

**INTEGRITY AND THE CONTEMPORARY CHURCH: A CASE OF THE
ANGLICAN CHURCH DIOCESE OF TARIME TANZANIA EAST AFRICA**

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DECLARATION

I, Msuma John, declare that this is my original research dissertation and that it has not been presented for any academic award at any Institution of higher learning.

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.....*25/10/2024*.....

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APPROVAL

This is to certify that the research dissertation titled integrity and the contemporary church: proposal titled a case in the Anglican Church - Diocese of Tarime, Tanzania, was carried out under my supervision and is now ready for submission to the faculty for examination.

Signed


.....

Date

25/10/2024
.....

Revd. Prof. Omona Andrew David

Supervisor (U.C.U)

DEDICATION

This work is dedicated to my beloved wife Pendo, to my dear children, to my fellow pastors who have remained friends and partners who helped me in my pastoral and theological journey.

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LIST OF ACRONYMS

1 Cor and 2 Cor	First and Second Letters to Corinthians
1 Sam.....	First Book to Samuel
1 Tim.....	First Letter to Timothy
Ac.....	Acts
CMS.....	Church Missionary Society
Dr	Doctor
ESV	English Standard Version
FGM.....	Female Genital Mutilation
GAFCON.....	The Global Anglican Future Conference
Gal.....	Galatians
Gal.....	Galatians
Gen.....	Genesis
HIV.....	Human Immunodeficiency Virus
HTS:.....	High-throughput sequencing
IVP	InterVarsity Press
Jn.....	John
Lk.....	Luke
Matt	Matthew
Mk:	Mark
NASB:	New American Standard Bible
NIV:	New International Version

NKJV.....New King James Version
No:.....Number
PhD.....Doctor of Philosophy
Prof.....Professor
Prov:Proverbs
Reg:Registration
Rev:Reverend
Tit:Titus
UN.....United Nations
UNFPA.....United Nations Population Fund
UNICEF.....United Nations International Children’s Emergency Fund

ABSTRACT

The study was about the Integrity and the contemporary church, A Case of the Anglican Church - Diocese of Tarime, Tanzania, East, Africa. The study sought to analyze the implication of integrity on the ministry of church leaders and Christians in general today in the Anglican Church - Diocese of Tarime in Tanzania, East Africa. The specific objectives of the study was the practice of integrity in the contemporary church, the importance of integrity in the contemporary church, the challenges of integrity in the contemporary church and the Christian and strategies to address the challenges in the Anglican Church - Diocese of Tarime, Tanzania, East Africa. The researcher used both quantitative and qualitative designs for a detailed and comprehensive analysis and interpretation of the data. The quantitative aspect considered the numbers involved in the study; while the qualitative considered the correctness, reliability and the accuracy of the information.

The effective ministry of the gospel and the growth and evangelization was found to be dependent on the practice of integrity for moral uprightness of both the Christians and leaders, both lay and ordained. On the issue of the importance of integrity in the contemporary church ministry, it was found out that; majority of Christians embrace it fully. On the challenges of integrity, the study revealed that integrity is compromised by a number of aspects of life such sexual scandals, economy/poverty, lack of adequate training of minister (lay and ordained). While the strategies to address the challenge included training, seminars, books handouts, counseling, Bible study, Sunday Schools and discipleship programs.

CHAPTER ONE: INTRODUCTION

1.1.0 Introduction

This study assessed the implication of integrity to the church today; a case of Tarime Diocese, Tanzania. The study particularly investigated areas of corruption, especially in areas of financial management and as well as throughout the leaders' election, specifically for the position of diocesan bishop, with a view to coming up with recommendations to remedy the challenge for effective ministry of the gospel in the church today. This chapter consists of the background of the study, statement of the problem, the purpose of the study, the objectives of the study, research questions, the scope of the study, and the significance of the study. It also consists of the literature review, and the methodology.

1.1.1 Background of the study

This research is a study on integrity in the contemporary church: a case of the Anglican Church - Diocese of Tarime in Tanzania, East Africa. The church in Tarime Diocese, like in many other parts of the world, has seen a lot of cases of the challenge of integrity, especially in financial and sexual corruption aspect of the church leaders and the Christians. Apostle Paul writes in his letter to Titus that, *‘In everything set them an example by doing what is good. “In your teaching show integrity, seriousness and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us.” (Titus 2:7-8). This means practicing integrity makes one to be trusted. It does not matter how impossible it might seem, doing what is right and acceptable before God can give one access to God’s favor, kindness, security and guidance. This ultimately enhances effectiveness in handling the gospel of the Lord. This is what the Church in Tarime needs that the researcher investigated.*

1.1.2 Historical Background

The Church worldwide from its inception through the apostles stands on the principle of integrity and truth as its pillar for fulfilling the Great Commission of Christ its originator. Acts chapter 5 is a typical backup of this statement of the importance of integrity. In this text, the disciples emphasized the total significance of integrity in word and action of the Church. Ananias and Saphira could not adhere to the ethical standards of the Church by lying to fellow believers; little did they know that they could not escape the all-seeing of the Holy Spirit! This text explains that believers were expected to be exemplary in demonstrating the life of integrity to the people they are preaching to as an important tool for evangelization. God is truth and no lie can be found in Him. Integrity was therefore a condition for being a true believer since the birth of the Church.

From John 8:32, we see another comment from the Author of integrity. Jesus Christ, who said, *“Then you will know the truth and the truth will set you free.”* Here again we are given the importance of integrity to disciples of Jesus. In this text was encouraging His Jewish believers to know the truth that would in turn set them free from the burden of the law and sin. To the Jews, following and obeying the law was all a true Jew was supposed to observe strictly for all his life. But here Jesus assures them that the truth is a better way to observe the law without feeling its weight upon their shoulders.

From the time the Anglican Church was born in England, the very core of Church was the foundation of integrity. According to Scott Culpepper (2016), Martin Luther rose against Pope Julius II for granting King Henry VIII a dispensation to Henry and Catherine in 1509 in order to marry Anne Boleyn at the expense of Catherine of Aragon. This was a very serious matter of integrity crisis for the king. This is why Martin Luther who loved integrity had to rise up and

write and proclaim the 39 articles of faith. This was to stand against heresies of that time was misleading the people that good work can save someone. He had to oppose this vehemently to the last dot. To him, the Church was to stand on the truth of the scripture of grace (*sola-gracia*) for salvation. This did not stop any intrusion of breach of integrity in the Church. For example, the king himself was involved in a sexual scandal that caused a serious friction with the Pope at that time in Rome, which ended in the king stopping the Roman influence on England. This, however, did not stop Luther from fighting for the truth and integrity in the Church that time.

The confrontation between Apostle Paul and Peter was yet another matter of integrity. Paul says, *“When Cephas came to Antioch, I opposed him to his face, because he stood condemned. For before certain men came from James, he used to eat with the Gentiles. But when they arrived, he began to draw back and separate himself from the gentiles because he was afraid of those who belonged to the circumcision group. The other Jews joined him in his hypocrisy even Barnabas was led astray”* (Gal.2:11-14). Hypocrisy is a form of lack of integrity. Pretending to be someone you are not or you are not someone is this hypocrisy. Peter had demonstrated to Jesus Himself when He (Jesus) was arrested on the day He (Jesus) was betrayed due to the same hypocrisy by Judas Iscariot (Mat. 26:67-75; 26:14-16 respectively).

Adam and Eve too were involved in an integrity scandal when they ate the forbidden fruit in the Garden of Eden (Genesis 3). This was a kind of theft caused by disobedience to God! Remember God had told Adam not to do so, and that the day they would defy this and eat of the fruit, they would die. This did not stand as the Lord had instructed. The Serpent cunningly made them disobey God and eat the fruit. This broke the cordial relationship between God and man, and death entered the universe. Integrity is therefore a thing that began from when man was created.

Time memorial, the Church stands out to be a place where people come to be comforted, encouraged and given new hope for life from the many life issues and challenges ranging from food, marriage, poverty, sicknesses, love and care. This is the primary role of the Church; to counsel, restore hope and guide its members to live in peace and harmony. This is what the Church from its inception was committed to play as a bride of Christ, feeding His sheep, lambs and takes care of the sheep (John 21). It's upon the basis of trust relationship that Jesus strongly instructed Peter to take care of the sheep and feed them. He entrusted Peter with the care of the sheep because He saw the leadership skills in him (Peter). This means the Shepherd is to take care of the sheep, but not to eat or burden them by taking away their food or even indulge in sexual scandals with them in any way.

However, according to Mbaya Henri and Cezula Ntozakhe (2019) on the contribution of John S Mbiti's to the study of African Religions and African Theology and Philosophy write, *'It is unfortunate that the quest for an African Christian identity in terms of which are meaningful to African integrity and also adequate for Christian confession, should become so pervasively bedeviled by the missionary enterprise that was instrumental in bringing African Christianity into being, no less than by consequences of the melancholy history of African contact with the Christian people of Europe.'* This is an argument that western influence negatively influenced African practice of integrity. This assertion was found to hold water to a great extent in this study. Africans were found to be lovers of integrity backed by the methods of rewards and punishments employed by the elders and the traditional leaders. On the other hand, the western Christianity greatly undermined the African ways of practicing integrity, terming them as devilish.

This brief background explains the fact the Church and integrity and integrity have never been separable from its inception. It sets the foundation upon which the Church is built and evangelism extended to the ends of the earth as Jesus Christ commanded in Matthew 28.

This small historical excursion makes it clear that, from the earliest existence of the church there was a clear understanding of the interrelatedness between church, mission and an ethical (Christian) way of life. This could be traced back to Jesus himself. In the Sermon on the Mount (Matt.5) Jesus teaches his disciples to act in such a way that people would see their good works and glorify God.

1.1.3 Expository Background

The Anglican Church worldwide is a reformation and evangelical Church (Low Church). Its foundation is routed in the scripture and particularly on godliness, summarized as integrity of the church. The Church in the Anglican Church - Diocese of Tarime in Tanzania is not exception. However, the church in this Diocese has gone through a number of ethical decadence in the recent past.

Throughout history, the Church grappled with integrity matter. There have been schisms and breakaways among denominations. These were mainly due to integrity crises among the leaders. This is still happening today in churches in Tarime Diocese especially among the church leaders caused by lack of integrity and trust.

