

**THE STUDY OF MATTHEW 14:13-31: THE ROLE OF THE CHURCH IN THE  
DEVELOPMENT OF ST PETER'S KOKWOMURYA COMMUNITY  
ST PETER'S ARCHDEACONRY THE DIOCESE OF SEBEI**

**LUCY CHEPKWURUI**

**M22B09/008**

**A DISSERTATION SUBMITTED TO BISHOP TUCKER SCHOOL OF THEOLOGY AND  
DIVINITY IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF A  
DEGREE OF BACHELOR OF DIVINITY OF UGANDA CHRISTIAN UNIVERSITY**

**September, 2024**



**UGANDA CHRISTIAN  
UNIVERSITY**

*A Centre of Excellence in the Heart of Africa*

**DECLARATION**

I Chepkwurui Lucy declare that this Research report is my own work and has never been submitted in any institution of higher learning for any award before.

Signature..... *Alaptaj*


Date..... *10/9/2024*

Chepkwurui Lucy

Reg: M22B09/008

**APPROVAL**

This is to certify that this research report entitled: "The role of church in the development of St. peters kapkwomurya community in Kapchorwa district, Sebei diocese" has been submitted and recommended with my approval as the university supervisor as part of the requirement for the award of a bachelor's degree in divinity.

Sign.....

Date.....10/9/2024

**REV. DR. EMMANUEL MUKESHIMANA**

RESEARCH SUPERVISOR

## **DEDICATION**

This piece of work is dedicated to my lovely father Mr. Araptai Fred and mother Mrs. Joslyn Araptai, my siblings, my beloved husband Mr. Mangusho Andrew, my children Achebe Godlives, Arapsemu Mangusho, Amittai Joshua chekwech, Auttai Jesse chesuro, Kissa Abraham Semu, Limo Dan Semu and Cheruto Ariel Joana Semu for their love, patience, encouragement and support they gave to me during my two years study.

## ACKNOWLEDGEMENT

I would like to acknowledge the divine presence of God almighty for his knowledge and wisdom during the course of this research, Special gratitude goes to my supervisor Rev. Dr Emmanuel Mukeshimana for his unreserved guidance and counseling and my dear Husband Mr. mangusho Andrew for his sacrifice and care of the children. May the blessings of God the father be upon you!

More thanks go to the following personalities: My Bishop Rt. Rev Paul kiptoo Masaba the second bishop Sebei diocese, the diocesan secretary Rev canon Julius Aliwa, Ven Boniface Chemwenon, the diocesan Treasury Rev Patrick Kalele cherop and Rev Esamu Sandefor the support and the encouragement they gave me in this course of study.

I also extend my sincere appreciation to Bishop Tucker School of divinity lead By My Dean Prof Christopher Byaruhanga, Prof Andrew David Omona,my mentor,Rev, Canon Dr Moses IsabiryeEastern Region fellowship Patron for the tireless efforts to make me a better person, wishing you God's blessings.

Lastly, my sincere gratitude to my children, sisters, brothers, In-law's for the energy and financial support they gave me. I will never forget the pains they went through during my absence. May God increase the fruits of your hands, and bless you forever to bless others.

## Table of Contents

DECLARATION .....	1
APPROVAL .....	<b>Error! Bookmark not defined.</b>
DEDICATION .....	iii
ACKNOWLEDGEMENT .....	iv
ABSTRACT.....	viii
CHAPTER ONE	
GENERAL INTRODUCTION.....	1
1.0 Introduction.....	1
1.1.1 Background of the study .....	1
1.2. 2Problem Statement. ....	1
1.1.3 Purpose of the Study. ....	2
1.1.4 Objectives of the Study. ....	2
1.1.5 Research Questions. ....	2
1.1.6 Justification of the Study.....	2
1.1.7 Significance of the Study. ....	3
1.1.8 The Scope of the Study. ....	4
1.1.8.1 Geographical scope. ....	4
1.1.8.2 Content scope.....	4
1.1.8.3 Time scope.....	4
1.1.9 Theoretical framework.....	4
1.2.0. Literature review.....	5
1.2.1 The role of the church in development.....	5
1.2.2 Establishing how the teachings in Matthew 14:13-31,helped in the development of the community	
1.2.3 The challenges the church is facing in bringing in community development.....	7
1.2.4. The extent the church has contributed to development to the community.....	8
1.3.0. Methodology .....	9
1.3.1. Introduction.....	9
1.3.2 Dialogue:.....	9
1.3.3 Historical analysis:.....	9
1.3.4 Textual criticism; .....	9
1.3.5 Syntax analysis.....	9
1.3.8 Redaction criticism. ....	9
1.4. Outline of the Chapter.....	9

