

**CHARITABLE GIVING, GROWTH AND DEVELOPMENT OF CHURCH: A CASE  
OF ARUA ARCHDEACONRY MADI WEST NILE DIOCESE**

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**UGANDA CHRISTIAN  
UNIVERSITY**

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## DECLARATION

### DECLARATION

I **Ogurubo Yudas** declare that this research report has never been submitted in any university or higher institution of learning for any award before.

Sign.....  
Date.....  
25/05/2026

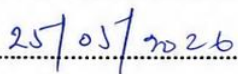
## APPROVAL

### APPROVAL

This research report is submitted with the approval of my supervisor

Prof: Christopher Byaruhanga

Sign.....

Date.....

## **DEDICATION**

This Report is dedicated to my relatives and friends who supported me financially and morally for the success of the Research Report.

## ACKNOWLEDGEMENTS

I hereby wish to acknowledge my Research supervisor Prof. Christopher Byaruhanga for his professional advice accorded in my struggle to organize this report. More so his supportive and tireless effort devoted in cross checking this Report.

I would like to organize other lecturers and my fellow students for the support they rendered to me during the course of preparing this Report.

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May the good Lord reward each and every person who gave me moral support towards completion of this Research to its final stage.

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## LIST OF ACRONYMS/ABBREVIATIONS

UCU ..... Uganda Christian University

C/U..... Church of Uganda

UBOS ..... Uganda Bureau of Statistics

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## ABSTRACT

This study focused on the charitable giving, growth and development of church, a case of Arua Archdeaconry. The research specifically focused on the factors influencing charitable giving, challenges faced by church leadership in promoting charitable giving, strategies in strengthening Charitable giving, its Literatures were based on the earlier stated objectives where the researcher used field research design (descriptive) and the data collection analysis was done by qualitative and quantitatively methods. The researcher considered 150 (one hundred fifty) respondents comprising church leaders and other church members and he used both purposive and random sampling techniques for getting the respondents. The findings revealed that charitable giving in Arua archdeaconry takes several forms such as tithes, free will offering, thanks giving contributions and special collections. It also found out that most of the giving is local and community based, that is coming mainly from church members and local business owners. Charitable giving in Arua archdeaconry has been used mainly for infrastructure development, that is constructure and renovation of churches parish offices and clergy houses. Charitable giving has led to visible growth and development in Arua archdeaconry. The challenges in giving were low-income level, mistrust. The strategies for improving charitable giving included strengthening social economic improvement of members and enhancing Christian stewardship teaching. Therefore, the researcher recommended that, there is need for the church to provide regular financial report, The church should intensify teaching on principle of giving and initiate income generating projects.

## CHAPTER ONE

### GENERAL INTRODUCTION

#### 1.0 Introduction

This chapter highlights the background to the study, statement of the problem, purpose and objectives of the study, Research questions, scope of the study, justification of the study, significance of the study and theoretical or conceptual framework of the study, the study's specific objective such as identifying the key factors influencing charitable giving, identifying the challenges faced by church leadership in promoting charitable giving, recommending strategies to enhance charitable giving and improve church development, covered research design, area of study, source of information, population and sampling techniques, variables and indicators, measurement levels, procedure for data collection, data collection instruments, Quality controls, strategy for data processing and analysis, Ethical consideration and anticipated methodological constraints.

##### 1.1.1 Background to the study:

Charitable giving refers to the voluntary act of donating money, goods, services or other resources by individuals, groups or organizations to support the welfare and development of others, often through religious, social or community-based institution. In a church context, it involves contributions such as tithes, offerings, donations for church projects and support for the needy and vulnerable in society<sup>1</sup> (Obas 2013)

While Growth of the church is the process by which a church increases in its membership<sup>2</sup>, spiritual maturity, influence and participation within the community, it includes numerical growth (more members), spiritual growth (deepening faith and biblical knowledge) and infrastructural growth (Expansion of physical facilities and services). (Mugambi.J.N.K 1995)

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<sup>1</sup> (Obas 2013)

<sup>2</sup> (Mugambi.J.N.K 1995)

Development of the church refers to the broader, sustained improvement and progress of the church in terms of leadership capacity, financial stability, social outreach programs, infrastructural expansion, and its ability to meet both spiritual and socio-economic needs of its members and the surrounding community. It encompasses both internal strengthening and external impact (Mbiti 1999).

Charitable<sup>3</sup> giving has long played a significant role in the growth, development and sustainability of religious institutions worldwide. Within Christian communities, the practice of giving, whether through tithes, offerings, donations or acts of services is both a spiritual obligation and a practical mechanism for supporting church programs, infrastructure development, welfare activities and evangelistic missions (Barclay.M.G. 2017). Historically, churches have relied on the generosity of their congregations to fund worship facilities, community outreach programs, clergy welfare, education initiatives and health related projects, especially in regions where state support is limited (Karemera.D and Kimonyo J 2020).

In sub-Saharan<sup>4</sup> Africa and particularly in Uganda, charitable giving is deeply embedded in religious and cultural practices. Many Christian denominations emphasize the biblical principles of stewardship, sacrifice and generosity, teaching believers to contribute towards the work of the church as an expression of faith and communal solidarity (Olatayo A.O and Oluyemi I 2020). This has made churches vital actors not only in the spiritual development but also in the socio-economic wellbeing of communities, often filling gaps left by government services in the areas such as education, health care and poverty alleviation (Tumusiime, D Asiimwe, J.B and Karamagi. I 2021).

The church of Uganda under which Arua Archdeaconry falls has experienced steady growth over the years in terms of membership, infrastructure and community outreach (Secretariate 2022).

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<sup>3</sup> (Augustine 354-430 AD)

<sup>4</sup> (Tumusiime, D Asiimwe, J.B and Karamagi. I 2021)

Arua archdeaconry, located in west Nile sub region of Uganda particularly in Madi west Nile dioceses, serves a diverse and growing Christian population. As a regional administrative unit within the church of Uganda.

The Archdeaconry<sup>5</sup> oversees several parishes and congregations, each dependent on charitable giving to sustain their operations, facilitate church construction, expand mission activities and support social services (Okello.P 2020).

Despite this, the archdeaconry continues to face financial and infrastructural challenges that limit its capacity to fully meet the spiritual and material needs of its members (Secretariate 2022).

In the contexts<sup>6</sup> like Arua Archdeaconry where poverty levels are relatively high and economic opportunities are limited, sustaining consistent and charitable giving remains a challenge (Uganda Bureau of Statistics (UBOS) 2019 -2020). (Uganda Bureau of statistics UBOS 2021).

Additionally, gaps in financial management donor recognition and strategic fundraising may hinder optional resource mobilization and utilization (Okello.P 2020).

This study, therefore, seeks to examine the relationship between charitable giving and growth and development of the church within Arua archdeaconry by exploring the pattern, motivations, challenges and management of charitable contributions in reference churches in specific contexts.

### **1.1.2 Statement of the problem:**

Charitable<sup>7</sup> giving remains a vital source of financial support for churches, enabling them to sustain religious services, expanding ministry programs and contribute to development

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<sup>5</sup> (Okello.P 2020)

<sup>6</sup> (Uganda Bureau of Statistics (UBOS) 2019 -2020)

<sup>7</sup> (Olson D 2017)

(Olson D 2017). However, many churches in developing regions including Uganda, face persistent challenges in mobilizing sufficient resources through congregational giving.

In Arua archdeaconry particularly Madi west Nile diocese, anecdotal evidence suggests fluctuating and generally in adequate level of charitable contributions. As seen in the annual financial year report of Quata system contributions of 2024 submitted to the Diocesan office in which only two parishes out of twelve parishes in Arua archdeaconry were able to complete their giving's in time which has constrained the churches' ability to implement developmental projects, improve infrastructure, expand evangelism, improve welfare of clergy and social services.

Therefore, this study tries to address this gap by investigating the determinants, challenges and implications of charitable giving in Arua Archdeaconry.

### **1.1.3 Purpose and objectives**

#### **1.1.3.1 Purpose of the study**

The study seeks to examine the role of charitable giving in the growth and development of churches in Arua Archdeaconry.

The purpose of this study is to investigate the pattern and determinants of charitable giving in Arua archdeaconry and assess how this influences the growth and development of the church.

The study also tries to provide evidence-based recommendation for improving resource mobilization and fostering a culture of generosity among congregants.

#### **1.1.3.2 General objective**

To explore charitable giving, growth and development among churches in Arua Archdeaconry.

#### **1.1.3.3 Specific objective**

1- To identify the key factors influencing charitable giving in Arua archdeaconry.

2- To identify challenges faced by church leadership in promoting charitable giving.

3- To recommended strategies to enhance charitable giving and improve church development.

#### **1.1.4 Research questions**

##### **1.1.4.1 General research question:**

How to explore charitable giving, growth and development among churches in Arua Archdeaconry?

##### **1.1.4.2 Specific Research questions:**

1- What factors influence charitable giving in Arua Archdeaconry?

2- What challenges do church leaders face in promoting charitable giving in Arua Archdeaconry?

3- What strategies can enhance charitable giving and church development in Arua Archdeaconry?

#### **1.1.5 Scope of the Study**

This study was conducted within Arua Archdeaconry in Madi west Nile Diocese.

It focused on selected parishes and congregants within the Archdeaconry to examine charitable giving practices.

The study was also limited to assessing the patterns, factors and challenges of charitable giving and its implications for church growth and development.

It covered church leaders, treasurers and a cross-section of congregants.

The study period covered charitable giving practices and church growth indicators from 2024 to 2025.

Other forms of church incomes such as grants and external donations was not the focus of this study.

#### **1.1.6 Justification of the study**

Although<sup>8</sup> several studies have been conducted on church financing in sub-Saharan Africa, there is limited research specifically addressing charitable giving within the Ugandan church context, particularly in Arua archdeaconry (Kagama, Adebayo and Nnadozie 2017).

Given the increasing demands for church development projects and socio-economic challenges faced by congregants, it's essential to understand the dynamics affecting charitable giving at the local level.

This study is justified as it will provide critical insights that can inform resource mobilization strategies for church leaders, enhance financial sustainability and contribute to the literature on faith based giving in Uganda.

The findings will also be relevant to the policy makers within the Anglican church of Uganda and other faith-based organizations working in similar contexts.

