

**EXPLORING THE FACTORS INFLUENCING THE MIGRATION OF CHRISTIANS
FROM ANGLICAN CHURCH TO OTHER CHURCHES: A CASE STUDY OF
KABINDI ARCHDEACONRY, DIOCESE OF MUHABURA, KISORO DISTRICT**

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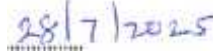
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DECLARATION

I NYIRAMUTUZO JENIFFER hereby declare that this is my own original work and has not been presented by institutions of higher learning for any award.



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APPROVAL

This research dissertation with the topic “ Exploring factors influencing the migration of Christians from Anglican Church to other churches”. A case study of Kabindi Archdeaconry, Diocese of Muhabura, Kisoro District has been submitted for examination with my approval as a University Supervisor.

Signed: 

Date: 

REV. CAN. AMOS TURAHABWE

DEDICATION

This work is dedicated to my beloved husband, family members and my classmates.

ACKNOWLEDGEMENT

I thank the Almighty God for all His goodness to me towards the completion of this work. He has given me the gift of life, wisdom, good health, protection and strength, and all His abundant blessings that have enabled me to complete successfully this dissertation. To Him be the glory forever and ever, Amen.

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ABSTRACT

This study examines determinants of Christians' mobility from the Anglican Church to other denominations in Kabindi Archdeaconry, Diocese of Muhabura. This study was motivated by the trend of declining membership of the Anglican Church that has concerned church leaders and stakeholders.

The study employed qualitative case study, collecting data through interviews, observation and document analysis. Results showed that key driving forces for migration included dissatisfaction with leadership in the church, lack of spiritual nourishment, difference in generations in worship styles, lack of youth involvement, and attraction of charismatic practices by Pentecostal and other churches. Socio-economic factors and culture also played a role in believers' decisions.

The study suggests rejuvenating pastoral care, improvement in leadership responsibility, embracing lively forms of worship, and more engagement of the laity especially youth and women in church affairs. These can help to improve the Anglican Church's relativity and sustaining its membership. The findings contribute to the overall literature in church growth, retention, and ecclesiastical renovation in contemporary Christian congregations.

TABLE OF CONTENTS

DECLARATION.....	i
APPROVAL.....	ii
DEDICATION.....	iii
ACKNOWLEDGEMENT	iv
ABSTRACT	v
CHAPTER ONE	1
1.0 Introduction.....	1
1.1 Background.....	1
1.2 Problem Statement	2
1.3 Purpose of the Study	2
1.4 Study Objectives	2
1.5 Research Questions	2
1.6 Significance of the Study.....	3
1.7 Scope of the Study	3
1.8 Justification.....	3
1.9 LITERATURE REVIEW	3
1.9.0 Introduction	3
1.9.1 Factors influencing the migration of Christians from the Anglican Church to other churches.....	4
1.9.2 The Impact of the Movement of Christians on the Anglican Church	5
1.9.3 Strategies employed retain the Migration of Anglican Christians to Other Churches	7
1.10 RESEARCH METHODOLOGY.....	9
1.10.1 Introduction	9
1.10.2 Research Design	9
1.10.3 Study Area.....	9
1.10.4 Study population	10
1.10.5 Sample Size	10
1.10.6 Sampling procedure.....	10

1.10.7 Sampling Method	10
1.10.8 Data collection methods	10
1.10.8.1 Primary data	10
1.10.8.2 Secondary data	11
1.10.9 Study Procedure	11
1.10.10 Data collection instruments	11
1.10.11.1 Interviews.....	11
1.10.11.2 Questionnaires.	11
1.10.11.3 Observations	12
1.10.11.4 Library Study	12
1.10.12 Data Presentation and analysis	12
1.10.13 Limitations of the study	12
1.10.14 Delimitations of the study	13
1.10.15 Ethical consideration	13
1.10.16 Summary	14
CHAPTER TWO: Data presentation, analysis, and discussion	14
2.0 Introduction.....	14
2.1 Migration of Christians from Anglican Church to other churches	15
2.2 Major factors influencing the migration of Christians from Anglican Church to other churches.....	15
2.3 Impacts of that migration on Anglican Church.....	15
2.4 Impacts of migration of Christians on Anglican Church.....	15
2.5 The best strategies to prevent further migration of Christians from Anglican church to other churches	16
2.6 Factors influencing the migration of Christians from Anglican church to other churches in Kabindi Archdeaconry, Diocese of Muhabura	16
2.6.1 A more vibrant worship experiences.....	16
2.6.2 Lack of better fellowship.....	17
2.6.3. Disagreements with church leadership and practices	17
2.6.4. Lack of spiritual fulfillment	17
2.6.5 Doctrinal belief differences	18

2.7 Impact of Christians' migration on Anglican Church in Kabindi Archdeaconry	18
2.7.1 Reduction in numbers of worshippers	18
2.7.2 Financial stability decline in the church	19
2.7.3 Drainage of church leadership	19
2.7.4 Decrease in spiritual involvement and programs.....	20
2.7.5 Loss of members and volunteers voluntarily.....	21
2.7.6 Erodes the church's mission and outreach	21
2.7.7 Reduced social and community interaction.....	22
2.10 Summary	22
CHAPTER THREE.....	24
3.0 Introduction.....	24
3.1 Strategies for preventing Migration of Christians from Anglican Church to other churches.....	24
in Kabindi Archdeaconry, Diocese of Muhabura.	24
3.1.1 Improving Worship Services and Spiritual Growth	24
3.1.2 Strengthening Christian Education and Catechesis	24
3.1.5 Addressing Socio-Economic Needs.....	25
3.1.6 Leveraging Media and Technology.....	25
3.1.7 Encouraging Evangelism and Outreach	26
3.1.8 Collaborating with Other Churches	26
3.2 Summary.....	26
CHAPTER FOUR: THEOLOGICAL REFLECTION AND BIBLICAL UNDERSTANDING	26
4.0 Introduction.....	26
4.1 Biblical Understanding of Christians Moving from Anglican Church to Other Churches	27
4.2 Old Testament Concept regarding christens migrating from Anglican Church to other churches.....	28
4.3 New Testament Reflection on Christians Migrating between Anglican Church and Other Churches	31
4.4 Contemporary Perspectives within the Context of Christians' Movement from Anglican Church to Other Churches in Kabindi Archdeaconry.....	34

4.5 Biblical Ethical Reflection on Christians Migrating from Anglican to Other Churches	36
4.6 Summary.....	38
CHAPTER FIVE: SUMMARY AND RECOMMENDATIONS	38
5.0 Introduction.....	38
5.1 Summary.....	39
5.2 Recommendations.....	39
5.2.1 Conduct Comprehensive Surveys and Focus Groups	40
5.2.2 Address Leadership and Governance Issues	40
5.2.3 Review Worship Services and Church Programs	40
5.2.4 Foster Inclusivity and Strengthen Community Engagement	41
5.2.5 Strengthen Discipleship and Spiritual Growth Programs	41
5.2.6 Enhance Leadership Development and Training.....	41
5.2.7 Focus on Youth and Young Adult Engagement.....	42
5.3 Areas for future Research.....	42
References.....	42
Journal Articles	43
Bibliography	44
APPENDICES.....	46
Appendix I: Questionnaire	46
Section 3: Strategies to Prevent Further Migration.....	48
Appendix 2: Interview guide	49
Appendix 3: List of respondents	50
Appendix 4: Introductory letter	53
Appendix 5: Plagiarism report	54

CHAPTER ONE

1.0 Introduction

The background of the study, statement of the problem, purpose of the study, research objectives both general and specific objectives, research questions, justification of the study, literature review, research methodology, limitations and delimitations of the study and ethical considerations were addressed in this chapter.

1.1 Background

The Kabindi Archdeaconry which is an Anglican church within the Diocese of Muhabura has been a significant location for Christian worship, fellowship, and life for many years. However, in recent years a trend has emerged: growing numbers of church members have departed to become members of other Christian denominations. This shift in church membership is not an anomaly, as the same trend has been visible in other parts of Africa and the overall global Christian community. Such movements raise a big question about what could be the reasons behind such a decision, which could range from cultural difference, perceived spiritual fulfillment, leadership problems, social and political reasons.

Kabindi Archdeaconry, as heterogeneous in its socio-economic and cultural makeup as it is, is not insulated from such forces, which have the potential to shape the religious decisions of its membership. Even though religious migration has been increasingly in the global limelight, little exploration has been done regarding the specific forces at play in the Kabindi Archdeaconry situation, with a view to understanding why Anglican Church members are leaving for other churches. This lack of localized study has created a gap in the understanding of the underlying causes of this migration that is crucial for church leaders who desire to strengthen their faith communities and render them spiritually relevant.

It would be significant to know the reasons for such migration not only for the Anglican Church in Kabindi Archdeaconry alone but also for the wider Church in Muhabura Diocese. The findings of this study may be valuable information for encouraging more involvement, making doctrine more appealing, and meeting the spiritual needs of the people in the region so that the Anglican Church may remain a viable and sustainable religious institution.

1.2 Problem Statement

The Anglican Church in Kabindi Archdeaconry, Muhabura Diocese, has seen a notable transformation in its membership as some of its members migrate to other Christian denominations from the year 2007 due to Episcopal succession conflicts to the present. The aspect of migration has called for an investigation into what could be the reason behind such movement. Although religious migration is not a new phenomenon, much remains unknown about the special political, social, cultural, and religious forces impelling this movement in this particular region. In the absence of serious investigation into the reasons for this migration, church leaders and theologians are hard-pressed to address the underlying causes and serve their congregation's needs. This study seeks to explore and establish why Christians migrate from the Anglican Church to other churches in the Kabindi Archdeaconry so that knowledge can be applied to build strategies that can be used to promote retention, unity, and spiritual growth among the Anglicans.

1.3 Purpose of the Study

The purpose of this research study was to explore the reasons for the migration of Christians from Anglican Church to other churches, its impact on Anglican church and how to retain them.

1.4 Study Objectives

- i. To identify the causes of the migration of Christians from Anglican Church to other churches in Kabindi Archdeaconry.
- ii. To assess the impact of that migration of Christians on Anglican Church in Kabindi Archdeaconry.
- iii. To develop strategies to prevent further migration of Christians from Anglican Church to other churches in Kabindi Archdeaconry.

1.5 Research Questions

- i. What are the reasons for the migration of Christians from Anglican church to other churches in Kabindi Archdeaconry?
- ii. What is the impact of that migration of Christians on Anglican Church in Kabindi Archdeaconry?

iii. What are the steps that can be taken to prevent further migration of Christians to other churches in Kabindi Archdeaconry?

