

**EFFECTIVE USE OF CHURCH LAND IN ST. JOHN'S CATHEDRAL PARISH -
KABAROLE, RUWENZORI DIOCESE, 2020-2025**

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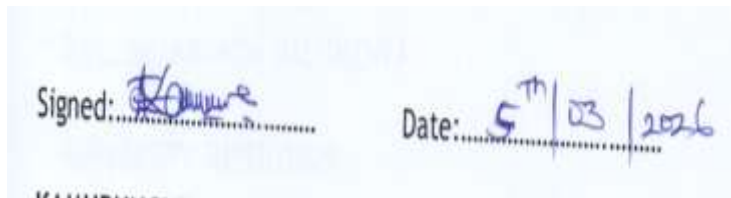


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DECLARATION

I Kamurungi Elly Wilson, hereby declare that this research report titled: **Effective use of church land in St. John's Cathedral parish - Kabarole, Ruwenzori diocese, 2020-2025**, is my own original piece of work and has not been published and/or submitted for any academic award to any other University or institution before. Acknowledgement has been made to scholar's work as used and referenced.

A photograph of a document showing a handwritten signature and date. The signature is written in blue ink and appears to be 'Elly Wilson'. The date is written as '5th / 03 / 2026'. The text 'Signed:' and 'Date:' is printed on the document, with the handwritten entries filling in the dotted lines.

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APPROVAL

This research report titled; **Effective use of church land in St. John's Cathedral parish - Kabarole, Ruwenzori diocese, 2020-2025**, has been submitted for examination to Uganda Christian University under my supervision and approval.

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REV. DR. ANDREW NALUMENYA

UNIVERSITY SUPERVISOR

DEDICATION

This piece of research is dedicated to all my brothers, sisters, particularly my parents. Their tireless commitment to prayer, encouragement, financial support, accompaniment, and spiritual guidance during the research process is of high inspiration and treasure. Otherwise, it was essential for the continuity of this research.

I also dedicate to the church in Ruwenzori diocese, especially St. John's cathedral parish. The easy approach of the Very Rev. Robert Abigaba, Rev. Julius Byetaka and Rev. Thembo Moses and their unwavering belief in the value of theological education has profoundly shaped my field work.

Land is a natural valuable resource, a gift from God, whose value is incomparable. Its level of production is partly attributed on our responsibility as human beings. Therefore, the church in Ruwenzori is working hard to fulfill its responsibility and achieve the full potential of land.

Exceedingly above all, it is a profound honour to acknowledge God's full guidance and foundation for my wisdom throughout this entire Journey.

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One of the most meaningful metaphors of life for me is “**Journey**”. I consider my life to be a long journey within the parameters of eternal space and time. And so, the journey of this research is a portion of the long life journey.

To God be the Glory for the far he has moved me in line with this research. My great acknowledgement of the Presence and Guidance of the Almighty God who has enabled my steps throughout this journey of research is extreme. This is an expression of my sincere gratitude to God Almighty for his unmerited love and provision throughout this journey. He has refreshed and granted peace and Clarity of mind, provided, gave me wisdom and understanding for the necessary work during the period. Ebenezer.

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To God be the Glory

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ABSTRACT

In the last decades, the church as an institution worldwide has used its land as centers of mission and evangelism to the world and developing to high economic heights. This accomplishes God's intended purpose following the biblical view that God is the creator and the ultimate owner of land, although man was given the responsibility to manage, steward and care of it on behalf of God. Moreover, the concept of Land is then aligned to the spiritual and universal inheritance through the life and works of Jesus Christ. This shapes the church's understanding in taking a more comprehensive and conclusive approach in using its land. The church is to steward its land responsibility, while watchfully preparing for God's kingdom. This study was focused on examining the Effective use of church land in St. John's Cathedral parish - Kabarole, Ruwenzori diocese, 2020-2025. The pilot study was taken and the outcomes were used to create research instruments which were employed to collect data from the field. The objectives were; to analyze the Biblical perspective on land, to examine the impact of Land use on the Mission of St. John's Cathedral parish - Kabarole, and identifying the possible ways for effective land use for St. John's Cathedral parish - Kabarole.

A mixed-methods approach which combined both quantitative and qualitative methods of data collection and analysis was employed. The population with a total of 30 respondents were selected for this study including the clergy, church leaders, lay readers, estates manager within and around St. John's Cathedral parish - Kabarole as well as other selected members of the congregation, using purposive sampling and simple random. Data was collected using researcher-administered questionnaires from the proprietor, in-depth interviews and document analysis.

Findings from the study indicated that God is the creator and ultimate owner of land. As stewards of land, St. John's cathedral parish - Kabarole is effectively using its land to achieve its mission through fostering spiritual and social transformation. The study also found out that the majority of respondents acknowledged that the parish is ensuring that land is used to fulfill of holistic mission.

Drawing from the biblical perspective and theological scholarship on land, it was acknowledged that using land effectively fulfills man's role as a faithful steward.

The researcher concluded that land is a big factor in achieving the church's mission. Effective use of church land aligns to the biblical perspective of stewardship following God's rule. It was recommended that the Churches should be assisted to achieve the full potential of land in fulfilling God's purpose and mission on earth. The research uniquely contributes to the land policy, and land management in the church by providing further evidence on the effective use of church land. The findings support the biblical perspective (Genesis 1:28-29) which teaches that through man's dominion over the earth, he is responsible for productivity and sustainability of land as a steward.

CHAPTER ONE

INTRODUCTION

1.0 Introduction

St. John's Cathedral parish -Kabarole was created in 1960 through the division of the diocese of Uganda during the creation of Ruwenzori diocese (Churchman's pocket Book 2024, p. 86). It is a second oldest Anglican church in Uganda, hosting the headquarters and the tradition of worship in the diocese. It has remained significant and central in the history of the diocese. It is currently composed of Bukwali C.O.U, Njara C.O.U and St. John's cathedral parish, currently covering the central administrative unit of fort portal city in western Uganda.

Land at St. John's cathedral parish-Kabarole is intertwined with the establishment of a mission station for Evangelism, following the arrival of Christianity in Tooro. Land was given to the church by Tooro Kingdom during the reign of Omukama (King) Daudi Kyebambe Kasagama in 1896, who invited the Missionaries to his kingdom (Louise, 1969, p. 36, church of Uganda, 2025). Since Kasagama was a model convert, "he helped to build a new church with his own hands" (Nolte, 1962, p. 1). Currently, the parish land is estimated to be around 20 Acres in the churches of Bukwali C.O.U, Njara C.O.U and St. John's cathedral parish C.O.U at the headquarters.

In St. John's cathedral parish - Kabarole, land is a fundamental valuable resource for economic empowerment as well as facilitating the church's holistic mission, in both spiritual and economic growth, supporting the livelihood of the Christian church. Land contributes a great impact for the church's existence especially hosting the church premises on which Spiritual and pastoral care is practiced. It accommodates church missions, conferences, Christian fellowships or gathering for spiritual growth, nourishment and evangelism. Land at St. John's cathedral parish-Kabarole accommodates schools like Kyebambe Primary, Kyebambe CDC, Kabarole Primary as well as houses for clergy, who practice subsistence agriculture. This aligns with the

original concept of land, as a place of human responsibility and stewardship (Genesis 1:1, 2:8-15). It is a natural resource (a gift from God) to mankind, for spiritual and economic progress of the church, which is central to the Christian theological perspective (Sihombing, 2023, p. 43; Olson, 1986, p. 18-27). It also aligns to the Biblical concept of land (Genesis 1:1, 2:8-15) as a sign of God's sovereignty or nature in relation to humanity, a mystery with a profound effect on the Christian relationship with God and nature. It is against this background that the researcher is motivated to conduct a research on; effective use of church land in St. John's cathedral parish - Kabarole, Ruwenzori diocese, 2020-2025.

1.1 Background of the study

The key component of economic growth is land. Jyothirmayi and Sukumar (2019, p. 1) define land as not only soil, but "a delineable are of the earth's terrestrial surface encompassing all attributes of the biosphere immediately above or below this surface including those of the near-surface climate the soil and terrain forms, the surface hydrology (including shallow lakes, rivers, marshes, and swamps), the near-surface sedimentary layers and associated groundwater reserve, the plant and animal populations, the human settlement patterns, and the physical outcome of the past and present human activity (terracing, water storage or drainage structure, roads and buildings". (Jyothirmayi and Sukumar, 2019, p. 1). All this is set for human benefit. Hubacek, (2002, p. 1), suggests that, land is a physical space and natural resources that is indispensable for essential human activities, not disregarding its value as a store of natural resources. INTOSAI WGEA research project, 2012, p. 5, supports that land is considered as one of the most essential natural resource for human survival and prosperity, suggesting that human economic, social, cultural and physical activity find a basis for its sustainability.

In St. John's cathedral parish -Kabarole, land has a long history in facilitating Christian church missions and hosting church activities and gatherings for the Christian community. Its long history is attached to early days of Christian faith in Tooro kingdom. The missionaries opened a mission station at Kabarole where St.

John's cathedral parish-Kabarole is situated, in 1896, where the Runyoro-Rutooro Bible and the first Runyoro-Rutooro Book of Common Prayer were translated (Pirouet, 1978, p. 158). Before the creation of Ruwenzori diocese, the mission station was a base for offering health care, work of evangelism, equipping local believers and catechism classes primarily for establishment of local churches in Tooro Kingdom. This played an important role in spreading the Christian faith throughout the Tooro sub-region.

Church land has ever since been an important tool in providing a physical space for hosting the Christian missions, conferences, Christian fellowships or gathering since the places of worship of St. John's cathedral parish - Kabarole, Bukwali C.O.U, and Njara C.O.U have been constructed on the same land. Evangelism and church conventions have happened, establishing discipleship programs, Schools like Kabarole Primary, Kyebambe were established to provide education services and medical missions to the Christians and community. Moreover, Kabarole hospital exists to provide health care services to the society which strengthens the community bond.

Such developments demonstrate that the Church is an anchor to development. Modise, (2018, p. 1) has revealed the Church as an anchor Institution in community development since its inception, not only in Spiritual matters but also greatly contributing to the social-economic development of the society using church land. The Church is known for playing a great contribution in the community transformation, advocacy and participating in social-economic development of many deprived and diverse communities Christians in wider society in the world (Magezi and Nanthambwe, 2022, p. 1). This aligns with Hiagbe, (2015, p. 165), who states that religious beliefs and practices especially Christianity play a key role in the development of communities (p.165). Similarly, Nanthambwe, (2022) supports that churches actively participating in public pastoral care which is sensitive to the community's needs to be met holistically (p. iv).

Hunsberger et al (2012, p. 4) highlights the unprecedented land-use changes in the human history caused by economic development, burgeoning population and global

markets. The author gives the market-based approaches for land used resulting from complete demand for food, fuel, feed and raw materials, which have intensified pressure on land. Demands for food, housing, raw materials, livestock feeds are increasing rapidly due to greater consumption of the growing population. This is furthered by Eriksson who states that “Modern man may tend to forget it, but land is absolutely essential for human existence” (Eriksson, 2013, p. 84). In support of this, Gandhi, (2016, p. 24), attaches land-related investment which leads to increase in Individual’s economic income/benefit. This implies that human activities are facilitated by land. Hubacek, (2002, p. 1), states that the primary role of land is to serve as premises for habitation, human activity and economic production, although having a variety of functions ranging from environmental, societal, economical as well as spiritual aspect.

Basing on the above scholarly developments, it implies that land is one of the valuable resource owned by St. John’s cathedral parish, important for mankind from which development and social transformation is founded. As a result, land use changes and benefit comes out of direct and indirect human action for essential resources.

Much more is still needed to establish the land use practices, underscoring the need for this research on the effective use of Church land in St. John’s cathedral parish - Kabarole, Ruwenzori Diocese, 2020-2025.

As aligned to this, the economic potential of church owned land has gathered significant attention (Tetica, 2019, p. 513-516), not merely as an academic curiosity, but as a growing area of interest due to its implication for community development, sustainable agriculture and urban revitalization. This is particularly relevant in contexts where religious institutions and churches, like St. John’s cathedral parish - Kabarole, often hold substantial amount of land resource. The argue to benefit from the church land triggers the economic mind to change from the traditional view, primarily through a lenz of spiritual stewardship or as ground for religious buildings and activities. While invaluable for their sacred and community gathering purposes,

Spiritual stewardship perspective can sometimes overlook the inherent economic value that this land represents.

The potential for this asset if strategically used, can generate revenue, support affordable housing, enhance food security through agricultural projects, and stimulating local economy which remains largely untapped. The timely distinction between the inherent economic potential of church land and its current effective use practices as the main focus of this research, particularly relating to St. John's cathedral parish - Kabarole is so important. The strategic position of land at St. John's cathedral parish-Kabarole in a town center, creates a suitable opportunity to tap sustainable economic benefit for the church's economic development and strengthening the local economy, which has been missing. Effective utilization through income generating activities on land like affordable housing units, business center, commercial agriculture will significantly contribute to generate revenue to support the Church's activities, providing economic independence and enhancing its ability in promoting holistic well-being of the church.

Since the St. John's cathedral parish holds substantial amount of church land of about 20 hectares in the city, it is at its disposal for economic activities which generate revenue and accountability for stewardship. St. John's cathedral parish should therefore focus on implementing an effective framework for land use, which is crucial for her economic growth. This offers an opportunity for sustainable growth, financial stability and serving the broader community.

The existing projects such as Canteen, Schools, do not yield the expected income for the church mission and operation, as well as serving the primary use of land. The churches in St. John's cathedral parish has enhanced its considerable efforts to develop the church land but with challenges that have resulted to yielding little progress for the church's economic growth through in its operations (Parish financial report, 2024, p. 4). The challenges appear to be brought by limited business expertise, dependency on volunteer labor, competition with secular business and high initial costs.

The above statements reveal the need to effectively use the church land to attain its economic potential. "Despite holding a vast and potentially transformative land portfolio, a staggering fifty percent (50%) of the parish land resources currently remain undeveloped, representing a considerable missed opportunity for community engagement and economic self-sustainability." (Diocesan Magazine, 2024, p. 20).

Therefore, this research is crucial in bridging the above gap by examining the effective use of church land in St. John's cathedral parish- Kabarole, Ruwenzori diocese, 2020-2025.

1.2 The Problem Statement

St. John's cathedral parish's land is a vital resource for church's economic growth, sustainable agriculture, and urban revitalization. This perspective is not limited to St. John's cathedral parish, but revitalization of land is gaining attention in Uganda.

No doubt that, if effectively used, land could serve as a powerful catalyst for economic transformation within the parish.

Despite this inherent potential, a concerning reality exists as a staggering fifty percent (50%) of the parish land resource remain underdeveloped. This underutilization represents a considerable missed opportunity for generating much needed revenue to support the spiritual mission, economic self-sustainability and development of St. John's cathedral parish- Kabarole. Furthermore, the limits of the parish's capacity to address church's pressing needs such as modern agricultural practices, Job creation, affordable housing, thereby hindering the church's economic development. The prevailing traditional stewardship approach often overlook the strategic economic value of the parish land, limiting its capacity to fully leverage its inherent potential to generate revenue, to support its critical economic development initiatives, and contribute significantly to urban revitalization in fort portal.

This study, therefore, seeks to examine the effective use of church land in St. John's cathedral parish- Kabarole, diocese of Ruwenzori, 2020-2025.

1.3 Research Objectives

The overall objective of the study is to examine effective use of church land in St. John's cathedral parish - diocese of Ruwenzori, 2020-2025.

Specifically, the study to cover the following objectives

1. To analyze the biblical perspective on land.
2. To examine the impact of land use on the mission of St. John's cathedral parish.
3. To identify the possible ways for effective land use for St. John's cathedral parish.

1.4 Research Questions

1. What is the Biblical perspective on land?
2. What is the impact of land use on the mission of St. John's cathedral parish?
3. What are the possible ways for effective land use for St. John's cathedral parish?

1.5 Scope of Study

The study will be carried out in St. John's cathedral parish - Kabarole, diocese of Ruwenzori. St. John's cathedral parish - Kabarole is found in political area of fort portal city, Tooro sub-region of Western Uganda. The study will specifically be focused on examining the effective use of church land in St. John's cathedral parish - diocese of Ruwenzori, 2020-2025. It will examine the impact of current land use to the mission in the parish, identifying potential land use practices, development projects, and propose strategies for sustainable and economic development. This area is chosen to address the need for land use practices for a holistic spiritual and economic aspects, while filling the research gaps in this specific field. It is intended to cover a period of five years, 2020-2025. This is a period that I have been actively involved in the parish, with interest to find out the use of such urban land in St. John's cathedral parish - Kabarole.

1.6 Justification of the Study.

Land in St. John's cathedral parish - Kabarole is primarily used for Spiritual nourishment and worship in constructed churches ground, basic agricultural activities for priests and lay readers, as well as houses for clergy and Lay readers as part of infrastructural development. A small piece of land is used to enhance educational services through Schools like Kabarole primary school, Kyebambe CDC, and Bukwali nursery school. While these Activities are important, the St. John's cathedral parish has a moral and fiduciary responsibility to maximize its land resource, while focusing on effective land use. The Effective use of land enhances sustainable income, reducing financial dependence on external sources, and enhance the church's ability to serve its congregation and community more efficiently. This research will identify the possible land use practices to transform land into a resource that benefits both the parish and the broader community. It will provide actionable recommendations for sustainable and impactful land use in St. John's cathedral parish - Kabarole that aligns with the mission of the diocese.