## CHAPTER TWO

2.0 introductions .....	11
2.1 Biblical Analysis of Matthew 14:13-31, .....	11
2.2 Key themes on Matthew 14:13-31 .....	13
2.2.1 Jesus Compassion, .....	13
2.2.2 Divine provision, .....	13
2.5 Chapter summary .....	13

## CHAPTER THREE

3.0 THE ROLE OF ST PETER'S CHURCH IN KOKWOMURYA'S DEVELOPMENT BASED ON MATTHEW 14:13-31 .....	14
3.1 Introductions .....	14
3.1.2 Jesus compassion Matthew 14:13-14 .....	14
3.1.3 Health and out medical outreach programs .....	14
3.1.4 Social support and charity .....	14
3.1.5 Promotion of Peace and reconciliation .....	15
3.1.6 Youth and children's programs .....	15
3.2. Divine provision Matthew 14:15-21 .....	15
3.2.1 Educational initiatives, .....	15
3.2.3 Economic empowerment programs .....	16
3.3 Faith and doubt Matthew 14:22-31 .....	16
3.4 Christ's authority over creation Matthew 14:25-31, .....	17
3.4.1 Water and sanitation projects .....	17
3.4.2 Provision and resource .....	17
3.4.3 Crisis response and management .....	18
3.5 Chapter summary .....	18

## CHAPTER FOUR

4.0 CHALLENGES FACED BY THE CHURCH IN COMMUNITY DEVELOPMENT BASED ON MATTHEW 14:13-31 .....	19
4.1 INTRODUCTION .....	19
4.1.2 Limited resources .....	19
4.1.3 Spiritual and physical needs Matthew 14:13-21 .....	19
4.1.4 Resistance from within and outside the church Matthew 14:15 .....	20
4.1.5 Leadership challenges and capacity building Matthew 14: 19 .....	20
4.1.5 Faith and doubt in taking risks Matthew 14:28-31 .....	20
4.1.6 Dependence on external support .....	21

4.1.2 Chapter summary .....	21
CHAPTER FIVE	
CONCLUSIONS AND RECOMMENDATIONS .....	22
5.0 Introduction.....	22
5.1 Conclusion based on Matthew 14:13-31.....	22
5.1.1 Jesus compassion as a model for the church.....	22
5.1.2 Divine provision and community empowerment Matthew 14:17-20 .....	22
5.1.3 Faith and doubt in community engagement Matthew 14:25-31 .....	22
5.1.4 Addressing physical and spiritual needs .....	23
5.1.5 Jesus authority and the church’s role in leadership.....	23
5.1.6 Partnership with the community .....	23
5.2 Recommendations based on the analysis of Matthew 14:13-31 .....	23
5.2.1 Compassion as God’s mandate .....	23
5.2.2 Pastoral care and social care; .....	24
5.2.3 Community counseling services; .....	24
5.2.2 Divine provision and stewardship.....	24
5.2.1 Resource mobilization and efficient use;.....	24
5.2.2 Sustainable development projects;.....	24
5.3 Faith and doubt: .....	24
5.3.1 Empowering people spiritually and mentally; .....	24
5.3.2 Mentorship and empowerment programs; .....	25
5.4 Christ’s authority over creation.....	25
5.4.1 Leadership in crisis and social transformation;.....	25
5.4.2 Crisis intervention; in times of crisis, .....	25
5.5 Inclusivity and community engagement .....	25
5.5.1 Community participation; .....	25
5.6 Partnership with Government and organizations .....	26
5.7 Advocacy for Justice.....	26
5.8 Chapter summary .....	26
References:.....	27
Appendix 1: Questionnaire. ....	29

#### ABSTRACT

The study is based on Mathew 14:13-31, the role of the church in the development of St. Peter's Kokwomurya community diocese of Sebei Kapchorwa district. With a focus on the themes of Jesus' compassion, divine provision, faith and doubt, and Christ's authority over creation. The study will show how these themes provide a theological framework for understanding the church's mission in rural development. Using st peter's church as a case study the research examines how the church has been involved in addressing the needs of the community of kokwomurya, particularly in relation to education, health, and social services.