Taking an example of the confrontation between Apostle Paul and Peter in Paul's letter to the Galatians, Paul says, "*When Cephas (Peter) came to Antioch, I opposed him to his face, because he stood condemned. For before certain men came from James, he used to eat with the Gentiles.*"

But when they arrived, he began to draw back and separate himself from the gentiles because he was afraid of those who belonged to the circumcision group. The other Jews joined him in his hypocrisy even Barnabas was led astray” (Gal.2:11-14). This was a typical matter of integrity crisis of pretending to be faithful before some people or fellow leaders, yet doing the contrary in private! Peter was a victim of this challenge due to fear of the Jews who never wanted to associate themselves with the Gentiles as their culture stipulates. Even today, some church leaders don’t want to show that they involve in some worldly affairs yet they do it in private!

At the beginning of the Church in Acts 4; integrity bound the Church together in new accord and helped in the spread of the gospel. The writer says, *“All the believers were one in heart and mind. No one claimed that any of their possessions was their own, but they shared everything they had. And God’s grace was so powerfully at work in them all” (Ac.4:32-33).* This was surely the main role of the Church, to preach the gospel in the power of the Spirit of the risen Lord Jesus Christ. The key aspect that facilitated the work here was the unity that yielded integrity. They excelled in the work of the Lord because they had integrity of being genuinely united in heart and mind. The Holy Spirit therefore worked with them powerfully.

However, disunity that decomposes integrity continued to find its way from the beginning and throughout the spread of Christianity even into Africa, East Africa and Tanzania inclusive. When the Missionaries came to Africa, especially East Africa, they came in groups of Roman Catholic and the Church Missionary Society (CMS). It didn’t take the two groups long to start the conflict and division that had germinated where the Christianity had started. This sometimes led to physical confrontations such as in Uganda, where the two groups fought and divided the people they preached to the more! On this scandal, Prof. Byaruhanga Christopher writes, *‘To avoid*

conflict, Cardinal Lavigerie had ordered the White Fathers not to open any station close to an Anglican one. However, it was practically impossible for Lavigerie's instructions to be carried out in Uganda because it was the public policy of the country that all foreigners' activities should be carried out at the King's court. The restriction on the missionaries' activities enabled the King not only to participate in the reading classes but also to keep the missionaries' activities under his control. The rival versions of Christianity in Uganda, although 'a scandal to the Christendom',³ fitted well into the traditional factionalism of court life. Both Anglican and Catholic missionaries soon attracted a lively interest among the pages at the King's court.' This was also a bad sign of lack of integrity in the gospel they were preaching. Instead of bringing the people to unite in Christ, they caused conflicts and division among the indigenous people they preached among. They built schools and hospitals that caused more divisions instead of unity. Integrity had never been smooth at all throughout the life of the Church.

1.1.4 Problem Statement

Globally today, integrity is a common word among all communities, showing its significance to everyone. However, Pastors in churches around the globe are constantly facing integrity crisis. Respect for pastors and Christians have drastically reduced. In the olden days, law enforcement agents would rarely bother to scrutinize any pastor driving on roads. They were accorded honour, respected and regarded as 'men of God.' But today, such privilege has been abused by the few ones who fail to show integrity as demanded by their calling.

This is no exception in the Anglican Church - Diocese of Tarime in Tanzania, East Africa. The Church is thrown into a state of confusion and distrust. Immorality and corruption has badly entered the Anglican Church that used to be exemplary in morality and godliness.

Secular media often exploit these acts. Many church members have discovered that their pastors have no clear standard of what integrity is. An ordinary street person now looks at church leaders as only interested in money, women and power. This is contrary to the pastor's responsibility of teaching church members the positive moral values and living a life of integrity is primarily that of the pastor (Tit. 2:7-8). The situation puts the Anglican Church ministry in a serious dilemma and therefore calls for urgent attention in order to restore it to a position of honour and dignity. Believers are to demonstrate, integrity in every area of their lives. Yet, Richard J. Krejcir (2006) refers to this as the character of integrity and goes on to say that it exhibits the obedience and practice of the moral code of ethics, values, and precepts from holds word. In practice, integrity will produce humor, truth, and reliability.” The researcher therefore takes investigate the matter and come up with ways to address the gap created by the decay of integrity in the contemporary Church in the Anglican Church - Diocese of Tarime in Tanzania.

1.1.5 Purpose

Integrity is a very cardinal thing in the church. The church today is going through a number of integrity challenges. The Anglican Church - Diocese of Tarime in Tanzania is not an exception. Corruption and marital sexual scandals are common among both the Christians and the church leaders. Therefore, this study seeks to analyze the implication of integrity on the ministry of church leaders and Christians in general today in the Anglican Church - Diocese of Tarime in Tanzania, East Africa with a view to come up with recommendations to remedy the challenge in the church.

1.1.6 Objectives of the Study

- i. To establish the understanding of integrity in the Anglican diocese of Tarime, Tanzania.
- ii. To analyze why integrity is important in pastoral ministry to the church in the Anglican Diocese of Tarime, Tanzania.
- iii. To analyze the challenges ministers go through in ensuring the keep their integrity while doing pastoral ministry in the Anglican Church of Tarime, Tanzania.

1.1.7 Research Questions

The study was guided by the following questions:

- I. What is the understanding of integrity in the Anglican diocese of Tarime, Tanzania?
- II. Why is integrity important in pastoral ministry to the church in the Anglican Diocese of Tarime, Tanzania?
- III. What challenges do ministers go through in ensuring the keep their integrity while doing pastoral ministry in the Anglican Diocese of Tarime, Tanaznia?

1.1.8 Scope of the Study

1.1.8.1 Geographical Scope

This study was conducted in three selected archdeaconries of Galilaya, Samaria and Yerusalemu in the Anglican Diocese of Tarime in Tanzania, East Africa.

1.1.8.2 Time Scope

This study covered the period of three years from 2022 to 2024. This includes submitting the proposal for approval, collecting the data, analyzing, interpreting and encoding the data, and writing and submitting the report.

1.1.8.3 Content Scope

This research concentrated on assessing the integrity and the contemporary church, a case study of Anglican Diocese of Tarime, Tanzania. The study was based on recent works of articles, journals, interviews and other sources of data related to the topic, especially from around 2000 to 2022. The Bible will give the guidelines upon which the study will be discussed.

1.1.9 Justification of the Study

This research was carried out in view of the fact that integrity is the center of the entire church ministry, yet both the church congregation and the public are on the outcry for lack of it in practice. This research study therefore was rightly to establish the understanding of integrity on the church so as to provide the way for the upholding of integrity and the contemporary church for effective and spiritually filled ministry and leadership.

1.1.10 Significance of the Study

The study was significant in that it brought out a clear meaning or understanding of integrity in the Anglican Church - Diocese of Tarime, Tanzania. This will help the pastors and Christians in the diocese to embrace integrity and serve God more faithfully. This is to help them to embrace integrity in their day to day life. More so this research will help in giving clarity to the meaning of integrity from a biblical perspective in pastoral ministry to the pastors and to the entire Christians. The research will also serve to open eyes on things that compromise integrity in the contemporary Church for effective response and actions for redress.

1.1.11 Limitation of the Study

The researcher predicted some limitations which he hoped to overcome as follows;

Language barrier will was a challenge in this study. This is because the research area has people of different languages, culture, levels of education background. The researcher will employed interpreters in the process of data collection.

The researcher also foresaw the challenge of transport to cover all the identified areas of the diocese; which he overcame by support from the diocese as a servant there.

He also expected to meet reserve attitudes of the respondents. Many times Christians are not willing to tell secrets of integrity nature about their ministers and fellow Christians. The researcher overcame this by convincing the respondents that he will be keep the matters with utmost confidentiality.

1.2 Literature Review

1.2.0 Introduction

This chapter consists of review of related literature on the topic of study, sub-topics and a conclusion. The sub-topics include; the practice of integrity in the Church today, the importance of integrity to the Church and the challenges of integrity in the Church today.

Literature review entails critical study and analysis of previous writings on the same or a related topic by other writer. According to Mugenda and Mugenda (2003), Literature Review is systematic analysis of were previously published documents that contain data to the related to the problem under investigation. Relatedly, Creswell (2014) also says that, Literature Review is of significant importance to determine the worthiness of a topic under study; as well as to provide ways through which the researcher is able to determine the scope of the study.

1.2.1 The Practice of integrity in the Church

According to the Oxford English Dictionary, compact ed., “Integrity” means *“soundness of moral principle; the character of uncorrupted virtue, especially in relation to truth and fair-dealing; uprightness, honesty and sincerity.”* In the global Church today, integrity is needed as equally as it was during its inception. Ministers of the Church are under attack for failure to demonstrate integrity. Respect for pastors and Christians have drastically reduced. In the olden days, law enforcement agents would rarely bother to scrutinize any pastor driving on roads. They were accorded honor, respected and regarded as ‘men of God.’ But today, such privilege has been abused by the few ones who fail to show integrity as demanded by their calling.

Chinedu Iteakor et al (2021) argue that having integrity means being totally honest and truthful in every part of your life. They also quote (Monga 2016) as asserting that, “Integrity means

following your moral or ethical convictions and doing the right thing in all circumstances, even if no one is watching you. Having integrity means you are true to yourself and would do nothing that demeans or dishonors you.” They add that to be totally honest with others, you first have to be totally honest with yourself; and that you have to be true to yourself and you have to be true to the very best that is in you. All these assertions affirm that Integrity is what a person truly is. It therefore refers to the extent or measure to which a person behaves and acts both in public and in private sincerely. These are the kind of persons God cherishes to be in His Church.

David, Ming et al (20230) argue that, “The level of integrity an individual has is measured by his/her actions conducted in secret when no one is watching. Joseph was tempted for days by Potiphar's wife, his boss, to have sex with her. The probability of their affair being known to people was very small. It even reached zero. Potiphar was not at home, and the hostess' guards and ladies-in-waiting had been arranged to disappear for quite some time. Joseph could have an affair without worrying about being caught. But his emphatic response showed his level of integrity, "How could I commit this great crime (against Potiphar) and sin against God?" (Gen. 39:9) That is integrity in action”. They quote Jonathan Lamb, a Christian scholar and founder of Perkantas, in his foreword to the book *Integritas as* saying that “it is even more concerning that the problem of divisions and clashes in various Christian institutions and even in the church is growing due to problems of corruption and the integrity of its officials.

This is no exception in the Anglican Church -Diocese of Tarime in Tanzania, East Africa. The Church is thrown into a state of confusion and distrust. Immorality and corruption has badly infiltrated the Anglican Church that used to be exemplary in morality and godliness. Secular media often exploit these sinful acts. Many church members have discovered that their pastors have no clear standard of what integrity is.

