mortality. The key assumption, in its ideal form, the promotion of globalization was initially based on the economic principle of comparative advantage and free movements of goods between borders in market that free from governmental involvement, the states concentrating on producing the kind of goods and services in which they have relative advantage over other states, the end result will be increased volume of trade hence all partners benefit, more results in more

consumption and economic growth, more employment opportunities, improved household income and ultimately a better quality of life. (*Killick*, 2000 and *Kabasekende* 1990.)

Yet there is a spiritual dimension of globalization, in various parts of scripture. It is apparent that genuine prosperity is closely linked to personal and corporate love for God as evidenced by love for one's neighbor, justice, righteous living and concern for the poor. The prosperity for Israel was to be inextricably linked to obedience to God's commandments of love and righteousness living. (Good news bible. Deuteronomy, 28:1-67 and 29:11-16) the very survival of the nation of Israel was subject to obedience to God and his ways of justice (1 Kings 9:2-9 and 11 Chronicles 7:12-22. Bible Revised Standard version). This raises important ethical issues and spiritual dimensions about globalization, specifically, and human well-being in general. How is the pursuit for profit aligned with love of God and for a neighbor? How does the church respond during this globalization impact? How justice protected or effected by globalization and the free market? The How wholesome are the benefits of globalization as seen in the light of the scripture? Above all, what responsibilities do the Christian have in the face globalization? (B.O.U, 2000.)

The church is called to by God to be a witness among the nations, it is called to be a redemptive and reconciling witness, a people who reveal the Kingdom of God has begun that the new community in Christ is at hand, that God has already begun to bring all things together in Christ, that the life- giving recreation of authentic, harmonious relations is already a reality. The church is called to be an indication, an authentic revelation of God's gracious intention, to unite all things in him. (Christ) things in heaven and things on earth (Ephesians 1:9).

In 1990, the consultation co-sponsored with UNICEF the first of its kind in Africa, for Church workers. Over forty men and women and the young people from the All African Conference of Churches(AACC) member Churches gathered in Addis-Ababa to reflect on

the role of the Church ought to play in mobilization for child survival and Development. Its participants were drawn from a wide range of professionals. Theologians, Social workers, Sociologists, Researchers, lawyers, women and Youth workers in Church and Economists, Child psychologists and preschool educators represented a broad spectrum of experiences to make relationship between the mission of the Church and child survival on our continent, the main objective was to share experiences and find out how best the Church can address issues effecting its management and performance during the implementations of its programs, they came up with various resolutions to effectively address identified gaps. (Church news-*Muzigo* 1990).

However, as we saw above, the church through its leadership has also responded to the needs of the national unity when these seemed threatened. The attitudes of the churches officials have influenced the congregations on their charge. And although these congregations are still distinctly ethnic in their composition, their outlook has been towards national unity. Thus the church has a dual role to play in the post independent Africa. (*Shank*. 1986) Peace and reconciliation in Africa. pp. 100-112.

The word development as a social concept is ambiguous referring to social change, growth. Evaluation. Progress advancement or modernization. All these changes have to be seen to move into a positive direction. Development has to show an increase- in efficiency of the production system of the society, meeting the population's basic needs, and attaining objectives of the various groups within society. Total development involves re- organizing the whole social and economic system, and meets the core needs of the society (*Fagerlind* and *Saha* 1989: *Ayot* and *Briggs* 1988) Development. In the 1990s goes beyond just economic growth. Human Development or investment in the peoples is now the concern of development theorists and practitioners (World Bank Reports 1990, 1991 and 1989 Policy Statement on Sub- Saharan Africa: (*Cornia et al*, 1989).

Development has so many meanings for different people that it is hard to define, nevertheless. The example is that District managers have clear ideas of what development would bring to their areas. According to them development is about improving the quality of life increased services, better education, more employment opportunities, more income per person and family. And greater self-reliance of the district and home stead's. (*Shank*. 1995) Equity and vulnerability.

Development, therefore, is an ongoing process, which entails the betterment of the human conditions, socially, culturally, politically and economically. Development must affect all members of the society equally. It has to participatory and sustainable, Development increases peoples choices, and the most critical choices must lead a long health life, to being knowledgeable, and finding access to the assets, employment, and income needed for decent for, finding assess to assets, employment and income needed for decent standards of living (UNIDP, 1991). Even the UN measured human freedom must part of development.

1.2 Problem statement

Lack of daily church income and enough resources to sustain its programs and regularly pay of church workers, because the partners have not sent the money is a major challenge to almost all leadersin Hoima Archdeaconry. The diocese like any other institution, is a victim of the above challenges, and is one the relatively old provinces of the church of Uganda .It has historical importance in the Province of the church of Uganda. It endowed with Spiritual, human and physical resources. It has important schools in region and majority of people from Bunyoro are members of the church. However, the impact of the diocese seems to be declining and waning at all levels.

The Diocese has not been spared from the Global trends and the negative impacts high population increase, urbanization, HIV/Aids, war, hence Poverty; those are some of the negative impacts. It's anticipated that this will continue during and after oil discovery and production processes. The challenges that affected the whole church will double .It

has never been timely, for church leaders to be involved at early times of successful and gas recovery in its catchments' to rethink the poising direction and role of the church, at archdeaconries and lower church levels. Although the church has an administrative structure right from the Province and runs down through to the dioceses to the grass roots and has various departments. Hence planning development was commissioned to foster development with a set system from the province to grassroots.