1.8 Significance

Land is a critical asset for the church, serving both Spiritual and practical purposes. It provides space for worship, prayer and religious gathering, fostering faith formation and evangelism. Proper use of land provide avenues for income generation to sustain church activities, community development through facilitating the construction of schools, health centers, agricultural projects, while practicing stewardship. By examining the effective use of Church Land in St. John's cathedral parish- diocese of Ruwenzori, the research will contribute to the growing knowledge on the Use of church land, structured land use policies based of the best practices, enhance self-sustainability through identifying income generating land use practices, hence supporting mission work and economic sustainability. The significance of this study lies in its potential to transform the economic landscape of St. John's cathedral parish as well as the entire diocese. Findings from this study will have a broader implication for the entire Church in Uganda. It will provide a model for effective land use

practices, inspiring similar initiatives in other parishes by encouraging environmental responsibility, promoting social-economic development. Policy makers and stakeholders in the church of Uganda will adopt the structured land use policies as roadmap for environmental stewardship, economic sustainability and economic growth.

1.9 REVIEW OF RELATED LITERATURE

1.9.0 Introduction

This section presents the academicians' and writers' perspective regarding the subject of the study that will be carried out. Review of the related literature is guided by the research objectives; the Biblical perspective on land, the impact of land use on the mission of St. John's cathedral parish and examining the possible ways for effective land use.

1.9.1 The Biblical perspective on Land

The concept of land is an essential aspect that has a number of perspectives throughout the biblical tradition, which forms the background of this discussion. The biblical perspective will focus on the Old Testament and the New Testament teaching on land. This is an essential element in the Christian understanding about land, while creating a foundation of our faith.

1.9.1.1 Concept of land in Old Testament.

Boiliu, (2023, p. 135) confirms that the Old Testament clearly opens comprehensively with the foundation of the concept of land attached to God as the creator of heaven and earth/land in creation account (Genesis 1:1-2, 2:8-15). It is has been central in the Christian doctrine as attached to the creation of earth. He notes three major Hebrew words in the Bible denoting "Land" such as *'eres*, (referring to both "earth" and "land"), *adamah* and *sadeh*, implying that land and earth are used interchangeably. This is in line with the fact that land is a sacred component referring to the entire surface of the earth. Boiliu emphasizes that "land is God's territory, and

God's laws cover the land." (p. 135). It is important to hold such a great insight since it establishes the Christian understanding and definition of ownership of land and God as sovereign as well as the origin of land in its nature.

Accordingly, Liywalii, (2019, p. 16), brings out the concept of productivity and sustainability of land out of man's responsibility to manage, steward and caring for the land. This implies that God's designed land to be fruitful and multiplying (Genesis 1:28-29) through man's dominion and prosperity (Proverbs 12:11). This is reflected through the aspect the garden of Eden where man was God's representative and the care taker of God's creation, to subdue and replenish it (Gen. 2:15). In this way, man is responsible for maintaining God's creation. The author affirms the given authority and responsibility to have dominion over all creatures of the earth productively (Gen. 1:28). While not a mere commodity, human beings are mandated to treasure and cared for land as stewards of God's creation, reflecting a relationship of responsibility and respect. This understanding is foundational to the Christian theology of land ownership, stewardship and responsibility towards land resources which has developed through centuries of the theological perspective. Productivity and sustainability should therefore be undertaken to be a practical aspect and its Spiritual significance, reflecting a balance between human flourishing and divine stewardship. This is a guiding principle for land use decisions which influences the Church's mission and economic development.

Ucheawaji (2013, p. 25), reveals that land originally became a place of rest (garden of Eden), denoting a theological aspect of the paradise which was lost to the fall of humanity. This is where Man would live in harmony with his creator and all creation (Gen. 1 to 2). According to Ucheawaji, Gen. 2 to 3 describes a real garden as a place of beauty, peace, happiness, and direct communication with God where life would flourish. The author brings out how Ezekiel 31:3-9 uses the imagery of the tree to describe the glory of the paradise. In line with the above, several Psalms such as Psalm 16:11, 23:6, 73:24, describe the paradise in a sense of presence of joy, peace, and dwelling in the house of the Lord, which serves as the biblical conception of the ultimate dwelling place with God. This not only defines the position of Man in the

dwelling of God but also the personal relationship of Man to God. Having a paradise was a created order determining the basis through which God was exercising his goodness over his humanity.

Heiberg, (1998. p. 228) directs our attention to the bible's concept of land depicted, as a central element for God's plan to rescue Mankind from his disobedience to God. This narrative is attached to the call of Abraham (Gen 12:1), making a new beginning and covenant with Abraham (Heiberg, 1998. p. 228) as the beginning point of redemption plan of God. Heiberg emphasizes that land of Israel is justified as one of the key theme of the blessing that was made to Abraham which symbolized the Garden of Eden from which "Man could enjoy the fruit of the earth in peace by working" (Heiberg, 1998. p. 228) and subduing it in the presence of God (Gen. 12:1-3). The author argues that Abraham was promised land, several times beginning with his call (Gen. 12:1-4a), followed by the period of His return from sojourn in Egypt as well as separation from Lot. "All the land that you see, I will give to you and your offspring forever"... (Gen. 13:14-17). The other passage in Gen. 15, reveals the third time, "On that day the LORD made a covenant with Abram and said, To your descendants, I give you this land,..." (Gen. 15:18-21). The same promise is reconfirmed in the narrative of Sacrifice of Isaac (Gen.22:1-18), proceeded by the significant fulfillment of complete possession of the promised land by Abraham's descendants (Josh. 1-24). Land in this case is inheritance, covenant and identity from which Israel is blessed, According to Heiberg, (1998. p. 228), the fact is that the redemption of Israel began with exodus experience of God's rescuing Israelites from Egyptian slavery which concludes with possession of the promised land. The essential matter in the narrative is the fact that land becomes the instrument of covenantal relationship with Abraham and Israelites for His redemption. The later connection and fulfillment of the covenantal relations is connected to Isaac (Gen. 26:4), Jacob (Gen. 28:13), Davidic Kingship (Nation of Israel) and the lineage from which Jesus Christ came to save the world (Mathew 1:1-25). This also implies that the ownership of Land by the Israelites was not determined at birth but through the covenant relationship

with God. This has been held as a central theological aspect in the Christian's understanding of the origin of their faith, redemption and salvation.

In the recent study by Lumanze, (2021, p. 73), land is attributed to theological aspect of Holiness. This aligns with Ucheawaji's (2013, p. 24), opinion that 'Land is uniquely holy'. He emphasizes the holiness of the land as derived from the presence of the Holy God, the creator. The point here is that the land is not evil but holy since it created by the holy God. The Old Testament demonstrates God appreciating all that he had created, confirming and certifying the goodness of all that he created including Land (Gen. 1:31). Therefore Israelites were commanded to be holy, in both physical sense and a symbolic meaning (Spiritual) whose association exceeded the geographical substance. He therefore maintains that "The holiness of the Lord so penetrates the land, that it may be said that it is proactive in maintaining its own sacredness" (p. 25). He highlights the concept of holiness of land as attached to the holy places such a Jerusalem (Zion) as city of God (Ezekiel 5:5; 2 Chronicles 6:6) as well as land of Israel for Christian communities. This witnesses the physical dimension of holiness. Israelites to be holy, it was both in the spiritual and physical sense. "Holiness consequently, entailed washing their clothes, keeping their environment clean and not messing it with human excreta; bathing, not going near or touching dead animals, and having rest" (Lumanze, 2021, p. 73) quoting from (Exod. 16:23; 19:10; 22:31; 29:4; Deut. 21:6). This concept of holy land continues to be reflected in Zacharia 2:16, rising the spiritual and physical definition of the concept of land which was dominated by the place of worship. This is important in a sense that, it sets a practical principle that church land should be reinforced and be maintained through the Christian tradition as sacred places of worship and be used effectively for church's mission. This concept has been reinforced through the Christian tradition as God's ordained

According to Marchadour and Neuhaus, (2007), the Bible portrays land a gift from God, and a source of blessing to God's people. God promised new land to Abraham and his descendants as a blessing (Gen. 12) (p. 15). He commanded Abraham to leave his home land in Mesopotamia to a place that God would show Abraham. "To your

seed I will give this Land” (Gen 12:7). Abraham was given a new undeserved land. He was eventually blessed with Isaac, Jacob, Esau, and others who made the twelve tribes of Israel. Land eventually became a source of blessing to all nations. This links us with Kelebogile’s (2023, p. 7) argument that land is a platform for exercising Man’s faith, hope in God’s provision, and token of favor to the righteous (p. 7).

1.9.1.2 Concept of land in the New Testament.

The concept of land in the New Testament appears to have received little scholarly attention. However, there are some scholars that have written a considerable work about the subject as discussed below.

Marchadour and Neuhaus (2007, p. 64), notes that the concept of land changes its meaning in a sense that it modifies from the geographical and physical ownership as reflected in the Old Testament, moving towards a broader significant aspect aligned with Spiritual and universal aspect of inheritance. “It is only after the resurrection that the borders of the land are definitively transcended” (Marchadour and Neuhaus, 2007, p. 65). This perception of land holds a larger significant perspective which Marchadour and Neuhaus attributes to the fulfillment of promises as marked by a concrete aspect in the person of Jesus Christ, extending beyond the specific geographical boundaries to the fulfillment of God’s Plan for salvation. Jesus and the apostles reframe the Promised Land to the promised inheritance in new creation, “a new heaven and earth” (2 Peter 3:13). According to Marchadour and Neuhaus, (2007, p. 65) “Jesus’ life, death, and resurrection of Jesus Christ over death” inaugurates “a new meaning of the land of Israel, stretching it toward a universal dimension, by which every land on the surface of the earth is called to become a holy land”. The authors emphasize Jesus’ teaching about the coming of Kingdom of God signifying the heavenly permanent land, cited from (Matthew 3:2; 4:17; Mark 1:15; and Luke 8:1). Reflecting on Marchadour and Neuhaus, (2007), it appears that the kingdom of God is not only attributing to the Spiritual meaning but it is also experienced on earth by becoming a reality in the world through taking flesh and in the social, economic, political, religious and Spiritual values taught first by the Torah and by Jesus Himself.

Also, their view should awaken a theological aspect of land in a sense that it changes from the tangible asset to a spiritual meaning. This notion therefore, suggests that the church holds a high position in maintaining this teaching, which starts with the practical example of spreading the gospel.

Cornelis and Trainor (2020, p. 23) observes that land is exclusively beyond a geographical reality to a rich multivalent theological symbol, that shaped the ministry of Jesus. They draw from William D. Davies' (1974, p. 367) work who notes that land is transformed and transcended. The authors emphasize that the geographical identity of land and its importance shifted to suit the different cultural and social location of the gospel and their audience. Cornelis and Trainor (2020, p. 23) discuss diverse perspectives of land as reflected in the gospels. Land is presented in eschatological terms expressing the spiritual inheritance of heavenly Kingdom using the term (*gē*), "land". According to Cornelis and Trainor (2020, p. 23), the gospels present Jesus' teaching of land in a parable showing the divine presence in the growing of the seed and full grain without human intervention or the control sower (Mark 4:26-28). Luke and Matthew present the spiritual component of land through the concept of "Heaven and earth" (Luke 16:17; 21:33; Matt. 5:18, 34:35, 11:25; 24:35; 28:18) which eschatologically considers earth and heaven as comprehensive reality that embraces the whole creation. This expresses the universality of Jesus' mission that embraces the two cosmological modes of existence that are recognized in ancient times. Furthermore, the authors like (Costa, 2019, p. 18) present the promised land to Abraham (the people of Israel) pointing to the greater personalized inheritance or the inheritance of a permanent heavenly Jerusalem (Rom. 4:13). Accordingly, Paul redefined the people of Israel to all who believe just like Abraham (Rom. 9-11), and they will inherit the kingdom of God. For that matter, the geographical land has a spiritual significance, which calls St. John's cathedral-Kabarole to use land to extend Jesus' universal mission for God's people to enter into God's Kingdom.

According to Heiberg, (1998. p. 233), the New Testament is teaching about the kingdom of God which is manifested in Jesus Christ, just beyond simplest meaning of the surface of the earth. Heiberg draws from the geographical identity of land which

is not in itself a goal, but a symbol of kingdom of God. The kingdom of God is defined by his presence and dwelling with his people, showing his goodness and mercy for salvation. He emphasizes that this special meaning is instrument of God's mercy to mankind is fulfilled with the life, death, and resurrection of Jesus Christ. According to Heiberg, (1998. p. 233), God's promises are determined by faith in Jesus Christ (Rom. 8:12-25; Gal 3:27-29). Therefore the church forms a new Israel comprising of believers in Israel and those who have faith in Jesus (Rom. 9-11) (Heiberg, 1998. p. 234) in whom grace and faith have their power. This aspect is seen when Jesus sends his disciples ".....to the lost sheep of the house of Israel" first (Matthew 10:5-6), then to the other Nations. Jesus' instruction makes perfect sense in the profound fulfillment of God's promise for salvation and restoration of new Israel (believers in all nations (Rev. 7:9). In consideration of the Heiberg's discussion, he picks up this theme, arguing that the Kingdom of God remains open to all people and is fulfilled through faith in Jesus Christ. The spiritual dimension of land may seem to challenge and defy the logic and the human understand of land, but it holds a hidden mystery of the truth that still stands as the pillar, uniting our faith with the Actions in Life towards Land. This implies that land is not the goal of the church but focusing on the Kingdom of God. As the church uses land, it should align to the mission about the restoration of all people (Israel) through Jesus Christ, which is happening using the land.

According to Costa (2019, p. 22), the promised land in the New Testament has clearly expanded to the whole earth through Jesus Christ. Christ's kingdom has expanded over the "world" (Greek *kosmos*). This is evidenced though (Matt. 28:18) where the risen Christ affirms that "all authority in heaven and on earth has been given to me". The author emphasizes that Matt. 28:18 refers heaven and earth to Gen. 1:1. He further discusses that in the New Testament, the land of Israel eventually becomes the new Eden as the reign of God as reflected in Revelations. According to him, revelation culminates with the new heaven, new earth and Eden where the curses are repealed (Rev 21:4). The new Heaven is ready for all God's people who believe in Jesus Christ. As a result, the promised land finds it ultimate fulfillment in Jesus

Christ who personifies and transforms the land significance, in the redemption of all creation. St. John's cathedral - Kabarole is to use its land as a platform for teaching about the renewal of God's people and pointing to the reconciliation of all things in Christ.

1.9.2 The impact of land use on the Mission of St. John's Cathedral parish.

According to Kituno and Ntirandekura, (2023, p. 676), investing in church land for community service such as educational programs, healthcare and socioeconomic empowerment is a significant aspect of the Church's social mission. In their study, they hold that Social services serve both church members and the wider community, enhancing the church's role in community. Kituno and Ntirandekura, argue that there is a strong positive correlation between using land to invest in community health and education programs and levels of socio-economic empowerment within a community. This study demonstrate a big part that church plays in using land for community development. The author demonstrate that using land is biblical and pastoral teaching to promote socioeconomic empowerment through entrepreneurship, healthcare and education with the increased perceived socioeconomic enablement and the standards of living of the community (p. 676). Churches engage in critical social programs along religious activities for community service and mission through healthcare, education, agriculture laying a foundation for human and economic development (Kituno and Ntirandekura, 2023, p. 653). The author emphasizes that economic activities like business support, job training programs, and livelihood project positively increase social economic development in the community. Although this study was done in Kazo parish, this study aligns to social mission of the church including St. John's cathedral parish, implying that land should be used for social mission.

According to Weems and Ann, (2021, p. 3), churches should consider using land and building to the maximum for their mission work. church land is obviously a physical space to facilitate places of worship, serving as a center for community gathering, education, fellowship and spiritual activities, fostering social cohesion and community service. Using church land for the Spiritual growth and pastoral teaching carries a

significant weight on spreading the gospel, offering numerous benefits aligned to the church's Spiritual objective and commission (Mark 16:15; Mathew 28:19). This study empowers church in a sense that land can be used to propagate the gospel through worship services, fellowships and establishing community institutions such as schools, houses and hospitals with a lasting impact on integral mission to the society. The author emphasized the need to adopt business as mission through taking entrepreneurship for additional income and opportunity for ministry (p. 4). This implies that, although economic activities are crucial, the church land is primarily intended for Spiritual and pastoral ministry. Economic activities are an accompaniment to the church's Spiritual objective. This study therefore supports the hypothesis that land use has an impact to the mission of St. John's cathedral parish.

In a study by Ahereza, Ocan and Akena, (2024, p. 1), it was found that high economic gains and sustainable economic growth is achieved through use of land resources. The study focused on the land resources that are accessible in West Ankole Diocese, their management and use, with the obstacles that stand in the way of the Diocese in achieving the targeted level of economic sustainability (p. 1). It emphasized the strategies of land use like sound food production, agricultural activities that could be adopted to sustainably generating income and rising people's living standards, enhance the economic livelihoods in west Ankole Diocese. This study contributes to this research in a sense that it supports the argument that Church's initiated income generating projects mitigate the daily challenges of livelihood in the church and the society, through using the available land resources. However the study focused on land use in West Ankole Diocese, benefiting the Individuals. Therefore, this research will focus on the effective use of church land for mission of the Church, in St. John's cathedral parish- diocese of Ruwenzori.