An ordinary street person now looks at church leaders as only interested in money, women and power. This is contrary to the pastor's responsibility of teaching church members the positive moral values and living a life of integrity is primarily that of the pastor (Tit.2:7-8). The situation puts the Anglican Church ministry in the diocese in a serious dilemma and therefore calls for urgent attention in order to restore it to a position of honour and dignity. The researcher therefore takes investigate the matter and come up with ways to address the gap created by the decay of integrity in the contemporary Church in the Anglican Church - Diocese of Tarime in Tanzania.

Senyimba M. Solomon (2007) asserts that, "Christians who want to be effective must strike a balance between the demands of their cultural values and those of the word of God. It is possible to judge an issue as culturally alright and yet not biblically acceptable." This is typically related to the Female Genital Mutilation (FGM), a very common practice in my country Tanzania. In my country, especially in Kuria tribe, Gogo tribe, Chagga tribe and etc., it is a practice highly upheld by the community as socially acceptable and ethical values that all female must go through.

1.2.2 Importance of integrity in Church

Barha, George (1997) writes, "In the Bible, the Hebrew word, *tome*, which is translated 'integrity' in the Old Testament means 'the condition of being without,' blemish, completeness, perfection, sincerity, soundness, uprightness, wholeness", and that, "Integrity in the New Testament means 'honesty and adherence to a pattern of good work, In addition; in the New Testament the only reference to the term integrity is found in (Titus 2:7)".

The church is an institution and above all the Body of Christ that is founded on the Word of God which is the truth of God. It is upon this basis that church leaders have to embrace and live the life of integrity. Jesus himself tells the Samaritan woman, "*The time is coming when the true*

worshippers will worship God in Spirit and in truth” (John 4:21-24). There is no way a church leader can lead the church minus integrity or truth.”

The expectations of God and the society for ministers of the Gospel is very high, this is because Christianity is an ethical religion hence when ministers of the Gospel, leaders from whom much is expected lacks integrity and misbehave, the result leaves so much to be desired. There is lack of respect for ministers and consequently the weakening of his expected godly influence over Parishioners and other persons in the society (Oderinde, Olatundun Aboosedo, 2014).

At the heart of any assessment of biblical qualification for leadership lies the concept of integrity, that is, uncompromising adherence to a code of moral, artistic, or other values that reveals itself in sincerity, honesty, and candor and avoids deception or artificiality. The God-given capacity to lead has two parts: giftedness and character. Integrity is at the heart of character. (Esther O. Ayandokun 2021).

David Ming et al (2023) write, “Integrity is moral excellence that must be an identity and a much-needed capital in public service, especially in the world of education. Without integrity, a teacher will not be able to carry out his or her duties and vocation properly. In general, students as well as parents, and even the wider community view church leaders as examples or exemplary patterns of an ideal life, both in life in the school environment, in the family environment, and also in society. Every believer, including a Christian teacher, is asked to be a witness for Christ (Acts 1:8) with his or her life and must be an example in word and deed”.

The preacher is considered a person sent from God. Therefore, he/she is often called “man of God”. God is holy and lives in integrity. Thus, a person sent by God should also live in integrity

like God who has sent her/him for a particular mission which consists of preaching God's Word to people in order to save them. A preacher should live in integrity by living what he/she preaches to his/her congregation because his/her character is also a support for his/her preaching. Kenneth L. Barker and John R. Kohlenberger III (1994) write on Titus 2:7-8, "*Paul reminds Titus that his own must confirm his teaching.*" And that, "*personal conduct must precede teaching.*" On verse 8 he adds, "*Titus must also demonstrate soundness of speech that cannot be condemned.*" The commentators here mean teachings cannot be effective unless it is preceded by sound personal conduct (integrity) of the person intending to teach. A minister has to exhibit a personal unquestionable conduct in order to be listened to with reverence.

Integrity in Business is the ability to act with honesty and be consistent with whatever people do, based on the particular set of values and morals they believe in. On this, Opoku (2017) says, "Many successful businesses have attributed their success stories to financial integrity. They recount how they progressively built several huge enterprises starting with nothing but the virtue of financial integrity." The importance of integrity in Business-trust is social capital- integrity in business leads to trust which is the foundation on which all business relationships are built". The Church is God's kingdom business. The Lord Jesus Himself gave a parable about it in Matthew 25:14-30. He narrated that the king applauded the two servants who put their talents into business and blamed the one who hid his talent. But God's kingdom business requires utmost faithfulness (integrity). No corruption is accepted in it at all.

Dr. Jerry Rueb (2001) in his book entitled "Pastoring the Flock of God writes, "*Godly character is essential because is called to set an example for the flock under his care.*" He further quotes Paul as stressing to Timothy that, "*Practice these things; immerse yourself in them, so that all*

may see your progress. Keep watch on yourself and on the teaching. Persist in this, for by doing so, you will save both yourself and those hearing you.” He adds, *“It is not enough for a leader to tell his congregation that believers ought to be Christ-like; a pastor must live a life of godliness through consistent practice.”* By this the writer means leading the flock of God requires godliness (integrity) to lead by example. This is what is referred to as a life of integrity in a Church leader, without which the leadership plunges into crisis.

Billy Graham (2000), on sexual immorality in his book entitled “Christian Worker’s Handbook” writes, *“We have become overwhelmed by the so called “sexual revolution.” It has been romanticised and glorified out of all proportion. That which began in defiance of biblical principle has become the battle cry of hedonists. “If it feels right, do it – as long as it nobody gets hurt.”* This means sexual immorality has become a normal thing and not sin so long as it does not hurt someone. This is how the integrity of world is now leaning towards the worldly standards.

Harold Taylor (2011) edition on 1 Timothy writes, *“In most sorts of work, a person’s progress is judged by others. His employers or superiors may commend or rebuke him, and if they think he had done well, promote him or increase his wages. A farmer can measure his success by the quantity and quality of the harvest he reaps; a business man by the profit he makes. But it is not always so easy for a pastor to be sure that his ministry is effective, and that he is both shepherding his congregation in the way God intends, and providing them with the leadership and care which they themselves feel they need.”* In this care, the leader is expected to lead by the will of God, which is good and perfect for the sheep. He has to provide them the leadership that brings them closer to God and do His will.

Professor Pandang Yamsat (2007) on Paul's pastoral instruction to Titus asserts that, *"Pastors have taught so much and preached so many times to exhaustion but with little results because their members are yet to see the affirmation of what they preach and teach in their practical day to day life and activities. Members are not just concerned with the preaching on the pulpit but are interested to "see the integrity, honesty or reliability of the pastor going side by side with what he teaches, even far more than his teaching on the subject of integrity or honesty itself"* (Yamsat 2007:64). This writer intends to bring forward to his readers the importance of integrity in preaching, without which the preaching goes sour and ineffective. The results are not seen, or is fruitless despite all efforts by the preacher.

1.2.3 Challenges of integrity in the Church

Although the church is meant to be God's representative on earth, its history, regrettably, has not been entirely free from corruption. Each time leaders have focused more on earthly things than on God, the result has always been tragic. Debauchery and depravity of the vilest forms plagued the medieval church every time it was closely allied to the state or drew its authority from humans rather than God. During such dark periods of ecclesiastical history, revival would begin at the fringes, led by men and women who drew inspiration from the Word of God (Onongha, Kelvin Okey 2014).

Religion has become a means of cheating and committing so much atrocity in the society today. The national dailies are replete with stories and news of prophets who dupe; engage in financial fraud and sexual immorality and a host of Holy Spirit tricksters who prowl about in priestly cassocks to rob their victims of money and household property worth of millions of naira (Oke, 2012).

There are scores of one misconduct or the other about ministers of the gospel in the recent time, if it is not a Pastor burning the hand of a child suspected of having a witchcraft spirit, it would be another Pastor in a sex scandal with a member's wife, if it is not a Rev King (2009) treating his Parishioners in a dehumanizing manner, it would be another Pastor stealing or diverting Church money for his personal pleasure and luxury at the Parishioners' expense; if it is not a Pastor patronizing an herbalist who uses human parts for spiritual power, it would be another Pastor faking a miracle (Oke, O.P. 2012). This is no exception in the diocese under study. Newspapers regularly report such cases with a number of church leaders on especially financial and sexual scandals.

Esther O. Ayandokun (2021) quotes Oke (2005) as asserting that, "Africa's lack of leaders who guide with integrity is severe. Personal standards are crumbling in a culture that pursues personal pleasure and shortcuts to success". This is a very true picture of what is on ground in the diocese under study. All are striving mainly for individual gains such as possessions and fame.

Douglas and Tenney (2017) assert that, "*Creates are always liars...*" (Tit.1:12). *Laziness and gluttony were also part of them. Titus was to minister in such a situation as this. Part of his task include appointing church elders (Tit. 1:5-9), rebuking false teachers (Tit.1:10-16) as well as teaching sound doctrine (Tit.2:1-15). These became necessary as he would have to be dealing with different people in the church, particularly the Juidaizers who were misleading people and speaking evil about the gospel. Such Juidaizers constituted dangers to the ministry of the gospel in Crete.*" This instruction was to direct Titus on the right things to do in executing his services in the Church over which was made overseer; appointing the right leaders with integrity, sound teachings, and able to rebuke misconducts and correct in love which is the key virtue in the life of a leader if he is to be effective in pastoring the flock.

He says that a minister of the gospel who would want to have a successful ministry in such a heterogeneous and treacherous environment must therefore live a life of integrity. And that this will also be one of the ways to silence false teachers that were present in the Cretan church. He asserts that, “The challenges in the church and the larger society of Crete were that of lack of integrity and lack of respect for moral values which might have influenced the character of the people including the Cretan Christians; hence, the need for a church leader who would minister with absolute integrity in order to make the gospel relevant.

On this Kelvin Okey Onongha (2014) writes, “While corruption and Christianity would seem to be mutually exclusive, there is no denying that corruption has infiltrated the Christian world. Evidence of this is available not only across Christian churches and organizations today, but even in the earliest reaches of the biblical record.” He adds, “In Scripture, the problem of corruption can be traced back to the entrance of sin into the creator’s perfect world (Gen. 3). Prior to this time, every aspect of the creation worked in perfect harmony according to god’s plan. One of the first uses of the word “corruption” in Scripture can be found in the account of life on earth before the deluge during the days of Noah. At that time, when god looked down on the earth, all he saw everywhere was corruption (Gen. 6:8). Sin corrupts. At the root of the problem of corruption is sin, which leads to corruption.” This is such a vice that has eroded the church and made many Christians to lose trust in their leaders even in the area of study, Tarime Diocese.