The practice, planning and development are independent and only play an advisory role in planning process, and not directly in administrative roles. In spite of these it has no vote in general budget diocesan budget, archdeaconry, and parish budgets, if so sometimes is not prioritized. The result is the church run without vision, mission, and strategic plan, budget and workers spend months without being paid because it only depend poor peasants, who are needy and vulnerable members or on foreign donations, hence economic independence. The workers are poorly paid, no other benefits with any job security, during after retirement. No moral, and remains poor. Lack of active policy to direct daily church income for sustainability and focused trained personal to manage, or mitigate the future for church profit making projects remains a big challenge.

1.3 The purpose of the study.

To access the management and its performance.

1.4 General Objectives of study

Specific objectives of study.

- i. To establish the strategies and process used by the church to solve church problems and supporters to the church programs.
- ii. To explore factors constraining measurement of church contributions to social development of church service.
- iii. To find out criteria used to assessing church contributions to the social, economic.

1.5 Research questions

- i. What are the strategies and process used by the church to solve church problems and supporters to the church programs?
- ii. What are factors constraining measurement of church contributions to social development of church service?
- iii. What are criteria used to assessing church contributions to the social, economic?

1.6 Hypothesis

It also hypothesized that church is not supposed to be involved in income generating activities for profit. And what comes from church is free and whoever work in church is not full time employee but rather a volunteer and servant of God. Church workers are not permanent and pension able. Therefore are not supposed to claim extra packages since they all knew that church is a non- governmental organization, vulnerable and only depending on foreign donations. The church and its workers remains poor in some areas, facilitating the youth not are interested its programs and end up in other fields, or well-paid jobs.

1.7 Scope.

1.7.1 Geographical Scope

The study was carried out in Hoima Archdeaconry (Bunyoro Kitara Diocese), mid-west-Uganda 125 miles from Kampala city center, particularly in Hoima. The area green grass with scatted savanna and elephant grass, high forest cover in Bugoma although it has been encroached by immigrants from neighboring districts. The Diocese has potential rich small maintains in western rift valley along Lake Albert bordering Congo with rich lands for agriculture. The soil is rich that one does not need fertilizers for planting crops. The people are mainly Bunyoro, Bungungu, Bakiga Banyarwanda, Bakonzo Lugbara, Bufumbiira Alur, etc. and all are peasant farmers involved in small scale crop production. Tobacco, coffee and cotton are main cash crops while rice, millet, cassava, banana and maize are traditional food crops. Hoima Archdeaconry has a

population of 1500 people and is partly in town center with 8 local Parishes and several local feeder churches i.e. Karongo Parish stressing from same parts of Hoima Municipality to along Lake Albert where oil has been discovered. There is viable rampant poverty among rural communities and churches. Stories of land conflicts among families and individuals are very common, to extend brothers or relatives killing one another due to minor land conflicts. Grabbing church land by few individuals in positions of leadership is very common in the Diocese is the order of the day.

Churches rampant poverty is historical and can be even confirmed by many biblical teaching that happy are poor and kingdom of heaven is theirs, Mt 5:3, these are some biblical concepts which affirm this kind environment.

1.7.2 Content Scope

The study mainly focused on church management and its performance.

1.7.3 Time scope

The study was conducted for a period from 1st August 2010-October 20th 2011

1.8 Justifications.

The study was the first in an attempt to provide a more in-depth empirical analysis of the impact of church programs on local communities as church members, staff and its institutional programs. These are expected to have access to fair share of both the means and benefits of the church incomes. The study is intended to analyze the social economic church program activities and provide suggestions policy framework for church poverty in general. It is further intended to analyze both the economic and social aspects of church initiated programs, its management by looking at the broad perspective of the programs as such as institutional projects, community programs, culture and practice at household and family welfare, transformation of household economies through dis-empowerment of very many family level disintegrations in Hoima Archdeaconry.

It is expected that information obtained from this study will several long way in improving, as a background for policy formulations for multiple to archdeaconry management in programs aimed at alleviating the conditions of church workers both at places of work, household levels and after retirement. It is also expected that the findings of study will also in help in formulating programs and policies to enhance equitable allocation of development resources allowing equal opportunities to both church members and staff. Information sharing, as practical experiences and will be available for relevant church ministries, archdeaconries, parishes and communities, which will serve as a guide in formulating pro-people programs for church investments, value for money, church members and households.

CHAPTER TWO

LITERATURE REVIEW

2.0. Introduction

National and international literature review was carried out as short introduction on the coverage of this study and during the process to the research. The literature review also assisted in identifying the gaps of the already existing research records.

2.1 Theoretical back ground or frame work

The functional management approach school of thought known as classical management theory or process approach or operational management theory which based in teachings of the French industrialist (*Fayol*, 1841-1925) and other contributors to this approach and other is the system theory which believes that organization operate as a systems consisting of parts locally linked and working common goals. Systems have sub systems, boundaries and environments that have an impact on them and on which they have impact. To manage for the system, subsystems effectively considerations must be made for the system, sub-systemic and environmental factors at work in any situation of planning, organizing, decision-making, controlling and directing, all these activities together constitute a system. In letter of July 11764, the French Baron de Grimm declared. "We are obsessed by the idea of regulation, and our masters of requests refuse to understand that there is an infinity of things in a great state with which a government should not concern itself,, (*Jean Claude Marie Vincent de Gournay*, 1995) sometimes used to say. "We have an illness in France which bids fair to play havoc with us" this illness is called, "bureauramania".