#### **1.1.7 Significance of the study**

The findings of the study will help the church leaders in Arua Archdeaconry to understand the factors influencing charitable giving and identify strategies to improve financial stewardship and congregational giving.

The study will raise awareness among the church members (congregants) about the importance of charitable giving for the sustainability and growth of their church communities.

The research will provide empirical data for policy makers to make decisions within the Anglican church of Uganda. Regarding resource mobilization and financial planning.

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<sup>8</sup> (Kagama, Adebayo and Nnadozie 2017)

The study will contribute to limited body of literature on church financing and charitable giving in Uganda. Proving a basis for further studies in similar contexts.

The study will also help the faith-based development organizations and NGOS to understand how financial sustainability in churches impacts broader community development initiatives.

### **1.1.8 Conceptual frame work description**

The conceptual<sup>9</sup> frame work for this study is based on the resource mobilization theory and stewardship theory, which explains how institutions such as churches mobilize financial resources through voluntary giving and how leadership influences donor behavior (Olson D 2017) (Kagama, Adebayo and Nnadozie 2017).

The frame work illustrates the relationship between charitable giving (independent variable) and church growth and development

(Dependent variable), moderated by factors such as socio-economic conditions, religious commitment, church leadership practices and donor motivation.

## **1.2 Literature Review**

### **1.2.1 Factors influencing charitable giving**

Socio-economic status<sup>10</sup>: Bekers and Wiepking (2011) established that income and education levels significantly determine charitable giving behaviors, individuals with higher socio-economic status possess both the financial capacity and awareness to contribute more generously to religious causes (Bekers R and Wiepking 2011).

Religious teachings and doctrinal belief: (Mugambi.J.N.K 1995) emphasized the centrality of Christian teaching on stewardship and generosity in shaping congregational attitudes

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<sup>9</sup> (Olson D 2017)

<sup>10</sup> (Bekers R and Wiepking 2011)

toward charitable giving, doctrines of tithing and offerings foster a moral and spiritual obligation among members.

Influence of family and social network: (Wiepking P and Mass J 2009), observed that charitable behavior is often shaped by social connections. In close-knit church communities' family traditions and peer influence increase participation in charitable activities.

Pastoral leadership influence: According to (Niringiye A and Ayebale C 2012) Visionary and accountable church leadership greatly impacts charitable giving by modeling generosity and promoting resource mobilization initiatives.

Cultural and traditional values: (Gifford P 1998) argued that African cultural norms encourage communal sharing and religious events, such cultural frame works reinforce giving habits within faith-based contexts.

Donor motivation factors: (Sargeant and Wood Life 2007) found that factors such as altruism, empathy, religious obligation and social recognition are significant motivators for charitable giving in religious settings.

### **1.2.2 Challenges faced by church leadership in promoting charitable giving:**

Economic hardship<sup>11</sup>: (Omenyo C.N 2006) highlighted poverty and un employment as a major challenge in rural African churches, limiting congregants' ability to contribute to church projects.

Financial mismanagement and lack of transparency: (Niringiye A and Ayebale C 2012) revealed that lack of accountability and transparency in fund management brings mis trust, leading to reduced financial contributions from congregants.

Social political instability: (Obas 2013) observed that conflicts and political unrest disrupts church operations and economic livelihood consequently affecting charitable

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<sup>11</sup> (Omenyo C.N 2006)

contributions within congregations. Poor leadership capacity in resource mobilization<sup>12</sup>: (Ronsvalle J and Ronsvalle S 2000), Identified lack of training in financial management and resource mobilization among church leaders as a critical obstacle to promoting effective giving programs.

Dependency on External donations; According to (Gifford P 1998) over reliance on external donors discourages local giving initiative, creating a dependency culture that undermines internal fundraising efforts.

Inconsistent stewardship teaching; (Mugambi.J.N.K 1995) noted that insufficient teaching on biblical stewardship diminishes congregants' awareness of the spiritual value of giving, weakening church fundraising efforts.

### **1.2.3 Strategies to enhance charitable giving and improve church development;**

Improved financial transparency<sup>13</sup>; (Niringiye A and Ayebale C 2012) suggested that, adopting clear and accountable financial system can resistor trust and encourage consistent giving within churches.

Financial stewardship Education; (Bekers R and Wiepking 2011) recommended regular stewardship education to foster a culture of giving and enhance members understanding of its social and spiritual benefits.

Leadership training in resource mobilization; (Obas 2013) proposed that equipping church leaders with skills in fundraising and donor management can diversify church income sources and improve financial sustainability,

Integration of local fundraising methods; (Gifford P 1998) advocated for adopting culturally appropriate fundraising activities like harambees to mobilize local resources effectively.

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<sup>12</sup> (Ronsvalle J and Ronsvalle S 2000)

<sup>13</sup> (Niringiye A and Ayebale C 2012)

Use of testimonies and success stories; (Mugambi.J.N.K 1995) recommended that churches regularly share success stories of completed projects to motivate members by demonstrating the tangible impact of their contributions.

Engaging Youths<sup>14</sup> and women groups; (Omenyo C.N 2006) advised involving youth and women's fellowships in resource mobilization initiatives due to their dynamism and social influence within communities.

### **1.3 Methodology**

#### **1.3.1 Research design**

Here field survey research design (descriptive) was used because data was collected from respondents in person at their natural environments like churches, homes, markets.

It involved the use of structured questionnaires, interviews, focus groups or observations.

It also focused on getting the first hand or current information from the respondents.

#### **1.3.2 Area of study**

The study was carried out in five parishes comprising of fifteen churches in Arua archdeaconry, Madi west Nile diocese (Arua city) which is 556km from Kampala

The parishes included: Adumi parish, Aroi parish, Ajara parish, Adalafu parish, Druyia parish.

#### **1.3.3 Source of Information**

The data for this research was obtained from both primary and secondary sources.

Primary data was obtained from the respondents like church leader, Elders and congregants who were requested to fill questionnaires that was administered by the researcher.

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<sup>14</sup> (Omenyo C.N 2006)

The secondary data was obtained from Christian giving records, diocesan reports, magazines, journals and other relevant documentary source.

#### **1.3.4 Population and sampling techniques;**

##### **1.3.4.1 Population:**

According<sup>15</sup> to the diocesan records (Arua Diocese 2023), the archdeaconry comprised approximately 120 church leaders and over 3000 active church members.

Therefore, the target population for this study comprised church leaders (Reverends, pastors, priests and lay readers), church elders, Head of church development committee. Active church members within selected parishes of Arua Archdeaconry.

A sample of 15 churches comprising 150 respondents was considered for the research because they were the churches that had been participating in giving.

##### **1.3.4.2 Sampling technique**

The researcher used both purposive and random sampling technique for getting respondents.

The purposive sampling was used to select church leaders and heads of committees because of their leadership roles and knowledge about charitable giving and development activities.

While simple random sampling was applied to select active church members to ensure every member had an equal chance of participation.

#### **1.3.5 Variables and indicators**

##### **1.3.5.1 Variable**

This was a measurable factor or characteristics in study. It was an independent variable (cause) and a Dependent variable (effect)

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<sup>15</sup> (Archdeaconry, Arua Archdeaconry development report 2023)

### **Independent variable**

This was the variable that was manipulated or considered as the cause, influencing the dependent variable for example charitable giving like how much members donated to the church, how often they gave and the type of giving (cash, services, materials)

### **Dependent variable**

This was the variable that was affected or changed as a result of the independent variable. It was the outcome being measured for example, church growth which was measured by increase in church membership, Number of new branches and higher church attendance.

#### **1.3.5.2 Indicators;**

Indicators were specific, measurable signs or variables that showed the presence, level or progress of a particular concept, phenomenon or condition in study.

The examples were Amount of money donated, number of tithes, number of fundraising events (charitable giving).

Number of new members, Baptisms, Branches opened, services attendance (Growth).

New buildings, community projects, number of trained leaders (development).

#### **1.3.6 Measurement levels;**

Here we used “frequency of Giving” (e.g. Rarely, Occasionally, Regularly). Or “Level of spiritual motivation” (e.g. low, medium, high). And also “amount of monetary contribution” or “years of membership in church”

#### **1.3.7 Procedure for data collection**

The researcher used both primary and secondary source of data collection for the study.

The primary data was collected through interviews, questionnaires and focus group discussions. While secondary data was obtained from church records, Diocesan records, financial records and also from record of giving in the books, magazines and journals.

### **1.3.8 Data collection instruments**

The research instruments that were used comprised questionnaires, interview guides focus group discussion guides. But documentary, survey and the observations were carried out to collect information which cannot be got by questionnaires

#### **1.3.8.1 Questionnaires:**

Structured questionnaires were distributed to church members with both closed-ended and open-ended questions to collect the data.

#### **1.3.8.2 Interview guide:**

The interview guides were signed and used to ask face to face questions to the church leaders and committee heads to capture vital information relevant to the research.

#### **1.3.8.3 The documentary survey:**

Documentary survey formed part of the secondary data and it reviewed and analyzed; it was used to find out what was already known from text books and publications that truly reflected field data in the research.

### **1.3.9 Quality control:**

The data collection tools were cross- checked by data officers before it was administered to the respondents and the information generated was analyzed by qualified data officer and the results was kept secret for confidentiality purposes.

#### **1.3.9.1 Strategy for data processing and analysis**

Quantitative data from questionnaires were coded and analyzed using statistical package for social sciences (SPSS) version 26.

Descriptive statistics such as frequencies, percentages and mean scores were used to summaries the data.

Qualitative data from interviews and FGDS were analyzed mantically, with emerging pattern and themes categorized according to the study of objectives.

### **1.3.9.2 Ethical consideration**

Ethical approval was obtained from the relevant university ethics committee. (UCU)

Permission was sought from the leadership of Arua archdeaconry.

Respondents were assured of voluntary participation, Anonymity, confidentiality of information, Freedom to withdraw at any stage without penalty.

A written informed consent form was provided to each participant before data collection.

### **1.3.9.3 Anticipated methodological constraints:**

The researcher anticipated to be faced with the following;

Limited resources and time constraints may restrict the study to be only in a portion of the archdeaconry

Language barrier, could arise especially among elderly respondents necessitating translation.