Kansiime, (2020, p. 69) makes it clear that use of church land is a sign of accountability for responsible stewardship of the land resource from God. In his recent publication, he clearly brings out the theology of stewardship and development embedded in the management of resources like land. He emphasizes the developmental concept, creative work for sustainable development as a matter of

stewardship, confirming that development is in line with the theology of stewardship and the Church's commitment to development. Interestingly, Land has been provided as a best resource for development. This implies that churches adapt to sustainable land use practices in agriculture, urban farms contributing to environmental sustainability. He draws this idea from the creation of Man in God's image (Gen. 1:28-29) with a divine mandate to be fruitful and have dominion over God's creation including land. This implies that the church should effectively engage in using her land responsibly as a steward. Undoubtedly, this gives the church a responsibility to explore its spiritual, social and economic potential through land use, acting as an example to contemporary society. This connects with the Old Testament understanding of both physical and Spiritual abundant life which is associated with God's dwelling (Gen. 25:8). However, this publication does not give an empirical evidence of the research which informs this study.

In examining the role of the church in addressing community challenges for community transformation, Nanthambwe, (2023, p. 11), argues that, the church is acknowledged to play a big role in a mission of community development. Churches are often seen as pivotal institutions within their communities, and their involvement in local economic activities can foster community cohesion and development. This means that using church land for community-oriented projects, such as food banks, educational programs, or health services, churches addresses local needs while simultaneously enhancing their economic viability. Nanthambwe discusses the dual role of churches as both spiritual and economic entities underscoring their potential impact on community development. The results show 40% of Church's contribution to community development which is achieved through improved education, skills, health (mentally, physically, emotionally, and spiritually), jobs, infrastructures, and the implementation of poverty alleviation programs. Nanthambwe's argument, aligns with the Church's role in taking various social and economic actions to improve the well-being of the community around its vicinity. This supports mandate that churches have towards the holistic development of their communities from a biblical point of view (Math 28:19-20). Despite these results, this study gives a general picture of the

Church in South Africa. This research will focus on the St. John's cathedral parish, Ruwenzori diocese.

Kansiime (2015, p. 34) notes that land use is the work instituted by God and therefore the church needs to integrate faith and ministry with work covering spiritual, physical, psychological and economic aspects of life. He argues that, the working God instituted a working community starting from the creation of Man to have dominion (develop) over the earth, which is reflected in the Old Testament (Gen 1:28). This implies that using land as a shared asset of the faith community effectively demonstrates work of the church with a mission of maximizing its valuable resource. Revealing man's dominion over the earth can be reflected in use of land. Economic activity on land for increase financial benefits affect the spiritual life of the believers, since spirituality is an all-encompassing life value of what we do. While this publication highlights the biblical aspects of faith and work, it sets a great example of using land as a step of faith, however with a general picture. This gap will be filled by empirically examining the impact of land use to the mission of St. John's cathedral parish.

1.9.3 The possible ways for effective land use for St. John's Cathedral parish.

Valjarević et al (2025, p. vi), discusses the use land for forest and agriculture as a critical component of the environmental sustainability, economic development and land productivity. He emphasizes land as a renewable natural resource, therefore cultivating land and planting trees play a key role in sustainable land management. He notes that aggregate APH and zonal statistical methods are applied to asses land suitability for some agricultural crops in Moldova such as sunflower, grapes which are agricultural development. According to Valjarević, the kinds of land use including agriculture and forestry can be practiced with purpose and vision, for Christians to realize meaningful income. It is important to hold these findings with mind to assess the suitable agricultural crops and tree planting for the economic development of the church. Since agriculture is a primary source of food to humans and strategic source of income, it is a land management practice that economically contribute funds for

the church's mission and outreach. This research will therefore borrow a leaf from this study by adopting agriculture and forestry as one of the possible land use practice in St. John's cathedral parish.

According to Reidy, (2024, p. 1259), affordable housing is breathing new life into their underutilized property by faith communities. Housing programs for redeveloping property are substantially initiated to improve accessibility and affordability. The author emphasizes that since houses are hired, such projects not only provide shelter but also create opportunities for economic revenues of the church. While, these studies provide significant insights of housing project, they attach it to the church in general. This research therefore, will fill the gap by provide empirical insights on the effective use of church land in St. John's cathedral parish.

According to Sijia Li et al (2022, p. 1), the role of urban land is a natural space for urban construction and social economic development. The effective use of church land leads to enhanced financial sustainability for the church and the society. It is also important to note that efficient use of urban land not only increase property value, but is the main determinant for the economic development and industrial development. This study suggests that effective use of urban land is not simply a way of using land but a transformative tool for economic development, which St. John's cathedral parish can adopt. However, none of these studies explored the effective use of church land. This research will fill this gap by examining the effective use of church land in St. John's cathedral parish - diocese of Ruwenzori, 2020-2025.

1.10 METHODOLOGY AND PROCEDURE

1.10.1. Introduction

This section provides an overview of how the study was conducted. It details the methods and approaches that were employed to collect data and analyze it for the researcher's conclusions and recommendations. This section provides the study design, the study population, sample size and selection, Sampling techniques and procedures, data collection methods and instruments, variables, Quality control of

data instructions, procedure of data collection, data Analysis and management Techniques, ethical considerations, limitations and delimitations.

1.10.2. Study design

The study employed a mixed-methods approach. According to Tashakkori and Teddle, (2003, p. 134), a mixed-methods approach is a research approach that combines both quantitative and qualitative data collection and analysis at stage of the research process within a single study. The preference of this approach is its ability to build knowledge from both Quantitative (the comprehensive understanding of the numerical data) (Rana, et al 2021, p. 34) and Qualitative (capturing the depth of individual experiences and perceptions on the Study) (Creswell, 2009, p. 4; Davies 2000, p. 1). This design was best suit for this study since it is dealing with both opinions and numerical data on the effective use of land in St. John's cathedral parish. The rationale for mixing is that neither of the Quantitative and the Qualitative methods was sufficient enough by themselves to capture the trends and the details of the situation. Using a combination of qualitative and quantitative methods facilitated complementation of each other, allowing more complete analysis of collected data (Green, Caracelli and Graham, 1989, p. 56; Tashakkori and Taddlie, 1998, p. 154).

According to Bowling (2002:194), quantitative approach deals with quantities and relationships between attributes; it involves the collection and analysis of highly structured data in the positivist tradition. Furthermore, quantitative research is appropriate in situations in which there is pre-existing knowledge, which enabled the researcher to use of standardized data collection methods such as the survey questionnaire, which aimed to document prevalence or test hypotheses. This quantitative aspect of the research is echoed by Smith (2008, p. 1) as objective, controlled, systematic, valid and reliable. It was employed to enable the researcher to collect numerical data on the effective use of church land at one point in time, through questionnaire Surveys from a sample population that were selected within St. John's cathedral Parish, to represent Parish. This approach quantified attitudes,

numerical representation, satisfaction levels, and opinions on available land resources as well as the effective use of church land in St. John's cathedral parish.

Alternatively, the Qualitative method is an inquiry process of understanding where the researcher develops insights into personal perspective and experience. It provides data which can not be captured by numbers alone (Bryman, 2012, p. 384). As explained by Ugwu and Eze (2023, p. 20), qualitative methods included observations, in-depth interviews with the selected sample. This approach was employed to help researcher to gather non-numerical data, cultivate a richer and deeper understanding of the insight, feelings, opinions, ideas and the meanings that people attach to church land and to explain the practical approaches underlying use of land. Data analysis was based on the values that participants perceive on impact of land use and the possible ways of using church land.

1.10.3. Study Population.

The research intended to target the population including the church leaders, Clergy, selected members of the congregation, estates manager in and around St. John's cathedral parish - Kabarole, including Christians who are dealing/collaborating in Land use management. This group of people was selected basing on the fact that they are directly dealing with land and have a clear picture of the subject matter.

1.10.4. Sample Size and selection.

The researcher interviewed a population between 5 church leaders and 2 clergy, 2 lay readers and 1 estates manager. The population included therefore a total of 30 people including heads of laity, lands committee and the other selected members of the congregation were involved to facilitate and achieve statistical significance in line with the study. The respondents were those people who have been in Church leadership for at least four year including the former clergy, and lay readers, as well as those who are currently serving at St. John's cathedral parish - Kabarole. The research used purposive sampling to select other retired and current church leaders.

1.10.5. Sampling techniques and procedures

By virtue of the research, it required the researcher to obtain specific information and data from respondents who had the expertise in land management, church land. The researcher used purposive sampling methods.

Sampling was used to select the respondents from church Leaders, clergy and experts. A purposive-based simple random sampling technique was employed for the quantitative survey to select the sample that was studied, to ensure proportional representation across the parish. This enhanced the representativeness of the data and helped to capture the full scope on the effective use of church land in St. John's cathedral parish (Creswell, 2009). Simple random sampling was also adopted to avoid bias and to give each respondent an equal chance of being selected to participate in the study (Noor, Tajik, & Golzar, 2022, p. 79; Mugenda and Mugenda, 2003, p. 75).

Additionally, Purposive sampling technique was also employed to select participants who have direct expertise in Land use Management and economic development, such as Economists and surveyors around the parish. Purposive sampling was ideal in selecting participants who are best suited to provide the necessary information that was needed to understand the effective use of church land in St. John's cathedral parish - Kabarole (Etikan, Musa, & Alkassim, 2016, p. 56).

1.10.6. Variables

The researcher gave a careful consideration on the interaction of the variables and their relationship in order to achieve satisfactory results in line to the objective of the study. This made it easier to the researcher to comprehensively understand how parish land was effectively used.

1.10.7. Data Collection Methods and Instruments

The researcher used four methods of data collection to achieve the study objectives. These included; questionnaires, In-Depth interviews, document analysis and observation.

1.10.7.1 Questionnaire

The researcher administered structured questionnaires to the sampled respondents in St. John's cathedral parish to obtain the desired data. The questionnaire was constructed and designed to answer a set of both closed-ended and open-ended questions including demographic, questions related to objectives, designed to allow numerical responses (Kothari, 2004). Data collection was in line with the study objectives including perception of land, impact of land to the mission of St. John's cathedral parish, and the possible ways of effective land use in St. John's cathedral parish. In line with Amin (2005, p. 40), and Mugenda and Mugenda (2003, p. 71), the questionnaire survey method was preferably used because it was cheaper than other data collection methods, it covered many respondents and completed at the respondents' convenience. It encouraged honest answers given its assurance of anonymity and was sent out to respondents in sub parishes in a short time. Secondly, questionnaires are more scientific and imperative as compared to other research instruments. However, other data collection methods were employed to fill the few gaps that had remained. The hard copies were distributed to the selected church leaders and to the selected individuals during data collection and they were re-collected from the respondents after the exercise for proper analysis of the data that was provided.

1.10.7.2. In-Depth Interviews

This is a verbal communication and in-depth interaction between two or more individuals. The researcher conducted a Semi-structured interviews with a team of clergy, selected church leaders, estates manager, and heads of laity in the field of study. This provided shared experiences, insights and perceptions on the effective use of church land in St. John's cathedral parish, challenges faced, and the land use practices. Interviews with respondents were crucial for a deeper understanding (Bryman, 2016, p 50) of the broader impact of church land.

1.10.7.3 Observation.

This is a qualitative but sometimes research technique where a researcher systematically watches, records and analyzes the behavior, events and phenomena in their natural setting (Kawulich, 2018, p. 45). Unlike surveys and interviews, observation allows the researcher to directly collect data without relying on self-reported information, reducing response bias (Angrosino and Rosenberg. 2011, p. 34). The researcher engaged and observed, with direct involvement in studying financial reports, parish council reports, as well as economic activities in the church. Structured predefined checklists and unstructured observation were used to take detailed interview notes on the effective use of church land in St. John's cathedral parish

1.10.7.4 Document Analysis.

It was a requirement to supplement and improve the collected data using other methods and sources with documents (Bowen 2009, p. 28). The researcher drew heavily on comprehensive literature in library, church documents, online materials and analyzing policy publications on effective use of land. This helped the researcher to get secondary data to compliment the collected data from the respondents. Analyzing these documents is intended to examine the effective use of church land in St. John's cathedral parish -Kabarole. The researcher analyzed the documents using coding schemes, SPSS software and thematic analysis frameworks.

1.10.8 Quality Control of Data Collection Instruments

1.10.8.1 Validity.

Validity refers to appropriateness of the data collected. It explains the ability to produce accurate results from the collected data covering the actual area of study (Taherdoost, 2016, p. 28). To ensure that validity is achieved, the researcher used logical validity which includes face, content and construct validity, determined primarily through judgment of the information (Amin, 2005, p. 49). The researcher checked for validity of instruments through empirical validation, such as checking

validity of a measure against empirical evidence in addition to theoretical validation where validity of the instrument were ascertained through theoretical and conceptual constructs. The findings which were attained were supported by theoretical principles for the instrument to be deemed valid.

The questionnaire was submitted to the Supervisor for professional review and approval after which, it was presented to respondents in St. John's cathedral parish. Pre-test responses were checked for content validity and it was subjected to content validity test using the formula below;

Table 1: Content Validity Index

$$\text{Content Validity Index (CVI)} = \frac{\text{No. of items declared valid}}{\text{Total number of items in the questionnaire}}$$

The questionnaire was accepted as valid when the average CVI was above 0.7.

1.10.8.2 Reliability

Reliability points to consistency of the instrument while measuring variables of the study. According to Taherdoost, (2016, p. 33), the number of respondents for the pre-test should be 1% to 10% of the sample to ensure reliability, with the reliability equal or above 0.60, which includes excellent reliability (0.90 and above), high reliability (0.70-0.90), moderate reliability (0.50-0.70) and low reliability 0.50 and below. The researcher therefore pre-tested the questionnaire once, on 6 respondents of St. John's cathedral parish - Kabarole. Scores from the pre-test were correlated using Cronbach's coefficient alpha in SPSS. The questionnaire was deemed reliable when Cronbach's alpha values was greater than 0.6 (Taherdoost, (2016, p. 33). If the Cronbach's alpha value was less than 0.6, the instrument would have been re-designed.

1.10.9 Procedure of Data Collection

Prior to data collection, instruments were designed and approved. The researcher got an introductory letter from Uganda Christian University to the field. The researcher pre-tested the questionnaire for its reliability and validity to ensure the quality control of instruments for data collection. After ascertaining the validity and reliability of instruments, the researcher administered the questionnaires to the sampled respondents. Prior appointments were made and consent was sought from respondents to ensure a good response rate. After preliminary explanations, the researcher built rapport with respondents, issuing the questionnaires as well as making agreements on how best the data would be collected.

Documents to be reviewed were requested from the church leaders and were cross referenced by the researcher during data entry and analysis.

1.10.10 Data Analysis and management Techniques

Following Amin (2005, p. 47) and Mugenda and Mugenda (2003, p. 67) recommendations, the researcher intended to collect the raw data from St. John's cathedral parish - Kabarole using questionnaires and were cleaned to make it as error-free as possible. Both quantitative and qualitative data analysis techniques were used to summarize and organize data in a manner that answered research questions and hypotheses.

The researcher proof read the questionnaires and interview guides many times to identify the recurrent patterns. The important phrases and quotations to the study from interviews and surveys were highlighted for further analysis. The researcher alternated the questionnaires to recognize and organize the consistent categories of data (Amin, 2005, p. 23). The consistent and corresponding portions of data were prepared into same folders respectively. The interpretation and analysis of this data were done using pie charts, tables, and percentage tools.

1.10.11 Ethical considerations.

The researcher observed key ethical considerations and guidelines to ensure that data was collected and the study conducted within the confines of accepted standards, rules and guidelines. The study was conducted in compliance to standards set by Uganda Christian University. The researcher obtained an introductory letter as authorization from the University, which helped to seek consent from the diocesan secretary of Ruwenzori diocese and the parish priest. The church authorities in St. John's cathedral parish were informed about the research. Considerably, the respondents and participants were requested for agreement to participate in the study, prior to data collection. However, there was an option for the respondent and participants to withdraw from the study, if they felt uncomfortable, anxious as well as anticipating negative consequences (Kumar. 2005, p. 12)

The major ethical considerations were; ensuring respondent's privacy, Informed consent, ensuring their confidentiality, the right to withdraw from the study at any time, and avoiding bias. In respect to this, the researcher obtained informed consent from respondents, respected intellectual property, acknowledged other scholars' contributions and protected respondents' confidentiality by assigning numbers to completed questionnaires so that are not easily traced back to the respondent. Finally, the study findings and data were honestly stored and reported as they were received to ensure authenticity and to maintain high quality information. The researcher ensured that the data was solely used for research purposes.

1.10.12 Limitations of the study

Among other obstacles, the research lacks the specific previous research studies on using church land. Citing and referencing prior research studies constitute the basis for the literature review. They provide the theoretical foundation for the research question. The existing literature highlights the use of land in general terms. Other studies portray this concept with different directions. This research tried to use the

available literature which was related to use of church land in order to avoid issues with conceptualization of the subject.