The rationale for decentralized governance has been identified in the constitution and in the objectives stated under the local government act, but the simple definition is ventured that illustrates perhaps its best benefit as a framework for realization of economic and social rights. It minimizes delays in service delivery by shorting the chain

decision making is sensitive to local needs because they are identified by people at community level who are affected by them. (*M.O.L.G*, 2004).

There has been much recent discussion about the human rights based approach to development, but its essence is best captured in following statement. For development without human rights is meaningless. Poverty eradication without empowerment is unsustainable. Social integration without minority rights is unimaginable. Gender equality without women's rights is illusory. Full employment without workers' rights may be no more than a promise of sweatshops, exploitation, and slavery. Development without participation and accountability is undemocratic. The logic of the right to development is escapable.(www.equalinrights.org.) Accessed 12 July 2006.

The theological view on Development while reflected on Christian involvement in development, we note the temptation to identify development with making people who are materially poor, to materially rich to transform all relationships. Rather we should seek to transform all relationships which cause and express material spiritual and material resources for the benefit of others. The Kingdom where all relationships are transformed is good news to the poor people. The transformation which the Gospel envisages is increasing participation in the fullness of life as given in Christ. It's the transformation of relationships as resources are released and shared, and as both parties in sharing are transformed, Development truly understood is transformation for servant hood, edited by, (*Gitari*, The living God, 1986).

Culture and Organizations, intuitively people have always assumed that bureaucratic structures and partners of action differ in different countries, Churches. While many managers are ready to accept that national, religious cultures may influence people to relate to each other, or sort stuff, they are also less convinced that it can really affect the nuts and bolts of the organization, structures, systems and process. Managing across Cultures. (*Susan*, 1997).

Taking an historical perspective, theories about how best to organize- Max Weber's Germany bureaucracy, (*Fayol*, 1987) (French) administrative model, and (*Taylor*, 1986). (American) scientific management- all reflect societal concerns of the times as well as the cultural backgrounds of individuals. Today their legacies can be seen in the German emphasis on structure and competence. The French emphasizes on social systems, roles and relationships unity of command, and American emphasis on the task systems or machine model of the organization, now popularized in the form of engineering. Indeed, many of the techniques of Modern Management and Performance management, participative management, team approach, and job enrichment all have their roots firmly embedded in particular historical and societal context. Scientific management in the United States. Human relations, brought about by Hawthorne studies 1930s in the United State; Social technical brought by *Tavistock* studies of Coal Mines in the United Kingdom 1930s, and human resources brought about in Sweden 1970s with Saab Scania's and Volvos redesign of auto assembly into autonomous teams. All these approaches reflect different traditional cultural and religious assumptions regarding for example human nature and importance of task and relationships with employees. While the scientific management approaches focused on best to accomplish the task, the Human Resources approach assumed that workers were self-motivated, while earlier schools assumed that workers needed to be motivated by more or less benevolent management. (*Jean-Louis Barsoux*, 1999).

2.3 Factors constraining measurement of church contributions to social development of church service.

Hoima Archdeaconry Church of Uganda is experiencing pressure to make fundamental improvements in her operations in order to cope with the changing political, economic, social, and technological environments, without losing her vision and compromising her mission and values. Human Resource Management is one of the key areas that need to be addressed.

The Human Resource challenges facing the archdeaconry hence entire diocese and are both external and internal in nature. Some governance and administrative structures, accountability and reporting relationships are unclear. Cases of duplication of duties and poorly defined roles and responsibilities exist causing unnecessary conflict and waste.

Since 1877 when the Province of COU was created the number of Dioceses have grown to 33 with a total of approximately over 4000 clergy, 12,000 lay workers and over 10 million members as per the 2003 population census. The capacity to carry out pastoral work is very low and some clergy and lay workers bear heavy workloads. With a ratio of 1 clergy to over 2,500 parishioners the harvest is plentiful but the labourers are few. There is therefore great need to increase the number of clergy and lay workers involved in pastoral ministry, and lay ministry in terms of business entrepreneurship.

Some clergy and lay workers have taken on pastoral responsibilities and leadership positions without receiving the basic theological training in pastoral work, leadership and management. As a result, they experience various performance problems.

The welfare, remuneration and benefits from service for clergy including pension and other retirement benefits need to be addressed. Currently remuneration is generally very low and there is no approved stipend structure and pension scheme. The above negatively affects staff motivation, productivity and ministry attractiveness and effectiveness.

Deployment of clergy is another serious challenge. The criteria used to deploy clergy from rural to urban churches and vice versa are not clear. Clergy are not deployed according to training, competencies, gifts and commitment to ministry.

Hoima Archdeaconry is also faced with the challenge of motivating the youth to join the ordained ministry due to the unfavorable perception of the COU in some quarters as a

traditional and static institution, and that of a priest in service specifically, the retired clergy lack focused program to facilitate them.

Many clergy join ministry at an advanced age, training and serving for a few years then retiring. As a result, the Province of COU is faced with succession challenges in all dioceses that need to be addressed. The need for succession planning in the COU is evident.

The legal and regulatory environment at both national and international levels is also changing rapidly and impinges on the COU. Subsequently there is need to develop flexible, realistic and implementable Human Resource Policies and Procedures.

2.3 Strategies and process used by the church to solve church problems and supporters to the church programs.

The local church has to support culture-making.