Possibility of non-response or biased responses due to the sensitive nature of financial and charitable giving practices.

## **1.4 Conclusion**

The chapter discussed the introduction, literature review relating to the study's objectives and the methodology used.

## CHAPTER TWO

### THEOLOGICAL FOUNDATIONS OF CHARITABLE GIVING

#### 2.0 Introduction

This chapter presents the Biblical Basis for Giving (Old Testament and New Testament), Early church practices of charity, patristic and medieval perspectives, protestant views of Giving and Anglican views on giving.

#### 2.1 Biblical Basis for Giving (Old Testament and New Testament)

In the Old Testament, giving was central to the covenant relationship between God and his people.

It emphasized gratitude<sup>16</sup>, obedience, and communal responsibility for example tithes and offerings, God commanded Isarel to give a tenth of their produce and livestock to support the Levites and the work of the temple (Leviticus 27:30-37, Numbers 18:21). This ensured the continuity of worship and provision for the priesthood (Aquinas 1225-1274).

First fruits Giving, Israelites were instructed to present the first portion of their harvest to God (Deuteronomy 26:1-3,10). This symbolized recognition that all blessing come from God.

Support for the Needy, giving extended beyond temple support to include care for widows, orphans and strangers (Deuteronomy 15:7-11, proverbs 19:17).

Act of generosity were expressions of covenantal justice and mercy.

Voluntary offerings, beyond tithes, God's people were moved to give free will offerings for the building of the tabernacle and other sacred purposes (exodus 35:21-29). This voluntary generosity reflected devotion to God's mission.

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<sup>16</sup> (Aquinas 1225-1274).

The New Testament redefines giving in light of Christ's sacrificial love, emphasizing generosity, grace and the advancement of the gospel as follows.

Christ as the model of giving, Jesus is presented as the ultimate giver, offering his life for humanity (John 3:16, 2 Corinthians 8:9). Believers are called to emulate his selfless generosity

Teaching of Jesus, Jesus taught that giving should be done willingly and sincerely, not for show (Matthew 6:1-4). He praised the widow who gave her two coins, highlighting the value of sacrificial giving (Mark 12:41-44).

Pauline instructions on giving; Paul emphasized systematic and cheerful giving; Believers were to set aside offerings regularly (1 Corinthians 16:1-2) and give according to what they had, not under compulsion, but cheerfully (2 Corinthians 9:6-8). He further linked giving with participation in God's mission. (Philippians 4:15-18).

Support for ministry and mission, Giving was also directed towards supporting those who minister in the gospel (1 Timothy 5:17-18, Galatians 6:6) ensuring the sustainability of the church's work (Paul 48 - 49 AD).

## **2.2 Early church practices of charity**

The early church recognized charity as a vital expression of Christian faith and community life. The practice of giving was not only seen as an act of compassion but also as a theological duty rooted in love, fellowship and obedience to Christ.

In the book of Acts, the believers shared their possessions so that there was no needy person among them (Acts 4:34-35). This communal care embodied the principle of *koinonia* (fellowship), where resources were distributed according to need. Charity, therefore, was not merely voluntary generosity but a practical demonstration of the unity of the body of Christ (Acts 2:44-45).

The apostolic church also emphasized the care of widows, orphans and the poor<sup>17</sup>. The appointment of deacons in Acts 6:1-6) was primary to ensure the fair distribution of food to widows, showing that structured charitable practices were integrated in to the church's mission. Paul likewise instructed believers to support the weak and remember the poor (Galatians 2:10, Acts 20:35), teaching that charity was a visible sign of faith working through love (Galatians 5:6) church fathers further developed the theological foundation. For instance, Ignatius of Antioch urged Christians to care for widow do not neglect the poor (letter to Smyrna, 6), While Justin Martyr highlighted that early Christians collected contributions on Sundays to aid orphans, widows and strangers (apology 1,6,7). Charity thus became a hallmark of Christian witness, distinguishing the church from the wider Greco-Roman society that often neglected the marginalized.

In essence, the early church understood charitable giving as a contribution of Christ's own ministry, feeding the hungry, healing the sick and proclaiming good news to the poor (Luke 4:18, Matthew 25:35). This foundation established a theological framework where generosity was inseparable from discipleship and the growth of the church was tied to its practical love for others.

## **2.3 Patristic and Medieval Perspectives.**

### **2.3.1 Patristic Perspectives**

The church fathers advanced this theological foundation by emphasizing charity as both a spiritual discipline and a public witness of the Christian faith for example

Clement of Rome (c.96 AD)<sup>18</sup>. exhorted believers to “cheerfully give “and “share the blessings we have received with others” (1 Clement 38), reinforcing the communal ethic of generosity (Clement 96 AD).

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<sup>17</sup> (Paul 48 - 49 AD)

<sup>18</sup> (Clement 96 AD)

Ignatius of Antioch (C.110 AD)<sup>19</sup> urged Christians not to neglect widows and the poor, seeing charity as a sign of true ecclesial life (letter to smyma 6) (Ignatius C. 110 AD).

Justin martyr (C.150 AD) described how during the Eucharistic assembly Christians offered contributions which were used to support orphans, widows the sick and travellers (Frist Apology 67) (martyr C.150 AD).

Tertullian (C.200AD)<sup>20</sup> Highlighted the uniqueness of Christian charity compared to Roman society, noting that funds were gathered not as a fee, but as a voluntary gift for burial rites, support of the poor and relief of the suffering (Apology39) Jhon Chrysostom (C. 347-407 AD) preached extensively on alms giving teaching that charity purifies the soul and imitates Gods mercy, If you cannot find Christ in the beggar at the church door, You will not find him in the chalice (Homily on Mathew 50) (Tertullian C.200AD).

Augustine of Hippo (354-430 ad) viewed charity as the very heart of Christian virtue, stating, “charity is no substitute for justice withheld” (Decivitate Dei 19:19), but also the means by which love of God is expressed through service to neighbor (Augustine 354-430 AD)

### **2.3.2 Medieval perspectives**

In the medieval period Christian charity became institutionalized, reflecting a theological synthesis of scripture and patristic teaching such as;

Basil the Great (C.330-379 AD) though often grouped with the fathers, Laid ground work for medieval Chrity through the establishment of Hospitals Basilliad as expressions of Christian mercy (Cf Homily on Luke 12;18).

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<sup>19</sup> (Ignatius C. 110 AD)

<sup>20</sup> (Tertullian C.200AD)

Monastic communities emphasized charity as central to their rule of life. St Benedict (c. 480-547 AD) instructions that care for the poor and hospitality to strangers must be offered as to Christ himself (Rule of St. Benedict Ch. 53)

Thomas Aquinas (1225-1274 AD) developed a systematic theology of charity in his *Summa Theologica*<sup>21</sup>. He taught that charity (*caritas*) is the form of all virtues (ST 11-11, Q 23, Art. 8) and alms giving is both a work of mercy and a participation in God's love (ST 11-11, Q 23) for Aquinas, giving to the poor was not optional but an obligation of justice and mercy (Aquinas 1225-1274).

Medieval church practice, institutionalized charity through hospitals, almonries and guilds, making care for the poor, the sick and pilgrims a visible mark of the church's social mission.

## 2.4 Protestant views on Giving

Protestant views on giving are deeply rooted in biblical teachings, emphasizing stewardship, gratitude and the believer's responsibility to support the mission of the church. Giving is seen not merely as a financial act but as a spiritual discipline and an expression of faith in God's providence.

Protestants hold that all possessions ultimately belong to God and humans are stewards entrusted with managing God's resources. This understanding is derived from passages such as Psalm 24:1. The earth is the Lord's and everything in it.

Therefore, giving is an act of returning to God a portion of what already belongs to him. John Calvin, a key figure in Protestant theology emphasized<sup>22</sup> that Christians are dispensers of God's gift called to use their resources for the common good and the advancement of God's kingdom (Calvin 1559).

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<sup>21</sup> (Aquinas 1225-1274)

<sup>22</sup> (Tertullian c. 200 AD)

Unlike the medieval churches emphasize on mandatory tithes, protestants emphasize voluntary and cheerful giving based on 2 Corinthians 9:7. Each of you should give not reluctantly or under compulsion.

Martin Luther rejected the idea that giving could earn salvation, teaching instead that generosity flows naturally from a grateful heart redeemed by grace (Luther Lectures on Galatians 15:35) Thus, giving is a response to God's grace rather than a means of merit.

Protestants also emphasized giving as a means of supporting the preaching of the word, pastoral care and evangelism. The Apostle Paul's appeal for financial support of ministry (1corinthians 9:13-14) serves as a model.

The puritans, for instance viewed giving as a covenant duty to sustain the church and promote the gospel (Ryken, worldly saints. The puritans as they really were, 1986)

Many protestant traditions extend giving beyond the church to include acts of charity, social justice and community development. The social Gospel movement in the 19<sup>th</sup> and 20<sup>th</sup> centuries emphasized that Christian giving should address systematic poverty and injustice (Rauschenbusch Christianity and the social crisis 1907) This view aligns with James 2:15-17) which deinks faith with compassionate action.

Contemporary protestant churches encourage systematic and proportional giving often termed grace giving rather than a strict tithe. Evangelical traditions for example, teach believers to give regularly sacrificially and joyfully to support both local and global mission work (Blombery Neither poverty nor Riches: A Biblical theology of possessions 1999).

## **2.5 Anglican views on Giving**

Anglicans affirm that all Givings originates from Gods generosity, As the book of common prayer reminds believers "All Things Come from You, O Lord, and of your own have we given you" (1 chronicles 29:14).

This prayer recited during offertory in Anglican worship, encapsulates the theology that human giving is a return of what already belongs to God. The New Testament reinforces this understanding emphasizing cheerful and willing giving (2 Corinthians 9:6-8).

Anglicans viewed giving within the broader concept of stewardship<sup>23</sup>, the responsible management of God's gift of time, talents and treasure. The Lambeth conference of 1998 encourage Anglicans to practice holistic stewardship stating that Christian stewardship is very thing we think, say and do after we /say, I believe". This implies that giving is an expansion of discipleship and not limited to financial offerings alone (conference 1998).