Similarly, Apostle Paul charged Titus that his life should be consistent with his message. His message must match his character. This would serve as a testimony to those who are outside the church. Paul gave specific instructions on how Titus should carry out this noble assignment of teaching what is in accordance with sound doctrine and scripture (Tit.2:1); and encourage the

youths to be self-controlled (Tit.2:6). More importantly, Apostle Paul also emphasized the significance of integrity and exemplary life to Titus. And that Titus's ministry would only be in vain if he taught a sound doctrine and failed to match it with a personal life of integrity. The aim of the charge is to put to shame those who opposed Titus and his message such that they would have nothing bad to say to him and Paul himself (Tit.2:18).

1.3.0 Research Methodology

This section of the chapter describes the procedures used researcher to collect data, interpret it, analyze it, present it, discuss it, draw conclusions, and make recommendations for appropriate actions and suggest areas for further research in future.

1.3.1 Study Design

The researcher used both quantitative and qualitative designs for a detailed and comprehensive analysis and interpretation of the data. The quantitative aspect will consider the numbers involved in the study; while the qualitative will consider the correctness, reliability and the accuracy of the information.

1.3.2 Area of Study

This research was carried out in Tarime district found in Tarime Diocese in northern part of Tanzania. This study will be conducted in the three Archdeaconries (Samaria, Galilaya and Yerusalemu).

1.3.3 Study Population and Sampling Technique

The study involved a cross section of Church Ministers, Laities, Warden, and Christians in the selected parishes. A total of 80 respondents selected randomly were used in the data collection.

1.3.4 Variables and Indicators

The study will include both independent and dependent variables. The independent variables are those variables the researcher expects to affect the dependent variables; while the dependent variables are those being tested. In this study, the dependent variables will be the ministers and laities, while the independent variables will be the factors that influence integrity such as faith, salvation and money; while extraneous variables will be the other variables such as marriage, wedding, family members, etc.

1.3.5 Sources of data

And the researcher will use to review what other scholars have done on the integrity and the contemporary church.

1.3.6 Procedure for Data Collection

The necessary documents for the data collection process were obtained from the School of Research and Postgraduate studies through my supervisor, who introduced me to the relevant authorities in the diocese and parishes where the data was collected.

1.3.7 Instruments used for data collection

The researcher used questionnaires, structured interviews, observation of the respondents administered manually and orally with the respondents.

1.3.7.1 Questionnaires

The researcher used structured questionnaires to suit the study objectives. It was simple enough to administer to the respondents and did not take much time to be comprehended and used by them. For this purpose, closed-ended questionnaires were used for ease.

1.3.7.2 Structured Interviews

The researcher individually interviewed the respondents with open-ended questions. The interview guide was administered to collect data from key respondents (the clergy and lay leaders/church elders).

1.3.7.3 Observation

The researcher will also use observation as a method of data collection. In this method, the researcher will visit the (archdeaconries) parishes where the study will be taken. An observation protocol will be as developed to aid in the data gathering.

1.3.8 Quality Error Control

1.3.8.1 Validity

In order to ensure the instruments were effective for the purpose for which they were constructed, they were subjected for verification to the research department of Uganda Christian University and a priest was carried out successfully and they proved effective in the pretest.

1.3.8.2 Reliability

The researcher applied internal consistency (Cronbach's Alpha) to check the reliability of the research instruments.

1.3.9 Processing and Analysis

The data collected was edited to ascertain the correctness and accuracy of the information against the research questions and objectives. The researcher used Excel Software to process the data into frequency tables. For the qualitative data, the researcher organized and grouped the data collected into pattern and themes that corresponded to the research questions and objectives.

CHAPTER TWO: DATA PRESENTATION AND ANALYSIS

2.1 Introduction

This chapter contains presentation, analysis and the interpretation of the data collected on the Integrity and the Contemporary Church: A Case of the Anglican Church – Diocese of Tarime in Tanzania, East Africa. It is tabulated for easy interpretation and quantitative analysis.

2.2 The practice of Integrity in the church

The study showed that integrity is a common practice in the church. Majority of the respondents consented on the commonness of the word integrity in the Church in the Diocese of Tarime as shown in the table below.

Table 2.2 showing sex of the respondents involved in the study

Sex	Number	Percentage
Males	55	68.75%
Females	25	31.25%
Total	80	100%

Source: Primary data

Of the 80 respondents chosen, 55 were males while 35 were females. The choice was based on the categories of the respondents needed, and therefore, purposive sampling was used.

Table 2.3 showing categories of responses chosen for the study

Category	Number	Percentage
Clergy	20	25%

Chairmen Laity	20	25%
Chairpersons Laity	20	25%
Other Christians	20	25%
Total	80	100%

Source: Primary data

The table shows that equal number of each category of church leaders was selected. This gave an equal representation and opinion from each category considered.

Table 2.4 showing response of Christians towards the practice of integrity in the church.

Statement of consent	Frequency	Percent
Christians agree that integrity is fully practiced in the church	14	17.5%
Christians do agree that integrity is not practiced in the church	38	47.5%
Integrity is partly practiced in the church	22	27.5%
Not sure	06	7.5%
Total	80	100%

Source: Primary data

From the table above, it is seen that majority (47.5%) of the Christians do not adequately comprehend integrity, followed by those who understand it to a medium level, then those who have good understanding of integrity and finally those who were not sure of whether Christians understand it or not. This is an indication that majority of Christians do not understand integrity well, hence are in dilemma.

2.3 The importance of integrity in the contemporary church

From the study, the importance of integrity is of great paramount. Majority of the respondents, both from the questionnaires and interviews, agreed that integrity is highly essential in the contemporary church including that of the Anglican Church - Diocese of Tarime in Tanzania.

The table below shows this clearly.

Table 2.3 showing response of Christians on the importance of integrity in church.

Importance of integrity in the church in Diocese of Tarime	Frequency	Percent
The Church in Tarime Diocese embraces integrity in totality	43	53.75%
Integrity is not embraced at all in Tarime Diocese	00	00%
Integrity is regularly spoken about in Tarime Diocese	28	35%
Integrity is rarely spoken about in the Church including sermons	09	11.25%
Total	80	100%

Source: Primary data

From the table of respondents above, it is revealed that many Christians (53.75%) embrace integrity, while majority (35%) at the same time believe integrity is regularly spoken about in the Diocese, in such places as the church, at funerals, community dialogues, among many other places. There are also however, a small section of the respondents (11.25%) that do not agree that integrity is spoken about regularly among the people in the Diocese.

2.4 The challenge of integrity in the church in Tarime Diocese in Tanzania

The challenge of integrity is the critical part of this study. The study reflects a number of challenges of integrity in the Church, the leading one being Female Genital Mutilation as shown in the table below.

Table 2.4 showing Christians/ministers' responses on the challenges of integrity in the Church.

The implication of integrity in the church	Frequency	Percent
Money corruption (swindling, diversions, etc)	38	47.5%
Falsehood among church leaders	07	8.75%
Nepotism	12	15%
Sexual immorality in the Church	23	27.75%
Total	80	100%

Source: Primary data

From the table of respondents above, it was revealed that the most prevalent form of integrity challenge in the church in Tarime Diocese of Tanzania is that of corruption in the form of swindling church money, diversion of funds for personal use or wrong use (45.5%); followed by sexual scandals or immorality (adultery and fornication) with 27.755, then by nepotism in the form of favoring relatives and close friends for some church benefits like job opportunities like secretaries, accountants in church projects, and lastly by falsehood with 8.75%.

CHAPTER THREE: DISCUSSION OF THE FINDINGS

3.1 Introduction

With both theoretical and empirical laid in previous chapters, this chapter discussed their meaning and implications with an assessment of how far the research questions have been

answered. The research showed the practice, importance and challenges of integrity in the contemporary Church in the Anglican Church - Diocese of Tarime in Tanzania. This chapter serves to give the researcher's analytical positions on various aspects of integrity from the empirical findings in the face of established theological basis.

3.2 The practice of integrity in the contemporary church of the Anglican Church - Diocese of Tarime in Tanzania

During the study, the researcher found out that many practices of integrity was a much welcome aspect in the church studied. Many respondents reported the existence of the practices of integrity to some extent in the church by both Christians and ministers. These included; openness to confess sins, reject tribes for sex, witchcraft, free and fair election of both lay and ordained leaders among others.

Even in this study, it was found out from many respondents gave similar views towards the practice of integrity. Most of them said they are familiar to the aspect of integrity as a common say amidst them. They consented that most times preachers talked and preached about it in their sermons. For example, they said preachers said God is all-knowing and nothing can hide from Him.

A priest who doubled as one of the respondents commented from the book of Acts 5:1-12 that integrity was a key aspect in the early church. He added that it formed the basis for elimination of fallacies and falsehood in the preaching of the Gospel. When the congregation heard this, they were deeply moved and responded in great number to repent of their sins they committed in many ways in relation to integrity.

Some of the respondents also reported about some pastors as showing good examples of integrity by living godly lives through giving good and clear accountability of funds in their custody, carrying out counseling services without deviating to sinful acts such as rape or asking for money in return for the service, preaching against They said; this had led to many Christians trusting in such pastors and other church leaders who demonstrate such ethical life to the Christians. This was in line with the ideas of Dreyer W. A. (2012), who argued that integrity was the basic factor that led to the rapid growth and spread of the early church. They taught, preached, and practiced integrity from the word go through exemplary lives and honesty. He maintained that Apostle Peter who was inspired by the Holy Spirit in Acts chapter 2 demonstrated that integrity in serving the Lord was to be practical and without compromise.

One of the respondents who was a Lay Reader narrated a story of how a priest was falsely accused of raping a wife to the church Chairman Laity. The matter was taken before the parish council. On thorough investigation, it was found out that the Chairman had asked the priest to have a share of the parish Christmas collection of that year. When the priest refused, the Chairman decided to pinch him using this allegation in order to tarnish his image and cost him his job, or at least cost him a transfer to another parish. This too, is another evidence of some church leaders practicing integrity without compromise.