Most of the young evangelicals interested in integrating their faith with film-making, journalism, corporate finance, etc. are getting their support and mentoring from informal networks or Para-church groups.(Lindsay,1995)Faith in the Halls of Power shows that many Christians in places of influence in the culture are alienated from the church, because they get, at best, no church support for living their faith out in the public spheres, and, at worst, opposition. At the theological level, the church needs to gain more consensus on how the church and Christian faith relate to culture. There is still a lot of conflict between those who want to disciple Christians for public life, and those who think all "engagement of culture" ultimately leads to compromise and distraction from the preaching of the gospel. What makes this debate difficult is that both sides make good points and have good arguments. At the practical level, even the churches that give lip-service to the importance of integrating faith and work do very little to actually equip people to do so. Seminary only trained us ministers to disciple people by pulling them more out of the world and inside the walls and ministries of the

church. So how does a church actually help its members in this area? Leaders who want to get started should look at Redeemer's Center for Faith and Work.

There is need for a renewal of apologetics.

There is a lot of resistance right now among younger evangelical leaders toward apologetics. We are told we don't need arguments anymore because people aren't rational. We need loving community instead. But I think this is short-sighted for two reasons. First, Christians in the West will finally be facing what missionaries around the world have faced for years—how to communicate the gospel to Muslims, Buddhists, Hindus, and adherents of various folk religions. All young church leaders should take courses and read the texts of the other major world religions. They should also study the gospel presentations written by missionaries engaging those religions. Loving community will be extremely important, as it always is, to reach out to neighbors of other faiths, but if they are going to come into the church, they will have many questions that church leaders today need to be able to answer. Second, there a real vacuum in Western secular thought. When Derrida died I was surprised how many of his former students admitted that High Theory (what evangelicals call 'post-modernism') is seen as a dead end, mainly because it is so relativistic that it provides no basis for political action. In addition, a leading British intellectual like Terry Eagleton in recent lectures at Yale (published, as *Religion, Faith, and Revolution* by Yale Press 2004) savaged the older scientific atheism of Dawkins and Hitches as equally bankrupt. Eagleton points out that the Enlightenment's optimism about science and human progress is dead. Serious Western thought is not going back to that, no matter how popular Dawkins' books get there. Nevertheless, postmodernism cannot produce a basis for human rights or justice either. This is a real opening, apologetically, in reaching out to thoughtful non-Christians, especially the younger, socially conscious ones. We need to think of new ways to engage, asking people how they can justify their concerns for human rights and social justice. (For a great recent form of this approach, see Chris Smith's "Does Naturalism Warrant a Moral Belief in Universal Benevolence and Human Rights?" in *The Believing Primate: Scientific, Philosophical, and Theological Reflections*

on the Origin of Religion Oxford, 2009) Over the last twenty years my preaching and teaching has profited a great deal from doing the hard work of reading philosophy, especially the work of older Christian philosophers and scholars (*Plantinga, Wolterstorff, Mavrodes, and Alston*, 2001) And the younger children, Ministers need to be able to glean and put their arguments into easy and understandable form, both in speaking and in evangelism. I agree with the critics that say the old, rationalistic, 'evidence that demands a verdict' makes people's eyes glaze over today. But that doesn't mean that people don't still use reason and still make arguments. There is a big chink in the armor of Western thought right now. People don't want to go back to religion, which still scares them, but they are not so sanguine about the implications and effects of non-belief.

There is need for a great variety of church models.

According to (*Dulles*, 2004) book *Models of the Church* does a good job of outlining the very different models of churches in the West and Africa over the centuries. After qualifying his analysis by saying these are seldom pure forms, he lays out five models. Each one stresses or emphasizes one of the following:

- a) Doctrine, teaching, and authority.
 - b) Deep community and life together.
 - c) Worship, sacraments, music, and the arts.
 - d) Evangelism, proclamation, and dynamic preaching.
 - e) Social justice, service, and compassion
- many evangelicals today have bought in to one or two of these models as the way to minister now in the post-Christendom West and African Pentecostals have also borrowed this ideas. So for example, those who believe in the 'incarnation' vs. 'attraction' approach emphasize being and serving out in the neighborhood, smaller house churches, and intimate community a combination of Dulles' and Models. Meanwhile, many evangelicals who are afraid of the 'liberal creep' of the emerging church stress the traditional combination of A and D emphases. Each side is fairly moralistic about the rightness of its model and seeks to use it everywhere. I feel that our cultural situation is too complex for such a sweeping way to look at

things. There are too many kinds of 'never-churched-non-Christians.' There are Arabs in Detroit, Hmong's in Chicago, Chinese and Jews in New York City, Anglos in the Northwest and Northeast that were raised by secular parents—some are artists and creative types, some work in business. All of these are growing groups of never-churched, but they are very different from one another. No model can connect to them all every model can connect to some.

There is need to develop a far better theology of suffering.

Members of churches in the West are caught absolutely flat-footed by suffering and difficulty. This is a major problem, especially if we are facing greater 'liminality-social marginalization—and maybe more economic and social instability. There are a great number of books on why does God allow evil, but they mainly are aimed at getting God off the hook with impatient Western people who believe God's job is to give them a safe life. The church in the West must mount a great new project—of producing a people who are prepared to endure in the face of suffering and persecution. Here, too, is one of the ways we in the West can connect to the new, growing world Christianity. We tend to think about 'what we can do for them.' But here's how we let them do something for us. Many or most of the church in the rest of the world is used to suffering and persecution. They have a kind of faith that does not wilt, but rather grows stronger under threat. We need to become students of theirs in this area.