1.6 Significance of the Study

This study was necessary because it created an avenue for the Anglican Church in Kabindi Archdeaconry to comprehend the causes of members leaving the church and to establish mechanisms for addressing such challenges. Through this study, the leaders in the church were able to improve member commitment and retention in the church. This study also contributed to the overall pool of knowledge about church migration, particularly in the Ugandan and Anglican Church situation.

1.7 Scope of the Study

The study was focused in the Kabindi Archdeaconry of the Muhabura Diocese, Uganda and targeted those who have deserted the Anglican Church for other Christian denominations in the last Eighteen years from 2007 due to Episcopal conflicts to date and those who are still in Anglican. The study explored personal, spiritual, and leadership reasons underlying this migration.

1.8 Justification

Christian migration from the Anglican Church to other churches in Kabindi Archdeaconry is justified by the complex interaction of liturgical, social, and cultural forces behind personal religious choices. An understanding of the dynamics of these forces by church leaders, scholars, and theologians helped them understand changing religious belonging patterns in contemporary society better. Additionally, such research provided insight into broader trends within world Christianity, allowing for more informed discussion and greater insight into denominational reaction to social change and spiritual need.

1.9 LITERATURE REVIEW

1.9.0 Introduction

The selection of individuals to exit the Anglican Church is based on a complex interplay of individual, social, liturgical and political factors. This review examined certain research and reflections about why Christians departed the Anglican tradition and emphasized individual motivations, institutional complaints, and changes in culture.

1.9.1 Factors influencing the migration of Christians from the Anglican Church to other churches

In Africa, the migration of Christians from traditional denominations to new movements relies on historical contexts such as colonialism and the emergence of independent churches. Christian denominations' competition for followers has intensified, with the majority of churches adopting methods to win individuals into their fold through vibrant worship and community living (Aliabatafudde, 2022, p. 3). Moreover, socio-political dynamics, such as economic instability and ethnic conflicts, have also escalated the religious dynamics in Africa (Crichton, 2022, p. 5).

The fall in membership in Kabindi is not unique but illustrates a general pattern witnessed across the globe. The Church of England Statistics for Mission 2022 indicates that there has been a decline of 25% in regular attendees over the past twenty years (Church of England, 2022). Evidence from the Pew Research Center (2017) substantiates that mainline Protestant churches, including Anglicanism, are declining in followers to more charismatic forms of Christianity. In Sub-Saharan Africa, for instance, Pentecostalism is growing at a very high rate, with countries like Nigeria witnessing an increasing trend towards such communities (Pew Research Center, 2017, p. 34).

While the trend is observable in Kabindi Archdeaconry, it falls within a period of more widespread decline in Anglican churches in Western societies and others. Traditional trends are that attendance and membership levels have been falling in Britain since the eighteenth century (Anglican Journal, 2017). The COVID-19 pandemic further accelerated the decline, a "radical discontinuity" in attendance habits (Anglican Journal, 2022).

East Africa offers a unique context within which cultural identity is the dominant factor in securing religious membership. Indigenous beliefs have been merged with Christianity in the area, resulting in diverse types of religion that attract followers away from conventional denominations (Gottfried, 1976, p. 12).

Discontent with the organisational nature of the church is a second pervasive reason for leaving, as argued by Moody. The majority feel uneasy with what they perceive as too institutionalized or bureaucratic a church environment, usually as a result of negative individual experiences with the church leaders or community relations. Moreover, when individuals feel that the church is failing to meet their spiritual needs, they become

consumers, church shopping for churches that better meet their expectations (Moody, 2024, p. 102).

Feeling disconnected within the church community also repels members because those who do not feel involved or connected with church life tend to leave more than those who do (Earls, 2020, p. 40). Being involved in community groups and ministries encourages feelings of belonging, and the church's inability to offer meaningful involvement opportunities has widened this gap (Earls, 2020, p. 40).

Shifts in systems of belief tend to make individuals explore other theological traditions such as Pentecostal denominations. The changes involve significant individual reflection and finding a community of faith that more closely aligns with evolving beliefs (Reaves, 2024, p. 63). As Gultom and others propose, young adults as a group perceive themselves as outside of traditional practices of devotion. Most desire more energetic and engaging forms of spirituality that resonate with the realities of their lives. In the Anglican Church's instance, it is about molding practices within these changing expectations without sacrificing core theological principles (Gultom, 2023, p. 25; Pew Research Center, 2020, p. 26).

Church leadership style is principal cause of member loss whereby bureaucratic leadership styles frustrate members, who will seek alternative locations offering more participative and dynamic environments. Leadership drift to positions more liberal or conservative than those held by the congregation has also promoted migration (Bredenkamp & Schoeman, 2015, p. 55; Journal of Ecclesiastical History, 2018, p. 111).

Anglicanism's middle-of-the-road theology, mixing Catholic and Protestant forms, may not suit those who desire a more formal or charismatic religious experience. Studies have found that the majority of former Anglicans transition into churches emphasizing personal conversion and dynamic worship forms, as found within Evangelical and Pentecostal denominations (Barna Group, 2020, p. 48).

1.9.2 The Impact of the Movement of Christians on the Anglican Church

The movement of Christians out of the Anglican Church to other churches has some negative impacts that included:

Findings from various studies show that the members who move out to more charismatic churches increase the challenge of sustaining the Anglican Church congregation and mission

activities (Pew Research Center, 2020, p.32). Loss of active members reduces life in the community of the Anglican Church. Churches that cannot provide meaningful opportunities for participation stand to lose further existing members (Earls, 2020, p. 40).

Migration leaves Anglican leadership to grapple with opinions that are polarized regarding significant theological issues, hence challenging unity and addressing diverse congregational needs (Pui-Lan, 2023, p. 54). With the decreasing numbers come dwindling bank funds to finance church activities, employees' salaries, and missional initiatives. Research has shown that churches which lose their core memberships end up with financial challenges that make it difficult for them to sustain operations (Anderson, 2019, p. 63).

Continued drops in membership lead parishes to shut down, as has been reported in many mainline Protestant denominations like the Anglican Church (Smith, 2020, p. 77) and, as local churches close down, members may disperse to other churches or drift away from religious life altogether. They which defect from the Anglican Church to other denominations are able to adopt theology that is less invested in Anglican tradition, leading to a loss of what is thought of as the doctrinal integrity of the Church. As commentators note, theological fragmentation undermines a denomination's ability to give a single witness (Jones, 2018, p. 112). As noted by Taylor, the shift in membership worsens the identity crisis of the Anglican Church since members are questioning what being Anglican means when confronted with contemporary challenges.

This conflict is observed within the post-colonial experience where Anglicanism is establishing harmony between its past and contemporary applicability (Taylor, 2021, p. 89). As members move to churches where a more emphasis can be placed on a more informal or modern form of worship, the special Anglican liturgical heritage, including the Book of Common Prayer and high regard for sacramental theology, can be lost. This is part of a broader process of moving away from traditional forms of worship (Harrison, 2020, p. 47). In some other cases, the migration can lead the Anglican Church to alter or update worship practices to accommodate a changing cultural scenario. But the change can be contentious as part of its members will resist adjustments to established liturgical forms (Bradley, 2017, p. 133). Younger members migration can jeopardize long-term Church stability in the way that Research has indicated mainline churches, including the Anglican Church, are most vulnerable to losing younger generations who could be attracted to fresher or more contemporary worship settings

(Williams, 2019, p. 156). The Anglican Church's migration into other denominations usually relates to social and cultural preferences.

As observed by McNeill, additional churches that are sensitive to certain social or cultural issues tend to attract individuals who desire conformity to their values, which results in demographic shift within the Anglican society (McNeill, 2021, p. 98). When members leave the Anglican Church to other religious groups, particularly those that have more aggressive evangelistic strategies, it creates competition for members, especially in areas where Christian numbers are dwindling (Johnson & Lee, 2020, p. 142). Migration has also caused conflicts between denominations because members have biased attitudes regarding the Anglican Church's doctrines or practices, causing a distraction from collaborative action in mission or social justice (Davis, 2018, p. 101).

1.9.3 Strategies employed retain the Migration of Anglican Christians to Other Churches

This section attempts to examine potential strategies to be employed in limiting further migration from the Anglican Church, bearing in mind practical solutions such as reviving church congregations, promoting inclusive leadership, and incorporating worship services to suit the needs of contemporary believers.

Renovation of the forms of worship to make it contemporary with modern Christian models; it is one of the most efficient ways of preventing migration. Worship is a central aspect of church life, and young Christian believers are increasingly drawn towards the churches that offer lively and participatory worship (Taylor, 2018, p. 80). The Anglican Church can adapt its worship services to accommodate contemporary music, multimedia, and participation-based elements appealing to young people. Additionally, the church needs to strive to create a sense of belonging in which individuals are spiritually and emotionally connected.

A further strategy in reducing migration is enhancing leadership models in the church as Anderson (2021) points out that studies rate leadership very highly in terms of making members feel where they belong (p. 89). The Anglican Church must invest in developing leaders who are dynamic, relational, and with a deep sense of sensitivity to the needs and challenges of their sheep. By developing a culture of leadership that is built around personal relationship and pastoral care, the church will be more able to respond to members' concerns and involve a higher level of community.

The Anglican Church must prioritize fostering a sense of belonging through active participation in community groups and ministries. Providing opportunities for meaningful engagement can help retain members and attract new congregants (Earls, 2020, p. 40).

Shaping worship styles to appeal to the young generations while not sacrificing theological sincerity is a top priority. Involving modern music, relaxed settings, and energetic demonstrations of faith can attract younger individuals who desire profound worship experiences (Pew Research Center, 2020, p. 26).

Developing participatory and interactive leadership orientations can address the issue of discontent with bureaucratic styles. Emphasizing energetic, charismatic leadership can appeal to individuals who desire instant spiritual direction (Bredenkamp & Schoeman, 2015, p. 55).

Planned engagement of theological differences and promotion of openness are able to overcome denominational barriers in the church. Leaders who address their people on issues of societal topical concern can achieve unity and prevent fragmentation (Francis & Village, 2023, p. 112).

The flight of Christians from the Anglican Church is also due to a perceived absence of community support and engagement. As Wilson (2017) has pointed out, churches which provide quality ways for members to engage in community and social service activities hold on to members better (p. 102). To further stem migration, the Anglican Church needs to increase its efforts at engaging with the general public, providing outreach programs, acts of kindness, and means through which members can be able to contribute to the mission and vision of the church. Furthermore, fellowship activities and small groups are able to provide members with a closer environment to build significant relationships with each other.