3.3 The importance of integrity in the contemporary church in Tarime Diocese, Tanzania.

For those to whom integrity was applied by some church leaders (both lay and ordained), integrity was a must practice as they felt the joy of the Lord practically in their lives. For example, Hunter (1990), in the Dictionary for Pastoral Care and Counseling emphasized the role

of integrity in providing counseling services by setting the trust foundation necessary for the service.

According to this finding, most of the respondents were satisfied with the importance of integrity in the church even and most especially today. One of the women leaders of a church I interviewed was extremely excited to talk about the importance of integrity in the contemporary church just as it was in the early church of the apostles Peter, Paul, James, John and others. She said a point I will never forget in life, that, “Women are founders of integrity according to scriptures.” She said the women who were with Jesus, such as Suzan, Martha, Mary and others demonstrate great integrity by giving to the Lord’s ministry both their resources and life. This is line with what Apostle Paul said in praise of such women as Dorcas, who generously gave to the service of the Lord and cared for the widows and orphans (Ac.9:36-42).

Reflecting on my spiritual service of the Lord, I still remember how integrity earned me a recommendation from my bishop when I was the Diocesan Secretary, to come for a bachelor of divinity studies at the Uganda Christian University, Mukono in 2015. Sincerely speaking, this was a very tempting responsibility to handle as a poor clergy man. When I thought of myself as servant of the Lord whom He had called to take care Of His vulnerable sheep, I had to endure every temptation in handling the most enticing item.

One of the respondents I encountered was a former inmate sentenced for rape. He narrated his story with endless tears though I tried to console him that all had passed and everything was made new by Christ. Regretting so much why he yielded to the temptation yet he had already gotten salvation that time, he said that before he acted, a voice softly told him that it was not right to do what he was about to do. But the high sex drive and lust drove him to close his ears

and act the way he did, thinking he was alone with the lady and no one else would know about it. Little did he know that the devil who was persuading him was on the other hand setting a trap for him too! He concluded by saying that whatever is sinful should be avoided even when no one seeing you at the time.

Another female respondent who preferred anonymity narrated her story in which she said she ran away from her parents to stay in town just because the parents wanted to give her for marriage when she was just 13 years old. To her, this was a very painful situation as she had not even talked any sexual matter with any man! Another one who also preferred anonymity said she was saved by her uncle was a man from a different culture that did not accept the practice of Female Genital Mutilation, otherwise, her parents had opted to carry out the practice on her when she was sixteen years old. From all the scenarios above, the researcher found out that integrity is the building block for the contemporary church. Integrity was found to be what gives ultimate self-control against deadly temptations such as abusing our daughters by practicing Female Genital Mutilation, early marriages, sexual scandals, embezzlement of funds, theft, lust for power or leadership in the ministry, and so on. All of that is a lack of integrity in the church and society. And this applies to all ministers and Christians in God's church.

3.4 Challenges of integrity in the Anglican Church - Diocese of Tarime, Tanzania.

Today, many integrity challenges surface in the ministry of the gospel in the contemporary church. However, the Bible reminds us of God's call to us to remain faithful to Him in all aspects of our life just as our Lord who called us to the ministry did. He was tempted in all ways, even to the point of death, but remained faithful to the end (Isa.53:4-5). Temptations and sin and are Satan's twin evils. As Dr. Samuel S (2006) puts it, "In Nigeria today, there is an increasing need

for integrity in the pulpit ministry and the church in general. This is because “we are facing an integrity crisis, not only in the conduct of the church in question, but also in the very character of the church.” He continued that Pastors in Nigeria are constantly facing integrity crisis; and that Integrity crisis has reached a frightening level in the Nigerian church community particularly in the pulpit ministry. This is not an exception in the diocese under study. Pastors regularly come to spot light in news on radios and newspapers for financial and sexual scandals in the church. Satan is indeed tricky and still at work!

A Chairman Laity of one of the parishes I interviewed narrated a long story of how they struggled with his Parish Priest over some good sum of money previously in the parish, for which he was hated by the priest beyond tolerance. The matter was taken to the Archdeacon who called both of them for hearing. It was found out that he (the Chairman) was on the right. He wanted to resign his position but Christians stood firm with him and he accepted to continue as per then.

Ministers who formulate false stories on the pulpit, sleep with young ladies and wives of church members manipulate and arrange miracles, are teaching their members and the entire society that integrity does not matter and should not be pursued (Dr. Samuel S, 2006). I ultimately concur with Dr. Samuel because this is a projection of a sick and immoral image to those outside the church. The implication of this trend is that the followers will become a confused generation of men and women who have little or no regard for integrity or any sense of values.

One of the respondents who preferred anonymity said, “Respect for pastors and pastoral office seems to have drastically reduced. In the olden days, law enforcement agents in Tanzania would rarely bother to scrutinize any pastor driving on the Tanzanian road. They were accorded honor, respected and regarded as ‘men of God.’ But today, such privilege has been abused by the few

ones who fail to show integrity as demanded by their calling.” No wonder salvation and faithfulness are God’s twin provisions for eternal life. This is a very prevalent fact in my country and churches today.

Although I’m not at all the traffic checkpoints, the police traffic ask for a driver’s license to prove that we are legal drivers. One evening, a traffic officer told me as I was riding back home from town that, “Although you (pastors) are putting on collars, you are no longer trusted because of the lies and imitations in the church today.” This is a clear indication that there is the challenge of integrity even among us ministers in the church! In fact, I had nothing to argue with him about his allegation!

However, the highest response that rose from those who strongly agreed also added that many Christians and leaders (both lay and ordained) were unbothered about integrity in the worship and ministry of the gospel either knowingly or ignorantly. For instance, many Laities think it is the responsibility of the priests to collect and account for church funds, and also organize and counsel parishioners in their own rooms and environments. This has bred dangerous situations for the compromise of integrity to a very great extent in the church! Ministers are not gods! They too can be tempted like any other person with flesh and blood! They need to be checked and monitored in their activities in the church by other leaders such as the laities.

From the findings, the leading form of integrity challenge is that of corruption, followed by sexual scandals, then falsehood and other fallacies. This has continued to degrade and endanger the image of our Anglican Church which used to be considered the living example to other churches! Church funds meant for missions are no longer in safe hands! Women too are no longer in safe custodies in the church as expected! There is need to reform and regain our

identity and sincerity as spirit led church in this crooked generation that craves for quick wealth and fame.

These findings tallied with a media report in the Monitor News Paper of Uganda (accessed 13/6/2022) that reported a sex abuse by a pastor who pretended to be praying for some women and ended having sexual misconducts on them. This also meant that integrity is a common challenge even among the church leaders as well the lay Christians.

On a related scenario, one of the respondents narrated that a renounced evangelist in her church was found to be pretending to be filled with the Holy Spirit to prophesy to the people on some crucial matters such as witchcraft. She added that later it was found to be that he was often lying, a kind of falsehood. And that when the man was interrogated why he was doing so, that man said that he was looking for ways for survival as the victims would give generously towards the service. Shocking though the story was, it was found out reliably from other Christians that the practice was common in that denomination. This is a matter of falsehood by false prophecy to gain wealth by dubious means!

During field data collection, respondents also reported that; lack of integrity has led to lack of trust and hindrance of the gospel in many ways such as not opting to go for counseling services to the church leader, lay and ordained alike.

On a very unique scenario, lay members commonly known as prophets/prophetesses and prayer warriors, who are given opportunities to minister in prayer meetings through praying and exorcising, had often ended up in unhealthy sex relationships with the victims who went to them to seek for healings and deliverances or blessings. They were also additionally reported to have begun to exalt themselves as being holier than the ordained ministers. In one of the churches in

the parishes I visited and conducted the study in, it was reported that this led to a nasty clash between the church minister and the members of the prayer group.

Respondents interviewed also reported that poor integrity was a major challenge in church leadership set ups such as appointment or elections of church elders and including, treasurers, secretaries, youth representatives, women and children representatives and among other leaders. This is in line with the findings of Onyinah (2012), who talks about the malpractices involved in prayer camps. This has in some instances according to the respondents led to witchcraft among the rivaling leaders who aspire to be favored or promoted to the positions and parishes or churches of their wishes.

Notably, there have been some instances, according to some of the respondents, where some church leaders have been involved in witchcraft practices for either self-defense or to gain power for ministry in terms of spiritual miracle powers. This too has led to tarnishing of the church image from which only holy dealings were expected!

The other challenge was that of misuse of spiritual gifts for ministry. This was in line with the ideas of Walter (1993), who said the controversy surrounds the use of the gifts such as tongues, prophesy, healing and miraculous powers and requires no doubt when dealing with God and Christians ought to have total faith and integrity.

Respondents also reported that lack of Biblical knowledge was a major challenge in exercising integrity by many Christians and even the leaders. However, this kind of response was in line with the thoughts of Apostle Paul (2Tim. 3:16-17), who instructs Timothy to adequately equip himself with the word to correct, rebuke and teach the truth to those who will pass onto others correctly. He contends that, since the early days of the church there have been those who get

from scripture a message far different from its plain simple meaning and portion of God's word lost as people apply their reason.

Respondents also revealed that mass media presentations and technologies are so much a compromise to integrity in the contemporary church. They said the rate at which pornography is escalating around the world has to a great extent diluted integrity in the contemporary church where youth claim to be computer literate. According to one of the respondents who preferred anonymity, this vice has entered the church to the extent of even eroding the integrity of the leaders as they spend much of their time on WhatsApp, Facebook, messengers and even watching obscene videos! This was also in line with Paul's instructed to flee from such acts (1 Tim.6:5-11).

Many respondents also reported that materialism was yet another integrity challenge in the contemporary church. Most church leaders long to build good residential, commercials, projects, and drive expensive cars though they earn meager salaries raised from the poor Christians. Some churches function as a commercial enterprise with stakeholders, directors, and branding, franchising and huge revenue. Some of these 'churches' generate more than two hundred million Tanzania shillings in revenue per day and pastor's with one hundred thousand shillings salary are not uncommon. These churches' business practices, buildings and marketing strategies encapsulate the very essence of Western materialism (Rah, 2009).

CHAPTER FOUR: THEOLOGICAL REFLECTIONS ON THE FINDINGS

4.1 Introduction

This chapter presents the theological reflection of integrity in the contemporary church, particularly in Tarime Diocese, Tanzania, East Africa. This is to help minister, both lay and

ordained, to understand the concept and practice of integrity deep from the theological and biblical perspectives, from both Old and New Testaments; and apply it effectively in the ministry of the gospel in the church of Christ.