Secondly, the study was limited to St. John's cathedral parish - Kabarole as a small area of study. Although the results present interesting conclusions, they may not be applicable to other parishes depending on the viability and productivity of their land.

1.10.13 Delimitations

The study used the available secondary literature relating to use of church land guided by the specific objectives, which was accompanied by the empirical study in this research.

The study ensured as much as possible to use the cost effective means in order to carry out the study, while focusing on several visits to the field to acquire the necessary data.

Further more, the study recommended that other parishes should carry out a feasibility study to ascertain the viability and productivity of projects on their land. This only applies to the parishes in different weather conditions, capacity of their land and location. Other factors of effective use of land also apply.

CHAPTER TWO

THE BIBLICAL PERSPECTIVE ON LAND

2.0 Introduction

In this chapter, the researcher presents a multifaceted biblical perspective of land, focusing on the Old and New Testament. It examines land as God's creation, land as God's gift to mankind, and stewardship of land. This is important because the biblical view of land is reflection of God's relationship with his people, which is practically implemented to foster a strong foundation in the church. The Biblical perspective of land is about the deep theological concept on how God chose to create and relate with humanity through land. If this understanding is considered by laity and clergy of St. John's cathedral - Kabarole, it will foster effective use of land at St. John's cathedral - Kabarole.

2.1 Land as God's creation.

2.1.1. Land as God's creation in the Old Testament.

The bible in (Genesis 1:1) forms an opening section, beginning with the assertion that God is the creator and owner of everything (Genesis 1:1). The creation lays a demonstration of God's sovereignty who remains the main actor throughout the creation narrative. Part of this creation includes land in Genesis 1:6. The creator that is revealed in Genesis is central in the entire biblical tradition and biblical story line. This is founded from the opening phrase "In the beginning, God created the heavens and the earth." (Gen. 1:1) creating a foundational truth that God is the origin of every creature in the world and thus He is distinct from creation. Creation is dependent on His original purpose and therefore reflecting the glory of the creator (Isaiah 43:7). Understanding this beginning is connected to the cohesive plan for God's relationship with humanity and salvation which culminates in Jesus Christ, as a

cornerstone of this grand narrative. The practical implication of the creator plays a major role, suggesting that each Creature including land is to be treasured and highly valued. This is important in a sense that it sets the angle for Christian understanding about the origin of land and responsible use of land in order to glorify the creator. St. John's cathedral - Kabarole should acknowledge God's divine purpose of the valuable land resource and use it effectively through sustainable agriculture, social mission, housing, education programs in order to fulfill the intended holistic mission.

Derek, (1967, p. 32) observes that "He is the only God, the creator and sovereign of all that is," "Yahweh", "Most High" as reflected in (Gen. 14:18-22), "Almighty" (Gen. 17:1). This brings out the idea of the character of God as the creator, indicating His supreme authority and power that brought all things out of nothing. In this context, nothing is difficult for Him, He created the heavens and earth including land, able to sustain it, and controls the entire universe. Constable, 2015, p. 14) indicate that writers of scripture use a Hebrew name "*elohim*" for God, Almighty (Psalm 17:1), conveying attributes of power, sovereignty and role of creator, translating to one true God. Following the above records, scholars illustrate the complex and multi-personal nature of one true God, explaining specific truths about God's transcendent power over land and all the universe. Boiliu, (2023, p. 135) notes that land is God's creation referring in Gen. 1.1-2 with three major Hebrew words in the Bible denoting "Land" such as *'erets*, (referring to both "earth" and "land"), *adamah* and *sadeh*, conforming God as the creator. This links to the fact that "land is God's territory, and God's laws covers the land." (Boiliu, (2023, p. 135). Land is a sacred component referring to the entire surface of the earth. This notion is further reinforced by Leviticus 25:23, where God confirms that land is His, instructing the people not to sell it forever, since people are tenants and sojourners with Him. This suggests that man is to use land, governed by divine principles as a caretaker under the guidance of God, not as the ultimate owner of land.

As the Almighty, he is not only a creator, but the owner of land. The bible acknowledges this in a sense that He created it separate from the sea "And God said, let the waters under the heavens be gathered together into one place and let the dry

land appear' (Gen. 1:9-10). This establishes that land and everything in it belongs to Him by right of creation. Nawrot, (2023, p. 28), indicate that the Hebrew verb for "create" (*bara*) in the Old Testament refers to an exclusive activity for God (Gen. 1:1, 21, 27; 2:3), forming the value and divine ownership of land. According to him, it is demonstrated in Psalm 24:1, reinforcing this statement and affirming that "the earth is the Lord's and all its fullness, the world and all who dwell therein". The other relevant portion is in Deuteronomy 10:14, with an affirmation that "heaven and the heavens belongs to the Lord your God, the earth with all that is in it" underscoring the divine ownership over all the land. Reflecting on this, Battle (2008, p. 4), emphasized that "God is the true owner of all the earth and everything in it".

2.1.2. Land as God's creation in the New Testament.

The theme of God's ownership of land continues in the New Testament. This can be demonstrated by Jesus' parable of the talent in Mathew 25:14-30 which speaks about the landowner who entrusts his property, presenting God as the rightful owner (landowner) of all creation without excluding land. Dockery, (2010, p. 422) observes that Matthew 25:14-30 teaches the proper behavior of the faithful stewardship of every resource with which we have been entrusted, confirming God as the creator. The man who goes on the journey represents God the creator who entrusts his creation to humanity. Reflecting on this opinion, it can be established that God is the sovereign and ultimate owner of land. As an intentional creation of God, land is to be used in a way that is responsible and honoring God, suggesting that acknowledgement of this concept plays a formative role in establishing foundation for divine relationship with land.

In John 1:1-3, the writer confirms that God is the creator of all things. The opening words "In the beginning" recalls the beginning of time and the foundation of the earth, bringing out the full significance of the word in creation of the Universe. Keener, (2014, p. 248) observes the origin of creation in John 1:2-3 that "God created through His preexistent wisdom and word." While defining the original divine nature of Jesus Christ, Apostle John balances the proclamation of the true nature of God as

the creator of all creation including land. This is manifested in this power to hold the Universe by His word of power (Heb. 1:3). Now that he is the creator, no doubt that he is the owner of the heavens and the earth. If the eternal word of God is the Agent of creation, then the physical land is deliberate, thoughtful and inherently good work of God. As a result, Christians ought to acknowledge the sacredness of land, demanding respect and moving beyond responsible stewardship. The sustainable, fruitful and productive use of land is not simply a random piece of land, but stewardship of what Christ himself has brought into being, while reflecting his character.

Colossians 1:16 confirms that land is God's creation, emphasising that all things visible and invisible were created through Christ (the word) and for God, establishing his ownership and authority over all the earth. Murray, (2016, p. 8) comments on Paul's teaching linking this statement with the primacy of God through Christ as the Lord of all creation "He is the one in Whom all creation had its beginning and He retains supremacy in rank and dignity over all creation." This implies that He is the creator of all things without excluding land. This is in line with Hebrew 1:10 "You, Lord, laid the foundation of the earth in the beginning, and the heavens are the work of your hands;.....". This sets the ultimate goal for our endeavors, a profound and directing point that all creation is to bring honor, glory and pleasure to Jesus Christ. Christians should use land to accommodate missions, evangelism and spiritual nourishment, social mission that aligns with Jesus mission of salvation.

2.2 Land as God's gift to mankind.

2.2.1 The Old Testament perspective on land as God's Gift.

It has been established that God is the creator of Land. This implies that God owns land. It is on this basis that this research argues that land is God's gift to mankind. This is demonstrated in Gen. 1:28, given to humanity for responsible and just stewardship. In the creation account of Genesis 2:7, "the Lord God formed man (*adam*) from "the dust of the ground" (*adamah*), establishing an intrinsic, and theological connection between the two creatures (Gen. 2:7). According to

Marchadour and Neuhaus, (2007,p. 10), “*Adamah* designates the very substance from which *adam* is formed and from which apparently he derives his name”. Walton, et al., (2000, p. 30) observes that the first man was created out of dust of the earth to which the body will return at death, suggesting the linkage between the two creatures. Therefore, God established humanity as part of the creation, destined to it through their physical composition, underscoring the human nature as creature. The perspective of land as a gift is highlighted in human’s responsibility to take care and cultivate the land, while creating a reciprocal relationship with land resources. Additionally, the blessing and command to “fill the earth” implies that the earth is given to humanity as its inhabitation and granted domain. This verifies the intention of God to give land as a gift to humanity.

The perspective of land as God’s gift is not merely depicted as a physical territory, but takes a significant symbol of covenantal dimension with the call of Abram (later Abraham). In Genesis 12:1-3, God instructed Abram to leave his homeland to the land that He will show him, make him into a great nation and bless him. Genesis 12:1-3 highlights the Promise of the specific land called Canaan to Abraham and his descendants as a cornerstone in the God’s covenant. This promised is reiterated and expanded in Genesis 15:7, 18-21, 17:8 where God makes a covenant with Abram, stating that “to your descendants I have given this land, from the river of Egypt to the great river of Euphrates”, specifying the geographical boundaries of the promised land. From the scripture, the gift of land is intrinsically tethered and central in the covenant loyalty, positioning a theological link of a gift, law and humanity as a steward rather than the ultimate owner of land. According to Schlegel, (2013, p. 3), the relationship of people of Israel (Abraham’s descendants) with the land of Israel would demonstrate the transcendent sovereignty of one true God to the world. This is reaffirmed by God in Leviticus 25:23, “The land shall not be sold in perpetuity, for the land is mine; with me you are but aliens and tenants.” This establishes that as man is using land, he does not absolutely own it, but holds it in a sacred trust under God’s ultimate ownership (Brueggemann, 2002, p. 4)

Additionally, the intrinsic connection is formed through man's purpose with the earth or man's vocation and responsibility as a cultivator and keeper. Adam (Humanity) was placed in the Garden "to work it (serve/to work) and take care of it (to keep)" (Gen. 2:15). In this case, man is meant to use land following God's instruction, that is serving God's will. In reference to Gen 2:15, it states that God made our bodies and souls to work on this land. Davis (2009, p. 58) argues that this translates to "serving". God's command indicates the Hebrew words used *abad* meaning "to serve, till" and *samar* "keep, guard" implying that man is created to "serve" and "keep" the land (Gen. 2:15). According to Wenham, (1987, p. 67), the theological meaning of land as God's gift is rooted in the original Hebrew meaning of "put him in the garden" which means "to rest," "to settle," "to leave," or to give as possession, emphasizing the aspect of steward or a caretaker of His creation, as opposed to being the rightful owner. Man's work in the Garden is to be done in close relationship and guidance from God since Man is a sojourner with Him (Leviticus 25:23). To reflect on the above statement, this role indicates man's stewardship and priestly care over creation, but not exploiting. Middleton, (2005, p. 34), asserts that land is God's designed environment for human flourishing, with humanity serving as vice regent stewards under the ultimate ownership and authority of the creator. This means that *adamah* is not merely an origin point of humanity but also as a source of survival. It implies that land is meant to be used in obedience to God's word as the owner of it.

In Gen. 3:19, Ecclesiastes 3:19-20, Job 10:8-9, the Bible explicitly links the origin of humanity (*adam*) from dust of the ground (*adamah*) with its destiny at the point of death. It establishes mortality and vanity as the central part of the human component, sealing the fate announced in Gen. 2:17. Ecclesiastes 3:19-20 states "For the fate of humans and the fate of animals is the same; as one dies, so dies the other. They all have the same breath, and humans have no advantage over the animals... All go to one place; all are from the dust, and all turn to dust again." This implies a philosophical reflection on Gen. 2:7 and 3:19, emphasizing the shared physical nature of humanity and other creation, as man's intrinsic connection to the earth (*adamah*). Likewise, Job 3:19-20 and 34:14-15 connect the two creatures with the destiny of

humanity (returning to dust). Green, (2008, p. 35) argues that to be dust is to be mortal, fragile and utterly dependent on God's life giving breath for existence. On contrary, Psalm 103:14 shifts this understanding to God's compassionate counterpoint. God's mercy is deeply rooted in His intimate love for man's restoration. The above statements confirms that temporary ownership of land that Man uses as a gift, to God's eternal ownership, suggesting that Man's relationship to land is transient and ultimate part of larger cycle controlled by God to which He calls all creation back.

According to Brueggemann, (2002, p. 3), land was a gift and material basis for Israel's life with Yahweh, providing stability, sustenance, and a place for covenantal fidelity to be lived out. The fundamental layer is that land is the unconditional divine grant, a promise that grounds believer's very identity (Gen. 12:1, 7, 18-21; 17:8). This implies that people are to maintain their identity with God, while recognizing land as God's gift and using it responsibly. Furthermore, Borowski, (2003, p. 144) asserts that "the land was given to Israel as a trust, not as inalienable possession...their continued tenure was dependent on their adherence to the covenant with God." This argument calls people to be obedient to God's word as an assurance of their continued relationship with God. Nevertheless, the promise is transformed from a hope for mere repatriation to vision for cosmic renewal. Ollenburger, 1993, p. 125) asserts that in exilic and post exilic prophecy, "land became the locus for new creation. He refers to Ezekiel 47:1-12, and Isaiah 65:17-25, where life giving water flows from the temple to heal the land, while anticipating for new heaven and new earth. Christian's life therefore, is dependent on God new creation. The land is no longer just Canaan, but the expanded boundaries and fruitfulness to renewed world. This implies that effective use of land for social, spiritual and economic transformation of God's people is to be inspired by the covenantal promise of restoring God's people.

2.2.2 The New Testament perspective on Land as Gods' gift

Wright (1992, p. 268) interprets land as God's gift to humanity through the person and works of Jesus Christ. He argues that Jesus summed up Israel's vocation in himself. He

was the true Israel, the one in whom the destiny of man was focused. Apostle Paul in Galatians 3:16 makes an exegetical move, arguing that the promises were made to Abraham's singular "offspring (spermatid) who is Christ. "All promises are fulfilled in Jesus" (Knowles, 1998, p. 114) "For no matter how many promises God has made, they are yes in Christ. (2 Corinthians 1:20). In reference to Galatians 3:16, Luther, (1860, p. 78) observes that Paul's viewpoint is centralized to the believer's union in Christ, explaining the promises that God made to Abraham. According to him "the promises were made in view of Christ, in one seed." This perspective highlights a profound theological shift that extends from the geographical and physical gift to a broader significant aspect aligned with deeper, everlasting spiritual gift recorded in the New Testament (Marchadour and Neuhaus, 2007, p. 64). The fulfillment of land as God's gift is marked by a concrete aspect in the person of Jesus Christ, extending beyond the specific geographical boundaries to the fulfillment of God's Plan for Salvation. The theological development is revealed in the concept of Land as a central element for God's plan to rescue Mankind from his disobedience (Heiberg, 1998. p. 228) through Jesus Christ. In Mathew 1:1-25, the bible explicitly presents that Jesus recapitulates Israel's story as a sacrifice for man's salvation representing God's gift. Heaster (2010, p. 3), comments on Matthews presentation of the gospel in Chapter 1:1-25, claiming that "Jesus is the promised Son promised to David and Abraham, thereby fulfilling the promises made to them about the future Saviour". Likewise, Munther (2014, p. 34) asserts that Jesus restored Israel and fulfilled the promise of the Old Testament including land. The effective use of land especially Church missions, pastoral care, evangelism, spiritual renew of God's people is founded on the Jesus Christ. The church is to focus on building people's relationship with God through Jesus Christ, while offering an example on offering health care, educational programs, social transformation as a sign of God's love for his people.

Jesus and the apostles reframes land as God's gift to the gift of inheritance in the new creation, established as the renewed heaven and earth (Revelation 21:1; 2 Peter 3:13). According to Osborne (2012, p. 449), many of the promises made to God's people will be fulfilled in the new heaven and new earth, in which the God's original

purpose for creating man will come to pass. The author observes that hopes in material prosperity have been tainted by sin, “but what they represented could only be truly fulfilled in heavenly prosperity and joy.” The statement can be related to Hebrews 9:15, “Christ is the mediator of the new covenant, enabling those who are called to receive the promised eternal inheritance”. This is explained by the efficacy of Jesus death, paying the price for the iniquity of the first covenant, “which could not be blotted out by the blood of beasts. The promise of inheritance is to be taken for the promised inheritance.” (Calvin, 1853, p. 179). The gift of land is thus transformed into the gift of the inheritance of the Kingdom of God, which awaits for all those accept to be renewed through Christ. Therefore, the Church is to use its physical land, while holding their faith in Jesus Christ through whom, all creation will enter into the Kingdom of God.

From the above perspective, the understanding of its land is rather a gift than being merely an Asset initiated by the fundamental shift in self-perception and mission. The theological reorientation of ownership is to be perceived that the title of land is not owned by St. John’s cathedral parish - Kabarole with absolute ownership, but a title of stewardship under the ultimate sovereignty of God. Drawing from Lev. 25:23, Davis (2009, p. 51) argues that the “basic insight of biblical faith is that God is the absolute owner of the land.” The parish in St. John’s cathedral -Kabarole, then is to provide education services, establish commercial houses and hospitals as an act of sacred service for purposeful use of land.