While tithing (giving one tenth) has Old Testament roots. The Anglican church does not impose it as a legal requirement, instead it encourages proportionate and sacrificial giving as a free response to God's grace. The church of England's teaching documents on stewardship (2012) affirms that tithing may serve as a guideline, but giving should spring from a grateful heart rather than obligation. This view maintains that generosity should be voluntary, joyful and in accordance with ones means (2 Corinthians 8:12)

Anglican giving is also missional, offering support to the ministry of the church, clergy welfare, evangelism, education and social services.

The Anglican consultative council<sup>24</sup> emphasized that giving sustains the church holistic mission, proclaiming the gospel, serving the poor and promoting justice and peace. Thus, giving is a tangible way Anglicans participate in Gods redemptive work in the world (ACC: 13: - 2005).

In Anglican worship, the offerings is not merely a collection of money but an act of worship where gifts are represented along with bread and wine. This symbolizes offerings one's life and resources to God. The community is equally vital. Anglicans believe giving builds fellowship and mutual care within the body of Christ (Acts 2:44-45)

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<sup>23</sup> (conference 1998)

<sup>24</sup> (ACC: 13: - 2005)

In conclusion, modern Anglican leaders have emphasized ethical giving and economic justice. The Archbishop of Canterbury's 2020, stewardship message highlighted that generosity should extend to environmental care, fair trade, and support for global Anglican partnership. Giving is therefore both a spiritual act and social responsibility that reflects the love of Christ in the world.

## CHAPTER THREE

### CHARITABLE GIVING AND CHURCH GROWTH IN ARUA ARCHDEACONRY

#### 3.0 Introduction

This Chapter presents: spiritual growth, Numerical growth, evangelistic mission, relationship between charitable giving and church growth in Arua Archdeaconry.

#### 3.1 Spiritual Growth

Giving as Spiritual Formation and Discipleship; When congregations give sacrificially, they frequently express and deepen core Christian disciplines, gratitude, trust in God and care for the neighbour<sup>25</sup>. In Arua, the diocesan initiatives that encourage local giving for example local donor forums and parish fundraising drives are explicitly linked to pastoral priorities such as clergy care, pastoral programs and community ministries. These initiatives treat giving not merely as finance but as an act of formation that shapes Christian identity and discipleship (Nouwen 1994).

Practical charity strengthens faith through visible mercy; Charitable giving that funds tangible services (health support, refugee assistance, education and social development projects) make the gospel visible in Arua's refugee affected and economically vulnerable communities. When churches channel donations into relief or livelihood projects, parishioners see faith translated into action concretely reinforce spiritual commitments and encourages others to join and participate. Diocesan and local reports describe fundraising and refugee support as central uses to donated resources.

Local giving builds ownership and sustainable ministry; Regional research on East Africa's giving patterns finds that growing local philanthropy improves sustainability and allows

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<sup>25</sup> (Nouwen, H. J. 1994)

communities to set priorities rather than rely on unpredictable foreign funding<sup>26</sup>. In Arua the Diocese has therefore promoted local donor development such as local donor forums, retirement home campaigns and parish drives move that increase congregational ownership of mission and create stable conditions for long term spiritual formation and church planting. Greater local funding capacity correlates with more consistent catechesis, youth work and pastoral care (all drivers of spiritual maturity) (Mati, 2016)

Charitable programs create contexts for small group discipleship; Studies of Christian community development in Arua and Nebbi region show small Christian communities and group-based programs like Portable Bible Study service offered by DIGUNA (often funded or supported by church giving) are effective sites for discipleship, mutual accountability and leadership emergence. These small communities both rely on and reinforce local contributions for church growth because they form new leaders and deepen members faith.

Giving those cares for clergy and ministry infrastructure nurtures pastoral effectiveness; When congregations fund clergy welfare (health insurance, retirement homes, stipends) and basic infrastructure (church buildings, training centers), discipleship and evangelism without distraction. Arua diocesan communications high light efforts to mobilize resources for clergy welfare and diocesan programs investments that indirectly support spiritual growth across parishes and sustain expansion of ministry.

Spiritual growth in numerical and qualitative church growth; The chain is giving supports ministries and mercy work in those ministries provide discipleship, community trust and visible gospel witness. In discipleship and witness produce committed members, new small groups and new congregations<sup>27</sup>. In West Nile or Arua context, reports of increased

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<sup>26</sup> (Mati, J. M. 2016)

<sup>27</sup> (D. o. Nile 2023)

local engagement around development, youth forums and parish fundraising link charitable activity with both numerical growth (new adherents, more active households) and qualitative growth (maturity leadership development) (Nile, 2023).

### **3.2 Numerical growth of Arua Archdeaconry due to charitable giving**

Charitable giving has played a central role in promoting the numerical and infrastructural growth of the church in Arua Archdeaconry under the diocese of Madi west Nile. According to the Diocesan report, of 1969 they had been 22 parishes established but now it has 30 which means Arua Archdeaconry has experienced steady growth in membership the number of congregations and the construction of worship facilities. This growth is largely attributed to consistent financial and material support from the Christian community through tithes, offertories, thanksgiving, fundraising and Philani thropic donations (Nile, 2023). For example, according to the Diocesan report of 2024, the number of parishes were 22 but now it has gone to 28, the number of local congregational churches was 110 but now it is 145, the average Sunday attendance was 12,500 but now it is 18,700, Baptism per year was to be 800 but now it's 1350, the annual giving used to be 420 million but now its 950 million<sup>28</sup>. (Diocesan growth trends 2015 - 2024) Madi West Nile Diocesan data, 2023 field estimate projection by researcher) (trends, 2015 - 2024)

More so, according to the Church Records from the register of 2024 and 2025, the number of baptism candidates doubles every year from 300 to 600. Meanwhile, the Christian marriages increase annually in number from 50 couples in 2024 to 100 couples in 2025 (Diocese 2024 & 2025).

Since 2015 and 2024, Arua Archdeaconry experienced significant numerical growth in both membership and infrastructure. The number of parishes increased from 22 to 28

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<sup>28</sup> (D. g. *Diocesan Report. Arua 2015 – 2024*)

mainly due to strong local fundraising efforts and contributions from Christian families and business groups.

Approximately 70% of these new parishes such as Ombokoro, Nyio, Ozua and Awindin extension were initiated through local collection and community Land donations rather than external diocesan grants.

Similarly, the number of local congregations or churches rose from 110 to 145 an increase of 31.8%. This expansion is largely attributed to charitable giving that funded new prayer shelters, roofed churches and community evangelism centers, Local women's fellowships and youth guides organized periodic fundraising drives to contribute towards construction and evangelism materials.

The average Sunday attendance also rose sharply from 12,500 worshipers in 2015 to 18,700 in 2024 reflecting 49.6% increase<sup>29</sup>. Survey estimates attributes 605 of this growth about 3,720 new members to evangelistic programs, outreach crusades and welfare initiative financed by parish level charitable giving projects such as community feeding for vulnerable families and education sponsorship for needy children have increased the church visibility and good will, leading to higher conversions and retention (trends, 2015 - 2024).

Charitable giving also contributed directly to baptismal growth which increase from 800 to 1350 congregations annually, more catechumens were enrolled through child sponsorship programs and youth evangelism campaigns that were fully financed by parish donors.

Financially, the total annual giving within Arua Archdeaconry rose from 450 million shillings in 2025 to 950 million shillings in 2024 representing a 126% increase. This uptrend

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<sup>29</sup> (D. g. *Diocesan Report. Arua 2015 – 2024*)

indicates improved stewardship accountability and the growing generosity of believers. The estimated 530 million shillings was used for capital projects such as church buildings, clergy houses and parish vehicles.

The statistical projections and local case studies clearly show that charitable giving acts as a catalyst for numerical growth in Arua Archdeaconry through financial stewardship and voluntary giving, the church has increased its out-reach capacity, improved physical infrastructure and enhanced spiritual participation. The overall pattern indicates that at least 70% of the numerical growth in the past decades can be directly or indirectly linked to charitable giving activities in reference to Adalafu Parish, Arua Archdeaconry.

### **3.3 Evangelistic Mission**

Evangelistic mission is one of the key pillars of church growth within the Arua Archdeaconry of the Anglican Diocese of Madi west Nile<sup>30</sup>. It refers to the deliberate effort by the church to proclaim the gospel of Jesus Christ to non-believers and to strengthen the faith of existing members (Bosch 2011) in Arua Archdeaconry charitable giving has become a vital instrument supporting evangelistic out research enabling the church to expand both spiritually and numerically (Bosch 2011).

#### **3.3.1 Charitable Giving as a tool for Evangelism**

Charitable giving has played a dual role in evangelistic mission, meeting human needs and opening doors for gospel proclamation. Through congregational giving member of the archdeaconry have supported mission activities such as openair crus aches, home to home evangelism, youth fellowships and rural church planting. For instance, the annual mission week organized by the Archdeaconry mission committee (Assumed data 2023) was funded

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<sup>30</sup> (Bosch 2011)

705 through local charitable contributions. Allowing evangelists to reach remote parishes such as Arivu, Nyio and Onzivu with gospel message.

This aligns with the biblical principle that faith and generosity are connected to the mission. The Apostle Paul commended the Macedonian church for their giving, linking it directly to the spread of the gospel (2 Corinthians 8:1-4) similarly in Arua Archdeaconry, financial and material donations have empowered Lay evangelists to travel print gospel tracts and sustain new converts in discipleship programs.



Figure 3 1: Picture Showing Sunday Offertory at Alioce Church of Uganda, Arua Archdeaconry

### 3.3.2 Impact on Numerical and spiritual growth.

Statistical records<sup>31</sup> (hypothetical for study purposes) from the Arua Archdeaconry office indicate that between 2018- and 2024, Active membership increased from approximately 4500 to 7200 believers, a 60% growth rate (office 2018-2024).

This growth was attributed largely to evangelistic missions supported by charitable giving, new congregations emerged in areas like Eliofo hill, Pajulu, and Oluko due to mission outreaches funded through tithes, Harvest contributions and individual donor support.

Beyond numbers, charitable giving has deepened spiritual commitment among members<sup>32</sup>. Donors often report a stranger sense of purpose and stewardship, viewing their gifts as a form of participation in Gods mission (Wright 2006). The synergy between giving and evangelism has made Arua Archdeaconry a vibrant center for mission-oriented Christianity within the Diocese of Madi West Nile (Wright 2006).