There is need for a critical mass of churches in the biggest cities and towns of the world.

I know I'm always expected to say this! But this is not a mere task-on to the other measures for addressing the Big Issues. In some ways, this is the 'Big Idea' that will help us move forward on all fronts. If there were vital, fast-growing movements of churches—orthodox in theology, holistic in ministry, and committed to culture-making—in the great global cities, so that 5-10% of the residents of the 50 most influential cities were gospel-believers, A) it would have a great impact on culture-making, b) it would help the church learn new ways of reaching the never-churched (since they concentrate

in cities),C) it would connect Western churches more readily to the new churches in the non-Western world, D) it would unite churches across traditions and models. Used by permission. Check out more content from Dr. Keller at Redeemer City to City.

2.4 The criteria used to assessing church contributions to the social, economic.

The ordained ministry as a calling is for life. However, deployment in positions of responsibilities shall be limited to the Constitutional retirement age of 65 years.

However, clergy who may be charged with indiscipline may be deprived of their positions/service or deposed as stipulated in the Provincial Canons.

Clergy who may voluntarily wish to resign from active service and resort to their previous position/work as a layman/woman shall do so following the canonical process specified in the Provincial Canons.

Clergy shall be required to serve in any parish only within the diocese she/he was licensed, as may be determined by the Bishop on the advice of the Diocesan Synod.

Clergy who may wish to serve in another diocese shall seek permission from the Bishop of the diocese in which they are licensed to serve and formal request from the Bishop of the recipient diocese.

Clergy that shall be authorized to serve as a Diocesan Bishop shall owe Canonical Obedience to the Archbishop.

Clergy that shall be authorized to serve as a Priest or Deacon in a Diocese shall owe Canonical Obedience to the Bishop of the respective Diocese.

2.3.1 Calling and Deployment of Deacons and Priests

Applicants for Holy Orders shall be admitted Candidates for Holy Orders by the Diocesan Bishop following the procedure stipulated in the Provincial Canons.

Prior to Ordination to the Diaconate, the candidate for Holy Order must have been trained for three (3) years in an approved theological institution and must have passed examinations set by the Board of Examination Chaplains in the following Canonical subjects: The Holy Scripture, Church History, Christian Ethics and Moral Theology, Christian Theology, Studies in Contemporary Society, Liturgies, Christian Worship, contents and use of the Book of Common Prayer(1911), Theory and Practice of Ministry, the Office and Work of Deacon and the conduct of Public Worship.

Prior to ordination as a Priest, the Provincial Commission on Ministry must be satisfied that the Deacon is qualified in the canonical subjects specified in this section following three (3) years of training.

Ordination to the diaconate or priesthood shall also be determined by personal conduct, absence of physical and mental elements/factors that can prevent effective ministry and by having been baptized and confirmed.

The procedure for ordination of deacons and priests shall be as described in the Provincial Canons.

A priest shall begin ministry work after being authorized and instituted by the Diocesan Bishop and inducted by the Archdeacon or any other clergy responsible for induction as per the Provincial Canons.

The Bishop shall grant a license to any ordained minister under his hand and seal to serve within the Diocese as stipulated in the Provincial Canons.

All persons that shall be ordained deacon or priest shall take the oath of canonical obedience to the Bishop of the Diocese by whom he or she is to be ordained, instituted or licensed in the presence of the said Bishop or his or her representative. The statement of undertaking is provided in the Provincial Canons. (Hoima Archdeaconry Diocesan Constitution 2005)

2.3.2 Programs and operations management

There are many structures and systems to cross check the operations of the church workers, in resources mobilization as control systems. Example: at archdeaconry level, archdeacon is responsible while in general terms at diocesan level, treasurer and Internal auditors review operations or programs of the organization to ascertain whether results achieved are consistent with established objectives and goals, work plans and the time frame and whether the operations or programs are being carried out as planned. It is the responsibility of organizations to ensure that their programs and operations are delivered from the organization's objectives and goals, are implemented on a lovely basis as planned, and are successfully completed with financial and non-financial resources provided.

Control systems

Internal auditors examine the organizations internal procedures which are intended to safeguards its assets; secure the accuracy of its records; promote efficiency of its activities and encourage adherence of its staff to its policies and procedures. It is the responsibility of organizations to establish these internal procedures such as authorizations and approval of financial activities; documentation of all financial activities; segregation of duties to ensure that no one person controls a transaction from start to finish; safeguards it's assets and their existence and proper use.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This particular section outlined the methods used in selecting the samples and area and population of study data collection techniques, analysis and report generation.

3.1 Research design

The study employed descriptive research design since this is the most appropriate design to handle the problem under investigations.

3.2 Sample size

The sampling strategy focused on three rural parishes, and interviewed, priests, church leaders, lay leaders, thus Karongo, Hoima, and Butema with a population of 5000 people. Similar interviews were also carried out in the Diocesan offices among various heads of departments, sister archdeaconries, among priests, laity persons and chief wardens of Kigaya, Kagadi, and Bulindi archdeaconries for comparison.

3.3. Sampling procedure

The study used simple random and purposive sampling techniques because they were convenient in helping to give equal chance to all the respondents' especially those deemed to have the right information.

3.4. Instruments

The instruments that were used during this study included questionnaires, interview guides and observation check lists to get information from individual correspondents on free will especially those whom cannot be reached quickly or get time to reach them.