Brueggemann, (2002, p. 3), reveals land as a gift drawing from God’s covenantal relationship with his people (Israel) which was to be reflected in their life. This understanding is also deeply theological in the new testament, reflecting land in its true meaning and ultimate scope in the person and work of Jesus. The relationship is now set between God the Father and His people (comprising of both Jews and Gentiles), and the entire creation, through the mediating Lordship of Jesus Christ. Mathew 2:15 explicitly portrays Jesus as recapitulating the Story of Israel. Wright (1992, p. 268) argues that “Jesus.....summed up Israel’s vocation in Himself, the true Israel in whom the destiny of nation was focused.” In John 2:19-21, Jesus identifies

his own body as the temple. This reflects the theological watershed, a place of God's presence, sacrifice and blessing. Practically, this aligns with Beale (2004, p. 197) who reveals that "Jesus is the true temple, and the letter-day temple expansion being with resurrection" Consequently, the place of meeting with God is no longer Zion, but in Christ Himself. Furthermore, 1 Cor. 3:16 and 1 Peter 2:4-5 qualifies the community of believers as God's temple indwelt with the Holy Spirit. This means that the Gift of God's presence and promise of rest is not land but experienced communally through the Spirit. Therefore, the resurrection of the body is the key to understanding Christian hope in Jesus Christ. Christians are to use land while acknowledging God's presence and blessing for fruitful service to his people through church service and worship, social renewal and health mind for God.

Wright (2007, p. 192) suggests that Christian's task is to implement Jesus' victory in the present creating pockets of light and life that reflects the icons of new creation. The life of Christians and Church ground should be platform for mission. Land as St. John's cathedral - Kabarole is used to accommodate the sanctuary, as a place for worship and awe, while opening the space for Christian gathering, conferences missions, pastoral counseling. Better still, land is used to provide health services to the community through Kabarole Hospital, education, shelter to Clergy and agriculture, archiving social mission. This practically means that the ecological practices on land is a tangible testimony to the parish's belief in God who redeems, rather than abandoning creation. This theologically calls to use land and its resource as a gift from God and as responsible stewards.

Bouma-Prediger, (2020, p. 197) argues that "Our care for the earth is a vital sign of our hope....We practice now what we believe is God's future for the creation." Drawing from Romans 4:13; Revelation 21:1-5, the New Testament expands the land to the entire renewed creation, "the point of the resurrection that the present bodily life will die. This shifts from the specific earthly inheritance that was promised to Abraham to the universal, escatological inheritance of a renewed earth, where God dwells with humanity. This establishes that the church has a spiritual and ultimate

physical basis for responsible stewardship of creation including land through faith in God's promise, not just ritualistic and adherence of land.

2.3 Stewardship of land.

2.3.1 The Old Testament perspective on stewardship of land.

It has been observed that land is God's gift to Humanity. This implies that human beings must take care of it responsibly. In the Old Testament, Stewardship speaks of the principle that God owns everything, and humans are entrusted to faithfully manage His creation and its resources, reflecting God's care and image.

According to Boaheng and Korankye (2022, p. 157), the Old Testament meaning of the word steward in the bible is used in such a sense to refer to a person who is in a position of trust or one taking control over the something. Hall (1977, p. 34) asserts describes a steward as "one who has been given the responsibility for the management and service of something belonging to another, and his office presupposes a particular kind of trust on the owner or master". In other words, humanity or mankind is a steward of God entrusted with land.

In Gen. 2:15, land is best conceptualized as a divinely created asset, entrusted to humankind with intentional instruction to work it and keep it. The genesis of this aspect is originates from God's delegated authority to Adam and Eve (Gen. 1:28) "...have dominion over all living creatures" including land. Within the framework of Gen. 1:28, 2:15, the responsibility of taking care of the land is placed on the shoulders of Adam (Humanity) with particular emphasis on the specific territory of land that was entrusted to him. In the theological and biblical understanding of the Old Testament, Adam was regarded as a steward or God's representative. His role is specifically to take care of God's creation on his behalf. Gen. 2:15 specifies Adam's work in the Garden of Eden "to work it (*abad*) and take care of it (*samar*). The rich meaning from these Hebrew words entail cultivating land, while helping it to flourish and achieve its God intended potential. Moreover *Samar* means preserving of God's good creation. Liywalii, (2019, p. 16), explains that productivity and sustainability of

land is achieved through man's responsibility to manage, care and steward the land. The long term nature of Adam's authority over all creatures as depicted in Genesis 1:28-29 is sign of stewardship upon His creation. God gave dominion to humanity over his creation, implying that Man would not own the creation but manage it through God's rule. Deut. 25:19 clearly explains the aspect of stewardship, showing God's instructions to Israelite to remember that land truly belonged to Him. The assertion clearly illustrates that Israelites were just stewards (not owners) of the land. (Marchadour and Neuhaus, (2007, p. 10) affirms that "the land belongs to God, its management is entrusted to Adam and Adam's success will depend on his faithful obedience of the word of God." The careful examination of Man's dominion demonstrates a fundamental idea of the responsibility and authority towards creation. Thus, Man's role on land and other creation is not restricted to gift of nature, but extending to its responsible use. Effective use of land is not merely a natural practice but it was ordained by God, as demonstrated through Man's dominion over every living creature on the face of the earth. Land is a gift, and human flourishing is contingent upon responsible care for that gift (land). Therefore, St. John's cathedral parish - Kabarole has a role as God's steward, a mandate that directly shapes the land use practices by encouraging responsible, life-giving, protective care for natural land through afforestation, biodiversity and rejecting land abuse.

2.3.2 The New Testament perspective on Stewardship of land

The concept of biblical stewardship of land in the New Testament refers to all people as stewards of God's creation, responsible for caring and managing the earth, natural resources and their own gifts, with accountability to God who is the ultimate owner. In Matthew 25:14-30, Jesus tells a parable of the tenants, teaching about stewardship which is more inclined in effective use of property or resources that are entrusted to mankind. "Again, it will be like a man going on a journey, who called his servants and entrusted his wealth to them.....to each according to his ability". He teaches about the core principles of stewardship that are broadly applied in reference to the watchful preparation of the Kingdom of God and the second coming. The parable demonstrates that God is the final owner of all resources. He only entrusts the

resources to His “servants” or humanity, with expectation of managing them faithfully and responsibly. Keener (2014, p. 111), adds in view of the day of accountability, asserting that “believers must make the wisest use of all that the Lord has entrusted to them, to make it count for Him; they must never take their stewardship for granted.” This aligns with Dockery (2010, p. 422) who presents Mathew 25:14-30 as Jesus’ teaching of proper and responsible behavior of stewardship of every God’s resource entrusted to humanity, despite the difference in the interval or time. This parable implies that human beings should be watchful on all God’s resources entrusted to them. Moreover, the resources are for the benefit of God (Master), suggesting that land is not to be used for personal gain, but to serve God’s people especially through health care, worship, spiritual growth as a way of fulfilling God’s purpose.

Luke 16:1-13 also reveals Jesus’ teaching about being good stewards of what God has entrusted to us. It illustrates the importance of diligent service to God while taking charge of his creation rather than serving money and being held accountable for those efforts. This parable is in the same light of Mathew 25:14-30 bring a similar expression of stewardship. In reference to this parable, Schultz (2010, p. 189) states that the steward is to be commended for his honesty. From the above teachings, God expects us to use His creation that is entrusted to us effectively and responsibly, including land.

Oosthuizen (2016, p. 7), assert that the New Testament meaning of the word steward is *epitropos* and *oikonomos* which denotes the similar position of the Old Testament. He records that steward (*oikonomos*) is translated to mean a manager, servant, treasure or a governor who has been entrusted by the master for the management of his affairs, namely to take care of receipts and expenditure. The perspective is held on the theological principle that human beings are stewards of God. Moody and Achenbaum (2014, p. 45) records that stewardship in its holistic nature finds its roots as a desirable virtue and central element of the Christian faith. The above discussion is reflected in Ephesians 5:15-16. Paul urges believers to live wisely and make the most of every opportunity. Humanity ought to commit to be responsible as stewards

of God's resources and living out their faith to bring Glory to the creator. This comes with an assurance that stewards will give an account to God for how they managed the resources entrusted to them.

In this context, the concept of stewardship of land aligns with the use of land in St. John's cathedral parish- Kabarole. The church in St. John's cathedral parish - Kabarole has explored expanded its practice of managing land. It is utilizing its fertile land for Agriculture, tree planting, establishing education programs in Schools like Kyebambe primary, Kabarole primary school, Kyebambe CDC, fostering the fundamental value of holistic mission, encompassing mental, economic and physical growth. Use land has contributed to a great impact in evangelism through hosting missions, church conferences, fellowships and Christian gatherings for spiritual growth. Additionally, land at St. John's Cathedral parish-Kabarole accommodates church buildings for Christian gathering and spiritual nourishment, as well as using the platform to sensitize Christians in matters of land conservation. The steward's task as a church is to manage all the creation of God, entrusted to it. This aligns directly with the original concept of stewardship of land in the biblical tradition, focusing on productivity principle and community or social life and mission. The parish has set an example for holding the position of trust, advocating the caring of God's creation as God's representative, while recognizing its divine ownership.

CHAPTER THREE

DATA PRESENTATION AND ANALYSIS

3.0 Introduction

This section is focused on presentation and analysis of the obtained data from the respondents. The section presents the demographic information of field findings of the study basing on the data collected from the selected respondents. The study examined the effective use of church land in St. John's Cathedral parish- Kabarole, Ruwenzori diocese, 2020-2025. The researcher collected the data, analyzed, presented it with discussion as aligned to the research questions.

3.1 Questionnaire return rate

The selected respondents of 37 in total were given structured questionnaires with an intention to examine the effective use of land in St. John's Cathedral parish - Kabarole, of which 30 respondents managed to fill the questionnaires and returned them to the researcher. Three questionnaires were not returned. Two of the target church leaders did not participate in the study. The researcher discovered that they were employed in the distant places away from the parish. Two questionnaires which were returned had partially not been completed, making it difficult to accurately code and analyze that data. 81.08% of 37 surveys that were completed could successfully be used. A total of 30 sampled respondents, which involved several stakeholders from the parish, participated in the study.

With the need to verify the data received from the respondents, semi-structured interviews were conducted with 4 church leaders, 2 Estates manager and land experts, 2 Clergy as well as 2 Lay readers. An intention to have an effective focus group, forced the researcher to have a practical emphasis on getting personal opinions, experience, narratives and ideas directly from each category of respondents

in line with effective use of land in St. John’s Cathedral parish - Kabarole. Similarly, 83.3% of the respondents who were interviewed (10 out of 12) responded to the questions set before them. However, one of the respondents were interrupted by the busy schedule. Similarly, due to the busy schedule and personal obligations at the time of data collection, one respondent was not interviewed.

3. 2 Presentation of Demographic Information

The researcher sought to determine the category of the respondents, therefore evaluating their demographic status. The Table 2 below shows the used sample which was composed of 4 Clergy, 2 lay readers, 21 church leaders, 2 Christians and 1 estates manager. The research was conducted on a sample of 30 respondents which made the biggest population. The table below shows the details on the population and sample for this study. The response rate was 90% since most of the respondents returned the questionnaires. Therefore analysis was based on the

Table 2. Summary of Population Samples used.

Category	Accessible	Sample size	Sampling Techniques
Clergy	5	4	Simple random
Lay readers	3	2	Simple random
Church leaders	25	21	Purposive sampling
Estates manager	2	1	Purposive sampling
Christians	4	2	Purposive sampling
	38	30	

Source: *Primary Data, 2025*

On the demographic information, the researcher sought to look at age, gender, highest level of education, role in the parish, and years of respondents in the parish as well as the category of the church in St. John’s Cathedral parish - Kabarole as the geographical scope for this study. The findings revealed that the respondents were diverse in a sense that their education level, role, sex (gender), age, and their bio data were different. This is in line with Amanyire (2020, p. 45) who supports characterization of respondents in order to understand whether they are homogeneous or heterogeneous, which is crucial to this researcher.

3.2.1 Composition of the respondents in scope in St. John’s Cathedral parish - Kabarole by Gender.

The study established the composition of the respondents in St. John’s Cathedral parish - Kabarole and the results are presented in the Table 3.

Table 3: Composition of the respondents in St. John’s Cathedral parish - Kabarole by Gender.

Category	Frequency (Percentage)
Female	12 (40%)
Male	18 (60%)
Total	30 (100%)

Source: Primary Data, 2025

According to the table 3, the majority of the respondents in St. John’s Cathedral parish - Kabarole, 18 (60%) are male as compared to the remaining part who are female 12 (40%). This implies that most of the leaders in St. John’s Cathedral parish - Kabarole are male possibly because they believed in the social practice that women are weak in decision making and not accepted to hold some positions of leadership. Although the church is gradually changing this narrative, some societies still believe men in many positions of power to take strong decisions.

3.2.2 Age distribution among respondents in St. John’s Cathedral parish - Kabarole.

Age of respondents in St. John’s Cathedral parish - Kabarole is presented in Table 4.

Table 4: Age distribution among respondents in St. John’s Cathedral parish - Kabarole.

Age groups in years	Frequency (Percentage)		
	Female	Male	Total

20-29	00 (0%)	01 (3.3%)	1 (3.3%)
30-39	06 (20%)	2 (6.7%)	8 (26.7%)
40-49	04 (13.3%)	08 (26.7%)	12 (40%)
50- 59	02 (6.6%)	04 (13.3%)	6 (20%)
60 years and above	00 (0%)	03 (10%)	3 (10%)
Total	12 (40%)	18 (60%)	30 (100%)

Source: Primary Data, 2025

According to the above findings in Table 4, the majority of the respondents in St. John's Cathedral parish - Kabarole were between 40-49 years, whereby females 04 (13.3%) and males 8 (26.7%). These were followed by the age bracket between 30-39 years, where females were 6 (20%) and males 2 (6.7%). Additionally, the age bracket between 50-59 attracted 4 (13.3%) who are males and 2 (6.6%) females, whereas the age between 20-29 has 1 (3.3%) male respondents. This implies that those respondents in the age bracket of 30-39, 40-49 are the majority who are still energetic and hold positions in order to take strong decisions for the parish.

3.2.3 The sex (Gender) of the respondents.

As regards the gender of the respondents in Table 3, it was discovered that 18 (60%) of the respondents were male, while 12 (40%) were females. This implies that male respondents made up the majority 18 (60%) of the total population. As a result, the study findings reveal that the men are the majority in leadership in St. John's Cathedral parish - Kabarole as compared to women.

3.2.4 The level of Education of the respondents and the years spent in St. John's Cathedral parish - Kabarole.

The respondents in St. John's Cathedral parish - Kabarole indicated their highest level of education and their years they spent in the parish as this had an influence in their participation in the study which is represented in the Table 5.

Table 5: The highest level of Education and years spent in St. John’s cathedral parish - Kabarole.

Level of education	Frequency (Percentage)		
	Female	Male	Total
Senior Six	00 (0%)	00 (0%)	0(0%)
Certificate	03 (10%)	2 (6.6%)	5 (16.6%)
Diploma	07 (23.3%)	3 (10%)	10 (33.3%)
Degrees	2 (6.6%)	10 (33.3%)	12 (39.9%)
Post Graduate or Masters	00 (0%)	3 (10%)	3 (10%)
Others			
Total	12 (40%)	18 (60%)	30 (100%)

Years spent in the parish (Years)	Frequency (Percentage)		
	Female	Male	Total
1 to 5 years	2 (6.6%)	6 (20%)	8 (26.6%)
6 to 10 years	5 (16.6%)	3 (10%)	8 (26.6%)
More than 10 years	5 (16.6%)	9 (30%)	14 (46.6%)
Total	12 (40%)	18 (60%)	30 (100%)

Source: Primary data, 2025

According to the findings presented in Table 5, the respondent’s level of education varies according to their gender. The majority of the male respondents in St. John’s Cathedral parish - Kabarole were degree holders constituting 10 (33.3%), followed by those who hold diploma 3 (10%) and postgraduate studies 3 (10%), while the respondents with certificate constitute 2 (6.6%).The majority of females respondents hold a diploma with 07 (23.3%). The second category are those with certificate 03 (10%), followed by degree holders making 2 (6.6%). The researcher did not find any respondent with the rest of the levels of education. These findings signify that church leaders in St. John’s Cathedral parish - Kabarole are civilized which gives a higher chance for quality leadership. It also implies that the information provided was

reliable to present the findings as the respondents were able to read, understand and provide the write answers.

3.2.5 Years spent in the parish.

According to the results in Table 5, the majority of the respondents had spent more than ten years in St. John’s Cathedral parish - Kabarole where the male made up 9 (30%) and female 5 (16.6%). This group was followed by the respondents who had spent between 6 to 10 years with 3 (10%) male respondents and 5 (16.6%). The last category constitute 6 (20%) of male respondents and 2 (6.6%) of female respondents. This is very crucial to this study since it focused on respondents who had spent at least four years and above. The findings imply that the respondents were familiar with the use of land in St. John’s Cathedral parish - Kabarole, a factor that gave them adequate knowledge about the use of church land in the parish.