Solving theological differences in the church is also important in avoiding migration where the Anglican Church needs to take proactive measures to get members discussing the church's theological stance, especially on divisive issues. By open communication, teaching basic Christian doctrine, and openness in the decision-making process, the church is able to encourage its members to feel heard and appreciated. Brown (2019) recommends that the ability of the church to have a distinct, consistent theological vision is essential for maintaining trust as well as preventing its members from joining other Christian denominations (p. 66).

In summary, the migration of Christians from the Anglican Church to other denominations is a complex problem that ought to be addressed through a multi-faceted approach. The solutions such as the revitalization of worship life, adaptive leadership, outreach to the community, and responding to theology issues, as addressed in this paper, are workable and effective solutions capable of stemming further migration. Through the implementation of these measures, the Anglican Church is not only able to retain existing members but also strengthen its grip in a rapidly changing religious context.

1.10 RESEARCH METHODOLOGY

1.10.1 Introduction

This chapter covered research design, study area, population and research instruments, research procedure, quality data presentations and analysis, limitations and ethical consideration. Qualitative methods are ideal for understanding the real reasons behind migration and gathering rich data from respondents.

1.10.2 Research Design

In this study, the researcher employed the use of explanatory sequential design, a mixed-methods approach that begins with the collection and analysis of quantitative data, followed by qualitative data to further explain and expand on the initial findings. By using this approach, the study ensured that numerical data alone does not limit the interpretation of findings but is enriched by respondents' lived experiences and perspectives. The explanatory sequential design was particularly useful in this study as it enabled a comprehensive analysis by first quantifying key variables and then exploring the underlying reasons or mechanisms behind the observed patterns.

1.10.3 Study Area.

Geographically, Kabindi Archdeaconry in the Diocese of Muhabura located in South Western part of Uganda, Kisoro District. It has got 12 Parishes 15 Clergy and 27 lay readers. This project was conducted among Clergy, Lay readers and church wardens whose experience and general wellbeing in this topic of study was judged restrained by the researcher. The area was chosen simply because there are many mushrooming churches established and others still coming up.

1.10.4 Study population

The study included clergy, lay readers and church wardens who are in Anglican Church in Kabindi Archdeaconry.

1.10.5 Sample Size

According to (Singh & Solanki 2012, p7798), sample size is the finite part of a statistical population whose properties are used to make estimates about a population as a whole. Mugenda & Mugenda (2003) states that, in order to arrive at a reasonable, reliable and valid sample size, take 10% of the accessible population if the population is large and 30% if the population is small. As regards the sample size, samples of 12 Parishes that make up Kabindi Archdeaconry will be taken and especially those who have been in ministry from 2007 to date. The Parish Priests, Lay readers and church wardens were the first resources in this matter. From each of these Parishes, Clergy and lay readers and some church wardens were interviewed individually. The sample size used was 60 respondents.

1.10.6 Sampling procedure

Given the limitations in time and resources, the researcher was not be able to interview each and every person in Kabindi Archdeaconry; neither were all the people be reached through Questionnaires, observation and interviews. In order to balance up the picture and draw a comparative phenomenon, the researcher examined Clergy, Lay readers and church wardens who are very influential and have been in ministry from 2007 when there were Episcopal conflicts to date.

1.10.7 Sampling Method

In this study, the Clergy, Lay readers and church wardens who have been in church from 2007 up to date and respondents were selected using purposive sampling. This method is appropriate because these individuals are specifically knowledgeable and directly involved in relating with Christians daily in ministry making them key informants for the study. Purposive sampling was used while selecting the Clergy, Ly readers and church wardens ensuring that the information gathered from them is relevant and rich in detail for the study's objectives.

1.10.8 Data collection methods

There are two kinds of data for this study: Primary and Secondary data.

1.10.8.1 Primary data

The researcher obtained information from the church leaders and congregants who are still Anglican and those who deserted with in Kabindi Archdeaconry basing on set questions as well as general information from them. This information was largely be obtained by research instruments especially Questionnaires and interviews.

1.10.8.2 Secondary data

The researcher obtained information from what other researchers have written down on the topic or similar topics that are related to this study. This constituted the library as part of the study and this mainly helped the researcher in building up the back ground of the study as well as tracing a theoretical frame work is concerned. Library work was involved recording of notes, content analysis and analysis of the documents which include statistical compilation.

1.10.9 Study Procedure

As a recommendation but also as a matter of integrity, the researcher obtained a letter from the Dean of studies introducing him to the authorities in Kabindi Archdeaconry. The researcher then proceed to make contacts and bookings for the interviews that would help her find out the factors influencing the migration of Christians from Anglican Church to other churches, impact of that migration and strategies to retain Christians in Anglican Church.

1.10.10 Data collection instruments

The researcher collected data from respondents by use of interviews and questionnaires as the data collection tools.

1.10.11.1 Interviews

In this study, primary data was collected through interviews with key informants, specifically the Clergy, Lay readers and church wardens in Kabindi Archdeaconry. The interview guide was used to conduct face-to-face interviews with these individuals. Additionally, interviews provided an opportunity for respondents to offer immediate, reliable feedback, which ensured that the data collected was both first-hand and trustworthy.

1.10.11.2 Questionnaires.

Questionnaires are series of questions asked to individuals to obtain statistically, useful information about a given topic. This was reserved only for those who are literate. A set of well formulated questions were arranged with the intention of discovering justification of

topic in the area. It was directed towards finding out the factors influencing the migration of Christians from Anglican Church to other churches in Kabindi Archdeaconry, Diocese of Muhabura. These were given to literates who put down their answers and many of the questions were set in an open ended question with the intention of accumulating vast information.

1.10.11.3 Observations

In the use of questionnaires and interviews, people tend to conceal their true color, that is, they don't reveal who they are wholly. Aware of the fact that the researcher would neither be in position to interview everybody nor consult all documents about the topic, direct observation served very well.

1.10.11.4 Library Study

Some of the information the researcher used in this research was a thorough reading of books, journals and periodicals plus extra-material in the library. The researcher never read all the books but concentrated more on those sections that talk about migration of Anglican Christians to other churches. The information got from these books was very instrumental since the researcher used it to compare the variables with that from the field. Since the literature that was consulted was reliable and approved for public use, it gave the researcher confidence that the outcome of the work was also reliable and thus worthy to be consulted in the field.

1.10.12 Data Presentation and analysis

After receiving all the raw data from field including answers from the questionnaire respondents, interview respondents, from the library and from the observations made, a data base was created and edited. Then the raw data sources were corrected and clarified, after which data files were created. The ideal types are to be created that provide a structure for analysis. Then the data was manual coded into code categories for easy analysis. The researcher analyzed the data that was collected using the qualitative and quantitative methods. Qualitative data was analyzed thematically basing on the variables identified in the research objectives.

1.10.13 Limitations of the study

The researcher anticipated some limitations inherent in this study. The researcher did not claim to have exhausted all the various factors influencing the migration of Christians from Anglican Church. Secondly some respondents were reluctant to provide responses to the questionnaire and the interview. Finally, there were some financial hardships involved during research especially in transport, production of the work such as printing, correcting and binding the paper.

1.10.14 Delimitations of the study

In this case, further research needs to be done in other sections since this study focused solely on Christians who have migrated from the Anglican Church, excluding other Christian denominations or religious groups. This specific group has been chosen to understand their migration experiences and reasons for leaving the Anglican Church.

The researcher can clearly stated that while the study focused on a specific set of factors, it does not aim to cover every possible factor influencing migration. This transparency helped to manage expectations and ensured that the findings were understood within the context of the study's scope.

The researcher explained the importance of the research that it was not for marketing instead it was to help the church deal with the migration challenge of its Christians so as to encourage participation of respondents when some people become reluctant in providing information.

Finally, on financial crisis, the researcher was supported by savings and later borrowed little funds from different sources from friends and family in order to be able to handle financial expenses that were incurred.

1.10.15 Ethical consideration

All those who participated in this research were treated with maximum respect and freedom. Since the research was not very sensitive, they were given the liberty to either identify themselves or not. Confidentiality was also highly accorded to the respondents, in that the researcher kept the acquired information within the confines agreed upon by the respondents. A note of confidentiality was included, as it has always been with the most cases, the researcher made prior arrangements with his respondents in order to avoid inconveniences with the other engagements. This motivated respondents to express their views at ease and with calmness.

1.10.16 Summary

The researcher has presented the methodology that was used in the study. It has showed the way in which the research was conducted especially in collecting data from different Clergy, lay readers and church wardens and by various means. It involved different preparations according to the directives of the methods chosen. The data collected from the field was analyzed and presented subsequently.

CHAPTER TWO: Data presentation, analysis, and discussion

2.0 Introduction

This chapter consists of data analysis, presentation and discussions of the research results. It was upon the findings that the personal reflections, conclusions and recommendations were based.

2.1 Migration of Christians from Anglican Church to other churches

It's true that Christians migrate from Anglican Church to other churches in Kabindi Archdeaconry, Diocese of Muhabura. This is true because all the respondents that were used in collecting information confessed so who were both males and females¹.

2.2 Major factors influencing the migration of Christians from Anglican Church to other churches

From the research findings, the major factor influencing the migration of Christians from Anglican Church to other churches in Kabindi Archdeaconry Diocese of Muhabura is a more vibrant worship experience as attested to by some respondents.²

The second factor influencing the migration of Christians from Anglican church to other churches is better community and fellowship with others as evidenced by other respondents.³

The third factor is disagreements with church leadership as indicated by respondents.⁴

The fourth factor is lack of spiritual fulfillment as shown by respondents.⁵

The fifth factor is differences in doctrines as indicated by respondents.⁶

2.3 Impacts of that migration on Anglican Church

Migration of Christians from Anglican Church to other churches affects Anglican Church in Kabindi Archdeaconry, in the Diocese of Muhabura. This is so because all the respondents that were used in collecting information confessed it that is both males and females.⁷

2.4 Impacts of migration of Christians on Anglican Church

¹ A 60 Respondents contacted, march 2025

² 22 respondents contacted, March 2025

³ 15 respondents contacted , March 2025

⁴ 13 respondents contacted , march 2025

⁵ 7 respondents contacted , March 2025

⁶ 3 respondents contacted , March 2025

⁷ A60 respondents contacted, march 2025

From the research findings, majority of the respondents strongly agree that migration of Christians from Anglican Church affects Anglican Church in Kabindi Archdeaconry in the Diocese of Muhabura⁸. Some few respondents also agree with the statement⁹. Whereas very few respondents strongly disagree with the declaration.¹⁰

2.5 The best strategies to prevent further migration of Christians from Anglican church to other churches

From research findings, the best strategies to prevent further migration of Christians from Anglican church to other churches is revising the Anglican liturgy which is fixed yet new innovations are coming up and it can accept innovations if they do not contradict with the scriptures by as attested to by some respondents.¹¹ The second way prevent further migration is by encouraging church leaders involve in Income Generating Activities since too much pressure on finance also chases away Christians who are not financially well as evidenced by other respondents.¹²

2.6 Factors influencing the migration of Christians from Anglican church to other churches in Kabindi Archdeaconry, Diocese of Muhabura

2.6.1 A more vibrant worship experiences

The majority of the respondents held the view that lack of vibrant worship experiences in the Anglican church is the major factor influencing the migration of Christians from Anglican church to other churches in Kabindi Archdeaconry.¹³ Other respondents with the same view also adds that due to Anglicans being rigid and not wanting to lose their tradition of Anglicanism which is primitive and does not favor the youth is also a challenge yet it's all worship.¹⁴ This has left Christians especially those young people to always run around looking for churches that have vibrant worship and where they feel welcome and contented thus migration. From the research findings, the respondents pointed out that lack of vibrant worship has led to a big loss of people especially the youths yet they are very crucial in the church of today and tomorrow. It is very clear to all of us that good education forms the whole human being holistically and those who attain it become responsible for the common good of the society and indeed the good of the Church.