Direct interviews and discussions were organized and have interview meetings with

potential church leaders to give out their own individual feelings on church programs. Through the help of a guide questions and Observations tools were used on a check list which was carried out in at least every meeting during the cause this study.

3.5 Validity and reliability

The study employed the judgmental method where experts in the area of study were consulted to verify the validity of the research instrument while reliability was determined by administering same questionnaires to various respondents repeatedly. However self-evaluation methodology with guarding questions were used where church leaders were asked to self-assessment, coming up with swot analysis of their day to day management and performance of church planned program activities.

3.6 Data analysis

Both qualitative and quantitative methods of data collection were used, primarily, and secondary data obtained. Baseline survey through the use of questionnaire and were carried out at the levels of local church/ community as the primary unit of data collection. In addition data was collected through visits to correspondents. Places of employment such local vicarages, offices and project sites among others as targets for sampling.

3.7 Ethical Considerations

To minimize potential sources, and politics, and bias permission was sought from the Hoima archdeaconry hence Bunyoro Kitara Diocesan administration, to protect information for the safety of individual respondents involved and exposure available information to relevant authorities. Finally one research copy was availed to the host institution, thus Diocese.

3.8 Limitations

The limitations for this study were

- i. Inadequate resources and time to reach out and involve all potential correspondents due poor road network.
- ii. Misconceptions of most church members and clergy.
- iii. Lack of proper records in most parishes.
- iv. Dependency Syndrome and not involving church members in Project planning processes hence most lacking clear information on church interventions in some areas.
- v. Inadequate funds to facilitate research assistants to record and type set the information and Collected data.
- vi. Respondents not responding in time hence causing delays in getting needed information.
- vii. Inadequate time and skills of most selected respondents to respond promptly.
- viii. Lack of researched papers in that specific archdeaconry. Negative attitudes of most church Members.

CHAPTER FOUR

PRESENTATION, INTERPRETATION AND ANALYSIS OF DATA

4.0 Introduction

This chapter presents a summary of the results of the empirical nature of the research. The empirical data collected during the study was subjected to statistical analysis. The chapter starts by providing the response rate of the study, and then followed by the population sample, a summary of all results of the questions included in the questionnaire follows.

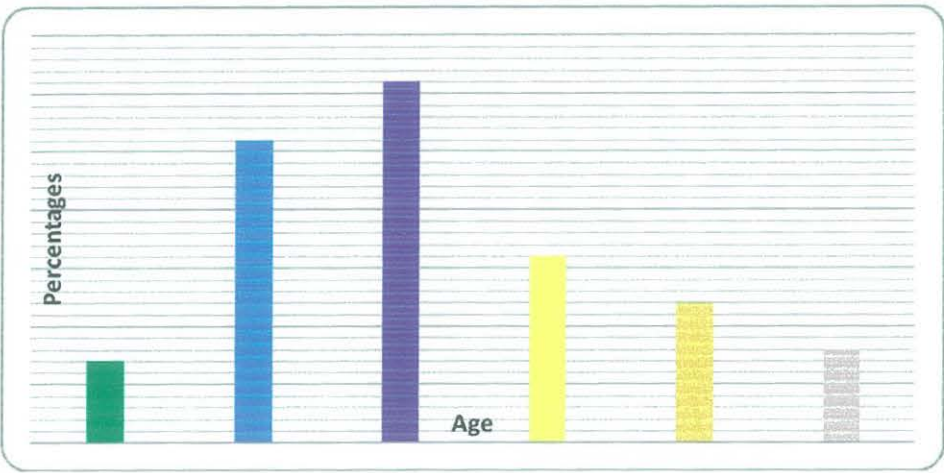
4.1 Response rate

Table 1: Percentage distribution of respondent's age

Age	Frequency	Percentage
18-24	6	7
25-31	7	26
32-38	4	31
39-45	3	16
46-52	8	12
52 and Above	5	8
Total	33	100

Source: Primary

Figure 1: Percentage distribution of respondent's age



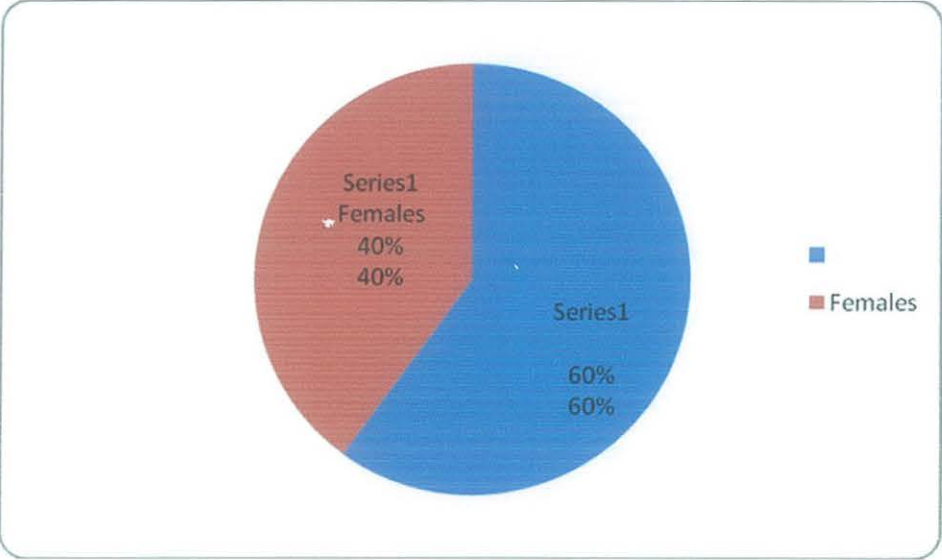
The figure shows that majority of the respondents were aged around 32 to 38 years. They were 31% of the total number of the respondents. A big part of the respondents were aged 25 to 32 years old. They were 26% of the total number of respondents. Some of the respondents are 39 to 45 years old. They were 16% of the total number of respondents. There was a small group of respondents aged 45 to 52 years. They were 12% of the total number of respondents. Moreover, another small group of respondents were aged 52 and above. This group of respondents was 8% of the total number of respondents. The smallest group of respondents was 18 to 24 years old. They were 7% of the total number of respondents. It shows that majority of the respondents are well experienced to give answers to the questions thus giving the information needed for the research.