3.3 Analysis and presentation of study findings in accordance to the objectives.

3.3.1 To examine the impact of Land use on the Mission of St. John’s Cathedral parish.

The primary goal of the study was to examine the effective use of church land in St. John’s Cathedral parish- Kabarole, diocese of Ruwenzori, 2020-2025. The researcher in line with the study objectives, attempted to examine the impact of land use to the mission of St. John’s cathedral parish - Kabarole. The respondents were provided with a number of questions seeking answers that could enable the researcher to achieve the primary goal. The secondary data was examined and all findings are presented below.

Table 6: The impact of land use on the mission of the St. John’s cathedral parish - Kabarole.

5=Strongly Agree (SA); 4= Agree (A); 3= Neutral (N); 2= Disagree (D); 1= Strongly Disagree (SD)	SA 5	A 4	N 3	DA 2	SDA 1	Mean
Am familiar with the current use of Church Land in St. John’s Cathedral	11 (36.6%)	19 (63.3%)	0 (0%)	0 (0%)	0 (0%)	15

parish						
The land owned by St. John's Cathedral parish is being used to achieve its mission?	10 (23.3%)	13 (33.3%)	7 (23.3%)	0 (0%)	0 (0%)	10
The parish's current land use effectively supports the spiritual and social needs of the community.	13 (43.3%)	17 (56.6%)	0 (0%)	0 (0%)	0 (0%)	15
Do you think that the current use of the Parish land align with its spiritual mission?	18 (60%)	9 (30%)	3 (10%)	0 (0%)	0 (0%)	10
Do you think that the current use of parish land align with the community mission	18 (60%)	12 (40%)	0 (0%)	0 (0%)	0 (0%)	15
Do you think that the current land can better be utilized to generate income for Church Activities?	17 (56.6%)	8 (26.6%)	5 (16.6%)	0 (0%)	0 (0%)	10
Is there any benefit from any Project or Activity on parish land to the parish?	18 (60%)	7 (23.3%)	1 (3.3%)	4 (13.3%)	0 (0%)	6
Is there any underutilized areas of the parish land that can better serve the mission?	3 (10%)	10 (33.3%)	6 (20%)	5 (16.6%)	6 (20%)	6 (20%)

Source: Primary data, 2025

Examining how the respondents were familiar with the current use of Church Land in St. John's Cathedral parish - Kabarole, the study evaluated the knowledge of the respondents about the parish land is being used. The results reveal that 11 (36.6%) of the respondents strongly agreed, while 19 (63.3%) of the respondents agreed that they were familiar with the current use of church land in the parish. The results which hold a mean score of 15, suggest that the respondents strongly had the knowledge about the use of church land in in St. John's Cathedral parish - Kabarole. Better still, it was noted from the findings that the parish is being used to achieve its

mission. With 10 (23.3%) of the respondents strongly agreed, and 13 (33.3%) who agreed with the hypothesis. The results which had a mean score of 10, suggest to the same hypothesis. This demonstrates how the church land is a crucial factor in helping the parish to deliver its divine holistic mission to the world, through spiritual, economic, social and religious aspects.

However, it was noted from the response that there is some area of parish land that is being underutilized. The records and interviews with Clergy and lay leaders and church leaders showed that some part of parish land being used for subsistence agriculture, vacant compound and low income projects for the parish. Reports of that nature exist. Plans have been made to construct commercial houses, do water harvesting, commercial agriculture, expand schools and maintain the worship services so that church land can achieve its full potential.

It is important to note that effective use of church land entails having a strategic plan, commercial houses (rentals or real estate), housing for clergy and lay readers, agricultural investments in profitable crops such as coffee, establishment of community outreach programs and social infrastructure like schools, hospitals as well as surveying land. Proper management systems such as Land policies, digital data bases to prevent land grabbing play a crucial role. These approaches generate revenue, support church mission, and ensure long term land security as well as community benefit.

3.3.1.1 Land use for spiritual and social needs of the community.

The researcher sought to examine the extent to which the parish's current land is being used to effectively support the spiritual and social needs of the community. The findings in Table 6 reveal that the majority of the respondents 13 (43.3%) strongly agreed, 17 (56.6%) agreed to the holistic mission which entails spiritual and social mission. Further analysis revealed a mean of 15 which strongly supports the results.

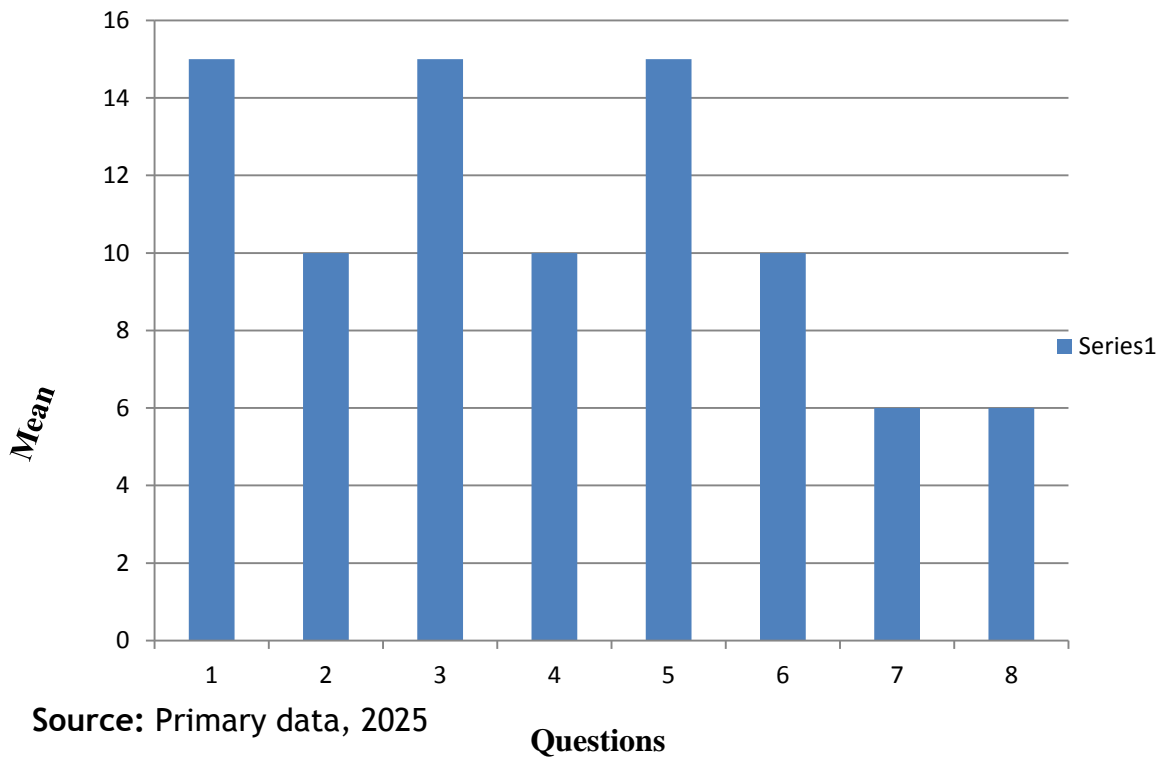
Additionally, the findings in hypothesis four and five in Table 6, also correspond to the above results. Through the results, it was found out that the parish is using its

current land to achieve its spiritual and community mission. Using question four, 'Do you think that the current use of the Parish land align with its spiritual mission?' 18 (60%) of the respondents strongly agreed, 9 (30%) agreed with the question, and 3 (10%) only were neutral.

Similarly the fifth question in Table 6, 'Do you think that the current use of parish land align with the community mission?' reveal 18 (60%) of respondents who strongly agree, and 12 (40%) who agreed with the question. This implies that the current land in St. John's Cathedral parish - Kabarole, serves to its mandated spiritual and community mission. This has been demonstrated through construction places of worship, church, church mission, conferences and schools. The parish uses its premises for mentorship, catechism, youth learning program, health camps as well as marking significant life events including weddings and funerals which are considered have a significance in the social and spiritual lives of God's people. The clergy and church programs have played a big role in reaching out to the community for their spiritual and social well-being.

Despite the above important results, there is still a belief that the use of current church land is still lacking. The findings show that 17 (56.6%) of respondents still think that land can better be utilized in line with generating income for Church Activities. This implies that spiritual and social mission are important, but need the financial support which can be tapped from the use of land. Thus, the findings generally demonstrate a great impact of using land to the mission of St. John's Cathedral parish - Kabarole,

Bar graph 1. The mean scores on the impact of using land to the Mission of the St. John’s Cathedral parish - Kabarole



The bar graph 1, shows the mean scores against the hypothesis in Table 6. It was found that hypothesis 1, 3, and 5 scored the highest mean, indicating the respondents agreement to the great impact of land on the mission of St. John’s Cathedral parish - Kabarole. Similarly, from bar graph 1, results show that hypothesis 2, 4, and 6 received the second highest mean score as an indicator of the impact of land to the parish mission.

3.4 Scholarly Interpretation

3.4.1 Impact of using land to the Mission of the St. John’s Cathedral parish - Kabarole.

With reference to the survey, it was noted from the findings that the parish land is being used to achieve its mission. The findings reveal that 10 (23.3%) of the respondents strongly agreed, and 13 (33.3%) who agreed with the hypothesis. The results which had a mean score of 10, indicate that the majority of respondents 10

(23.3%) and 13 (33.3%) at various levels indicate that the parish is moving in line with its spiritual divine mandate in the world. The findings match with Weems and Ann, (2021, p. 3), who states that churches should consider using land and building to the maximum for their mission work. This demonstrates how the church land is a crucial factor in facilitating the parish to deliver its divine holistic mission to the world, through spiritual, economic, social and religious aspects. The above findings suggest that churches that value and appreciate the land resource are likely put it to its full use in order to facilitate the church's mission.

According to Claydon, (2004, p. 3), it is important to acknowledge that the holistic mission of the church as an all round ministry encompassing the proclamation of the Gospel of Jesus Christ as a savior, focusing on spiritual, physical, mental, social and economic aspects of life. The holistic mission also presents "the horizontal interpretation of the Gospel mainly concerned with human relationships in the world." (Claydon, 2004, p. 3). As an interpretation of the findings in Table 3.5 where the majority of the respondents 13 (43.3%) strongly agreed, 17 (56.6%) agreed to use of land for the holistic mission which entails spiritual and social mission. The results confirm with the parish practice of using its land for worship services, counseling, accommodating church programs such as conferences and discipleship which is designed to nourish people's spirituality, faith, mental well-being and social relation. This explains why the Church should minister to the spiritual, promoting personal transformation and material needs, focusing on creating a just society for Jesus Christ. Similarly other activities like agriculture, schools, social programs, and commercial houses are intended to fulfill social and economic mission.

It has been noted by Powell and Mlambo (2022, p. 2), that land is a central factor in the history of the church, on which the Apostolic Christian mission established mission stations and thus the establishment and growth of the church in the world. This implies that it has shaped the church's spiritual identity and social function, with no exclusion of the economic power in social transformation. The above study interprets St. John's cathedral parish's mission in maintaining the cathedral as a mission station

for evangelism, pastoral care, and center of Church tradition/worship. It is serving the spiritual mission through holding Sunday worship services, counseling and home for the broken hearted.

From the findings, it can be noted that despite the positive results, 17 (56.6%) of respondents still think that land can better be utilized in line with generating income for Church Activities. This is an economic arm of church ministry. While the spiritual mission is important, land can be used to generate income for the church. The findings coincide with Kansime, (2020, p. 69) who makes it clear that use of church land is a sign of accountability for responsible stewardship of the land resource from God. Therefore, St. John's cathedral parish - Kabarole should consider using its land consistently in order to generate additional income for its economic growth and stewardship. From the interview records, the respondents say that high economic activities is still being challenged by lack of big funds to finance the planned investments.

3.4.2 Land use for spiritual and social needs of the community

The findings from the study indicated that the majority of the respondents 13 (43.3%) strongly agreed, 17 (56.6%) agreed to the parish's holistic mission which entails spiritual and social mission. Similarly, the findings reveal 18 (60%) of respondents who strongly agree, and 12 (40%) who agreed that the current use of parish land align with the community mission. Therefore, effective use of church land contributes to the spiritual and social mission of the church. This findings correspond to Nanthambwe, (2023, p. 11), who states that churches are often seen as pivotal institutions with dual roles including both spiritual, social and economic entities underscoring their potential impact on community development. Other empirical studies such as Kituno and Ntirandekura, (2023, p. 676), also confirm that Church's social mission is a significant aspect which is archived through the use of church land for community service such as educational programs, healthcare and socioeconomic empowerment.

With reference to the findings in Table 6 the land use in St. John's cathedral is significantly related to social mission. The study reveal 18 (60%) of respondents who strongly agree, and 12 (40%) who agreed that the parish land align with the community mission. This implies that the current land in St. John's Cathedral parish - Kabarole, serves to its mandated spiritual and community mission. The findings find their interpretation from Mlambo (2025, p. 2), who observes how growth of church land programs are crucial in positively transforming poor communities. According to her, church land has been used for education programs, food programs working within communities, thus creating solutions for the poor societies. This can be demonstrated through construction Hospitals to offer health care, church mission, church, conferences, places of worship, and schools. The clergy and church programs have played a big role in reaching out to the community for their spiritual and social well-being.

Church land is fundamental in meeting the spiritual needs of different communities. The strategic use of church property and land to address community needs is a crucial issue in line with social and spiritual transformation. Nanthambwe, (2022, p. 3) provides the practical suggestion for churches to enhance their involvement in spiritual and social development. The church land can accommodate main sanctuary or church buildings and schools for worship and educational programs. As implies that the church is able to instill biblical teachings, knowledge and skills aimed at fostering positive social behavior such personal relationship, stewardship, community engagement and child nurturing. This provide the justification for establishment of Kabarole primary school, Kyebambe CDC, Kabarole Hospital as St. John's cathedral aimed at providing healthcare and educational services for overall community service.

3.5 Conclusion

The primary aim of this objective was to examine the impact of land use on the mission of St. John's cathedral parish - Kabarole. Consequently, the findings reveal that land use has a positive significance to the mission of the parish. The parish has reflected this through its efforts to foster spiritual and social transformation of the

community in Fort portal. It was found from the findings that majority of the respondents 13 (43.3%) strongly agreed, 17 (56.6%) agreed that the Parish uses its land to foster holistic mission which involves spiritual and social mission. The results which hold a mean of 15, suggest that there was strong consensus about the provision of spiritual and social needs of the surrounding community. The parish has uplifted its considerable efforts to establish spiritual and social programs including discipleship, spiritual mentorship programs and counseling to accomplish its mission.

This demonstrates that land plays a fundamental role in facilitating the fulfillment of spiritual and social mission in the church. This reflects the theological and practical aspects of the church in using their land as a divine mandate to deliver spiritual service and community transformation. The divine mandate of Church land therefore, involve more than worship service, to serve God's people through many more initiatives such as health care, education and community transformation. As a result, this reflects the stewardship of God's creation. The Church is to use its land resources to fulfill its divine mandate among God's people.

CHAPTER FOUR

THE POSSIBLE WAYS FOR EFFECTIVE LAND USE

4.0 Introduction

In this chapter, the researcher analyses the data about the possible ways for effective land use in St. John's Cathedral parish - Kabarole.

4.1. The diverse ways in which the parish land is being used to support its mission.

In line with the study objectives, Table 7 portrays how the current land in St. John's Cathedral parish - Kabarole is being used to support its mission.

Table 7: The current use of parish land to support its mission.

Category	Frequency (Percentage)
Worship services & religious activities	30 (100%)
Community outreach programs	5 (16%)
Agricultural projects	21 (70%)
Commercial or rental projects	3 (10%)
Educational & social programs	19 (63.3%)
Recreational spaces	0 (0%)
Housing for clergy or Lay readers	26 (86.7%)
Real estates	0 (0%)

Source: Primary data, 2025

While examining the activities that are currently done in St. John's Cathedral parish - Kabarole, it was found out that worship services and religious activities score the highest mark 30 (100%). This suggests that church is being used for its primary role in enriching the spiritual lives of the people. The findings also portray that Housing for

clergy or Lay readers scored 26 (86.7%) of respondents. This was followed by Agricultural projects scoring 21 (70%), Educational & social programs 19 (63.3%), Community outreach programs 5 (16%) and Commercial or rental projects which scored 3 (10%). The findings portray that all 30 (100%) respondents accepted that part of the parish land is being used for Worship services & religious activities. 26 (86.7%) of respondents also indicate that part of parish land accommodates Houses for clergy or Lay readers. Similarly, the rest of the findings indicate the percentage of response about the current use of land respectively.