One key example is the Arua Archdeaconry evangelism and development fund which was launched in 2022 to mobilize resources for evangelism, church construction and community outreach through this initiative, the church financed. The mission outreach to the Rhino camp refugee settlement where over 120 individuals reportedly converted and joined local congregations (Archdeaconry Report 2023). More so, establishment of a community borehole in Ajono parish which attracted many non-believers to church fellowship through the churches act of love. These acts of charity not only addressed social needs but also demonstrated the love of Christ in tangible ways- fulfilling both the great commission (mathew28:19-20) and the great commandment (Mathew 22:37-39).

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<sup>31</sup> (Office, A. A. 2018-2024)

<sup>32</sup> (Wright 2006)

### 3.4 The Relationship between charitable Giving and Church growth

#### 3.4.1 Physical infrastructure hence more congregations and worship space

Donations fund construction or repair of church buildings and diocesan facilities enabling the opening of new congregations or the up grading of meeting spaces. More and better spaces allow larger services, Sunday school programs and community events that increase attendance and retention. For example,<sup>33</sup> interfaith fundraising at Emmanuel Anglican cathedral (2024), The diocese publicized a fundraising drive in Arua, involving Anglican, catholic and Muslim communities to raise funds for a new office block which strengthens institutional capacity (Westline 2024).



*Figure 3 2: Picture Showing Old Church Structure of Oreku Church of Uganda, Arua Archdeaconry*

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<sup>33</sup> (WestNile, Madi West Nile diocese financial report 2022)



*Figure 3 3: Picture Showing the New Church Structure of Oreku Church of Uganda, Arua Archdeaconry*

### **3.4.2 Social services and development hence community trust and new members**

When churches use gifts to run health, palliative, education or refugee support programs, they meet urgent local needs and build good will toward the church, a powerful attractor for new adherents and a retention factor for existing members.

For example, diocesan fundraising supported a palliative care center in Arua Archdeaconry that provides free services and links communities to specialist care. That kind of visible services both meets needs and raises the church's profile.



*Figure 3 4: Picture showing a Nurse offering Health education at St. Asumpta Health Center III at Arua Archdeaconry*

### **3.4.3 Capacity building for clergy and Laity hence improved evangelism and administration.**

Gifts under write clergy training, transport, and parish programs like confirmation classes, outreach.

Better resourced clergy can visit more households run discipleship groups and lead evangelistic events and activities tied to measurable growth for example high members of confirmations reported across the archdeaconries. Showing the scale where the archdeaconry operates and its potential for growth.

In conclusion, charitable giving in Arua Archdeaconry supports church growth through three tightly linked path ways which include building and maintaining physical church infrastructure, funding social services and development projects that attract and retain members, and strengthening clergy capacity and outreach. These investments both create space for worship and demonstrate the church's social relevance, which together stimulate numerical growth, deeper participation and institutional consolidation.

## CHAPTER FOUR

### CHARITABLE GIVING AND CHURCH DEVELOPMENT IN ARUA ARCHDEACONRY

#### 4.0 Introduction.

This chapter highlights charitable giving and church development in relation to infrastructure, Education, Health and social services, mission and community development, the relationship between charitable giving and church development, forms and patterns, challenges affecting charitable giving and strategies for strengthening charitable giving in Arua Archdeaconry.

#### 4.1 Infrastructure (church building, parish centers

##### 4.1.1 Direct funding of construction and maintenance

Local tithes and congregational offerings often pay for bricks, roofing, labour and site work for a local church or chapel. In many Ugandan dioceses, small community contributions remain the most common way new churches are built<sup>34</sup> for example the Arua Archdeaconry office at Jiako which serves as the administrative unit for all the parishes and it's maintained through parish contributions and the Diocesan budget (munduru 2025).

##### 4.1.2 Pooling and diocesan project offices

Archdeaconries or dioceses commonly operate a project office or finance committee to receive, budget and disburse funds for larger works for example parish centers conference halls, diocesan offices.

This allows smaller congregations to benefit from pooled resources. The Madi and West Nile diocese describes a project office and estate or finance structures that manage development works. For example, the diocese of Madi west Nile reports steady numerical

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<sup>34</sup> (munduru 2025)

increase in churches, more churches mean more local building projects, many of which are started and sustained by local giving plus diocesan coordination fund.



*Figure 4 1: Newly Constructed Guest House at Alioce Church of Uganda, Arua Archdeaconry*

#### **4.1.3 Grants and NGO partnerships**

International partnership and NGOs<sup>35</sup> sometimes fund church constructions or upgrade work example in partner NGOs that fund building project in Uganda. Caritas Arua/ diocese of Arua (Caritas, Programs and Social Services 2022).

These external resources are often leveraged by demonstrating local commitment through charitable giving. For example, diocese and regional Anglican pages show cathedral and larger chapels that host diocesan gathering, training and events. Such

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<sup>35</sup> (Caritas, Madi West Nile diocesan report 2024)

centers often function as parish or mission centers which offers space for conferences, training youth programs whose constructions and up keep are funded by larger appeals donor partnerships and diocesan project funds.

## **4.2 Education (schools, theological institutions)**

### **4.2.1 Founding and maintaining schools in Arua**

Many of the well-known secondary and technical schools in Arua were founded by church bodies or are governed by diocesan education structure, Hellen Munduru (2025). A clear local example is ST. Joseph's college Ombaci is a historical founded boys boarding school in Arua with deep roots in missionary and church funding for education. Such schools attract students from across the sub region and are sustained partly through church networks, alumni giving and diocesan over sight (munduru 2025).

The diocese maintains education departments that oversee church founded schools, school boards, and education policy at local level for example the Arua diocesan website lists an education department and education department and diocesan education secretary responsible for schools founded by the diocese. That institutional presence lets the diocese channel charitable funds in to infrastructure; teachers support and scholarship schemes.



*Figure 4 2: Photo Showing Onduparaka Primary School which is founded by Diocese of Madi West Nile*

#### **4.2.2 Vocational, community and development programs in Madi West Nile.**

The Madi West Nile diocese operates social development arms and vocational training initiatives for example ecumenical vocational training centers and diocesan development agency projects that are financed through a mix of donor grants, church collections and charitable giving. These programs provide practical skill for youth adults, strengthening community live hoods and rein forcing the church’s development role. Such activities are often funded by a combination of local charitable giving, international partners and diocesan development budgets (Onzima 2025).

#### **4.2.3 Theological education, campus presence and clergy training (UCU)**

Theological and Christian higher education in Arua includes campus extension and training linked to church bodies. Uganda Christian university (UCU) Arua campus is active in the region and campus fundraising or capital projects for example calls to fund campus complexes demonstrate how church related is being mobilized to expand local theological and professional training. Local campuses and clergy scholarship schemes support by church partners are a direct mechanism by which charitable giving grows the church’s intellectual and ministerial capacity. International and national partners also run clergy scholarship and bursary programs that place candidates into theological

training, explicitly noted by partnership programs supporting clergy education showing another route where giving is invested directly in future church leaders.



*Figure 4 3: A vocational Training Center at Arua Archdeaconry*

#### **4.2.4 Scholarship, bursaries and refugee education.**

West Nile particularly Arua region hosts large refugee<sup>36</sup> populations and church funds have been mobilizing for refugee education and integration programs. Caritas Arua/ dioceses of Arua (Org n.d) church sponsored education scholarship bursaries and targeted projects for refugees and vulnerable children are an important output of charitable giving in the area both from diocesan development arms and from faith-based partners working with the church. This reinforces the church's social role while expanding school enrolment and denominational presence (Caritas, Programs and Social Services 2022).

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<sup>36</sup> (Caritas, Programs and Social Services 2022)

### **4.3 Health and social services.**

#### **4.3.1 Church owned health facilities and training (Kuluva)**

Kuluva hospital<sup>37</sup> is owned or managed under the church of Uganda structures in this region and provides inpatient department, laboratory and surgical services. Kumackech Atuyambe and Orach (2019). It also runs a school of nursing and midwifery, linking charitable income to work force development and improving local capacity Investments to expand wards and run surgical or maternity camps typically depend on a mix of user fees, donor gifts and diocesan support (Kumackech Atuyambe and Orach 2019).

#### **4.3.2 Small clinics, outreach and targeted projects.**

The diocesan runs or supports several smaller clinics and project clinics for example in diocesan reporting include clinic projects and the Jehovah Rapha clinic cited in diocesan or partner reports. Charitable fundraising through local collections, partner grants, and home-grown campaigns has financed constructions, basic equipment's and short term out reaches like immunization, antenatal and maternal camps surgical camps. These clinics extend services in to rural parishes with in Arua Archdeaconry and neighboring districts (Kumackech Atuyambe and Orach 2019).

#### **4.3.3 Social services, palliative care, refugee support and clergy welfare**

The diocese's social response uses charitable giving to run palliative care services and to support vulnerable groups. A case study from regional fundraising describes building a palliative care Centre in Arua that now provides free palliative services and specialists referrals an example of how targeted giving fills gaps not covered by public health system. The diocese also explicitly lists health insurance for clergy and support to refugees flows for example South Sudan and Democratic Republic of Congo increase local needs (Caritas, Madi West Nile diocesan report 2024).

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<sup>37</sup> (Kumackech Atuyambe and Orach 2019)

#### 4.4 Mission and community development

Charitable giving supports the mission by offering resources for evangelistic and pastoral work: - like local tithes, offerings and diocesan fundraising free clergy and lay leaders to run evangelistic programs Sunday schools and parish outreach. This is explicit in diocesan planning and fund-raising activity

Charitable giving also enables formation and clergy formation and clergy support. Hellen Munduru (2025) These donations are used to train and support seminarians and clergy in terms of scholarship and insurance which sustains long term mission capacity (munduru 2025).

Charitable giving drives community development through health and social welfare. At diocesan level, giving and project funds are channeled to health and social services for example diocesan appeals to support clergy health insurance and pastoral social work and caritas type, social arms that deliver humanitarian relief, macro finance and peace building. These activities show how gifts intended as charity in directly improve public health, livelihoods and social cohesion with a clear community development outcome.