Table 2: Respondents by Sex

Sex	Respondents	Percentage
Males	15	60%
Females	5	40%
Total	20	100%

Source: Primary Data

Figure 2: Respondents by Sex



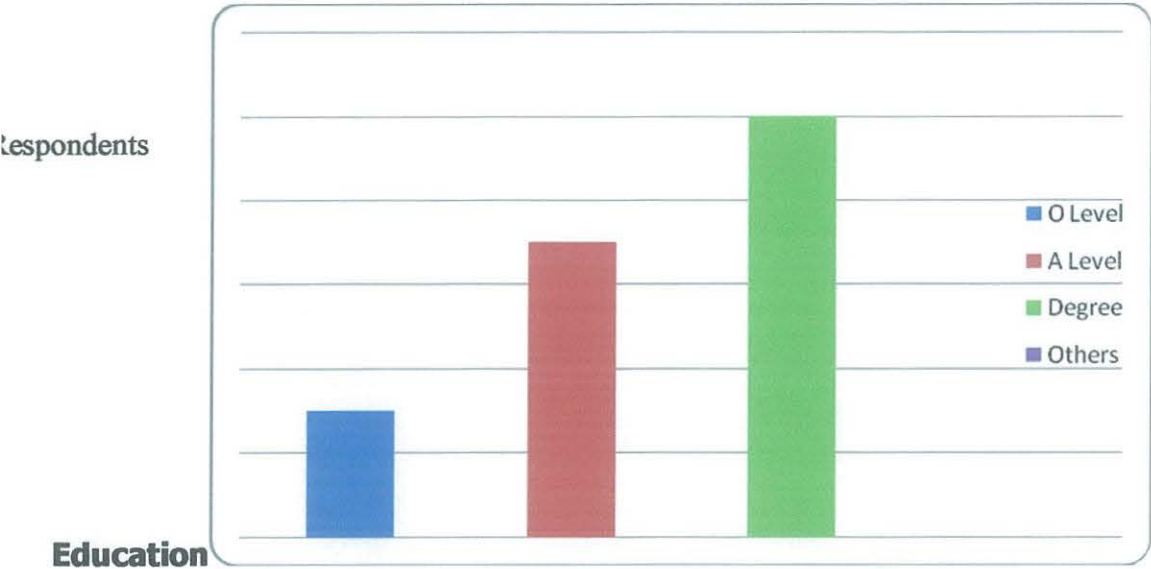
Most of the respondents were male 15(60%). Only 5 (40%) were female. This was because the majority of departmental heads are males in the church administration under study and the study considered only departmental heads who are involved in the church activities.

Table 3: Level of Education

Level of education	Respondents
"O" Level	3
"A" Level	7
Degree	10
Others	0
Total	20

Source: primary data

Figure 3: A bar graph showing Level of



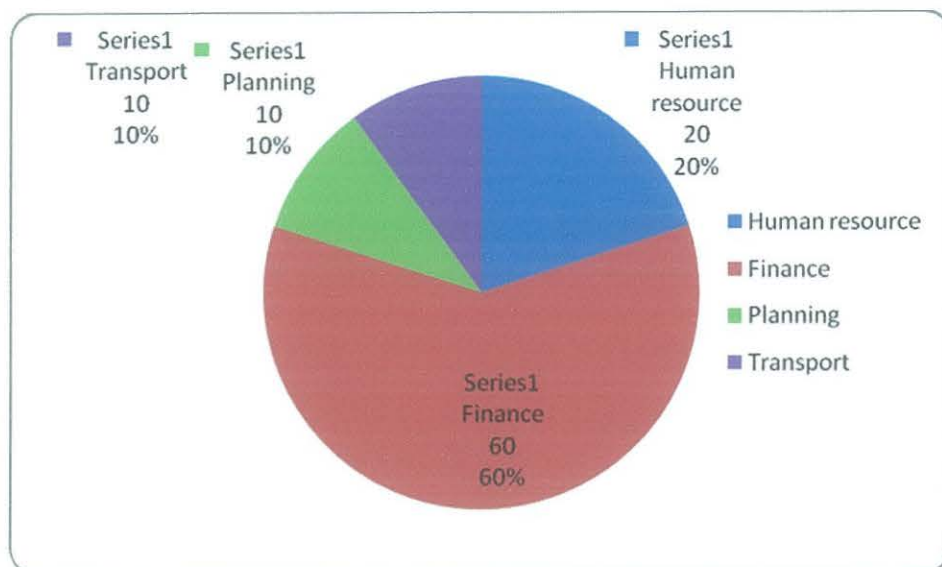
The majority of respondents had a degree 10 frequency qualification. This was attributed to the fact that the respondents were in top management of the church and were supposed to be more qualified than other employees.