4.2 The practice of integrity in the Anglican Church - Diocese of Tarime, Tanzania

Integrity is a very common word in church ministries even today. Presence of it facilitates effective ministry activities, while its compromise becomes a stumbling block to all church ministry activities. Apostle Paul writes to Timothy, “Study to show your-self approved unto God, a workman that does not need to be ashamed, rightly dividing the word of truth...” (2 Tim.2:14-19). Consequently, integrity is considered as playing a significant role towards the growth of the church and evangelization. With specific focus on integrity and Church ministry, this research, investigates the practice of integrity and the extent to which it has enhanced the growth of the Church in the Anglican Church - Diocese of Tarime, Tanzania.

Reflecting upon the practice of integrity in the Anglican Church - Diocese of Tarime, Tanzania was carried out through monitoring records of conducts of both Christians, lay and ordained church ministers. The researcher took time to observe church ministers (lay and ordained) conducting themselves in church activities. He also took time to observe some cultural practices in which Christians are involved, such as FGM which is the main driver of child marriages here in Tarime diocese. The lessons he learnt from the observations which he recorded show a lot about the role of integrity in the church.

Dr. Jacob A (2014) writes, “Christian leaders should set the example through their conduct and activities, by ensuring that all they do run accordingly to biblical norms or values and principles. They should put structures that ensure transparency and accountability in place, in the

management of the church's financial resources; deepen their spirituality and that of church members by teaching, preaching and running programmes that are focused more on developing Christian and godly character." I completely agree with him. A leader sets examples for others to follow. If a leader demonstrates sound integrity, followers are bound to copy the good example, and vice versa if he misconducts him/herself.

However, today we can share that amazement at the level of integrity that Jesus demonstrated during His time of ministry on earth and even today. Jesus never segregated (Jn.4:1-42; Lk. 19:1-10). He allowed everybody to come to the kingdom of God (Matt.13:47). He respected those in authority (Mk. 12:17). He showed compassion to the vulnerable (Matt.9:36). With all these instances of integrity, Jesus set a vital and clear example for His followers. He did all this to demonstrate the character of God the Father, being ethical and loving us unconditionally. With the acceptance of the prostitute (Lk.7:36-50), argument arises as to whether He was sin or not. But the fact is that He wanted to demonstrate Gods unconditional and indiscriminate love to mankind. We remember, however, that the names of God are revelations of His nature and character, and God does not change. For example, if He showed us His unconditional love in John 3:16, then, He is the same today.

An article by Steve Rasmussen dated July 22, 2015 accessed 4/3/3023, reports, "Indigenous religion was functional in small-scale societies, is not able to cope with the large-scale problems in this globalizing world. However, with the Sukuma this does not lead to a conversion to one of the 'world religions, as happened among the Chagga and the Haya, but in the development of quasi-traditional activity. By quasi-traditional we mean the cultural dynamics by which beliefs and practices are adopted within the traditional paradigm, by stating that they were Sukuma beliefs and practices 'tangu zamani' since long ago, whereas they were borrowed from other

cultures or religions.” This was not far from what three of the respondents gave me in interviews. All the three agreed that witchcraft is a common practice among many communities, including the church. According to them, the church sometimes practice witchcraft for such reasons as getting powers for performing miracles, in election to high positions in the church among other reasons and situations.

In Acts 5:1-12 we encounter the story of Peter and Ananias and Sapphira on giving sincerely. The disciples had agreed together to give to the work of the Lord generously. The main problem was on the sincerity of their hearts to give, and telling the truth of what transpired in their house about what to give out of their sale of their property agreed upon. The Holy Spirit who saw what happened in their private had to prove them wrong as they lied on what they had agreed upon. This is a clear indication and evidence that the early church operated under the guidance of the Holy Spirit who hates lies/falsehood, an item of this study.

Another story of integrity is seen in Genesis 39, about Joseph and Potiphar’s adulterous wife. Joseph who knew that his God was omniscient and omnipresent did not allow the adulterous wife to compromise his integrity and faith to his God. He stood his ground amidst the many attempts, including the last one for which he was jailed innocently. He knew that God saw what happened. He made sure he was right with God instead of trying to please human (the adulterous wife). This serves as a yardstick for ministers of the gospel to stand up for the truth even when it may land them into trouble with the people they lead or even serve as authorities above.

During the study, I encountered a tradition healing event by a witchdoctor and took a picture of it. When I showed pictures to one of the respondents, she was grieved and blamed the healers. Then I asked her of her view on killing suspected witches, she said, “That is much better, because they have killed others until people are tired of them. She then told me of a story of an

albino who was killed by a witchdoctor. She said that albinos are considered by locals to be innocent. They are being killed to add the power of their body parts to medicine which a healer promises that bring wealth by finding gold, fish, etc. this was such a sad story that calls for an urgent attention by all stakeholders and Christians that require gospel with sound integrity.

4.3 Importance of integrity in contemporary church, particularly in the Anglican Church - Diocese of Tarime, Tanzania

Many scriptural texts attest to the fact that God has concepts he expects from a man. In both the Old and New Testaments, Jesus Christ set the pace even at the point of death. He knew he was going to die, yet he went into Jerusalem despite the advice of his disciples not to do so. (Mk. 8:33). The practice of integrity in the Anglican Diocese of Tarime in Tanzania was reported to be the factor that is bringing or sending away many people to and from the church. According to one of the priests I interviewed, one of the biblical elements of prophecy is the expectation that a prophet upholds integrity when advocating against injustices that society condones. He adds that in order to be prophetic in our engagements with the systems, church leaders must demonstrate from within the house that they are themselves women and men of integrity, honesty, sincerity and accountable” and thus able to challenge the oppressive structures.

Here, attention is drawn to Jesus’ teaching in John 8:31-32 on ‘truth’. *“To the Jews who had believed him, Jesus said, ‘If you hold to my teaching, you really my disciples. Then you will know the truth, and the truth will set you free.’”* This is the Biblical foundation of integrity. Truth makes one do the right thing any time everywhere without compromise or fear and favour. This makes one free from any integrity challenge such as corruption, sexual scandals, nepotism, falsehood, and others.

In Acts 5:28-29 we also see a truth scenario where Peter and John were brought before the Sanhedrin and warned not to continue with the gospel they proclaimed. The official said, *“We gave you strict orders not to teach in this name, yet you have filled Jerusalem with your teaching and are determined to make us guilty of this man’s blood.”* Peter and the other apostles replied, *“We must obey God rather than human beings.”* This is a life threatening situation that required compliance from the disciples. As people who loved the truth to set them free, they stood their ground and vowed to continue with the gospel rather than keep quiet in fear of the authorities who had sternly warned them.

Our Bishop, in his address titled, “The Church’s Prophetic Voice” also emphasized truth as an important criterion. And that Churches need to be agents of transformation because members of the congregation believe what their church leaders tell them; therefore, they cannot afford to break such trust as it will make a mockery of what they do. He thus urged them to stand firm in what they believe in, prepare and equip themselves well for the leadership roles in society.

As Dr. Church- Hill Amandi puts it, “The-church leaders are not only required to be sound theologically and numerically.” The study also showed that this assertion is very true of the Anglican Church - Diocese of Tarime in Tanzania. A church warden responded that integrity is the main reason why Christians come to or leave the church. And that where integrity is soundly practiced, there is bound to be rapid increase in the number of Christians; and also vice versa where integrity is compromised.

Prophet Malachi also puts it that, “For the mouth of a priest should keep knowledge, and people should seek the law from his mouth; for he is the messenger of the Lord of hosts” (Mal.2:7 NKJV). This scripture put differently, states that a priest should be a reference point in matters of faith, knowledge and morality, anything short of this becomes a falsehood of the priesthood. The

name Malachi means “Messenger of Yahweh.” The prophetic book of Malachi is God’s message to His people Israel through Malachi the prophet who served during Nehemiah’s days, a period in which the Jewish people’s history was characterized by corrupt priests and the people in the worship of God. There were neglects in the fulfillment of vows and tithes by the priests and the Jewish people and intermarriage with foreign women was common. It was a time when the priest fell below their calling and by extension, the people of God the priest were supposed to be leading.

As Apostle Peter puts it in his first letter, “As obedient children, do not be conformed to the passion of your former ignorance, but as He who called you is holy, you also be holy in all your conduct, since it is written, “you shall be holy, for I am holy” it is therefore incumbent upon the church today to desist from worldly and ungodly practices that compromise integrity in the church, such as FGM, Early Marriage, Witchcraft, corruption among others. Christians and their leaders alike need to adhere to the standard set before them, that is, holy living for God and fellow men.

4.4 Challenge of integrity in contemporary church, in the Anglican Church - Diocese of Tarime, Tanzania

Today, integrity is compromised in a number of ways and only a Biblical solution can be sought to ensure that the ministry becomes a success in the contemporary area of the living. The integrity challenges that these predominantly Anglican churches are facing, are manifold. Of concern to us in this thesis, is however challenges posed by compromising integrity by showing bad examples to the world that we need to evangelise for Christ!

This perception about circumstances that necessitated integrity in the Global Evangelical Church is in line with the African understanding of the inseparable nature of religion and other aspects of

life. Dreyer, W. A (2012), in his book entitled “The amazing growth of the early church” ascertained that integrity was the major factor for the rapid growth of the early church that demonstrated sound and uncompromised integrity in ministry of the gospel in word and action, private and public. He asserts that Apostle Paul rebuked even fellow apostles who tried to compromise integrity, citing the example where he rebuked Apostle Peter (Gal.2:11-13). In fact, in an individual’s life, there is either integrity or not; and not something like 50%; implying that a leader should never compromise integrity to any extent.

One typical encounter where Jesus Himself confronted the Jewish church leaders on integrity was at the temple, in Matthew 21:12-13. *“Jesus entered the temple courts and drove out all who were buying and selling there. He over turned tables of the money changers and the benches of those selling doves.” He said to them, ‘It is written, “My house will be called a house of prayer,” but you are making it ‘a den of robbers.’”* This scenario of robbing God’s people is not exception in our churches today, including the diocese under study. The tithes and offertories are no longer put to the right use by even us the church ministers! Respondents reported cases where their collections have been used to construct personal buildings and set personal projects by some church leaders including us the ministers.

In Malachi 3:8 we see another scenario involving integrity challenge. God said, *“Will a mere mortal rob God? Yet you ask, ‘How are we robbing you?’ “In tithes and offerings.”* This is yet another typical area of integrity challenge in the very church of God.