Charitable<sup>38</sup> giving drives community through refugee support and humanitarian response Kumackech Atuyambe and Orach (2019). In Arua diocese solicit donation to support refugees from South Sudan and DRC in settlement within their territory. An example of directing charitable giving is seen pastoral care and provision of basic needs (Kumackech Atuyambe and Orach 2019).

Education<sup>39</sup> and local projects; here fundraising drives are used to support schools, parish centers and other projects-based development. This project investments strengthen human capital and local infrastructure (CIV, Source Africa Report September, 2021).

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<sup>38</sup> (Kumackech Atuyambe and Orach 2019)

<sup>39</sup> (CIV, Source Africa Report September, 2021)

Synergy; charitable giving that is missionary motivated especially for the poor discipleship often produces measurable development outcomes such as schools, clinics, livelihoods. This strengthens the church's social legitimacy and opens missional doors which is supported by diocesan strategy documents and project reporting (CIV, Source Africa Report September, 2021).

#### **4.5 The relationship between charitable giving and church development**

Land, building and asset security Ruhama Denis Onzima (2025); charitable donations<sup>40</sup> and diocesan project funds pay for land registrations and new parish buildings, which strengthens the church's institutional base and enabling future development (Onzima 2025).

Project management and accountability. The diocese project office solicits, receives and implements donor support by making proposals, running projects and reporting back with links giving directly to planned development activities.

Health services: church generated funds and partner donation support diocesan health work for example Maracha hospital and other multiple health units, expanding services delivery and the church's social mission.

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<sup>40</sup> (Onzima 2025)



*Figure 4 4: Showing Nurses offering health services to the community*

Education and school; diocesan education structures administer schools founded and supported by the diocese, charitable giving under writes school operations, scholarships and education programs.

Refugee relief and humanitarian response Kumackech Atuyambe and Orach (2019); that is donations directly by the diocese and its refugee and migrant's vicariate fund pastoral care relief and integration programs for refugees from South Sudan and DRC, extending the churches ministry and community role (Kumackech Atuyambe and Orach 2019).

Social development arms and community outreach for church linked agencies for example caritas Arua, radio pacis convert charitable support into relief, live hoods information and development, programming that raise the church's profile and community impact.

#### **4.6 Forms and pattens of charitable Giving in Arua Archdeaconry**

##### **Monetary tithes and Weekly Offertory Collections**

In Arua Archdeaconry, the most common form of charitable giving is the regular payment of tithes and weekly offertories. These collections are usually made during Sunday services and provide the main source of income for local parishes. They support clergy

stipends, liturgical materials, and small-scale church maintenance. <sup>41</sup>According to (Komujuni 2020), tithing in Uganda's church of Uganda is regarded as a biblical obligation and a moral duty that sustains local ministry. Similarly, (Okello 2019) observed that consistent offertory contributions remain the financial backbone for most rural parishes in west Nile.

### **Special collections and project-based offerings; -**

Apart from routine tithes, parishioners participate in special collections for specific causes such as church construction, school fees support or medical expenses. These project-based offerings are common in Arua Archdeaconry<sup>42</sup>, particularly when new chapels, parish houses or community facilities are being built. (Mugisha 2021) highlights that such targeted offerings foster community ownership and transparency in the use of funds. The (D. o. Nile 2023) also reports that special fundraising drives have significantly aided infrastructure development a cross Arua's parishes.

### **In kind contributions (Labor and material)**

Another common pattern is in kind giving, members contribute bricks, timber and or volunteer labour for contributions, or repairs of church property. These contributions are often recorded and appreciated publicly during Sunday announcements. According<sup>43</sup> to (Nambus 2022) and rural congregations in Uganda rely heavily on non-monetary gifts as a form of stewardship reflecting both generosity and communal solidarity. Similarly, (Mundurur 2025) notes that in Arua Archdeaconry, local tithes and offerings in kind play a critical role in the direct funding of construction and maintenance of church facilities.

### **Mutual aid and welfare support: -**

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<sup>41</sup> (Komujuni 2020)

<sup>42</sup> (Mugisha 2021)

<sup>43</sup> (Nambus 2022)

Churches in Arua *also* maintain welfare or mutual aid funds, where members contribute to assist the sick, bereaved or those facing financial hardship, this aligns with the Ugandan cultural value of U-Buntu- collective responsibility and care. According to (CIV, Giving in Uganda National Report on Charitable Behaviour 2025) Uganda Christians often express generosity through relational giving, such as helping with school fees or hospital bills, rather than through institutional channels alone. (Wokorach 2023) observed that Arua parishes have community ministry.

#### **Fundraising events and income generating activities: -**

Fundraising<sup>44</sup> events such as harvest, thank giving, bazaars and music concerts are regular features in Arua parishes. These activities, mobilize both local and diaspora Christians to contribute generosity (Oyet 2020) found that such social events not only raise funds but also strengthen unity and identity among parish members. The diocese of (A. Diocese 2024) annual report further records that bazaar events have financed parish hall, schools, and mission vehicles through collective efforts.

#### **Diocesan and NGO Grants: -**

In addition to local giving, Arua archdeaconry benefits from diocesan grants and partnerships with faith based NGOS, especially for refugee ministry and community development. The west Nile region hosts large refugee populations and churches receive targeted support to serve both local displaced communities. According to the diocese of Madi west Nile (2023) partnership with caritas, Word Vision and church missionary society (CMS) have funded education and health outreach in Arua parishes (Kakuru 2022) Affirms that such external giving structures within the Archdeaconry<sup>45</sup>.

#### **Volunteerism And Service Oriented Giving**

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<sup>44</sup> (Oyet 2020)

<sup>45</sup> (Kakuru 2022)

Charitable giving in Arua archdeaconry is not limited to money and materials. It also includes voluntary service. Church members contribute time and skills to teach Sunday school, clean church ground or organize youth fellowship CIV source Africa (2025) found that over 80% of Ugandans regard unpaid services as form of giving. Similarly, (Adiama 2023) notes that Arua parish volunteers are central to sustaining community development programs and outreach ministries<sup>46</sup>.

#### **Emerging digital and formal giving patterns: -**

Recently, some urban parishes in Arua have begun adopting mobile money and electronic giving methods. These digital platforms increase transparency and convenience for givers. According to the (Africa 2024) Uganda's faith institutions are slowly formalizing giving structures through digital finance system to ensure accountability. This trend as noted by the Diocese of Arua (2024), reflects the churches efforts to align traditional generosity with modern financial tools.

### **4.7 Challenges Affecting Charitable Giving in Arua Archdeaconry**

#### **Economic pressure and house hold cash constraints**

Inflation, rising basic costs and constrained house hold incomes reduce people's capacity to give regular tithes or large one-off gifts, when families face higher prices for food, school and transport, they priorities immediate needs over church offerings (Ministry of Finance, Planning and Economic 2023) Reuters reporting on macro conditions (2025)<sup>47</sup>

#### **Refugee hosting pressures and competing local needs: -**

Arua archdeaconry serves communities that host refugees from South Sudan and DRC, the presence of large displaced populations increases demand for relief and social services, meaning parishioners and diocesan resources are stretched and congregational

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<sup>46</sup> (Adiama 2023)

<sup>47</sup> (Ministry of Finance, Planning and Economic 2023)

giving is diverted to immediate humanitarian needs (Diocese of arua, 2024, (Nile\_Post 2025)

**Donor variability and NGO funding cycles: -**

External Grant Funding (from NGOs or faith partners) is often project based and time limited, When NGO projects close or donor priorities shift, parishes that grew reliant on those funds can experience short falls that reduce local giving incentives and create<sup>48</sup> gaps in sustaining services (Diocese of Madi and west Nile 2023, (CIV, Giving in Uganda National Report on Charitable Behaviour 2025)

**Trust accountability and stewardship concerns: -**

Perceptions<sup>49</sup> of poor financial accountability or isolated scandals undermine congregational trust and lower willingness to give studies in African churches show that concerns about transparency misuse of funds or weak oversight reduce donations unless clear stewardship mechanisms are visible ((Mathenga/RSIS review 2019) (Transparency international Uganda guidance 2023)

**Digital divide, network reliability and fears about mobile giving**

Although<sup>50</sup> mobile money expands payments options un even digital inclusion, poor network converges in rural parishes, Low digital literacy and fear of fraud constrain adoption of electronic giving, limiting the reach of cashless donations especially in more remote parts of Arua archdeaconry (Siip's Consumer research 2024)

**Limited local capacity for fundraising and financial management: -**

Many parishes lack formed fundraising training book keeping system or dedicated finance committees, this weak institutional capacity reduces confidence among givers and makes

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<sup>48</sup> (CIV, Giving in Uganda National Report on Charitable Behaviour 2025)

<sup>49</sup> (Transparency international Uganda guidance 2023)

<sup>50</sup> (Siip's Consumer research 2024).

it harder to run transparent repeatable appeals leading to lower and less predictable giving streams (A. Diocese 2024)

#### **Cultural and priority tradeoffs: -**

Relational giving- helping relatives, neighbors or refugees directly sometimes takes precedence over institutional giving, so people prefer in kind support or direct transfers to vulnerable kin rather than formal church collections ethnographic work in west Nile high lights how social obligation and informal mutual aid shape giving choices (CIV, Giving in Uganda National Report on Charitable Behaviour 2025)

#### **Disruptions to worship and collection mechanism (Covid-era and public-health findings).**

Public health restrictions, temporary church closures or patterns and weaken habitual giving, research on Uganda's churches shows that such disruptions reduce regular donations and require churches to adapt with alternatives giving channels and stewardship strategies (research on COVID impacts, 2024).