Table 8: The possible ways for effective land use for St. John’s Cathedral parish

5=Strongly Agree (SA); 4= Agree (A); 3= Neutral (N); 2= Disagree (D); 1= Strongly Disagree (SD)	SA 5	A 4	N 3	D A 2	SD A 1	Mean
Do you think that the current use of the Parish land align with its spiritual mission?	18 (60%)	9 (30%)	3 (10%)	0 (0%)	0 (0%)	10
Has income from Church land effectively supported Church programs and development?	18 (60%)	9 (30%)	0 (0%)	3 (6.6%)	0 (0%)	10
In your opinion, has the church’s economic growth positively impacted its spiritual and social mission?	19 (63.3%)	11 (36.6%)	0 (0%)	0 (0%)	0 (0%)	15
Would you support income-generating projects such as rentals and farming on parish land to fund parish activities?	27 (90%)	3 (10%)	0 (0%)	0 (0%)	0 (0%)	15
Expanding worship & religious facilities on parish land would enhance the parish’s spiritual mission.	30 (100%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	30
Developing community service spaces on parish land would align with the parish’s social mission	27 (90%)	3 (10%)	0 (0%)	0 (0%)	0 (0%)	15
Leasing parish land for commercial use would generate sustainable revenue for the parish.	15 (50%)	6 (20%)	8 (26.6%)	0 (0%)	0 (0%)	10
Using parish land for Agricultural projects will generate additional revenue for Parish activities.	30 (100%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	30

Real estates and rental projects are some of the best possible ways of effectively using parish land.	14 (46.6%)	16 (53.3%)	0 (0%)	0 (0%)	0 (0%)	15
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Source: Primary data, 2025

The study’s third objective sought to establish the possible ways for effective land use for St. John’s Cathedral parish -Kabarole. In order to achieve this objective, several questions were given to respondents to provide their opinions as presented in Table 4.2.

According to the results of hypothesis 5 and 8 in Table 8, the findings reveal that the majority of the respondents strongly agreed that Expanding worship with religious facilities 30 (100%) and Agricultural projects 30 (100%) on parish land are some of the possible way of effectively using parish land. These scored the highest mark having a mean score of 30, suggesting the parish should consider a continuous implementation and sustainability of these activities. This implies that these activities align to the mission of St. John’s Cathedral parish -Kabarole.

The results in line with the second statement (Table 8) whether income from Church land effectively supported Church programs and development, show that 18 (60%) strongly agreed, 9 (30%) agreed that income from Church land effectively supported Church programs and development, although having 3 (6.6%) who disagreed with the question. The results with a mean score of 10, showed a high degree of agreement that there is proper accountability of revenue from church projects on its land. This suggests that the parish should reinvest in effective use of land economically.

Despite the findings on the possible way of using land, the researcher asked their opinion, on whether the church’s economic growth positively impacted its spiritual and social mission, the findings from respondents on question 3 in Table 8, reveal 19 (63.3%) of respondents strongly agreed, 11 (36.6%) agreed that the Church has benefited from its economic growth. The results indicate the majority of respondents who agreed with the question. This suggests that some of the activities on Church

land focus on its economic growth which is a big factor for the parish's spiritual and social mission. Corresponding with the interviews, the interviewees agreed that for the church to achieve its social mission, it is important for it to invest in land use. Land can accommodate schools, hospitals, babies homes, Universities, as well as commercial houses that benefit the community.

In response to question 4 about the respondent's support of income-generating projects on parish land to fund parish activities, the respondents were highly positive to the subject. In Table 8, the findings reveal 27 (90%) of respondents who strongly agreed, and 3 (10%) who agreed that the Church should establish income generating activities. This is opposed to the traditional belief that church's income generating activities contradicts with its divine primary goal of spreading the gospel. Such results present the high score of 27 (90%) suggest that the majority of respondents support this idea. For the gospel to be spread, preachers and ministers require the financial resources especially in transport to distant areas, food for physical energy and shelter.

The findings in Table 8 above, reveal that the Church needs to develop community service spaces as part of the parish's social mission. The results indicate 27 (90%) of respondents who strongly agreed with the subject, while 3 (10%) also agreed. From the results obtained, it can be noted that this is the second highest mark on the third objective, showing a high positive response. This is a better indicator that developing community service spaces is one of the possible ways of effectively using land. It suggests that the church is well-positioned to use its land to address community needs, signifying that the church is an active and relevant community partner. This positions the church's role which extends beyond the spiritual to include a broader holistic community engagement and congregational growth.

The research further investigated on many more possible ways of using land. The findings as portrayed in Table 8 above show a positive agreement on Real estates and rental projects as some of the best possible ways of effectively using parish land. It

was found that 14 (46.6%) and 16 (53.3%) are in agreement. This suggests their view that these projects are ways for wise and beneficial use of Church resources. Such projects are not just a stable investment, but a strategic tool that provides a consistent revenue resource that reduces the reliance on tithes and offerings as well as financial sustainability in the parish. The additional income can be used to fund variety of ministries such as community outreach programs, expansion of services, support of charity works among others

Finally, the questionnaire provided for alternative aspect of leasing parish land as one the ways of generating sustainable revenue for the parish. The results reveal 15 (50%) of respondents were strongly positive on leasing land for revenue. Among the respondents, 6 (20%) agreed to give out the surplus land. However 8 (26.6%) of respondents were neither of two sides, indicating that they were not sure of the outcomes of leasing parish land. This implies that land can be leased on a condition that the parish has extra land that can not be used by the parish effectively.

4.2 Scholarly Interpretation

4.2.1 The ways in which the parish land is currently being used to support its mission.

With reference to the findings, it was established in Table 8 that 18 (60%) strongly agreed, 9 (30%) agreed that the current use of parish land align with its spiritual mission. It suggests the importance of the St. John's cathedral parish- Kabarole as a church building on the church land, in which Christians gather for worship services, discipleship, fellowships and witnessing for Christ. This aligns with Agyapong, (2020, p. 70), who refers to Church Building not as an ordinary structure, but sacred buildings for upholding the image of the Christian faith. St. John's cathedral parish- Kabarole is used to celebrate weddings, baptism service, spreading the gospel and general congregational services as a way to replenish Christian spiritual lives. The above argument brings out a significance of the historical synopsis of the temples in the Biblical narratives. The Temple was the physical dwelling place of God's Spirit where people communicated with God. Besides, it was a central place that played a

crucial role in worship among the people of Israel, which culminates into a church of Christ as a physical dwelling place of the Spiritual concept of worship among the Christian communities (Dennis, 2016, p. 32). The temple was building constructed on designated land for religious activities. This implies that using church land for a place of worship and other religious programs accomplishes its purpose.

The findings also suggest the community mission of St. John's cathedral parish- Kabarole. The focus of the parish is to have a transformed community in terms of spiritual, economic, mental and well as social connectivity. Kariuk, (2018, p. 4), notes that the Christian church is playing a crucial role in developing the community while "uplifting the standards of living for the community within its vicinity", especially through fighting poverty. This reflects the 27 (90%) agreement of the respondents to have community service spaces on parish land which is currently being done by gathering Mothers Union and Youth to do collective handwork projects for income. The space is an opportunity or a platform to share the word of God, as well as a unifying force for learning and accomplishing meaningful goals. The parish's effort's for social mission is also reflected through its education programs and health care civilizing and ensuring a health community. It is therefore right to recommend that St. John's cathedral parish- Kabarole should uphold its social roles aligning to its shared purpose and social mission. Agreeing to this mission shows the church's service beyond its internal community to the wider world.

St. John's cathedral parish- Kabarole has put its efforts to practice subsistence agriculture especially producing food for the Clergy and Lay leaders. It was noted from the findings that agriculture creates sustainable system for feeding the community. According to Hall, (2022, p. 1), "it is important to acknowledge the vital contribution of land and agriculture to human needs especially food. To reflect on this, agriculture not only provides a substantial community benefit, economic income but also a fulfillment of a moral obligation to stewardship of God's land.

In conclusion, using church land for Church's mission is a biblical mandate. This is stressed in the great commission (Mathew 28:18). This mandate is to be considered a foundational command for Christians. Therefore, the church has a mandate to proclaim the gospel using church premises and making them disciples who are able to steward God's resources and sustain themselves.

4.2.2 The possible ways for effective land use for St. John's Cathedral parish - Kabarole.

While these activities are important, St. John's cathedral parish - Kabarole has a moral and fiduciary responsibility to maximize its land resource, while focusing on effective land use. The effective use of land enhances sustainable income, reducing financial dependence on external sources and enhance the church's ability to save its congregation and community more effectively. This research will identify the possible ways for effective land use practices to transform land for St. John's cathedral parish - Kabarole into a resource that benefits both the parish and the broader community. From the findings, it was discovered that majority of the respondents strongly agreed that Expanding worship with religious facilities 30 (100%) and Agricultural projects 30 (100%) on parish land as some of the possible way of effectively using parish land. This implies that worship services in church, fellowships, discipleship programs and religious activities have been great pillars in peoples spiritual well-being in St. John's cathedral parish - Kabarole. This demonstrates that the parish has played a big role in spreading the Gospel and replenishing people's souls, encouraging congregants to have close personal relationship with God. The findings show satisfaction of respondents to the church programs in the parish such as Sunday services, counseling, fellowships, outreach programs. This is in agreement with Weems and Ann, (2021, p. 3), who reveal the church's primary mission of spreading the gospel, and pastoral teaching which carries a significant weight on Spiritual growth, offering numerous benefits aligned to the church's Spiritual objective and commission (Mark 16:15; Mathew 28:19). This shows a primary intention of owning land as a church, that using Church land is destined for spreading of the Gospel.

Similarly, agriculture earned 30 (100%) of respondent's, implying that it is a viable project which is not only practiced for effective use of parish land, but also benefiting the parish economically. As aligned to Valjarević et al (2025, p. vi), use of land for forest and agriculture is a critical component of the economic development, environmental sustainability, and land productivity. Therefore the above findings encourage the parish to focus on expanding worship programs, environmental protection and Agricultural investment as some methods of effectively using its land. The parish can use the independent land in the forest area in Matiri to plant forest and some agricultural crops like coffee. In addition, part of the land around the cathedral can be used to practice Banana planting, cow rearing on zero-grazing system and coffee planting.

Moreover, the results reveal that income from church owned income generating activities like school projects, Banana plantations can support Church programs and development. The findings show that 18 (60%) strongly agreed, 9 (30%) agreed that income from Church land effectively supported Church programs and development. Although, only 3 (6.6%) of respondents disagreed with the question. This shows that the leaders in St. John's cathedral parish - Kabarole have the ability to do proper accountability of revenue from church projects on its land. The results support income generating projects such as Agricultural projects, Real estates and rental projects, developing community service spaces as the viable projects for parish to pursue using the parish land. This is consistent with Ahereza, Ocan and Akena, (2024, p. 1), research which found out that high economic gains and sustainable economic growth is achieved through use of Land resources.

From the reviewed financial documents and records of interviews with the respondents, the study confirmed that the few projects on parish land such agriculture, commercial houses, and schools fetch some revenue that supports the daily activities of the Church. The respondent's opinions agree that agricultural project has done a big part in support food security among clergy and lay readers, while reducing expenditures on food.

The findings portrayed a positive agreement on Real estates and rental projects as some of the best possible ways of effectively using parish land. It was found that 14 (46.6%) and 16 (53.3%) are in agreement. This coincides with Habacek, (2002, p. 24) who argues that in real estate, land is a factor of production as well as a product. According to Reidy, (2024, p. 1259), affordable housing is breathing new life into their underutilized property by faith communities. This simply means that land owned by St. Cathedral is an advantage and a big factor that positively facilitates production through real estates or commercial house.

The findings revealed that creating the community service spaces on parish land would align to the parish's social mission. From the findings, this earned 27 (90%) of respondents who strongly agreed and 3 (10%) who agreed with this hypothesis. According to Nanthambwe, (2022, p. iii), the constructive and meaningful church should engage with the community to address community underdevelopment. This explains the significance of the parish practice in offering land to facilitate a baby's home for needy children who are assisted and nurtured into mature and responsible citizens of the society. Similarly to the social mission, the parish also constructed Schools like Kabarole Primary, Kyebambe CDC which offers a direct educational knowledge to Children in the Community. Therefore, as a community center, the parish churches are to continue holding to their social mission, not only giving to the community but promoting social cohesion, and transforming it into a suitable environment of living. This positions the church as a living example providing an ethical framework for community transformation in the society.

4.3 Conclusion.

The researcher's primary goal in this objective was to examine the possible ways for effective use of land in St. Cathedral parish - Kabarole. The findings statistically reveal that the majority of the respondents 30 (100%) strongly agreed that Expanding worship with religious facilities and Agricultural projects 30 (100%) on parish land are some of the possible way of effectively using parish land. Drawing from the highest

mean score of 30, this suggests the significant impact of religious programs such as spiritual mentorship, fellowship, discipleship programs and Christian gatherings in worship have a positive result as aligned to effective use of church land as well as spiritual nourishment. Similarly, respondents prioritize agriculture suggesting that it is one of activities that generates additional revenue for physical and economic sustenance of the church's mission. The results suggest a strong collective consensus on the fundamental issue, shows high positive correlation between religious activities, agriculture and effective use of land. Additionally, it was determined that other activities like Real estates, community service programs, rental project and farming also play a fundamental role in preserving the church land, while promoting income for the parish.

Therefore, this implies that land use should be considered in line with the mission of the church. Building a solid foundation of faith in the community through religious programs and economic activities is a crucial element of Christian ministry, not only serving the spiritual needs of individuals, but as a church's ministry to the broader community. The suggested ways of effective use of land highlights their contribution to the stewardship of land resource. This calls upon the church to consider church ministry and development, forming efforts to sustain the Christian church.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

The chapter presents the conclusion and summary of findings on the effective use of church land in St. John's cathedral parish - Kabarole, in Ruwenzori Diocese, 2020-2025. It also presents recommendation and areas for further research.

5.1 Conclusion

In this section, we will examine key findings on the Biblical perspective on land, the impact of Land use on the Mission of St. John's Cathedral parish, and the possible ways for effective land use for St. John's Cathedral parish - Kabarole. This research acknowledges that land is a vital resource that facilitates more meaningfully spiritual, economic and social transformation of the church and the community.

5.1.1 The Biblical perspective on land.

The first goal of the researcher was to analyze the Biblical perspective on land, establishing the Old and the New Testament view on land. This section examined land as God's creation, land as God's gift to mankind, and stewardship of land. This perspective brought out the biblical view of land which is a reflection of God's attachment to His people, showing the theological perspective of God's choice to relate with his people through Land. The study question was; What is the Biblical perspective on land?

5.1.1.1 Land as God's creation.

In response to the analysis, it was discovered through the biblical comprehensive view that God is the creator and owner of everything including land, basing on the opening phrase of the Bible "In the beginning, God created the heavens and the earth." (Genesis 1:1-2), and reflecting on (Gen. 2:8-15). The Old Testament forms an important affirmation building on the Hebrew word for "create" (*bara*) which refers

to an exclusive activity of God. Deuteronomy 10:14 and Psalm 24:1 reinforces the theological stand on land as God's creation.

The New Testament also continues with this theme. It is revealed that God is the rightful owner drawing from Jesus parable of the talent in Mathew 25:14-30, explain God as landowner who entrusts his property including land. John 1:1-3 opens with a phrase "In the beginning" recalling the beginning of time and the foundation of the earth, bringing out the full significance of the word "beginning" in creation of the Universe. Colossians 1:16 confirms that land is God's creation, emphasizing that all things visible and invisible were created through Christ (the word) and for God, establishing his ownership and authority over all the earth.

5.1.1.2 Land as God's gift to mankind.

Drawing from the basis that God is the creator and owner of land, He gave it to humanity as a gift. It has been discovered that Gen. 1:28 demonstrates God's given responsibility, vocation and stewardship to humanity. The perspective of land as a gift is highlighted in human's responsibility to "to work it (serve/to work) and take care of the land (to keep)" (Gen. 2:15), while creating a reciprocal relationship with land resources. This is built from the Hebrew words used *abad* meaning "to serve, till" and *samar* "keep, guard" implying that man is created to "serve" and "keep" the land (Gen. 2:15).

In the New Testament, the concept of Land as God's gift is demonstrated in God's love to humanity through the person and works of Jesus Christ, extending beyond the specific geographical boundaries to the fulfillment of God's Plan for Salvation. Apostle Paul reveals this in 1 Corinthians 15:47-49, "The first man was from the earth, a man of dust; the second man is from heaven... Just as we have borne the image of the man of dust, we will also bear the image of the man of heaven." Jesus Christ came as a gift to save our sins, as a transition of the dust life of the first Adam and giving the hope of transformation of physical bodies of those who have faith in Jesus Christ to spiritual bodies. Additionally, Land as God's gift is reframed to the gift of inheritance in the new creation, established as the renewed heaven and earth

(Revelation 21:1; 2 Peter 3:13). This affirms that God's promises that were made to God's people will be fulfilled in the new heaven and new earth, in which God's original purpose for creating man will come to pass.

5.1.1.3 Stewardship of land

To this inquiry, it was observed that Biblical stewardship speaks of the principle that God owns everything, and humans are entrusted to faithfully manage His creation and its resources, reflecting God's care and image. The biblical word "steward" is used to refer to a trusted person who takes control over something. This brings out God's original concept of entrusting His resources to humanity, including land as created asset (Gen. 1:28). Within the framework of Gen. 1:28, 2:15, stewardship of the land started with Adam (Humanity) with particular emphasis on the specific territory of land that was entrusted to him. Man would not own land and all creation but he was given the responsibility to manage it on behalf and through God's rule.