Dr. Samuel S (2006) writes, “Many members have become victims of circumstance through the pastor’s lack of integrity.” Many lives have been ruined and homes destroyed because their clerics lack integrity. The practice of integrity in the Global Evangelical Church was an

elaborate. It involved a number of aspects such as honesty, loyalty, humility, faithfulness, justice as practiced by the judges, fairness among others.

However, there were also some instances where the Bible reports cases of compromise of integrity by some individuals. An example of this can be seen in the case of King David against his servant Uriah (2 Sam.11:1-12:9); Judas Iscariot against Jesus (Matt.26:14-16). Generally speaking, integrity is hard to apply in all circumstances in life, typically in areas of sexual matters and money issues. The contemporary church in the Anglican Diocese of Tarime is not an exception of this wicked behavior either.

Church ministries so much affected by the challenge of integrity include; counseling, evangelism, project works, among others; while at the same time sound integrity facilitates and promotes these same ministries to a great extent. The impression got after carefully observation of the practice of integrity was that it does not only apply to humans but also to places (such as cities, towns, villages, markets) relationships (husband-wife, would be couple, parent-children), business, job placement, employment, academic success, among many others.

In reflection of the above statement, the Bible in Hebrews 11:6 explains clearly that for Christians to get delivered from their troubles, they need to embrace faith in God and believe that He rewards of all that seeks Him in faith and no doubt. During field study, it was associated with lack of enough faithfulness to God and also to fellow mankind, as well as the ignorance of His omniscience and omnipresence. This however, limits the spiritual uprightness of believers and the application of integrity, and this is very dangerous to ministry work.

A review of the literature indicated that there have been efforts to address the challenges of the lack of integrity within the Christian ministry. Religious tradition has influenced many Protestant denominations that integrity in totality in ministry is no longer a practical in the Christian church.

For example, they leave the matter of integrity only to those who call themselves “born again.” The empirical data exposed the different voices that the church has been subjected to for hundreds of years, doubting the applicability of integrity in totality in the contemporary church, citing examples of the biblical compromise instances like that of King David, his son Solomon, and others.

On the other hand, there was a challenge of sin and no repentance that compromises integrity. In the book of Isaiah 59:1-3, the Bible clearly indicates that God’s hand is not short not even to heal and deliver but sin has separated the people and God. So, sin is a strategy used by Satan to compromise integrity even in ministers. Meanwhile, salvation and faithfulness are God’s twin provisions for integrity and godly living. It is therefore a call to ministers to keep sound integrity without blame (1 Tim. 6:14). It is the standard (yardstick) for effective church ministry.

The issue of divisionism in the Church of God also has limitations to integrity to a great extent. The division between lawyers and clergy has widened due to the church losing its value of being custodian of integrity, the pastoral function of the church. After carrying out research, the researcher discovered how the church abandoned integrity to lawyers who do not in reality practice it either especially on conflicts between ministers and ministers within the church. This study is not to negate portray the church as having failed to uphold integrity, or confirm that it has inculcated immorality due to the compromise of integrity in its ministry of the gospel.

CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter presents an overview of the study, conclusions, and recommendations made for appropriate planning and action in relation to the topic studied. The data was collected from the sample size of 80 respondents.

5.2 Summary of Findings

The research largely relied on both male and female respondents during the study. Majority of the respondents were males 68.75%, compared to female respondents 31.25%. In terms of age category, it was found out that respondents between the ages 18-45 years were the biggest

number 55% followed by the ages 46-55 years 29.7%. In terms of education background, it was found out those respondents who attended tertiary education with 81% were the majority compared to secondary education 36% and then respondents who attended primary education 54%.

Regarding the practice of integrity in the contemporary church, 17.5% agreed that integrity is fully practiced in the church, while 47.5% disagreed, and 7.5% said they were not sure.

About those who values integrity as being important in the contemporary church, majority of the respondents (53.75%) said the church embraces integrity as very important in church ministry. It was also reported on the challenges of integrity in the contemporary church that corruption (financial) leads integrity challenge in the area of study with 47.5%; followed by sexual immorality with 27.75%.

Lastly, there was a question relating to what strategies put in place to minimize the challenges of integrity in the contemporary church. 46% agreed that thorough biblical teachings and seminars/retreats can addresses the challenge, while 28% agreed that prayer alone can address the challenge, and 16% agreed that recruiting mature men and women to lay and ordained ministries is the way forward.

5.3 Conclusion

In this chapter, the study examined some major concepts relevant to this research. Among them are corruption, sexual scandal, pride, lack of generosity to God and holiness. From the discussions, it has become obvious that integrity is to some extent practiced in the contemporary church in the Anglican Diocese of Tarime, Tanzania particularly. It has also been found out to be a key Christian value worth embracing for effective ministry of the gospel to the church and the

world. It has also been disclosed that has a number of challenges to address if the gospel is to be effective spread, and the church to be laid on the foundation of Christ and truth.

Both moral and spiritual aspects have been identified to be two major challenges of lack of Biblical knowledge about the word of God and divisionism including lack of sound biblical teachings on the word to the Christians by the church lay and ordained ministers in the contemporary church. The chapter examined the concept of integrity and some of the approaches that are adopted by Christians in the diocese to achieve its practice in the contemporary church. It has become clear from the discussions that one major requirement for holistic life in the contemporary church is to address the challenges of integrity from its root causes such as the love for money, African Traditional Religious (witchcraft), pride, lack of generosity to God, insufficient or lack confession of hidden sins among others so as to effectively apply the most appropriate strategies to achieve it.

Chapter two expounded the practice of integrity in Church ministry, challenges, and strategies to minimize such challenges for effective church growth and ministry of the gospel to the contemporary church and the world at large. Chapter three focused on the methodological approach utilizing a qualitative approach, drawing on narratives and stories and seeking to answer the how and why questions, in addition to the question. Chapter four looked at analysis part of it and chapter five concluded the study. However, regarding the strategies to minimize the challenges facing the practice and application of integrity, respondents suggested the need to teach people the passion for holistic ministry to preach the gospel with sound integrity is part and parcel of the gospel. Others suggested the need to carryout Biblical studies to equip believers with the word of God.

5.4 Recommendations

The study recommends the following to be put into consideration, equipping church lay and ordained ministers for effective application of integrity into the lives of the Christians in the Church and the world.

Teaching sound doctrines to Christian's right from childhood in Sunday schools is yet another viable option to lay good foundation for life with sound integrity in the church ministry of the gospel. This ministry is one of teaching and prayer to the young according to Proverbs 22:6. Installing and upholding integrity in the contemporary church should 'hold up the weak, heal the broken hearted, and seek remedies to marital and economic challenges in the lives of Christians. This should be manifested in exemplary lives of the ministers and the Christians who are expected to be light to the world (Matt. 5:14).

Much attention should be drawn in the ministry of counseling, preaching, and management of financial record and accountability to the church and those outside. It is in these ministries that integrity is commonly compromised according to the findings of the study. Therefore, it should be handled with due diligence by those proven of sound backgrounds of integrity in order to bring a good reputation of integrity to the Church of God within the Diocese and to the whole world. There is also dire need to lay a good foundation of integrity for new converts to the new generation.

The Diocesan leadership should provide opportunities for further studies to ministers such as this one given to me that has made me dig out and discover a lot about the concept of integrity. Ignorance is a serious disease to any venture and aspect in life including that of the contemporary church. Handbooks, brochures and booklets on the subject need to be availed to Christians in local church and not only kept in high offices not easily accessible to Christians. Although on for

further studies to ministers I thank the Bishop of the Diocese of Tarime, he is struggling to make sure that all ministers are going for further studies but most of them do not want to.

Thus, Deliverance Ministry should be sent as part of the wider healing and pastoral ministry of the church. To help discern what sort of ministry is needed, and to avoid the problems of misdiagnosis and inappropriate, so the Department of Mission and Evangelism through her/his Coordinator should properly manage the implementation of the Healing and Deliverance Ministry should be sought and to promote the faith of the ministers and Christians to God and build the Church of God in its foundation.

The province Canons, Constitutions and also of the dioceses should clearly state the taboos and morals of the Church to all ordained church ministers as well as the laity in order to equip them with the much needed knowledge of the rules and regulations for conducting church business and ministries. In the words, by amending the province constitution, particularly the sections pertaining to the Secretary of Province, the diocesan bishop, and the archbishop, the Anglican Church in Tanzania should be able to institute an effective mechanism for electing Church officials and close any corruption loopholes.

They SHOULD work in partnership with clergy and other lay leaders to offer teachings and training to Christians and parishioners. This may include organizing seminars and workshops for church elected and Christians on matters on integrity and church ministry.

Carrying out Bible studies is also recommended to equip believers with the word of God for good knowledge and practice of integrity in the contemporary generation of self-seeking men and women in the church.

5.5 Areas for further research

For further studies, the following areas for research are suggested;

- 1) The concepts of immorality in the contemporary church, its causes, challenges and strategies for redress.
- 2) The relationship between morality and church growth and evangelisation.
- 3) The beliefs and practice of witchcraft and the ministry of gospel in the church.

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APPENDIX 1

SEMI STRUCTURED QUESTIONNAIRE

My name is Msuma John Nyaitara, a Masters student of Theology at Uganda Christian University, doing a study entitled Integrity and the Contemporary Church; A Case of the Anglican Church Tarime Diocese, Tanzania, East Africa. You have been identified to take part in this study by volunteering some information by answering some few questions. All information collected shall be kept confidential and only used for this study purpose.

Thank you.

SECTION A: Background information of respondent

Age	
Sex	
Marital status	
Education level attained	
Status/position in the Church (ordained/lay leader/Christian)	
Nationally of respondent	
Duration in service in the Church	

The questionnaire administrator may probe for further details on each of the thematic proposed notions presented above and record the responses in a separate piece of paper.

SECTION B: The understanding of Integrity

In section B, C and D, please rate on a scale of 1 to 5 whether in your, Christians understand the meaning of integrity in the proposal statement. The meaning of the figures is as below;

1. Strongly agree, 2. Agree, 3. Not sure, 4. Disagree, and 5. Strongly disagree

Statement of consent	Frequency	Percent
Christians agree that integrity is fully practiced in the church		

Christians do agree that integrity is not practiced in the church		
Integrity is partly practiced in the church		
Not sure		
Total	80	100%

SECTION C: Implications of Integrity in the Contemporary Church

Provide further details of any integrity issue in the Church today in Tarime Diocese

.....