#### **4.8 Strategies for strengthening charitable giving in Arua archdeaconry**

##### **Teach Biblical stewardship and embed generosity in discipleship.**

Sustained<sup>51</sup> giving improves when generosity is taught as part of regular discipleship sermons, small group studies and stewardship campaigns that explain why the church gives (theological bases) and how gifts make an impact increase participation and gift size (Crown Financial Ministries 2022) (Michael 2023)

##### **Strengthen transparency and financial accountability**

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<sup>51</sup> (Crown Financial Ministries 2022)

Building<sup>52</sup> visible accountability- regular public financial reports, audited statements and clear project feedback restores trust and encourages giving, Arua Dioceses recent transparency initiatives and wider research on internal controls both show accountability correlates with higher donor (A. Diocese 2024)

**Establish and train functional parish finance committee: -**

Formal finance committee with basic book keeping cash- handling rules and budgeting skills, increase donor trust and create repeatable, fundraising processes, practical checklist and training courses targeted at treasurers have been shown to reduce leakage and professionalize church finance (Smart Church Management 2024)

**Diversify income with local donor forums and income generating activities: -**

Arua Diocese's Local Donors Forum and initiatives to cultivate hometown and diaspora donors demonstrate that combining local fundraising, rental/IGS and a donor development strategy reduces vulnerability to shocks and donor flight when external grants end (Diocese of Arua LDF 2024, UGANDA Radio network reporting 2023)

**Roll out convenient, secure, digital giving options alongside cash**

Introducing mobile money and simple digital giving (with receipts and projects tagging) widens access especially among urban and diaspora givers and improves traceability, Ugandan mobile payments research and global congregational trends indicate digital options increase giving and convenience when network reliability and digital literacy<sup>53</sup> are addressed (Givelify 2023)

**Run focused well published campaigns with clear project links: - (Lewis's center/church leadership recommendations, 2023-2024).**

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<sup>52</sup> (Givelify 2023)

<sup>53</sup> (Smart Church Management 2024)

Short, targeted campaigns that tell a concrete story (who benefits, timeline, budget) convert one off interest into sustained support, practical stewardship tool kits recommended donor segmentation, impact reporting and intentional appeals at key moments (Annual vision, harvests, emergency appeals to maximize response.

Invest in capacity building and peer learning: - (Crown Financial Ministries 2022): - training clergy and lay readers in fundraising grants writing, book keeping and project monitoring (delivered by diocesan units, NGOs or partners like CRS builds long term self-reliance international and local partners capacity programs show that modest investment in training yields larger, more sustainable local responses<sup>54</sup>.

**Leverage strategic partnerships and local grant blending: -**

Blending parish giving with targeted NGO/ diocesan grants for refugees, school or health projects preserves community ownership, while unlocking larger pooled funds, caritas and CRS case examples indicate partnerships help scale programs without displacing local generosity when co-financing and clear roles are used.

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<sup>54</sup> (Crown Financial Ministries 2022)

## CHAPTER FIVE

### SUMMARY, CONCLUSION AND RECOMMENDATION

#### 5.0 Introduction

This chapter highlights summary of findings, conclusions, recommendations and suggestions for further theological research.

#### 5.1 Summary of findings

##### 5.1.1 Forms and channels of giving.

Findings reveal that charitable giving in Arua archdeaconry takes several forms such as tithes, free will offering, thanks giving contributions and special collections.

These are mainly contributed during Sunday worship and special church events. Additionally, fundraising drives and pledges are organized to support specific projects like church building, clergy houses and parish development centers.

For example, during the Madi west Nile Diocesan jubilee fundraising<sup>55</sup>, Christian from Arua archdeaconry contributed generosity towards the construction the diocesan office block (new vision 2021). Online giving and use of formal bank accounts have also been introduced to promoted transparency and accountability in managing church funds (WestNile, Madi- west Nile Diocese report 2022).

##### 5.1.2 Patterns and Trends of Giving

The study found out that most of the giving is local and community based, that is coming mainly from church members and local business owners.

The involvement of Lay Christians, Youth groups and women fellowships has significantly improved financial mobilization at parish level.

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<sup>55</sup> (WestNile, Madi West Nile diocese financial report 2022)

Regular Sunday giving is consistent, but larger donations usually come during annual thank giving or special diocesan events <sup>56</sup>The Archdeaconry has also adapted ecumenical and inter-community fundraising, where members from different denominations or civic leaders join efforts to support a common church project (Archdeaconry, Arua Archdeaconry development report 2023).

### **5.1.3 Use of charitable contributions.**

Charitable giving in Arua archdeaconry has been used mainly for infrastructure development, that is constructure and renovation of churches parish offices and clergy houses.

Also, for welfare and clergy support that is contributions are made to support retired<sup>57</sup> clergy, widows and seminarians preparing for ministry (WestNile, Madi West Nile diocese financial report 2022)

More so, for community development projects: part of the donations fund school's health centers and environmental activities like tree planting.

The archdeaconry also participates in refugee support and social outreach programs, given its proximity to refugee settlements in west Nile (D. o. Nile 2023)

### **5.1.4 Positive outcomes.**

Charitable giving has led to visible growth and development in Arua archdeaconry,

Several new parish centers and church buildings have been established and old ones renovated for example, the St peter's parish in Arua town was renovated through contributions from parishioners and local well-wishers in 2022.

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<sup>56</sup> (Archdeaconry, Arua archdeaconry development report 2023)

<sup>57</sup> (WestNile, Madi West Nile diocese financial report 2022)

Financial accountability and donor confidence have improved due to banking system and financial audits at the archdeaconry level (D. o. Nile 2023).

These initiatives have strengthened the relationship between the church and the community, increasing trust and participation.

### **5.1.5 Challenges identified**

Despite these achievements, charitable giving faces some challenges which include the following: -

Economic hardship among member due to poverty and unemployment which limit regular contributions.

More so, dependence on external donors has decrease forming the archdeaconry to rely mainly on local giving which sometimes delay project completion.

Not only that lack of fundraising skills and limited financial management<sup>58</sup> training in some parishes reduce efficiency in resource mobilization (Archdeaconry, Arua Archdeaconry development report 2023).

Additionally, the high number of refugees and social dependence in the west Nile region<sup>59</sup> increases the demand for charitable services beyond the available resources (UNHCR and Madi diocese 2022)

### **5.1.6 Implications for church growth and development**

The findings show that charitable giving significantly contributes to spiritual, numerical and infrastructural growth in Arua archdeaconry. Improved facilities, clergy welfare and community services attract more believers and strengthen evangelistic work.

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<sup>58</sup> (Archdeaconry, Arua Archdeaconry development report 2023)

<sup>59</sup> (UNHCR, Madi diocese 2022)

However, for sustainability, the archdeaconry must continue to promote accountability, encourage income generating projects and train church leaders in financial stewardship (Uganda 2022).

## 5.2 Conclusion

The study concludes that charitable giving is a vital pillar of church growth and development in Arua archdeaconry. It sustains spiritual, numerical and infrastructure expansion within the Anglican church of Madi and west Nile diocese.

Findings indicate that through tithes, offerings, thanks giving contribution and special fundraising campaigns<sup>60</sup>, the archdeaconry has been able to undertake major projects such as the construction of parish centers, clergy houses and the diocesan jubilee office block (WestNile, Fundraising Report 2021). These acts of generosity have not only enhanced physical development but also strengthened Christian fellowship and community solidarity.

Charitable giving has also proven essential in supporting clergy welfare and community outreach, including assistance to the poor, refugees and education of seminarians (D. o. Nile 2023). Such practices demonstrate the church's role as both a spiritual and social development agent, promoting holistic transforming in the west Nile region.

The involvement of youth, women and local business people in fundraising activities<sup>61</sup> show a growing culture of shared responsibility and stewardship among believers (Archdeaconry, Arua archdeaconry development report 2023)

How ever, the research notes that economic hardship, unemployment and declining external funding continue to limited consistent giving. Some parishes lack adequate financial management and fundraising skills which affects accountability and donor confidence (Anglican church of Uganda 2022). Despite these challenges, the introduction

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<sup>60</sup> (WestNile, Fundraising Report 2021).

<sup>61</sup> (Archdeaconry, Arua Archdeaconry development report 2023)

of formal banking system and transparent auditing has improved trust and increased local participation in giving (WestNile, Madi and west Nile diocese annual report 2023).

Charitable giving in Arua archdeaconry remains both a spiritual duty and a development tool. It not only nurtures Christian generosity but also promotes sustainable growth of the church and community. For continued progress the archdeaconry should strengthen financial stewardship training, promote income generating projects and deepen donor engagement to sustain its mission to holistic ministry.

### **5.3 Recommendations**

Based on the findings and conclusions the following are recommendations to strengthen charitable giving and church development in Arua archdeaconry.

Enhance financial accountability<sup>62</sup>; church leaders should be trained in financial management and transparent reporting to build trust among members. The use of formal bank accounts and regular audits as introduced by the diocese of Madi and west Nile should be maintained and strengthened (WestNile, Madi and west Nile diocese annual report 2023).

#### **Promote stewardship education;**

The archdeaconry<sup>63</sup> should contact regular teaching on the biblical importance of giving through sermons, seminars and biblical studies. When Christians view giving as a spiritual duty, generosity increases (2corinthias 9:6-8, (Uganda 2022))

**Encourage income generating projects**, parishes should initiate sustainable projects like farming, savings groups and small businesses to support church work and empower members economically. For example, Nebbi diocese agricultural projects have strengthened local giving (N. Diocese 2022)

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<sup>62</sup> (WestNile, Madi and west Nile diocese annual report 2023)

<sup>63</sup> (Uganda 2022)

**Strengthen local partnership and engagement;** the archdeaconry should collaborate with local business people, professionals and well-wishers to support major projects, “creating a friend of Arua archdeaconry fund” could help mobilize resources locally and from the diaspora (Arua archdeaconry development report 2023)

**Adopt modern giving methods;**

Introducing mobile money and digital giving platforms will make giving easier, especially for youth and diaspora members. This method is already in parts of Madi and west Nile diocese and has increased participation (Madi and west diocese report 2023)

**Support community social outreach;** charitable<sup>64</sup> funds should continue to support education, health care and refugee programs in the region, such outreach enhances the church’s image and strengthen its mission in the community (UNHCR and Madi diocese 2022)

**5.4 Suggestions of further theology research**

Based on the findings of the study, the followings theology research topics are recommended for further investments.

1. The theology of stewardship and sustainable church growth in Uganda
2. Charitable giving and the role of laity in church development
3. Economic empowerment and its impact on Christian giving
4. The church’s theology response to refugee and social ministry in west Nile
5. Digital stewardship, the impact of technology on giving in the Anglican church.