The study employs a qualitative research approach by using thematic analysis of Matthew 14:13-3, to bring the biblical insights into the role of the church in development. Primary sources include the bible, commentaries and other theological works.

This study is expected to show that St. Peter's church kokwomurya consistency with the biblical themes of compassion and divine provision, has significantly contributed to the development of kokwomurya community through various initiatives. It will also outline key challenges faced by the church such as limited resources and socio-political barriers, while offering recommendations for enhancing its developmental role.

# **CHAPTER ONE**

## **GENERAL INTRODUCTION**

### **1.0 Introduction**

This chapter covers the background of the study, the problem statement, purpose of the study, and objectives of the study, research questions, and the scope of the study, significance of the study, limitations of the study, justification of the study, theoretical framework, conclusion.

#### **1.1.1 Background of the study**

The role of the church in the development of the community has evolved over time, with churches becoming more involved in addressing the practical needs of their congregations and the wider community. Historically, the church has provided essential services such as education, healthcare, and social support, often stepping in where governments or other institutions have been unable to meet the needs of the people. This role is particularly important in rural areas, where the church may be one of the few stable and trusted institutions capable of effecting positive change.

Matthew 14:13-31, serves as a cornerstone for understanding the church's mission in this regard. In this passage Jesus responds to the needs of a large crowd by miraculously feeding over five thousand people with five loaves of bread and two fish. This act of compassion and provision demonstrates Jesus' concern for both the spiritual and physical needs of the people. The study also includes the story of Jesus walking on water, showing the importance of faith and divine intervention in overcoming challenges.

This study seeks to explore the principles exemplified by Jesus in Matthew 14:13-31 and can be applied to the church's involvement in community development. By examining the biblical foundation for this role, the study aims to provide the insights into how churches, particularly in Kokwomurya community in the diocese of Sebei, can effectively contribute to the holistic well-being of their communities.

#### **1.1.2 Problem Statement.**

The community of Kokwomurya, like many rural areas, faces numerous challenges such as, limited access to education, lack of infrastructure, high levels of poverty, and inadequate healthcare. The Church, as a central institution often finds itself at crossroads of spiritual

guidance and social development. The problem at hand understanding the role of the Holistic development of kokwomurya with a focus on Matthew 14:13-31. This involves exploring how the church can be a catalyst for change in addressing this challenge while remaining faithful to its spiritual mission. The church is therefore, called to be a source of compassion, a provider of spiritual and physical nourishment, an empower of people, and a leader in community initiatives. By following the examples of Jesus, the church plays a transformative role in addressing the challenges faced by St Peters kokwomurya community and fostering holistic developments that benefits both body and soul. It's out of the above that the researcher opted to find out, the role that the church plays in the development of the community of St Peter's kokwomurya within its vicinity in Sebei diocese, Kapchorwa District.

### **1.1.3 Purpose of the Study.**

The main purpose of the study was to examine the role of the church in the development of Kokwomurya community in Sebei Diocese, Kapchorwa District.

### **1.1.4 Objectives of the Study.**

- i. To analyze, Matthew 14:13-31, the biblical perspective on the role of the church in the development of St.Peter's kokwomurya community.
- ii. To describe Matthew 14:13-31 in relation to st Peters kokwomurya community.
- iii. To establish the extent to which the church has developed St.Peter's kokwomurya community.

### **1.5 Research Questions.**

1. What is Mathew: 14:13-31, the biblical perspective on the role of the church in community development?
2. What challenges churches face in balancing their spiritual mission with their involvement in community development in St Peter's Kokwomurya community
3. Examine the extent to which the church has developed the community of St. Peter's kokwomurya

### **1.1.6 Justification of the Study.**

There are enormous challenges facing the church of St. Peter's cathedral kokwomurya in bringing community development today attributing to worsening standards of living as poverty is

on the rise. Despite the continuous efforts of the church preaching, sensitizing and initiation of community development through the church development arm, also for communities to embrace development initiatives by the government, and Non-governmental Organizations (NGO's) under their development umbrella doing their best to sensitize community on how to lift the standards of living of the community. However, despite all these struggles of all the stakeholders above, the community of kokwomurya is still soaked in absolute poverty, illiteracy, backward behaviors of drunkardness, sexual immorality, and young girls losing their future in early pregnancies among others. These challenges are a threat to the church of Christ in bringing development to the community; the researcher was compelled to look into the roles the church plays and the challenges it is facing in bringing development in order to arrive at workable solutions through the study of the text for development to flourish