The questionnaire administrator may probe for further details on each of the thematic proposed notions presented above and record the responses in a separate piece of paper.

Importance of integrity in the church in Tarime Diocese in Tanzania	Frequency	Percent
The Church in Tarime Diocese embraces integrity in totality		
Integrity is regularly spoken about in the Church including sermons		
Integrity is not embraced at all in Tarime Diocese		
Integrity is rarely spoken about in the Church including sermons		
Total	80	100%

SECTION D: the challenge of integrity in Contemporary Church in the Anglican Church – Diocese of Tarime in Tanzania.

The implication of integrity in the church	Frequency	Percent
Money corruption		
Nepotism in the church		
Sexual immorality in the Church		
Falsehood in the Church		
Total	80	100%

Provide further details of what is killing integrity in Tarime Diocese

.....

.....

The questionnaire administrator may probe for further details on each of the thematic proposed notions presented above and record the responses in a separate piece of paper

APPENDIX II

SEMI STRUCTURED INTERVIEW GUIDE

My name is Msuma John Nyaitara, a Masters student of Theology at Uganda Christian University, doing a study entitled Integrity and the Contemporary Church; A Case Study of the Anglican Church Diocese of Tarime, Tanzania, East Africa. You have been identified to take part in this study by volunteering some information by answering some few questions. All information collected shall be kept confidential and only used for this study purpose.

Background information:

Position:.....

Education:.....

Sex:.....

Duration in service:.....

Qualification:.....

Key guiding question and thematic areas to focus

According to you, what is integrity in relation to the Church?

In your opinion, how do you rate integrity in your Church today?

From your observation of ministers, lay leaders and Christian behaviors in the church today, what do you consider to be the major killer of integrity in the church?

Of the groups of people mentioned above, which one do you consider to be most affected by the factor mentioned above?

In your view, how do you think lack of integrity affects the church?

What integrity challenges do you think ordained and lay leaders are facing in the church today?

To your knowledge, what has the Diocesan leaders done to reduce the challenge of integrity in the church today?

In your own view, what do you think can be best done to ensure integrity is embraced and applied in the church in Tarime Diocese today?

Thank you very much for your kind response!

APPENDIX III

INFORMED CONSENT FORM

My name is Msuma John Nyaitara, a Masters student of Theology at Uganda Christian University, doing a study entitled Integrity and the Contemporary Church; A Case study of the Anglican Church Diocese of Tarime in Tanzania, East Africa. You have been identified to take part in this study by volunteering some information by answering some few questions. All information collected shall be kept confidential and only used for this study purpose.

The Study Procedures

The researcher will be conducting interviews regarding Integrity and the Contemporary Church; A Case Study of the Anglican Church of Tarime Diocese in Tanzania, East Africa. All relevant approvals and permissions will be adhered to in this pursuit.

Risks involved

This study does not have any anticipated risks, if any; they are minimal and cannot be harmful.

Assurance of confidentiality

Information shared will not be shared with any other third party, names and all personal details of potential respondent will be kept anonym.

Voluntary participation

The study participation will be voluntary. Those who are not interested in the study will not be forced to participate, and those who will participate will have to formally give an informed consent and will be informed of their right to withdraw in the process of the study at any stage if they withdraw consent and there will be no consequences.

Benefits

The benefit of the study will be explained to the participants. The significance of their voluntary participation will also be explained. This study if well utilized, it could help improve integrity status in the Diocese of Tarime, thereby improving on ministry of the word in the contemporary church.

Whom to contact in case of ethical related concerns

In case of any Ethical related concerns or inquires, contact UCUREC Secretariat Mr Osborn Ahimbisibwe on phone number +256 775 737627 or email oahimbisibwe@ucu.ac.ug. And by signing below shows consent to participate in the study.

Respondent/Participant

Signature:.....Date:.....

PI Signature:..... Date:

APPENDIX IV

BUDGET FOR RESEARCH PROJECT

No	ITEM	USH	TSH
01.	Study Materials – stationery	520,000	335,484
02	Travelling cost within the Tarime Diocese (the area of the study) for collecting data.	1,300,000	838,701
03.	Internet	300,000	193,548

04.	Printing and photocopying	200,000	129,032
05.	Airtime	100,000	64,516
06.	Binding 4 copies	100,000	64,516
07	Flash disk 1	50,000	32,258
	Total Amount	2,570,000	1,626,582

Thank you for your cooperation

APPENDIX V

LIST OF ORAL INTERVIEWS

No.	Name	Sex	Age	Occupation	Archdeaconry	Date of Interview
1	Paulo Chacha	M	62	Peasant	Galilaya	20/11/2022
2	Rev Foredy Mang'wer Qojedy	M	26	Priest	Galilaya	20/11/2022
3	L/Canon Esther Elia	F	40	Teacher	Galilaya	20/11/2022

4	Penina Ryoba	F	67	Peasant	Galilaya	20/11/2022
5	Onesmo Willfred	M	43	Teacher	Galilaya	20/11/2022
6	Roselyne Mossama	F	56	Manager	Galilaya	20/11/2022
7	Rev Canon Samwel Nyageswa	M	54	Vicar General	Samaria	4/12/2022
8	Rev Canon Yohana Yakobo	M	54	Archdeacon	Samaria	4/12/2022
9	Juliana Musa	F	26	Teacher	Galilaya	4/12/2022
10	Rev Canon Joseph Wambura	M	53	Archdeacon	Galilaya	4/12/2022
11	Rev Canon Daniel Bisaku	M	45	Archdeacon	Jerusalemu	19/12/2022
12	Rev Canon John Muhiri	M	55	Area Dean	Jerusalemu	19/12/2022
13	Ezekiel Werema	M	17	Student	Galilaya	19/12/2022
14	Jenipher Paul	F	16	Student	Galilaya	4/12/2022
15	Rosemary Chacha	F	15	Student	Galilaya	4/12/2022
16	Mary Mwita	F	35	Peasant	Yerusalemu	16/12/2022
17	Paulina Charles	F	56	Peasant	Yerusalemu	16/12/2022
18	Neema Peter	F	63	Peasant	Samaria	10/12/2022
19	Dorcas Paulo	F	34	Teacher	Samaria	10/12/2022
20	Agness Jackson	F	51	Peasant	Samaria	10/12/2022
21	Lucas Mwita	M	27	Peasant	Galilaya	11/12/2022
22	Clemencia Mnyoro	F	46	Lay Reader	Galilaya	11/12/2022
23	Esther Marwa	F	16	Student	Galilaya	11/12/2022
24	Teresia Magige	F	29	Peasant	Samaria	13/12/2022
25	Joshua Taisamo	M	52	Peasant	Galilaya	14/12/2022

APPENDIX VI

MAP OF TARIME

The geographical map of the Anglican Diocese of Tarime



UGANDA CHRISTIAN UNIVERSITY

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17th April 2023

TO WHOM IT MAY CONCERN

Dear Sir/Madam

INTRODUCTION LETTER FOR DATA COLLECTION

This letter serves to introduce to you JOHN M. NYAITARA 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.

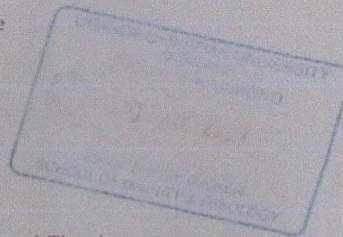
Counting on your cooperation and thank you in advance

Yours faithfully

Rev. Can. Dr. Emmanuel Mukeshimana

Research coordinator, Bishop Tucker School of Divinity and Theology.

emukeshimana@ucu.ac.ug, 0772505474



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UGANDA CHRISTIAN UNIVERSITY

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SCHOOL OF RESEARCH & POSTGRADUATE STUDIES DISSERTATION CORRECTION COMPLIANCE FORM (POST VIVA FORM)

Name of Candidate: JOHN MSUMA NYAITARA

Reg. No: M21M04/003

Title of Dissertation: **INTEGRITY AND THE CONTEMPORARY CHURCH: A CASE OF
THE ANGLICAN CHURCH – DIOCESE OF TARIME, TANZANIA, EAST AFRICA**

S/N	COMMENTS BY EXTERNAL EXAMINER	ACTION TAKEN	INDICATOR
1	The structure and presentation of the paper follows the stipulated university guidelines.		Page 1-82
2	The paper in general needs a lot of clarity in many aspects. The introduction of the topic on integrity and the issues related to it need to be revised in a manner that brings out the envisaged study directly and clearly. This section is too general	The topic was generally revised to focus particularly on integrity in the church in areas of financial mismanagement (corruption), sexual immorality, nepotism and falsehood among church leaders.	Page 1-11

	lacking properly articulated aspects of integrity and what it entails for the church under study. This section is too general lacking properly articulated aspects of integrity and what it entails for the church under study.		
3	The academic sources referred to in the paper are rather few considering the topic being studied. The candidate needs to make a strong case for the topic by engaging academic sources as a basis for the study. There are areas of the work that need thorough review of grammatical construction in this section and the paper as a whole. See running comments made on the document.	More academic sources added and the grammatical areas worked on.	Page 1-66
4	The methodology is alluded to in chapter one but not utilised or employed in the analysis.	Methodology in analysis improved upon	Page 21-23
5	This section needs a lot of review so as to capture the nuances of the topic and the engagement of the tool used.		Page 24-26

6	<p>The discussion of results as well as the theological reflections sections is fairly discussed except for the aspects that have been pointed out on integrity which should come out more clearly. Examples from the Bible should also be more specific and the theological implications of the findings well related to the study and the application in the context of study.</p>	<p>The areas were worked upon and improved according to the comment.</p>	<p>Page 28-43</p>
7	<p>1. The summary, conclusions and recommendations section also needs proper alignment with a clear understanding of integrity so as to make it relevant to the study. As noted in the student paper, the topic is very good, relevant and appropriate to the contemporary churches in the practice of the Christian faith. The execution of the research however has not brought out, as would have been anticipated, the nuances that touch on integrity.</p>	<p>Worked on and improved according to the instruction in the comment.</p>	<p>Page 47-49</p>
8	<p>The reference section needs to be revised in accordance with the</p>	<p>Worked on and unified according to the instruction in the comment.</p>	<p>Page 52-55</p>

	academic style and format. The candidate appears to mix different citation methods which are not acceptable for an academic paper.		
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Candidate's Name: *John Msuma Nyaitara* Signature J. M. Nyaitara

Supervisor's Name:

Signature