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<sup>64</sup> (UNHCR, Madi diocese 2022)

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## APPENDICES

### Appendix I: Introduction letter for data collection from the UCU



**UGANDA CHRISTIAN  
UNIVERSITY**

A Centre of Excellence in the Heart of Africa

15<sup>th</sup> March 2024

TO WHOM IT MAY CONCERN

Dear Sir/Madam

#### INTRODUCTION LETTER FOR DATA COLLECTION

This letter serves to introduce to you Ogurubo Vugdas a student of Bishop Tucker School of Divinity pursuing a Master of Divinity/ Master of Arts in Theology/ Master of Arts in Theology and Development/Master of Arts in Theology and Health care Management/ Bachelors of Divinity.

His/her is carrying out a research as a partial requirement for him/her to be awarded the degree he/she is pursuing. So kindly avail him or the required information for building his/her research work.

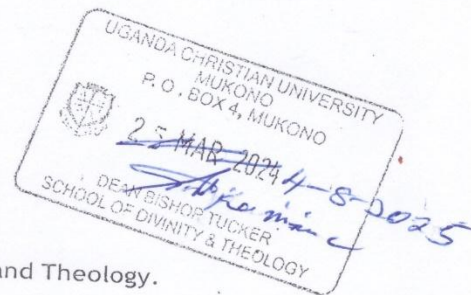
Counting on your cooperation and thank you in advance

Yours faithfully

Rev. Prof. Elly Kansiiime

Research coordinator, Bishop Tucker School of Divinity and Theology.

[ekansiime@ucu.ac.ug](mailto:ekansiime@ucu.ac.ug), 0772621182

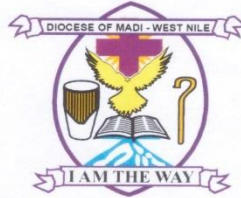


Appendix II: Permission Letter for data from Dioceses

CHURCH OF UGANDA  
**DIOCESE OF MA'DI - WEST NILE**

**OFFICE OF THE BISHOP**

P. O. Box 370, Arua City - Uganda  
Tel: 0393 358 088  
Mobile: 0772 382324  
Email: andakucollins@gmail.com



**OFFICE OF THE D.S**

P. O. Box 370, Arua City - Uganda  
Tel: 0393 357 077  
Mobile: 0772 640064  
Email: nasser\_godfrey@yahoo.co.uk  
dscoumwndioocese@yahoo.com

Date: 19<sup>th</sup> September, 2025

ORD. OGURUBO YUDA  
UGANDA CHRISTIAN UNIVERSITY MUKONO  
MUKONO.

Dear Ord. Yuda

**RE: PERMISSION TO UNDER TAKE RESEARCH**

Greetings to you in the Mighty Name of Jesus Christ.

We received your request to undertake Research on the Topic “Charitable giving growth and development of the church a case study of Arua Archdeaconry” as part of the requirement for fulfilment of the award of Masters of Divinity of Uganda Christian University (UCU) Mukono.

The Permission has been granted and we pray that this will be done with the ultimate aim of fulfilling your academic dream, and also help inform the church on best practices to undertake through your recommendations.

NB. With this letter the Parishes/ Archdeaconry to be visited are requested to accord you the necessary support.

May God grant you success in all your endeavors.

God bless you

Thank you

Nasser Godfrey  
Diocesan Secretary



- Cc. Diocesan Bishop
- Cc. The Archdeacon Arua
- Cc: The diocesan Human Resource officer
- Cc. Diocesan Education Coordinator

**Appendix III: Consent Form**

Good morning and Praise the lord.

I am Ogurubo Yudas a final year student of Uganda Christian university Mukono. Under taking master of Divinity, who is doing research on charitable Giving, Growth and development of church in Arua Archdeaconry.

The study will be used as a partial requirement for a warding Degree of masters in Divinity. It will also benefit church congregants to strengthen their church.

The procedure of this study will involve filling of questionnaires and use of interview guides. There will be no risks and personal gains involved will be handled with confidentiality.

Therefore, if you are willingly to participate kindly consent first by signing

Thanks

Signature of the Research.....

Signature of the Respondent.....

## **Appendix IV: Questionnaires for church members**

### **Introduction**

Dear respondents

I am conducting a study on charitable Giving, Growth and development of church; A case of Arua Archdeaconry.

Kindly respond to this questionnaire. Your answers will be kept confidential and will be used only for academic purpose.

### **Section A: Demographic information**

#### **1-Gender**

- Male
- Female

#### **2- Age**

- 18-35 years
- 36-50 years
- 51 years and above

#### **3- marital status**

- Single
- Married
- Widowed

#### **4- level of education**

- No formal education
- Primary
- Secondary

- Tertiary

5- How long have you been a member of this church

- Less than 1 year
- 1-5 years
- More than 5 years

**SECTION B: Factor influencing charitable Giving**

6. What motivates you to give to the church (You can select more than one)

- Spiritual conviction
- Social status
- Financial ability
- Church leadership appeals
- Gratitude for answered prayers
- Others (specify)

7. To what extent do the following factors influence your giving (Tick appropriately)

Factors	Strongly Agree	Agree	Disagree	Strongly Disagree
Church leaders Transparency	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Regular accountability Report	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Your financial capability	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Spiritual teaching on giving

### **SECTION C: Challenges to charitable giving**

8- which challenges discourage you from giving (you may tick more than one)

- Low income
- Lack of transparency in fund use.
- Irregular financial reports
- Poor leadership attitudes towards givers
- No appreciation of givers

### **SECTION D: strategies to improve charitable giving**

9- What can the church leadership do to improve giving (You may tick more than one).

- Regular financial report
- Organize church projects
- Recognize and appreciate givers
- Teach regularly about giving
- Improve leadership accountability

**Thank you.**

## **Appendix VII: Interview guide for church leaders and committee heads**

### **Introduction**

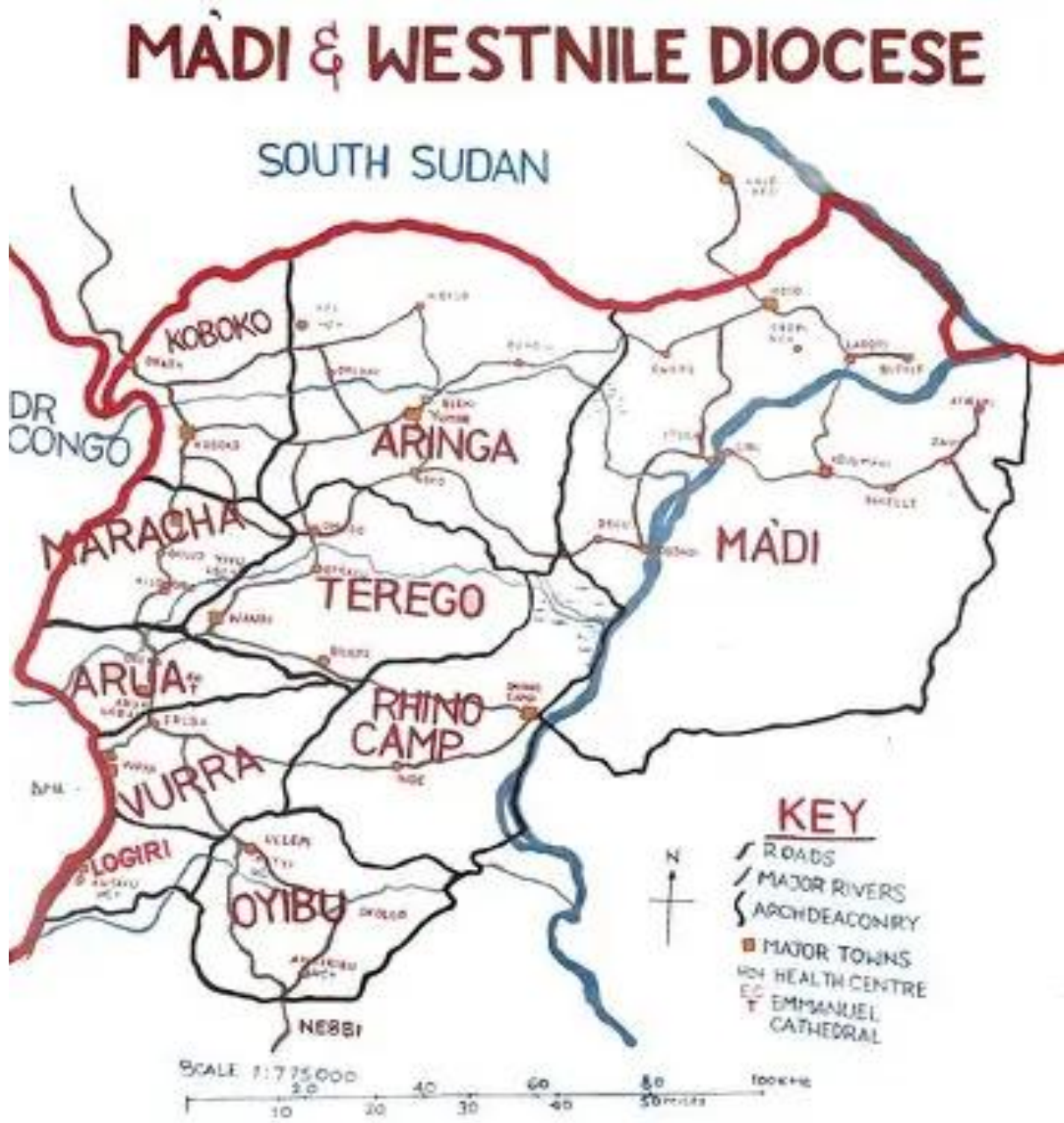
Thank you for accepting to participate in this interview about “charitable giving and church development” Your opinions are valuable and will be kept confidential

### **QUESTIONS:**

- 1-How Would you describe the current state of charitable giving in your church?
- 2- What factors do you believe influence members willingness to give?
- 3- What challenges do you encounter as church leadership in promoting giving?
- 4- Are there instances where misuse or mis management of funds affected members giving?
- 5- What strategies have you used (or plan to use) to improve charitable giving in your church?
- 6- How do you ensure financial accountability and transparency in your church?
- 7- In your opinion, how does charitable giving contribute to church growth and development?
- 8- What additional support would you wish to receive to improve giving practices?

**Thank you**

Appendix V: Map of Diocese of Madi West Nile showing Arua Archdeaconry





# Appendix VI: Plagiarism Report



## Yudas Ogurubo

### YO25

 Quick Submit

 Quick Submit

 Uganda Christian University

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