The research on Mathew14:13-31, the role of the church in the development of St. Peters community kokwomurya has emerged at the time when empowerment both spiritually and materially attracts and retains the flock and strengthens their faith in Christ Jesus

#### **1.1.7 Significance of the Study.**

The study generated information that encouraged the church to do more development to the community. And help build initiatives for sustainable development among the people of st Peters community kokwomurya.

The report will positively impact many Christian families who will then seek help from the church on matters of personal and community development and be able to embrace the church community development programs. And hence true worship of God in the church

When families are strong out of these research findings, it will help to fight/ guard against some other intruding inhumane behaviors in the community like cone men, corrupt and manipulating organizations that come in the name of helping yet they are after individual gains.

They study will provide useful literature for future researches in the same field.

It will help to create better relationship between the church leadership and community and other organizations in relation to management.

### **1.1.8 The Scope of the Study.**

#### **1.1.8.1 Geographical scope.**

This study was conducted in the Republic of Uganda Eastern region Sebei Diocese, Kapchorwa municipality, Kapchorwa District in the three parishes of St Peter's Archdeaconry, Sebei Diocese that is to say St. John COU Siiron, St. Andrews COU Ngambiri and St Peters cathedral, in the central part of Sebei sub-region. It's bordered by Sipi Archdeaconry to the west and south, Binyiny Archdeaconry to the east and Ngenge Archdeaconry to the North.

#### **1.1.8.2 Content scope.**

This study focused on the Role of the church in the development of st Peters community kokwomurya in Sebei diocese Kapchorwa district.

#### **1.1.8.3 Time scope.**

This research covered a period of six months and each phase of the study took the time apportioned. Chapter one, the researcher took one month; Chapter two, the researcher took month working on it; Chapter three, the researcher completed one month doing it; Chapter four, the researcher spent one month working on it; Chapter five and six, the researcher concluded with research undertaken.

### **1.1.9 Theoretical Framework.**

John m Perkins, (1960) came up with "the Christian community development model" which emphasized holistic ministry that addresses spiritual, social and economic needs for the community based on biblical principles. De Temple, (2012) also seconded Perkins notion, and added that community development has a background based on church principles and these principles promote and shape our present-day world.

This research is also guided by structural functionalism theory (a sociological doctrine) that attempts to explain why society functions the way it does by focusing on relationships between various social institutions that makes up society. Structural functionalism revolves around the notion that a community is composed of a system of interconnected parts that have their own function.

### **1.2.0. Literature review.**

The literature was reviewed under three objectives which are; analyze Matthew 14:13-31, describe Matthew 14:13-31 in relation and to establish the extent to which the church has developed St. Peters kokwomurya community in the diocese of Sebei.

### **1.2.1. Role of the church in development.**

KodwoAnkrah (1998), states that community development is a tangible demonstration of God's love. By strengthening communities alongside local community members we bear witness to the biblical promise of holistic redemption we share the love of Christ through our actions. In my view therefore, the church provides spiritual social and material support for individuals and families, which has helped the people to make sense of their lives as well as their roles in their families and in their communities.

Olkoumene, N. D. (1989). the churches are involved in the spiritual development of the people within the communities where they reside and the role of the church has always been a significant one. It is important that the other aspect of development needs to be achieved in order to create a balance in their lives when given attention. The Anglican church therefore, have in the past been involved in areas like education, health and social development and on the other hand most Pentecostal churches are only interested in the spiritual aspect more than the social aspects. Churches have always been encouraging all round development in order to ensure that the lives of its communities are enriched.

Trigg Joseph Wilson (1983), Conveys to his readers a keen appreciation of the mind and character of Origen. Trigg convincingly demonstrates how Origen's teaching, preaching, exegesis and theological speculations are defined in a single overriding concern, the attainment of transforming knowledge of God (246). He views Origen as one of the Christian theologians who at a certain moment in the church's development, presented an all-encompassing religious vision (p.8) but both interpreted religious experiences for his contemporaries and shifted the entire later Christian tradition. I see that, Trigg shows how the church was raised up into a large

vision of God that assured the ultimate salvation of the universe. Hence, we have got to understand Origen's argument to understand the development of Christian thoughts.