Table 4: Distribution of respondents and in the organization

Department	Frequency	Percentage
Human resource	1	20%
Finance	3	60%
Planning	1	10%
Transport	0	10%

Source: primary data

Figure 4: A pie-chart showing the distribution of respondents in departments



From the results it shows that the majority who are the 60% of the sample came from the finance department and the rest of the departments equal number of respondents responded which were 20% from Human resource, 10% from transport, 10% from planning in each department.

The next section provided a summary of the results in part 1 to part 3 of the questionnaire. These questions focused on the activities of the practice of PR as carried out in Europe and South Africa as discussed in chapter two.

Table 5: Factors constraining measurement of church contributions to social development of church service

Factors constraining measurement of church contributions to social development of church service	YES	NO
Pressure to make fundamental improvement	32%	69%
Lack of accountability and reporting	37%	63%
Lack of theological training	29%	71%

Poor remuneration and benefits of the clergies	31%	69%
Deployment of clergies is unclear	32%	61%
The legal and regulatory environment	42%	58%

Majority of the respondents (71%) agreed that lack of theological training is a major constraint to the church service. Furthermore 69% of respondents said that Poor remuneration and benefits of the clergies. 63% and 58% respectively did not agree that lack of accountability and reporting and the legal and regulatory environment are challenges to the church service.

Table 6: Strategies and process used by the church to solve church problems and supporters to the church programs.

Strategies and process used by the church to solve church problems and supporters to the church programs.	YES	NO
Support culture-making	40%	61%
Need to renewal of apologetics	35%	69%
Need for great variety of church models	35%	65%
Need to develop a for better theology of suffering	28%	72%
Need for critical mass of church	34%	66%

Majority of the respondents (72%) do not agree that the need to develop a for better theology of suffering can be a strategy in the church service. 69% of the respondents did not developed to renewal of apologetics. 66% and 65 % respectively did not support that the need for critical mass of church and the need for great variety of church models are major strategies, whilst 61% of the respondents did not take responsibility for the success or the strategies.

CHAPTER FIVE

SUMMARY OF THE FINDINGS, CONCLUSIONS AND RECOMMENDATION

5.0 Introduction

This chapter presents the summary of the all research of findings, conclusion and recommendation.

5.1 Summary of the major findings

The findings of the research were organized in regard to the objectives of the study and the following were identified.

Findings established that the Human Resource challenges facing, Bunyoro Kitara Diocese, hence Hoima archdeaconry are both external and internal in nature. Some governance and administrative structures, accountability and reporting relationships are unclear. Cases of duplication of duties and poorly defined roles and responsibilities exist causing unnecessary conflict and waste of time and resources.

The study also revealed that the welfare, remuneration and benefits from service for clergy including pension and other retirement benefits, are not clear and not motivating there need to be addressed. Currently remuneration is generally very low and there is no approved structure and pension scheme.

Findings also revealed that deployment of clergy is another serious change. The criteria used to deploy clergy from rural to urban churches and vice versa are not clear. A clergy is not deployed according to training competencies, gifts and commitment to ministry, but depends to individuals' wishes or decision.

The legal and regulatory environment at both national and international levels is also changing rapidly and impinges on the church of Uganda in general terms hence Bunyoro Kitara diocese. Subsequently there is need to develop flexible, realistic and implementable Human Resource Policies and Procedures.

The study also revealed that though Hoima Archdeaconry (Bunyoro Kitara Diocese) is experiencing the above constraints, the research suggested some solutions. This may also strengthen support and mentoring from informal networks opara-church groups. Shows that many Christians in places of influence in the culture are alienated from the church management activities because of individual interests. it I was found out that when a priest is transfer to new parish all that he had started is left out.

Therefore, the findings as regards the major constraints faced by Hoima Archdeaconry (Bunyoro Kitara Diocese) are in conformity with what the scholars present as shown in the review of literature. The researcher feels that the above are real constraints of non performance and for all this to come to an end, then church management should be involved in improving the status of its workers for effective performance.

5.2 Conclusions

During the research process the following came out clearly from different respondents.

- Hoima archdeaconry lack skilled personnel to manage its resources, both human and financial and material i.e land, estates etc. There are many un tapped resources in Hoima archdeaconry due inadequate human resource capacity to exploit them.
- Both archdeaconries have no income generating activity, or profit making business plan, and all those who have no proper records.
- People are not involved in the initial planning processes and management, monitoring, evaluation and phase out programs and projects.

- There is no sense of ownership in church profit making projects.
- Hoima archdeaconry is very active in rural areas parishes.
- The Archdeaconry has no single link to share scarce resources.
- There no any other income to pay staffs a part from Sunday collections.

Therefore, I conclude by saying that the Archdeaconry community's capacity building using the self-help group approach to enhance the community household income to support the church programs at large.

5.3 Recommendations:

It is recommended that Hoima Archdeaconry hence Church of Uganda can be effective through.

- Networking with other organizations in addressing church problems, by developing peoples saving, leadership skills, and business/entrepreneurships to owned strategic plan.
- At national level, Hoima Archdeaconry should attach programs to relevant desks like Youth and or women and where possible set up agencies and nonprofit making organizations.
- Mobilize communities for action through Sunday services, seminars workshops, business trainings to develop a sense of business management.
- The church should identify talented youths and reward gifts, resources for sponsorship to different skilled personnel to influence its impact to the community at large.