⁸ SA32 Respondents contacted, March 2025

⁹ SF22 respondents contacted, March 2025

¹⁰ VF6 respondents contacted, March 2025

¹¹ NI 35 respondents contacted, March 2025

¹² IGA 25 respondents contacted, March 2025

¹³ VW16 respondents contacted, March 2025

¹⁴ RA10 respondents contacted, March 2025

2.6.2 Lack of better fellowship

Lack of better fellowship with others has contributed significantly to the migration of Christians from the Anglican Church to other churches in Kabindi Archdeaconry. Some respondents said that some to some Christians, fellowship beyond formal worship services is minimal. They pretend not to have time for deeper social interaction, sharing, and caring which makes them feel isolated yet in these social gatherings, they can learn more on strengthening their faith and protected from false teachings which wash them away like wind. It is in these fellowships and gatherings where people share testimonies and Sharing Opportunities and can learn from each other how they can handle life challenges, instead they end up running away.¹⁵

2.6.3. Disagreements with church leadership and practices

In other churches, leadership is not considered as an important issue since most churches are independent and are started by family members and church leadership positions are seen as being distributed based on family ties, friendships, or personal alliances rather than merit or spiritual calling.¹⁶ Any can become a leader in other churches unlike in Anglican church where to be a leader, one under goes theological training unlike other churches where they say that they are led by the holy spirit and end up confusing the congregation. In case one is not put into leadership, there develop conflicts and disagreements and members end up leaving and start their churches.

2.6.4. Lack of spiritual fulfillment

Some respondents said that Christians migrate from Anglican Church to other churches because Anglican Church focuses on formal rituals and sacraments which overshadow aspects of discipleship and personal spiritual growth.¹⁷ Respondents said that this was not the reason because people have used spiritual fulfillment to promote laziness where members want to spend many days praying, seeking deeper personal encounters with God, conducting frequent prayer meetings, fasting sessions and bible studies and end up not working to earn a living hence promoting poverty in many families. In addition, these prayer and fasting meetings have promoted wrangles where they have pretended that they receive message direct from

¹⁵ FG8 respondents contacted, March 2025

¹⁶ DCL9 respondents contacted, March 2025

¹⁷ RS 6 respondents contacted, March 2025

God especially on witchcraft and have promoted family conflicts among family members and these meetings in Anglican are limited and can be only handled in the presence of a church leader to avoid heresy¹⁸

2.6.5 Doctrinal belief differences

Doctrinal belief differences, as indicated by some of the respondents, are also a primary factor driving migration out of the Anglican Church into other churches since individuals seek theological congruence that is more reflective of their individual beliefs or religious requirements. Anglican Church's traditional and general scriptural doctrine may sometimes have been seen as too weak or ambiguous by those with a literal or conservative perspective of the Bible, leading them to gravitate toward churches that have more precise or strict doctrinal positions. For instance, differences in relation to such issues as women's ministry role, the sacraments, view of the Holy Spirit, abortion, and divorce can lead members to leave in search of a church whose doctrines are more in accordance with their stands. Additionally, some members may be drawn to more charismatic or modern churches in worship and spirituality if they feel that the liturgical practice and traditional rites of the Anglican Church are no longer meeting their spiritual requirements. Theological controversy over the definition of salvation, grace, and the authority of the Bible can also create a schism, especially when more recent or more evangelical churches emphasize personal conversion experience and immediacy with God. In most cases, these differences in doctrine drive individuals or even entire families away from the Anglican Church to a denomination where they feel doctrinally satisfied and spiritually fulfilled except for Kabindi Archdeaconry.

2.7 Impact of Christians' migration on Anglican Church in Kabindi Archdeaconry

2.7.1 Reduction in numbers of worshippers

The participants, nevertheless, articulated that migration of Anglican Christians into other denominations leads to the reduction of church attendees because as church members migrate, the church experiences the loss in terms of huge attendance rates during church ceremonies and religious festivals, breaking the sense of oneness and harmony that are cruciform to Anglican practice, which is based on participation, liturgy, and fellowship. Empty pews do not only affect the beauty and emotional atmosphere of worship but also discourage clergy and lay leaders, causing them to feel like failures, burnout, and

¹⁸ PFM4 respondents contacted , march 2025

demotivated. A shrinking congregation means fewer volunteers and a limited pool of talents to work in choirs, Sunday school, evangelism, and other ministries, which undermines the functionality and spiritual growth of the church. Lost also is the youthfulness and energetic members who diminish diversity and creativity in church activities, and families whose absence means less sacraments such as baptisms and confirmations. The trend has tainted the public image of the church, presenting itself as dormant or insensitive, thus discouraging new membership.

2.7.2 Financial stability decline in the church

According to some of the interviewees it was revealed that Christians' migration from Anglican Church to other churches leads to reducing Anglican Church's financial power which is one of the greatest challenges that affects nearly all church activities.

The Anglican Church, and most other denominations, rely on funding from their members in the form of tithes, offerings, and donations to fund its ministries, maintain church properties, compensate clergy and staff, and aid community outreach initiatives. During member turnover, these donations significantly decline, causing budget deficits and fiscal strain. Therefore, essential services such as youth programs, evangelism, philanthropic programs, and maintenance of church facilities and equipment either need to be cut back or eliminated. In some cases, parishes are unable to fund the remuneration and well-being needs of the clergy, which demoralizes church leadership and affects provision of services. In addition, financial instability prevents the church from investing in development programs like schools, hospitals, and income-generating activities that are normally linked to the church's mission and presence in the community. Ultimately, resource insufficiency disables the church from operating effectively, reduces its social influence, and its credibility, making it much harder to sustain current members or acquire new ones.

2.7.3 Drainage of church leadership

Some of the interview participants said Anglican Christian migration to other faiths has led to the loss of church leadership hence affecting church stability, administration, and spiritual life.

When committed and capable members leave, the church loses a significant pool of future leaders who would have filled other roles such as lay readers, wardens, elders, youth leaders, and ministry heads. This leadership gap has undermined the church's ability to make strategic decisions, coordinate ministry, and mentor the next generation. Current leadership is often overwhelmed, leading to burnout and effectiveness in service delivery. The emigration of experienced and influential leaders also derailed continuity and succession planning, especially in rural parishes where leadership development is not good. As the quality of leadership goes down, so does the congregation's morale, producing more disengagement and possible further exodus. The absence of visionary and spiritually mature leaders also adversely affects discipleship, evangelism, and conflict resolution, leaving the church vulnerable to stagnation and internal divisions. Finally, such disintegration of leadership not only deminishes the organizational health of the church, but also diminishes its witness and effectiveness in society to the extent that it cannot effectively speak to the evolving spiritual and social life of its members.

2.7.4 Decrease in spiritual involvement and programs

Some of the other interview participants raised that Anglican Christians' migration to other denominations has resulted in decrease in spiritual involvement and programs in the Anglican Church due to Christians moving into other churches, really undermining the church's very mission of developing faith, discipleship, and spiritual growth among its people. With the loss of dedicated church attendees, participation in critical spiritual disciplines such as Bible studies, prayer meetings, intercessory ministries, and fellowship gatherings is decreased dramatically. This reduction in active membership leads to the breaking or collapse of healthy spiritual programs upon which a spiritually healthy and active church body flourishes. The other members can then be discouraged or swamped, particularly as they are being requested to carry the burdens of several responsibilities and therefore experience burnout and further disengagement. Other respondents also testified that loss of spiritually mature members who are likely to lead or lead such programs, create gaps in mentorship and leadership for new or younger believers and therefore suppress spiritual growth. This

spiritual stagnation can result in a lukewarm church, decreased evangelistic zeal, and loss of focus in the church.

2.7.5 Loss of members and volunteers voluntarily

A number of respondents stated that the Diocese has lost volunteers and members since Christians are leaving the Anglican Church to join other churches drastic negative impact on the functionality of the church, effectiveness in ministry, and outreach into the community.

Active members are the backbone of church life and typically occupy the most important roles like Sunday school teachers, choir members, ushers, lay readers, youth leaders, and event and outreach program coordinators. Upon their departure, there is an enormous void in the everyday functioning of the church and the consequent effect on the cancellation or downgrading of vital ministries depending on volunteer hands. This not only disrupts the spiritual growth of various segments of the church such as children, youth, and women's fellowships but also reduces the quality and consistency of worship and community services. The available volunteers are typically overburdened and assigned multiple tasks, which can cause frustration, burnout, and ultimately withdrawal from service themselves. Furthermore, the church has lost innovativeness, vibrancy, and creativity that result from engaged members in planning and creating ministry and programming, causing stagnation and loss of relevance, notably among young people. With volunteerism declining, the ability of the church to plan vibrant worship services, implement effective evangelism and discipleship programs, and service outreach to the community is significantly impaired. This further erodes the church's mission and identity, accelerating a spiral of disaffection and decline as other respondents claimed.

2.7.6 Erodes the church's mission and outreach

A few respondents claimed that Christian emigration from the Anglican Church to other churches has significantly eroded the church's mission and outreach severely hindering its ability to fulfill its calling to witness to the Gospel and minister to the broader community.