Harold Remus, (1986) demonstrates the relative value of applying psychological methods in the study of the early church development; he added that Christians such as Justin martyr belonging to an Encounter or community development acted with the equal arbitrariness in defending Christian claims and rejecting those of Christian sub-groups such as the Gnostics or Montanists. He further argued that development must aim at creating an appropriate environment of the individual to live a happy, contented, spiritually, satisfying and culturally meaningful life.

Hoberted, (1993) started that, the church helped in education for example in development of infrastructure which helped in uplifting the community. My view is that, the church looked at the problems and obstacles which developing country faces in trying to uplift their communities.

According to Bassey, Adam and Obong of Calabar, (1985) development is the maximization of the potentialities of the total environment of Nigeria economic physical political and human for the betterment of the majority of Nigerians.

According to Zuofa, (2001), community development encompasses all forms of development and activities that touch the human life various sectors which cover health education economic and social field.

### **1.2.2 Establishing how the teachings in (Matthew 14:13-31), helped in the development of the community.**

In Matthew 14:13-31, Jesus gives lessons in his church and he chooses to do it through a miracle. Jesus shows Himself as a facilitator using appropriate methods to share ideas. This is seen as a story of development Jesus gives to his disciples. A good development worker must know how to teach using educational materials like Jesus did (13-16). Jesus sees his church into the world like the father sent him. He commands his disciples to have a heart of compassion like the father sent him. He commands his disciples to have a heart of compassion like his for the hungry and the poor. The basis of all development actions undertaken by a Christian comes from a changed heart. (17), Jesus makes full use of locally available resources, that's fish and bread to perform his miracle. Here he shows us that development is not a gift. Local people must bring their own resources in other words build their foundation in stone and cement for development work to be successful. Build on what is available and freely given. (19) Jesus prayed before acting showing

the need of prayer is all development activity undertaken by a Christian development work.(20), Jesus did not simply work his miracle with bread but with fish as well did not limit himself to just fight against malnutrition, God wants people to eat well and eat until they are no longer hungry the struggle against hunger and against malnutrition go together even though the food was obtained through a miracle what was left was not thrown away but gathered up and kept in baskets. We use this lesson in management, in agricultural work the priorities should be providing more food combined with good management and conservation of policies. For Jesus, this it is clear that evangelism and development are linked together even when Jesus says, “seek first the Kingdom of heaven; it is simply to say that God’s Kingdom is an adequate solution for the problems of mankind, of whatever sort Jesus came to give mankind’s abundant life.(Acts 2:46),a great example of this was the early Church of acts which made a habit of meeting together eating together and worshiping together as a result, the Lord added to their number daily those who were saved....

Religion has long proven helpful regulating social behavior, something that will be particularly important to tyrant who can not necessarily count on the freely chosen support of his subject. George Lovell, (1972). Said that, over the years the churches have pioneered much advancement in social progresses” education, welfare services, care of the sick, and youth work.

### **1.2.3The challenges the church is facing in bringing in community development.**

Lene Buchert, James Currey, (1994) argues that, education for resilience received a great deal of attention in its earlier days, the long-term assessment here gives us a good basis of evaluation of its effects. Buchert examines the problems faced by the fast schools which made failure inevitable and the ways in which the developing communities contributed to its schools’ success. In my view therefore, development priorities since 1982 have done little for educational development in our communities (Districts) especially rural areas. Structural adjustments and the increasing rigidity of government policies have affected what Kapchorwa can do to educate its people. There is little interest in functional literacy or integrating schools into the local Community. School leavers would be happy to stay if the area was Prospero

According to Henning, Van Randburg and smits, (2004), development starts in the people’s minds, Attitudes, value systems and judgments, to the point at which, he believes people can

develop themselves.<sup>2</sup>Carmen (1996) said that, the purpose of development should be to initiate growth/development and invoke ownership. I do that economic development is about putting people first not last or even ignoring them in the pursuit of economic growth development seems to be a process whereby countries or societies are transformed.