Biblical stewardship in the New Testament keeps the same meaning, referring to all people as stewards of creation of God. We found out a broader perspective covering stewardship in terms of the earth, natural resources and person's gift. The idea is built from Jesus' parable of the tenants, teaching about stewardship which is more inclined in effective use of property or resources that are entrusted to mankind (Matthew 25:14-30). This parable teaches that God (ultimate owner) gave us his land resource, for which we will give accountability but also watchful preparation of the Kingdom of God. In light of Matthew 25:14-30, Luke 16:1-13 emphasizes the principle of stewardship referring to everything that God has entrusted to us. Therefore, diligent service to God is part of stewardship alongside responsible care of natural creation.

This implies that land use by the church is primarily rooted in stewardship, recognizing that God is the ultimate owner of the earth. This shapes the theological beliefs and Christian's view on the use of land. The biblical view of land holds a significant weight in a sense that Christians or the church is called to manage land

responsibly, using its resources wisely, while pursuing justice and anticipating restored creation.

5.1.2 The impact of Land use on the Mission of St. John's Cathedral parish.

In the second objective, the researcher aimed at examining the impact of Land use on the Mission of St. John's Cathedral parish - Kabarole. This section presents and analyses data on how use of land has contributed to the mission on St. John's Cathedral parish - Kabarole. The research question that was used; What is the impact of Land use on the Mission of St. John's Cathedral parish - Kabarole?

5.1.2.1 Land use for spiritual needs of the community.

From the findings, it was determined that St. John's cathedral parish - Kabarole is using its land to achieve its mission. The findings reveal that the majority of the respondents 13 (43.3%) strongly agreed, 17 (56.6%) agreed that land use impacts the holistic mission which entails spiritual, religious and social mission. This means that the church can use its land to archive its mission. This was affirmed by the majority who agreed that the current use of parish land is in line with the social and spiritual mission of the parish. The spiritual mission is being achieved through using the cathedral for worship services, Christian fellowships, discipleship and mentorship of youth and Children in the parish. It is worth concluding that use of land has a close relationship and positive significance to church's operations and mission. Therefore, a responsible use of land resource is worth being recognized by the church since it is a great factor in fulfilling its mission.

Furthermore, lack or little funds from the congregants should not stop the church from serving God's people. The presence of land is a big advantage for church's sustainability, while teaching the Christians to work hard for their spiritual and economic well-being. The church should provide a role model to God's people.

5.1.2.2 Land use for social needs of the community.

Additionally, St. John's cathedral parish - Kabarole is using its land to achieve its social mission. It was found out that land is being used by the parish to effectively attain its goal in social or community mission. The findings in Table 3.5 show that the majority of the respondents 13 (43.3%) strongly agreed, 17 (56.6%) agreed to the holistic mission of the parish which includes the social mission, while corresponding to the response to hypothesis four and five in Table 2.5. Similarly, the findings in Table 3.5, reveal 18 (60%) of respondents strongly agreed, and 12 (40%) who agreed that the current use of parish land align with the community mission. This demonstrates that the church has used its land as a hub for social services, empowering the parish to address the urgent needs of the community. The parish has therefore established educational programs in its schools, healthcare programs through Kabarole Hospital as well as social empowerment. Better still, it was found out that the parish uses its premises for mentorship, children ministry, catechism, youth learning program, health camps as well as marking significant life events including weddings and funerals which are considered to be significant in the social and spiritual lives of God's people. This implies that the church has a social responsibility and working collectively to achieve God given mandate to the social world.

5.1.3 The possible ways for effective land use in St. John's Cathedral parish - Kabarole.

The third objective focused on identifying the possible way of effective use of land for St. John's cathedral parish - Kabarole. This section of the chapter presents the data and analyses the findings on how St. John's cathedral parish - Kabarole can effectively use its land. The section is guided by the research question; what are the possible ways for effective land use in St. John's Cathedral parish - Kabarole?

5.1.3.1 Expansion of places of worship.

In response to this question, findings show a high percentage of respondent's advice that St. John's Cathedral parish - Kabarole is continuously providing worship and

spiritual services to enrich the spiritual lives of God's people. The majority of the respondents 30 (100%) strongly agreed that Expanding worship programs with religious facilities. Worship services and religious activities which entail counseling, fellowships, discipleship, Sunday services, sacraments and outreach that are a great service in enriching people's faith and their spiritual well-being in this changing world. Although, church land is primarily designed to provide religious services, it has been discovered to be one of the ways of effective use of land through intensifying worship services, intentional discipleship, teaching about the meaning of worship and fellowships, using the existing Cathedral and other facilities.

Additionally, the parish has established educational programs through constructed schools like Kyebambe Girls, Kabarole Primary and Kyebambe CDC. This has enhanced the skills acquisition to the community children and transforming the society into a civilized community. Healthcare programs are also being implemented on parish land. The parish organizes health camps, as well as providing health services through Kabarole Hospital.

5.1.3.2 Expansion of Agricultural centers.

The findings reveal that St. John's cathedral parish - Kabarole has a big advantage of fertile soils for agricultural projects, 30 (100%) of the respondents supported that part of the parish land should be used for Agricultural activities for income and food sustainability. It has been discovered that leveraging existing church land in an innovative and more strategic ways like Agriculture, planting trees, is not only a responsible practice for sustaining land, but can also effectively foster broader developments, generates additional income for the parish programs and economic development. From the biblical perspective on land, it was found that land was designed to be fruitful (productive) through man's dominion (Genesis 1:28-29). Agriculture is a practice that obedience to God's command, while responding to stewardship productively. The effective use of land will be fulfilling the biblical principle of stewardship, spiritual nourishment, social mission/holistic human development and reducing its financial dependency on congregational collections to

fund its mission, outreach program and holistic mission in church. This means that the advantage can be developed into an agricultural center for training agricultural skills and enhancing inputs for improved output. To achieve effective use of land and sustainable growth, there is need to maximize its benefits.

5.1.3.3 Social gospel centers.

On the other hand, using parish land to establish a social gospel center can be a powerful approach of using underutilized land resource to work for both Spiritual and economic benefit. With reference to the findings, it was also revealed that the parish should effectively use its land through developing community service spaces as part of the parish's social mission. A social gospel center encompasses a community space that balances spiritual and community centric goals, while attracting people of all walks of life together for collective transformation. For example, the Youth in the parish have initiated a program of worship evenings that has picked a lot of attention from people of all ages within and beyond the parish. It has created a space for deeper reflection of peoples' spiritual lives and receiving the word of God. This creates an opportunity to reach many people at once, with the social gospel as well as development of concepts for the social well-being. Therefore the parish should adopt this practice, using part of its land to implement a well-designed strategic plan, including a multi-purpose and facilities for training, educating and mentoring the youth.

5.1.3.4 Real estate development.

Real estate development on parish land for St. John's cathedral parish - Kabarole, represents a big significant opportunity for generating income to fund church mission and initiated social programs. This aligns with the findings as shown in Table 8, which reveal a positive agreement 14 (46.6%) and 16 (53.3%) on Real estates and rental projects as some of the best possible ways of effectively using parish land. The existing land around the cathedral stands high chance for people to look for a place of rest and accommodation. This initiative aligns with the church of Uganda's land policy for the church to utilize its land resource economically and productively, ensuring

that it benefits both the church and the wider community. The Church should therefore with conducting and commissioning a detailed feasibility study while evaluating the land market value, analyze the financial projections and risk assessment. This will give a detailed report on the potential returns from the effectively used land resource.

5.1.3.5 Development of rental projects.

The parish could start constructing rental houses such as office blocks, commercial houses, since the central location of the land in Fort portal gives it a strong market for both business oriented houses and resting houses. Developing affordable rental housing addresses a critical need while providing a sustainable source or revenue. This can be a starting plan as the parish is focusing on developing real estate's project. Building residential units, offices and retail can attract a wider group of tenants for quick development.

Finally, effective use of land changes in accordance to the viability of land, bearing in mind that using land is a wise practice to ensure productivity. The church is called to do a feasibility study or survey to ascertain the viable project for church benefit and social transformation.

5.2 Recommendations

5.2.1 Introduction

The primary goal of this study was to examine how the church can effectively use its land resource. In reference to the findings, conclusion and the guidance from the literature, it was discovered that St. John's cathedral parish - Kabarole is effectively using its land. Since ethical and responsible use of land assets was found to have a positive impact, it has an implication to the mission of St. John's cathedral parish - Kabarole in particular and the church in general to enhance its operations and fulfilling the great commission.

The findings of the study are important to the church in general on how to develop strategies for the effective use of its land. Better still; the academic researchers have

this study as a reference point for further research of the subject matter. The study gives the literature to the researchers and policy makers as a study document in institution's libraries.

This section will therefore provide actionable recommendations for sustainable and impactful land use in St. John's cathedral parish - Kabarole that aligns with the mission of the diocese. The recommendation is intended to target the population including the church leaders, clergy, selected members of the congregation, estates manager in and around St. John's cathedral parish - Kabarole, including Christians who are dealing/collaborating in Land use management.

5.2.1 Recommendations to Christians in church leadership.

The results of this study serve as a wakeup call to attention on many other issues that are happening to the Church land in the province of the Church of Uganda. In light of the above, this study suggests the following actions:

1. To assist churches in achieving the full potential of land, the diocese of Ruwenzori and the entire Church of Uganda, should use the land experts in the congregation as consultants in managing and using the church land more productively.
2. To understand that managing God's resources is an act of servant leadership that requires humility and focus on nurturing and serving others.
3. The leaders should involve church members in planning process to build a sense of collective ownership, partnership and support in discovering local needs, practical development. The members of the congregation often have diverse skills which are able to contribute expertise in areas of environmental science and land management.

5.2.2. Recommendations for Lay readers and clergy.

1. In order to create solution to the underlying land problems in church, the theological education among church ministers should be supplemented with

other skills in land management through seminars, management courses. This enhances their skills and ability to manage church land.

2. The church has often made fundraisings, appeals, and church collections as method of raising monetary support for church activities. This justifies the need for sustainable income of the church, which can be achieved through effective use of church land. However, many churches have kept their land vacant, while others having unproductive projects. The church is encouraged to invest in more productive projects in order to have financial facilitation to its mission.

3. To enable the church ministers to solve land issues and discover its full potential, the diocese of Ruwenzori is called upon to provide land policies and strategic plan for using church land in various churches.

4. The Clergy serving in both developing and developed regions should emphasize the importance of properly registering land with government office like land office to avoid disputes over ownership and customary rights. It also important to create land policies and legal frameworks

5.2.3 Suggestion for further research.

This study was restricted by the content scope beyond which it could not break. For that matter therefore, the researcher recommends the following topics for further research;

1. Examine the use of Church land for the economic development of the Church.
2. Studies should be carried out to investigate how the Church can engage in Business without compromising its primary goal of spreading the Gospel.
3. Further research is needed to examine the biblical perspective on riches on earth as guidance to effective use of Land.

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APPENDIX I: Questionnaire

QUESTIONNAIRE FOR ST. JOHN'S CATHEDRAL PARISH

Dear Respondent,

I am a student at Uganda Christian University, pursuing a Master of Divinity and theology (Practical) track. As a partial fulfillment for the award of the said degree, this questionnaire has been designed purposely to collect data on; **the effective use of Church Land in St. John's Cathedral Parish - Kabarole for a period 2020-2025.** The study aims at analyzing the Biblical perspective on land, the impact of Land use on the Mission of St. John's Cathedral parish-Kabarole and identify the possible ways for effective land use for St. John's Cathedral parish-Kabarole. The findings will inform recommendations for using land which will be useful to Parish, and the entire Ruwenzori Diocese.

Am happy to inform you that, you have been selected as a respondent because of your expertise, knowledge, experience and your role in the Church Land Management. I request you to set aside a few minutes of your time to provide honest answers to the statements here. I pledge my assurance that all responses will be handled with strict confidentiality and will be used solely for academic purposes. You need not to mention your name. I will be happy to share the findings and recommendations of the study at a later stage.

Thank You

Kamurungi Elly Wilson

Student (M22M05/016)

0781993787

SECTION A: RESPONDENT'S BACKGROUND INFORMATION

Please choose by ticking the option you consider the most appropriate to you.

1. Your Sex

(a) Male

(b) Female

2. Your Age

- (a) 20-29 years
- (b) 30-39 years
- (c) 40-49 years
- (d) 50-59
- (e) 60 years and above

3. Your highest level of education

- (a) Senior Six
- (b) Certificate
- (c) Diploma
- (d) Degree
- (e) Post Graduate
- (f) Others (specify)

4. The category of Church

- (a) Parish
- (b) Sub-Parish

5. Your Role or Ministry in St. John's cathedral parish

- (a) Clergy
- (b) Estates Manager
- (c) Church Leader
- (d) Expert in Land Management
- (e) Christian
- (f) Lay reader

6. In what ways do you believe that the parish land is currently being used to support its mission? (Select up to 3)

- (a) Worship services & religious activities
- (b) Community outreach programs
- (c) Agricultural projects
- (d) Commercial or rental projects
- (e) Educational & social programs
- (f) Recreational spaces
- (g) Housing for clergy or the needy
- (h) Real estates
- (i) Other (please specify).....

7. How long have you associated with St. John's cathedral parish?

(a) 1-5 Years

(b) 6-10 Years

(c) More than 10 Years

Sections B and C have statements that will be used to measure three dimensions on the effective use of Church Land in St. John's Cathedral - Kabarole, using a five-point Likert scale ranging from 5 (Strongly Agree) to 1 (Strongly Disagree). Please tick the option that shows the extent to which you agree or disagree with the statements.

SECTION B: IMPACT OF USING LAND TO THE MISSION OF ST. JOHN'S CATHEDRAL PARISH

	5=Strongly Agree (SA); 4= Agree (A); 3= Neutral (N); 2= Disagree (D); 1= Strongly Disagree (SD)	SA 5	A 4	N 3	DA 2	SDA 1
	Impact of Using land to the Mission of the St. John's Cathedral parish					
1	Am familiar with the current use of Church Land in St. John's Cathedral parish					
2	The land owned by St. John's Cathedral parish is being used to achieve its mission?					
3	The parish's current land use effectively supports the spiritual and social needs of the community.					
4	Do you think that the current use of the Parish land align with its spiritual mission?					
5	Do you think that the current use of parish land align with the community mission					
6	Do you think that the current land can better be utilized to generate income for Church Activities?					
7	Is there any benefit from any Project or Activity on parish land to the parish?					
8	Is there any underutilized areas of the parish land that can better serve the mission?					

SECTION C: THE POSSIBLE WAYS FOR EFFECTIVE LAND USE IN ST. JOHN'S CATHEDRAL PARISH.

	5=Strongly Agree (SA); 4= Agree (A); 3= Neutral (N) 2= Disagree (D); 1= Strongly Disagree (SD)	SA 5	A 4	N 3	DA 2	SDA 1
	The possible ways for effective land use in St. John's Cathedral parish.					
1	Do you think that the current use of the Parish land align with its spiritual mission?					
2	Has income from Church land effectively supported Church programs and development?					
3	In your opinion, has the church's economic growth positively impacted its spiritual and social mission?					
4	Would you support income-generating projects such as rentals and farming on parish land to fund parish activities?					
5	Expanding worship & religious facilities on parish land would enhance the parish's spiritual mission.					
6	Developing community service spaces on parish land would align with the parish's social mission					
7	Leasing parish land for commercial use would generate sustainable revenue for the parish.					
8	Using parish land for Agricultural projects will generate additional revenue for Parish activities.					
9	Real estates and rental projects are the best possible ways of effectively using parish land.					

Thank for your time to participate in this Survey.

Appendix II: Interview Guide

For the key informants

Introduction

I am Kamurungi Elly Wilson, a student at Uganda Christian University, pursuing a master of Divinity and theology theology (Practical) track. As a partial fulfillment for the award of the said degree, this Interview Guide has been designed purposely to collect data for research on effective use of church land in St. John's Cathedral parish - diocese of Ruwenzori, 2020-2025. You have been chosen to take part of this study and your contribution is very essential to the type of data needed. Your submission will be kept confidential for academic purpose. Kindly answer these questions.

Section A. Introduction.

1. Tell me about yourself.
2. What position do you hold in this parish?
3. How long have been leading in this parish?

Section B: The Biblical perspective on land.

4. What does the Bible talk about land.

Section C: The impact of Land use on the Mission of St. John's Cathedral parish.

5. How might changes in land use affect the parish's ability to serve its community?
6. To what extent do you believe church land contributes to the mission of St. John's Cathedral Parish?
7. How much has the Parish achieved in the last 5 years, in terms using land?

Section D: The possible ways for effective land use for St. John's Cathedral parish.

8. What kind of projects do you have on Church land?
9. What do you believe is the most important way for St. John's Cathedral parish to use its land to fulfill its mission?

10. Do you have any concerns or suggestions regarding how the parish manages its land?
11. What challenges do you face in trying to implement alternative use of Church land?

Thank you for your cooperation.

Appendix III: Work Plan
Proposed Work Plan for Data collection and Report Writing

	Activities	July	August-November				December			
			1	2	3	4	1	2	3	4
1.	Acquiring clearance letter from the university									
2.	Printing and photocopying of the questionnaires									
3.	Training the research assistants and piloting the tools									
4.	Conducting data collection in the field									
5.	Data analysis and report writing									
6.	Report editing and handing in the final report									

APPENDIX IV: SIMILARITY INDEX



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