Local or overseas outreach ministries have typically relied on the active involvement of members to evangelize, raise finances, and provide time and talent. When a church member leaves, the number of people available for involvement in such activities decreases, meaning there are fewer resources, less manpower, and less energy to invest in mission ministry. This

loss of human and financial capital has greatly limited the church's capacity to reach the unchurched, serve the poor, and engage in social justice efforts like healthcare, education, or disaster relief. The church has also been hampered by the lack of committed members from engaging in evangelistic campaigns, e.g., outreach programs, mission trips, and church planting, all of which are core to its expansion and impact beyond. Therefore, the influence of the Anglican Church within society is reduced, its witness to the world is impaired, and its role as a pillar of spiritual and social care is rendered less apparent, and it becomes more difficult to procure new members or retain those members who remain. This restricted reach undermined the church's mission to be a light in the world, creating feelings of spiritual and social isolation felt by other respondents.

2.7.7 Reduced social and community interaction

Other interviewees said that Christian migration to other congregations leads to reduced social and community participation in the church thus leading to a huge loss of the church's central pillar status in the local community. This is the situation in Kabindi Archdeaconry, where Anglican churches are firmly established in the social life within their immediate communities, organizing activities, programs of support, and social activities like youth camps, charity drives, health clinics, and educational outreach. The church has lost the manpower, volunteers, and funds needed to run the said programs and has culminated in a significant decline in its visibility and influence among the surrounding communities of Kabindi Archdeaconry as other respondents claimed. The low turnout also has reduced the church's ability to engage in local development activities, for instance, improving access to clean water, sponsor orphanages, or engaging in social justice causes. Other respondents said that with no active members, there are fewer opportunities for fellowship, cooperation, and mutual support, which erodes the church's role as a social gathering place for connection and interdependence. The church, therefore, is less active in addressing the daily problems of its neighbors, and thus it is more challenging to recruit new members or even be viewed favorably in society.

2.10 Summary

In this chapter, the researcher had provided the findings from the field and the discussion. In particular, the researcher set the respondents' perceptions of the factors influencing the migration of Christians from Anglican Church to other churches in Kabindi Archdeaconry. Presentation and description of the data above attested that yes, indeed respondents possessed information on the research problem. This was made easy by the fact that data generated from library, questionnaires, and interviews could solve the research problem. Respondents were keen when it came to research questions and understood well the mind of the study. The researcher was able to ascertain the strategies that the church has continued to employ in retaining Christians in Kabindi Archdeaconry, Diocese of Muhabura.

CHAPTER THREE

3.0 Introduction

Chapter three presented the strategies for preventing further migration of Christians from Anglican Church to other churches in Kabindi Archdeaconry, Diocese of Muhabura.

3.1 Strategies for preventing Migration of Christians from Anglican Church to other churches in Kabindi Archdeaconry, Diocese of Muhabura.

The Diocese has made a step in preventing its Christians from migrating to other churches in Kabindi Archdeaconry by identifying different strategies to use so that Christians can be retained and negative impacts reduced.

3.1.1 Improving Worship Services and Spiritual Growth

Kabindi Archdeaconry has revised and revitalized its liturgies to make them more engaging and relevant. Services have been designed to be more participatory, involving both traditional Anglican practices and contemporary worship styles to cater to different age groups. For example, the church leaders have incorporated local gospel music, choirs, and praise bands to create a vibrant worship experience in church services. In relation to music, the church has Recognized the power of music in worship, promoted choirs, instrumental groups, and modern worship bands whereby in 2014, all choirs in the Diocese came together and formed committee members so as to be officially recognized and to know each other.

3.1.2 Strengthening Christian Education and Catechesis

The Diocese of Muhabura has prioritized teaching and nurturing believers to deepen their understanding of the Christian faith. To ensure doctrinal understanding, especially among the youth, catechism classes have been revitalized whereby in 2023, about 50 lay readers were commissioned after completing the course. Also confirmation programs have been designed not just as a rite of passage but as a means of imparting Anglican doctrine, history, and identity.

3.1.3 Encouraged Youth and Children's Ministry

Kabindi Archdeaconry has recognized the importance of the younger generation and that is why it has intentionally developed programs to keep them engaged. For example, there have been Youth Fellowships, Camps, and Mentorship Programs whereby it has created safe spaces

where young people have interacted, shared experiences, and learnt about the Christian faith. Annual youth camps and conferences have been common practices aimed at nurturing young believers. The Diocese of Muhabura has provided leadership training opportunities to youths within the church structure to make the youth feel valued and invested in church growth. For example the church has involved the youths in church committees whereby each church has a youth committee who take lead even in mobilizing the youth in all churches by organizing youth conferences, plan youth activities and even participate in community outreach.

3.1.4 Enhancing Pastoral Care and Counseling

The more church has put efforts in pastoral care whereby the Clergy, Lay readers and even church wardens are responsible for their congregation. For example when there is a patient in a particular village, church wardens inform the church leaders who later organize for a fellowship and even can pay a visit in case a patient is admitted in the hospital. In addition, the church has set aside counseling days to address personal and family issues, including marriage, youth guidance, and trauma healing.

3.1.5 Addressing Socio-Economic Needs

The Diocese is aware that holistic ministry involves addressing practical needs. It has initiated projects such as schools both primary to institutional level where atleast at every church , there is a school, health centers that are responsible for the wellbeing of Christians , and clean water supply systems. For instance, the Diocese has partnered with NGOs, government, well-wishers to provide healthcare to maintain potter's village and education services. In addition, the Diocese has maintained Vocational Training and Income-Generating Projects like Muhabura Diocese vocational institute which encouraged initiatives such as tailoring, farming, carpentry, building, driving and other services to empower congregants economically. This means that congregants come together since this acts as a unifying factor

3.1.6 Leveraging Media and Technology

The Diocese of Muhabura has increasingly adopted digital platforms to remain relevant and accessible. It adopted various media services which include: the use of platforms such as Face book, YouTube, and WhatsApp for live streaming of services, Bible teachings, and devotional messages. For example Voice of Muhabura and Kisoro Fm radios have hosted

Anglican leaders and even congregational preachers on different programs to keep the faith of their Christian at stand by broadcasting church services, sermons, and Christian teachings to reach audiences in remote areas.

3.1.7 Encouraging Evangelism and Outreach

The Diocese of Muhabura has emphasized evangelism as a core strategy to maintain and grow membership. This has been done by organizing open-air crusades and targeted outreach programs to win back those who have left. The Diocese conducts Muhabura Anglican Youths Mission Conference (MAYM) annually which does not only target the youth but also adults from even other religions. At Archdeaconry levels also, quarterly youth fellowships are honoured and even weekly fellowships at every church which include fasting and sharing.

3.1.8 Collaborating with Other Churches

The Diocese of Muhabura has participated and joined Interdenominational Forums whereby there is a group that joins all the women in Kisoro irrespective of the religion and always hold annual conference and they have been engaged in ecumenical dialogues with other denominations to promote unity and address common challenges. In addition, the Diocese has empowered women to do business so as to earn a living by forming a Sacco where they will be borrowing money and do their financial duties and then return it at a small interest.

3.2 Summary

There are various strategies taken to prevent further migration of Anglican Christians to other churches in this chapter. The paper has examined the rate at which Christians have coped up with remaining in Anglican Church and also how church leaders should handle their congregants in this religious diversity.

CHAPTER FOUR: THEOLOGICAL REFLECTION AND BIBLICAL UNDERSTANDING

4.0 Introduction

This chapter created more detailed descriptions of biblical factors of understanding that influence migration of Christians from Anglican Church to other churches in other parts of the Bible. It assessed the Old Testament thinking regarding migration of Christians from Anglican church to other churches, New Testament thinking regarding migration of Christians from Anglican church to other churches, contemporary perceptions regarding migration of Christians from Anglican church to other churches, Biblical ethics regarding migration of Christians from Anglican church to other churches and lastly summary.

4.1 Biblical Understanding of Christians Moving from Anglican Church to Other Churches

Scripturally, migration from the Anglican Church to other churches ought to be viewed in terms of unity principles, sound doctrine, reconciliation, freedom of conscience, and mission. These are founded on biblical scriptural teachings that allow believers to be loyal to God while fostering good fellowship in the body of Christ.

Jesus prayed that His followers would be united, saying, "I pray that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me" (John 17:20-23, NIV). This prayer of unity demonstrates God's heart that His people express love and harmony, and this is a good testimony to the world. Paul himself stresses the unity of the Church in stating, "There is one body and one Spirit, one Lord, one faith, one baptism" (Ephesians 4:4-5, NIV). Migration into other churches from the Anglican Church, if it results in schism and hostility, pulls apart this oneness and waters down the corporate witness of the Church. Such fragmentation can be contrary to the biblical call of oneness and fellowship among believers. While unity is crucial, the Bible also insists on being in sound doctrine.

Paul warns that a time will arrive when believers will no longer tolerate sound instruction for teachings to which they are drawn by what they want and quote, "For the time will come when men will not put up with sound teaching. But there will be men of cunning mind, with whom the saying is verified (proven), that they may turn away from hearing the truth and wander off into their own destruction" (2 Timothy 4:3, NIV). Christians are instructed to test practices and teachings for coherence with Scripture (Acts 17:11; 1 John 4:1). Migration on biblical grounds is possible if it is motivated by a genuine desire to cling to biblical truth and become spiritually mature. Institutional loyalty must take a second place to loyalty to Christ and His Word, and believers are urged to seek out locations where there is good teaching and spiritual nourishment provided. The Bible encourages reconciliation and peaceful resolution

of disagreements in the Church where Jesus taught His disciples to reconcile with each other before offering unto God (Matthew 5:23-24).

In addition, in case of disagreements, followers are encouraged to resolve them through a process of conversation and forgiveness according to Matthew 18:15-17. Admiration for church leadership is also underscored. The Hebrews author encourages faithful believers to "Have confidence in your leaders and submit to their authority, because they keep watch over you as those who must give an account" (Hebrews 13:17, NIV). When migration results from disobedience, disrespect for authority, or failure to reconcile personal issues, it contradicts biblical teachings on humility, respect, and reconciliation. The Bible does respect freedom of conscience about faith and worship.

Paul says, "One man considers one day more important than another, honoring a day, and another considers every day alike. Each one should be fully convinced in his own mind" (Romans 14:5, NIV). This underlines the importance of personal judgment and conviction in making decisions on matters of faith. Christian believers are invited to seek the guidance of the Holy Spirit when making choices on worship and place of service. Migration that is motivated by sincere faith, prayer, and a desire to follow God's will may be considered ethically acceptable. However, it ought to be exercised with discerning prudence in order not to create unnecessary division or harm. The mission of the Church from Jesus is to "go and make disciples of all nations" (Matthew 28:19, NIV).

Unity of the believers is very important to the fulfillment of this mission, as Jesus Himself confirmed that His disciples would be a testimony to the world that He was sent by the Father when they would be in unity (John 17:21). Migration that diverts the Church away from evangelization or causes bitterness and fragmentation can impair the effectiveness of the mission of the Church. Conversely, if migration results in increased mission commitment, higher spirituality, or adherence to proper doctrine, then it can be said to be ethical.

4.2 Old Testament Concept regarding christens migrating from Anglican Church to other churches

God's people in the Old Testament were mainly instructed to be loyal to Him and the community he formed.

Joshua's famous words in Joshua 24:15 emphasize devotion to the Lord, even during difficult times or temptation by surrounding cultures: "But as for me and my household, we will serve the Lord." Similarly, in Jeremiah 29:7, God commands Israelites in exile to inquire about the welfare and peace of the city they are living in, even a non-Israelite city, demonstrating allegiance to God's purposes is not conditional upon favorable circumstances. For Christians who move from Anglican to other religious denominations emphasize the importance of remaining loyal to God and His will.

Despite when it is tough or a certain church atmosphere is not optimum, believers should remain loyal in belief and fellowship where God has placed them. In times of discontent or wishing things were otherwise, God's people are urged to recall that fidelity isn't so much about wishing for an easier or more comfortable environment, but about persevering with God's plan. Thus, church leaders and members alike can consider whether migration is being spurred on out of discontentment over the hardships of their current community, rather than not wanting to hold out and remain faithful. The church community must be regarded as a place of spiritual growth in which believers take an active hand in its flourishing, not to move elsewhere in search of something better.

In Deuteronomy 12:5-7, God commands the Israelites to worship where He will choose, demonstrating the importance of being in a unified society in which His presence dwells: "But you are to seek the place the Lord your God will choose from among all your tribes to put his Name there for his dwelling." Also in Malachi 2:10, God condemns fragmentation among His people, reminding them that they are one family under the covenant: "Do we not all have one Father? Did not one God create us? Why do we profane the covenant of our ancestors by being unfaithful to one another?" If Christians jump church to church due to dissatisfaction with leadership or practice, it can be divisive, something that the Old Testament strongly disapproves. Church to church migration can sometimes create a split Christian population that does not portray the oneness and unity God desires for His people. Christians should ponder whether or not their migration creates unity or division within the body of Christ as they ponder migration. The New Testament looks back to this in the need to be one body (1 Corinthians 12), but the Old Testament provides an even deeper background, and that is faithfulness and unity in God's covenant.

In Exodus 18:21-23, Jethro instructs Moses to choose able men from among the people, men who fear God, honest men who hate dishonest gain, and make them rulers over thousands, hundreds, fifties, and tens as officials. In Ezekiel 34:2-10, God condemns the shepherds of Israel because they have not tended the flock, but He will be their Shepherd: "Woe to you shepherds of Israel who only take care of yourselves! Should not shepherds take care of the flock? You have not brought back the strays or searched for the lost."

Leadership plays an imperative role to the point that individuals remain within a church or switch to other communities. If leadership is weak, then individuals are drawn to other churches where they sense that there is greater care and leadership. Good shepherding ensures that the spiritual health of the community is maintained. Christian migration from church to church is symptomatic of unhappiness with the leadership of the church, either lack of guidance, care, or spiritual growth. The leaders of churches should take their vocation very seriously, as seen through Moses and Ezekiel, and serve with integrity, humility, and commitment to the well-being of people. Churches must prioritize pastoral care and invest in growing leaders who can guide the flock well.

There are many calls in the Old Testament for loyal worship and obedience to God's decree. In 1 Kings 12:25-30, King Jeroboam, in taking Israel to new altars in the northern kingdom, causes spiritual decline by turning the people away from worshiping God in Jerusalem: "After taking counsel, the king made two golden calves. He said to the people, 'It is too much for you to go up to Jerusalem. Here are your gods, Israel, who brought you up out of Egypt.'" In Hosea 4:6, God says that the people are destroyed by not having knowledge and not living by His word: "My people are destroyed from lack of knowledge. Because you have rejected knowledge, I also reject you as my priests; because you have ignored the law of your God, I also will ignore your children."

Church to church migration should not be out of personal preference and convenience. Obedience to God's word and worship in the place that He has chosen is taught in the Old Testament. When Christians transfer to a different church, they should ask themselves if the move is according to the will of God, or whether it depends on individual desires or dissatisfaction with the practices or doctrine of the current church. Christians should organize their migration to a different church because they want to be more mature in their religion and be obedient to God's commands and not for convenience or personal gains.

Churches should continually work towards being obedient to the fundamental realities of Scripture and ensure opportunities for true worship that brings men nearer to God.

Despite the trials and sufferings of God's people, the Old Testament also has within it the promise of restoration and renewal. Isaiah 40:31 beautifully describes hope and restoration: "But those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint." Similarly, in Jeremiah 31:3, God promises to draw His people to Himself: "I have loved you with an everlasting love; I have drawn you with unfailing kindness." Christians who feel the urge to migrate from church to church can find comfort in knowing that God's love and restoration are not periodic. Even in spiritual or communal dissatisfaction, God's promise to renew and restore His people is not short-term. Migration can be a symptom of a desire for change or renewal but also a moment of spiritual renewal and drawing close to God. Anglican church-migrating individuals to other churches in Kabindi Archdeaconry can be reminded that God's love is eternal and that restoration is from Him, and not a renewed gathering of community. Anglican churches need to develop a spirit of spiritual restoration and hope where members can experience God's redemptive power.

4.3 New Testament Reflection on Christians Migrating between Anglican Church and Other Churches

The New Testament calls for unity within the body of Christ, and migration from one denomination or church to another is generally a sign of lack of unity. In 1 Corinthians 1:10-13, Paul asks that the church not be divided, saying: "I appeal to you, brothers and sisters, in the name of our Lord Jesus Christ, that all of you agree with one another in what you say and that there be no divisions among you, but that you be perfectly united in mind and thought." Migration between churches can at times be caused by division or discontent. This division can be based on worship styles, issues of leadership, or issues of doctrine. In seeking for a church that is a true representation of one's own beliefs, it is essential but equally essential that Christians should seek to be united, reconciled, and at peace with the larger body of Christ. The New Testament teaches believers to seek unity and understanding in the faith and not breaking up over secondary issues.

Therefore, migration should not be a stamp of separation but should be accompanied by a feeling of reconciliation, humility, and peace. For Christians who are migrating from one church to another, the New Testament would appeal to believers to consider the feeling of

unity. The church is one body with many members, a fact Paul reminds us of in 1 Corinthians 12:12-13. The church authorities should encourage unity, unity of purpose, and attempt to address the underlying issues leading to discontent or dissatisfaction that would cause migration. In 2 Timothy 4:2-4, Paul admonishes Timothy to preach the word, be ready to correct, rebuke, and encourage with great patience and careful instruction: "For the time will come when people will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths." Christians tend to move between churches due to theological or doctrinal differences.

On a day when there are many different teachings and denominations, people will be drawn to churches that better align with their mind or intentions of spiritual wholeness. The New Testament cautions believers away from accepting teachings that cater to the personal desires or mind rather than good teaching. It is most necessary today when so many are seeking more to their liking or taste, sometimes at the expense of more theological commitment. It is absolutely necessary for church leadership and members to have a strong commitment to good doctrine, i.e., teaching that aligns with the truth of Scripture and the apostolic faith.

If Christians leave other churches due to a discontent with doctrine, it raises the question of whether there is something wrong with the teaching. The church must attempt to honestly and lovingly articulate the gospel, inviting seekers and believers to deepen in what God's Word teaches. One of the New Testament church life essentials is ongoing discipleship. In Matthew 28:18-20, Jesus commission his disciples to make more disciples and to be obedient to all He had commanded. The Great Commission highlights the central role of spiritual growth in the Christian life: "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you." Spiritual growth and maturity are crucial components of church life.

Christians are able to transition from their current church in search of deeper or more relevant discipleship programs, more dynamic Bible studies, or greater opportunities for spiritual growth. The New Testament also makes it clear that Christians ought to be continually growing in their faith and not be stagnant. The church must thus offer more significant opportunities for discipleship teaching, mentoring, and equipping believers to live

out their faith. Churches, including the Anglican Church, need to prioritize discipleship. If Christians are leaving because they think they are not getting any better spiritually, then churches need to stress more discipleship courses and allow believers to get more close to Christ. This could consist of not just sermons but Bible studies, one-on-one, prayer groups, and missions work.

Jesus introduces Himself as the Good Shepherd who lays down His life for the sheep in John 10:11-16. This shepherding imagery underlines the care, leading, and protection owed by leaders to the flock of believers: "I am the good shepherd. The good shepherd lays down his life for the sheep....." Pastoral care is a fundamental component of church life. Christians are free to transfer to other churches if they feel that they are not cared for, spiritually and emotionally. Pastors and church leaders learn in the New Testament to know their sheep, provide spiritual nourishment, offer guidance, and stand by them in times of trouble in life. If members feel ignored or spiritually abandoned, they can look elsewhere for other communities feeling more attentive to their needs.

The Anglican Church, like other denominations, has to take careful pastoral shepherding seriously. Pastors and church leaders must be available, caring, and attuned to the needs of the congregation. They must be actively involved in the lives of their members, offering advice, prayer, and help. Good pastoral leadership has the potential to heal underlying issues of discontent which may cause migration. Hebrews 10:23-25 calls the Christian to be loyal to his or her faith and to be present with one another so that they may spur each other on: "Let us hold unswervingly to the hope we profess, for he who promised is faithful...." "With a consumerist culture of Christianity, where people can "shop" by convenience for churches, it is imperative that believers are reminded of the biblical call to faithfulness and perseverance in the church. Christians should remain with their local church, participating in the body of Christ even when there is strife. They are to be loyal and migration may not always be the option of preference whenever they are faced with problems.

Instead, patience and persistence in the local church fellowship should be first. Church leaders need to instill a long-term commitment to the local church and create a sense of loyalty and belonging to the community. In times of adversity or dissatisfaction, believers need to be encouraged to reconcile and work out issues, not flee to another church out of frustration.

4.4 Contemporary Perspectives within the Context of Christians' Movement from Anglican Church to Other Churches in Kabindi Archdeaconry

An understanding of Christians' migration in contemporary society requires, in addition to theological reasoning, insight into social, cultural, and institutional determinants that shape religious affiliation. In today's rapidly changing world, the determinants of movement from the Anglican Church to other churches could be intricate and multi-faceted.

The Anglican Church has its liturgical, traditional worships, which may not be for everyone, especially the young generation seeking contemporary worship experience. From worship patterns studies, the majority of Christians today, especially the young generation, are drawn to churches with contemporary music, relaxed worship environments, and greater emphasis on emotional expression in worship. On the other hand, altars that embrace contemporary modes of worship, such as Pentecostal or Charismatic churches, tend to attract adherents who desire more exciting services. This difference in worship is a strong push factor for migration.

The structure of governance and hierarchy in the Anglican Church might be perceived as hierarchical by some of its members, leading them to feel isolated from the leaders. In today's environments, individuals might prefer more participatory forms of church leadership that provide a more vocal say in decision-making and life in community. Feelings of perceived mismanagement, failing to receive pastoral care, or unresolved conflict can compel members to migrate in search of leadership models that they believe are closer to their own values.

In a contemporary environment, reduced membership affects a church's bottom line. With each departure, the church is not only losing people but also financial support for programs, ministries, and building upkeep. Churches are typically dependent on tithes and offerings, so when they lose members, they lose revenue, which hampers their ability to fund outreach efforts, pastoral personnel, and overall operations. This is particularly troublesome in the present economic environment, where churches are spending more on operating expenses, and a declining congregation can truly impact their ability to continue their work.

Not only is there displacement of individuals with the migration, but there is also diminished social capital and political clout in the community. Churches that were once considered institutions for social and moral leadership can play a diminishing role in community life. This shift can also affect outreach work, local community initiatives, and the relationships the

church may have had with other institutions or agencies. Churches today are perceived not only as centers of spirituality but also as social action institutions and community hubs. The bonds and communal sense that form the cornerstone of Christian brotherhood are eroded.

Most of the spiritual and emotional power of church communities in the present age comes from the close fellowship within members. When the group leaves, the sense of identity and belonging of the group is lost, leading to spiritual withdrawal of remaining members. The disruption may be carried over into younger members, with the perception that the church is less vibrant or alive. They may be less likely to remain in a community that appears to be shrinking or is not as interesting. Contemporary congregants are inclined to desire meaningful and intriguing worship.

Churches can adapt elements of contemporary worship, like praise bands, multimedia, and interactive sermon formats, in order to have more young members and enliven the service. Theologically, this would be possible without abandoning historic Anglican liturgy but with the addition of new styles of worship without undermining the core values and doctrines of the Anglican tradition. The blended services that have both the old and the new would appeal to both the traditionalists and the modern followers. Current church members look for open and participatory leadership styles. Allowing church members to participate in the decision-making, in addition to ensuring the relationship that the leadership will be responsive to congregational issues, can encourage trust and membership. Additionally, leadership development among clergy and lay leaders can fix governance issues and ensure robust pastoral care.

A contemporary church must provide opportunities for spiritual growth and disciple making. Having small groups, mentorship, and Bible studies is essential to equipping people for faith in the fast-paced, individualized society of today. Members will be more likely to stay in a church that provides a way for spiritual development where they can go deeper in Scripture and in their walk with God.

In a culturally shifting climate, the majority of youth and families are disconnected from the church or find themselves not fitting within the traditional worship settings. The church must come up with vibrant youth and family ministries that capture the young generation's interests, providing an environment in which they feel like they belong and can connect with their religion in a meaningful way. This could incorporate tailored programs, modern teaching

techniques, and stress on solving the particular issues that confront youth and families in the present times. In the 21st century, an effective internet presence is vital to church growth and retention. Churches today often offer online services, virtual Bible studies, and social media engagement to engage members who cannot attend in person. The Anglican Church can create a digital ministry to engage those resistant or unable to worship conventionally.

Contemporary understandings of migration by the Anglican Church to other Kabindi Archdeaconry churches highlight the urgency to respond to culture, worship styles, and leadership expectations changes.

Clarification of causative factors in migration, assessment of the impact of the migration, and planning for responses to prevent further movement requires the church to be faced with the theological and sociocultural context of the current world. Through revitalizing worship, enhancing community engagement, and responding to the aspirations of new generations, the church can better retain members and stand its ground in a world that is constantly changing.

4.5 Biblical Ethical Reflection on Christians Migrating from Anglican to Other Churches

From a biblical ethics perspective, the migration of Christians from the Anglican Church to other churches should be evaluated based on principles of **unity, sound doctrine, faithfulness, reconciliation, leadership, and mission**. These principles are deeply rooted in both the Old and New Testament teachings, which provide guidance on how believers should relate to one another within the body of Christ.

The Bible strongly emphasizes the importance of unity among believers. Jesus prayed for the unity of all His followers, saying, *“I pray... that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me”* (John 17:20-23, NIV). Paul also calls for unity, declaring, *“There is one body and one Spirit... one Lord, one faith, one baptism”* (Ephesians 4:4-5, NIV). Migration from the Anglican Church to other denominations can weaken the visible unity of the Church if it is motivated by unresolved conflict and personal grievances. When believers separate over minor issues or refuse to seek reconciliation, it undermines the witness of the Church to the world (John 13:35). Therefore, any migration that contributes to division must be carefully examined from an ethical standpoint.

While unity is important, the Bible also stresses the necessity of maintaining sound doctrine. Paul warns against *“a time when people will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear”* (2 Timothy 4:3, NIV). Therefore, migration may be ethically justified when it is motivated by a sincere desire to adhere to biblical truth and grow spiritually. Faithfulness to God’s Word must take precedence over mere institutional loyalty. Believers are called to test all teachings and practices against Scripture (Acts 17:11; 1 John 4:1). If the Anglican Church in a particular context fails to uphold sound teaching, migration for the sake of spiritual growth and doctrinal integrity may be warranted.

The Bible promotes reconciliation as a priority in resolving conflicts within the Church. Jesus teaches that believers must seek reconciliation before presenting their offerings to God (Matthew 5:23-24). Additionally, when disputes arise they should be addressed with humility and grace according to the process outlined in Matthew 18:15-17. Furthermore, respect for church leadership is emphasized throughout Scripture. The writer of Hebrews instructs believers to *“Have confidence in your leaders and submit to their authority, because they keep watch over you as those who must give an account”* (Hebrews 13:17, NIV). If migration results from a rebellious attitude toward rightful church authority or a refusal to resolve conflicts peacefully, it would be considered unethical from a biblical perspective.

The Bible acknowledges the freedom of conscience in matters of faith and practice. Paul states, *“One person considers one day more sacred than another; another considers every day alike. Each of them should be fully convinced in their own mind”* (Romans 14:5, NIV). Christians are called to exercise discernment and make decisions guided by the Holy Spirit (James 1:5; Galatians 5:16-18). Migration that results from careful prayer, examination of Scripture, and a sincere desire to honor God can be ethically justified. It is essential for believers to remain sensitive to the Holy Spirit’s leading rather than merely following popular trends or personal preferences. The mission of the Church, as commanded by Jesus, is to *“go and make disciples of all nations”* (Matthew 28:19, NIV). The unity of the Church is integral to this mission. Divisions or migrations that result in bitterness, hostility, or fragmentation can hinder the effectiveness of the Church’s witness.

However, migration that contributes to spiritual growth, empowerment for mission, and a stronger commitment to evangelism can be considered ethically positive. Believers must

evaluate whether their decision to leave the Anglican Church enhances or weakens their witness for Christ.

4.6 Summary

Theological reflection gives a complete view of the Biblical theology on the issue to concentrate on. In this research, the researcher helped us to understand what the bible is telling us about the migration of Christians from Anglican Church to other churches. This chapter dealt with different parts discussing explaining the significance of theological reflection concerning the migration of Christians from Anglican Church to other churches like Biblical views, Old Testament views, New Testament views, and contemporary views and concluded with summary.

CHAPTER FIVE: SUMMARY AND RECOMMENDATIONS

5.0 Introduction

This chapter presents the Conclusion, recommendations and suggestions on factors influencing the migration of Christians from Anglican Church to other churches Kabindi Archdeaconry in the Diocese of Muhabura.

5.1 Summary

The study was carried out on exploring the factors influencing the migration of Anglican Christians from Anglican Church to other churches, Kabindi Archdeaconry in the Diocese of Muhabura. This has been achieved through exposing the causes of migration of Christians from Anglican Church to other churches, assessing the impacts on Anglican Church and finally developing strategies to prevent further movement of Christians to other churches in Kabindi Archdeaconry, Diocese of Muhabura.

The researcher has found out that migration of Christians from Anglican Church is a combination of many factors and implications and the Church has a big role to play while reducing it. The church should conduct research or surveys to understand why members are leaving. This may involve addressing issues such as dissatisfaction with church leadership, worship style, community engagement. Listening to the concerns of current and former members will be crucial in identifying the underlying causes.

Also, the church should analyze how the loss of members affects its growth, resources, and overall influence in the community. Understanding the social, spiritual, and financial consequences will help in formulating targeted responses. This may include monitoring attendance, participation in church programs, and any shifts in the church's role within the community.

Finally, the church should implement strategies based on the insights gained from the first two objectives. This might include improving church programs, enhancing leadership structures and fostering a stronger sense of community concerns. Engaging with the younger generation, improving worship experiences, and strengthening outreach efforts can also help retain members and attract new ones.

5.2 Recommendations

Even though the church has moved a step in preventing Christians from migrating to other churches, there are some Christians especially the young people who have kept a deaf as we have seen from the study and it is the duty of the Church administration to help them know and deepen their faith. And because of this, my study suggests the following

recommendations to the church administration to employ the following strategies in order to get positive results.

5.2.1 Conduct Comprehensive Surveys and Focus Groups

The church should regularly engage with its congregation, both current members and those who have left, to identify the reasons behind their migration. Surveys can be distributed to capture general sentiments, while focus groups can delve deeper into specific issues, such as dissatisfaction with leadership, lack of spiritual fulfillment, or the desire for a different style of worship. Feedback from these tools should be systematically analyzed to pinpoint the factors driving migration. This can be done by Conducting anonymous surveys annually, with questions covering areas like leadership, worship style, church community, social programs, and theological concerns, Organizing focus group discussions with members who have left the church to gain a more detailed understanding of their reasons and Ensuring the feedback collected is analyzed and categorized into actionable insights.

5.2.2 Address Leadership and Governance Issues

Leadership is often a critical factor in church migration. If members feel that church leadership is ineffective, distant, or unresponsive, they may be more likely to leave. The church should ensure that its leadership is transparent, accountable, and approachable. Regular leadership evaluations should be conducted, focusing on the relationship between leaders and the congregation. This can be done by holding regular leadership training workshops that focus on servant leadership, effective communication, and conflict resolution, creating opportunities for members to offer feedback on leadership, such as through anonymous suggestion boxes or town hall meetings and finally Encouraging leaders to be involved in community activities to build trust and connection with members.

5.2.3 Review Worship Services and Church Programs

The church should assess whether the worship style is appealing to a broad demographic, including younger members. Incorporating contemporary worship elements, such as music, multimedia presentations, and interactive sermons, could attract and retain members. This

can be done by gathering feedback on worship preferences and review the content and format of services, considering blending traditional and contemporary styles, Introducing more interactive and engaging elements, such as group discussions or multimedia-rich sermons, to keep the congregation engaged and finally revamp church programs to include more relevant topics, events, and outreach opportunities that align with the interests of the members.

5.2.4 Foster Inclusivity and Strengthen Community Engagement

A lack of community and belonging can drive members away. The Anglican Church should prioritize building an inclusive environment where everyone feels valued and connected. Programs should focus on fostering relationships through fellowship, small groups, and outreach initiatives. This can be done by developing programs that promote inclusivity, such as community dinners, multicultural events, and volunteer opportunities, encouraging small group ministries to help members form deeper connections and establishing a welcoming team at church services to ensure newcomers feel greeted and included.

5.2.5 Strengthen Discipleship and Spiritual Growth Programs

A key factor in retention is the spiritual development of members. Offering discipleship programs that promote Bible study, prayer, and personal growth will keep members engaged. Additionally, mentorship and leadership development can help individuals feel more connected to the church's mission. This can be done by establishing new Bible study groups and spiritual retreats to deepen personal faith, offering mentorship programs where older, more mature Christians can guide newer members and creating leadership development programs to identify and train future church leaders from within the congregation.

5.2.6 Enhance Leadership Development and Training

The Diocese needs to develop effective church leadership to build trust and retention. This should be so because Strong, capable leaders are essential in guiding and retaining members. The church should invest in leadership training to help its leaders serve the congregation more effectively. Leadership should be visible, approachable, and equipped with the skills to

address concerns and foster growth. This can be done by organizing regular training programs for clergy and lay leaders on leadership, pastoral care, and conflict management and also by promoting transparency and inclusivity within the leadership team, encouraging leaders to engage with the congregation regularly.

5.2.7 Focus on Youth and Young Adult Engagement

The youths are the church leaders of both today and tomorrow, so preventing the migration of younger members is important to keep the growths of the church. The church should develop dynamic programs tailored to the interests and needs of youth and young adults. Providing leadership roles and opportunities for involvement will help retain this demographic. This can further be done by launching youth-focused programs, including Bible study, social events, and mission trips, encouraging young adults to take active roles in the church, such as becoming part of the worship team or serving on committees and finally Partnering with local schools or universities to engage young people and offer them opportunities to grow in faith.

5.3 Areas for future Research

The researcher does not claim to have exhausted this topic and its related aspects. So, the researcher recommends further research on why so many people are still migrating to other churches even when Anglican has tried to incorporate every worship strategies in its liturgy. So, more research is needed to investigate why it is so.

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APPENDICES

Appendix I: Questionnaire

UGANDA CHRISTIAN UNIVERSITY MUKONO

P.O. BOX 5,
MUKONO-UGANDA

RE: FIELD RESEARCH

Dear Sir/Madam,

I am **Nyiramutuzo Jeniffer** carrying out a research on the topic: “**exploring the factors influencing the migration of Christians from Anglican to other churches in Kabindi Archdeaconry**” for the award of a Masters Degree in Divinity of Uganda Christian University. This work is purely academic and will be held with the utmost confidentiality it deserves. Kindly assist me in this cause by answering for me the following questions.

Thank you for your assistance and cooperation.

Signed

Nyiramutuzo Jeniffer
(Researcher)

BACKGROUND INFORMATION OF THE RESPONDENT

Name.....

Gender: A. Male B. Female (Tick A or B)

Age:

Marital status..... .

Level of Education.....

Occupation.....

Religion.....

Section 1: Factors influencing the migration of Anglican Christians to other churches

1. Is there migration of Christians from Anglican Church to other churches in Kabindi Archdeaconry?
 - a) Yes
 - b) No

2. If yes, what were the primary reasons why people migrate to other churches? (You can choose more than one option)

- Lack of spiritual fulfillment
- Differences in doctrinal beliefs
- Disagreements with church leadership or practices
- A more vibrant worship experience at other churches
- Better community or fellowship in other churches
- Other (please specify):

Section 2: Impact of Migration on the Anglican Church

3. Does migration of Anglican Christians affect Anglican Church?

- a) Yes
- b) No

4. How do you think the migration of members to other churches affects the Anglican Church in Kabindi? (Select all that apply)

- Reduces the number of worshippers
- Affects the church's financial stability
- Leads to a decline in church leadership or influence
- Diminishes the church's outreach and mission
- Loss of active members and volunteers
- Reduced social and community involvement

- Decline in spiritual engagement and programs
- Other (please specify).....

5. Do you believe that the migration of members to other churches could be prevented?

- Yes
- No

Section 3: Strategies to Prevent Further Migration

6. What strategies do you believe could help retain members within the Anglican Church in Kabindi Archdeaconry? (Select all that apply)

- Improve the quality of preaching and spiritual guidance
- Enhance worship experiences (e.g., music, service formats)
- Increase involvement in community service and outreach
- Foster better relationships between the church leadership and members
- Strengthen fellowship and social events within the church
- Improve programs for children, youth, and families
- Other (please specify).....

7. Do you have any specific suggestions or ideas to prevent further migration of members from the Anglican Church?

.....

Appendix 2: Interview guide

1. What do you understand by the term Anglican Christian migration?
2. Is there migration of Anglican Christians in Kabindi Archdeaconry?
3. What are the causes of Anglican Christian migration in Kabindi Archdeaconry?
4. Does that migration affect the Anglican Church?
5. How can Christians in Anglican Church be retained?
6. What role has the Church played in reclaiming its Christians in Kabindi Archdeaconry?

THANKS FOR YOUR CO-OPERATION AND MAY GOD BLESS YOU.

Appendix 3: List of respondents

No	NAME	RELIGION	OCCUPATION	SEX
1.	VEN. REV. JONATH NIYONZIMA	Anglican	Priest	Male
2.	REV. BERNARD MUSABYIMANA	Anglican	Priest	Male
3.	REV. CHRISTIAN NZARAMBA	Anglican	Priest	Male
4.	REV. JACK NTEZIMANA	Anglican	Priest	Male
5.	REV. JOSEPH IRADUKUNDA	Anglican	Priest	Male
6.	REV. SEMASAKA GODFREY	Anglican	Priest	Male
7.	REV MUSEKURA HABERT	Anglican	Priest	Male
8.	REV.MFITUNDINDA RONALD	Anglican	Priest	Male
9	REV.TUGUME BAKER	Anglican	Priest	Male
10.	MANIRIHO ATHANAS	Anglican	Churchwarden	Male
11.	NYAMUHENDO ALICE	Anglican	Churchwarden	Male
12.	GAHUZA GODFREY	Anglican	Churchwarden	Male
13.	MUSHOBORA GEORGE	Anglican	Lay reader	Male
14.	NZABARINDA STEVEN	Anglican	Priest	Male
15.	DUKUZE ALBAN	Anglican	Church warden	Male
16.	NIYONSHIMA ERIC	Anglican	Church warden	Male
17.	NSABIYUNVA WILBER	Anglican	Churchwarden	Male
18	IRADUKUNDA BEATRICE	Anglican	Churchwarden	Female
19	NDIYUNZE MOSES	Anglican	Layreader	Male
20	NKURUNZIZA EZRA	Anglican	Layreader	Male
21	NYIRABASHITSI BETTY	Anglican	Churchwarden	Female
22	INGABIRE SHALLON	Anglican	Churchwarden	Female
23	NYIRAVUGANEZA FLORENCE	Anglican	Churchwarden	Female
24	MUKIZA PETER	Anglican	Layreader	Male
25	MUNEZERO GRACE	Anglican	Church warden	Male
26	IRANKUNDA MILLIAM	Anglican	Churchwarden	Female

27	MAGIRANE ANDREW	Anglican	Layreader	Male
28	NDIZIHIWE RONALD	Anglican	Layreader	Male
29	NYIRAMUCO NORAH	Anglican	Church warden	Female
30	DAPHINE UWIMANA	Anglican	Church warden	Female
31	FIONA MUSABYIMANA	Anglican	Churchwarden	Female
32	SENZIRA JOHN	Anglican	Lay reader	Male
33	MFITUNDINDA GAD	Anglican	Lay reader	Male
34	BIZIMANA ALEXANDER	Anglican	Churchwarden	Male
35	DUSINGIZE AMOS	Anglican	Churchwarden	Male
36	UWIBAMBE GRACE	Anglican	Churchwarden	Female
37	CHRISTINE NSABIYUNVA	Anglican	Churchwarden	Female
38	BAHIZI FLUGENCE	Anglican	Churchwarden	Male
39	NSABIMANA ERIC	Anglican	Layreader	Male
40	NSHIMYIMANA IVAN	Anglican	Churchwarden	Male
41	NYIRAHUMURE JOVIA	Anglican	Churchwarden	Female
42	NYIRAMAHIRWE GENEROUS	Anglican	Churchwarden	Female
43	NKUNDIZANYE EDWARD	Anglican	Churchwarden	Male
44	IKIBASUMMBA PEACE	Anglican	Churchwarden	Female
45	SIBOMANA JACKSON	Anglican	Layreader	Male
46	AIDAH NAMATEKA	Anglican	Churchwarden	Female
47	NYIRAHABWA ANNET	Anglican	Churchwarden	Female
48	NYAKANYAMIBWA	Anglican	Churchwarden	Female
49	KAJIBWAMI GEORGE	Anglican	Churchwarden	Male
50	NSABIMANA STEVEN	Anglican	Churchwarden	Male
51	NTAKIRUTIMANA NAOM	Anglican	Churchwarden	Female
52	NYIRAKAGORI FLORA	Anglican	Churchwarden	Female
53	NKINZEHIKI CHRISTOPHER	Anglican	Churchwarden	Male
54	KWIZERA JOHN	Anglican	Churchwarden	Male
55	HAFASHA JACK	Anglican	Layreader	Male
56	MANIGERA JOHN	Pentecostal	Churchwarden	Male

57	NYIRAMUGUSHA FRIDAH	Pentecostal	Churchwarden	Female
58	NYIRABAGENZI OLIVER	Pentecostal	Churchwarden	Female
59	MANIRAGABA	Pentecostal	Pastor	Male
60	GORETTI MUGISHA	Pentecostal	Pastor	Male

Appendix 4: Introductory letter



Appendix 5: Plagiarism report

Jeniffer Nyiramutuzo

NJJ2

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