#### **1.2.4. The extent the church has contributed to development to the community.**

The church has always emphasis the holistic meaning of gospel of salvation, and as a result it proclaims that the gospel message aims not only to change people's lives but also their relationships. A. Schward (1996), argues that, the church needs to be a worshipping community as well as a nurturing community.

According to David Orbiebo, (1987) he states that, the Christian Church as a community of moral wisdom plays an important role in the promotion of virtues and shaping of character through reclaiming the resources of it is faith for example, scripture worship, spiritual discipline and active social services. However, my own view is influenced by especially the African traditional wisdom (proverbs), faith is caught rather than thought This is why Christian faith has to be embedded in every society. Romans, (5:3), Paul is telling us that there is an upside to trouble. That trouble essentially shapes character.

Stark, (1997), argues that, the church plays a major role in changing how the Roman world did not define only illness but how the sick was treated. Matthew, (25:35-40) provides a strong impetus for Christian social action in the Roman world there is evidence that early church did not abandon the sick during epidemics, but rather stayed in the community to care for them. The attitude towards the sick and the healing of the sick dramatically changed. So therefore, when others are sick, we can visit them, if others are in prison, we can visit them. That's what our community church can do.

According to OkaforMalachy, (2004) churches have historically been one of the institutions that keep all forms of social life intact and have over the years contributed to the positive social development. The Church was a powerful agent of social control for quite some time and the authority during this period was accepted. They gave out materials resources in form of money to assist the victims affected as a result of social development. The foundation and the purpose of each institution is found in the bible the three are God ordained institution that's the home, the

---

<sup>2</sup>

government, and the church. The each has a divine purpose and may troubles begin to develop when they ignore their stated purpose. Proverbs, (19:17) He who has pity on the poor lends to the lord. When we give to the poor, it's like lending money to the Lord.

### **1.3.0. Methodology**

#### **1.3.1. Introduction**

In this section, the researcher presented the methods that were used “on the study of Matthew 14:13-31, dialoguing with the text and other authors’ views, on the role of the church in the development of the community today and this was done using the biblical exegesis tools namely; textual criticism, historical criticism, lexical analysis, Syntax analyses, Structuralcriticism, Source criticism, and Rhetoricalcriticism

**1.3.2 Dialogue:** the researcher engaged with different authors’ view points on the role of the church in the development of the community

**1.3.3Historicalanalysis:** the researcher reconstructed the history of the text Matthew 14:13-31 or the history in the text.

**1.3.4Textual criticism;** the researcher reconstructed the original text by weighing variant readings

**1.3.5 Syntax analysis;** the researcher analyzed the grammar of the text on Matthew 14:13-33 the role of the church in the community

**1.3.6 Structural criticism:** The researcher examined the literary and semantic structure of the text.

**1.3.7 Sourcecriticism:** The researched Analyzed and reconstructed the sources another authoursused, the study of Matthew 14:13-31.on the role of the church in the development of the community

**1.3.8 Redaction criticism:** The researcherexplored theological message of the text on the role of the church in the development of the community.

#### **1.4. Outline of the Chapter.**

In this report Chapter one presents the general introduction, chapter two presents the biblical analysis, Chapter three presents Matthew 14:13-31 in relation to the community on the role of the church in the development of the community and chapter four presents the conclusion and the recommendations.

**1.5. Chapter summary:** The researcher discussed the background of the study, problem statement, purpose and objectives of the study, research questions, and justification of the study, and also Significance and the scope of the study, literature review, Research methodology and the outline of the chapter.

## CHAPTER TWO

### THE BIBLICAL ANALYSIS OF MATTHEW 14:13-31

#### 2.0 introductions

Chapter two presents the biblical analysis of Matthew 14:13-31, it discusses the introduction, context, structures, key themes of the passage, and chapter summary.

#### 2.1 Biblical Analysis of Matthew 14:13-31,

Narrates two important events in Jesus ministry, the feeding of the five thousand revealing Jesus as a provider who meets both physical and spiritual needs and Jesus walking on water and Peter's experience reflect the challenges of faith and the importance of staying focused on Christ amidst life's storms. The passage doesn't only show Jesus ability to meet physical needs but also points to His deeper spiritual provision and care for His disciples. These events occur within the broader context of Jesus ministry showing the growing opposition He faced, the needs of the crowds, and the disciples developing faith and the insight into the role of the church in development of the community, particularly in how the church can meet both spiritual and physical needs

Matthew gospel was written primary to the Jews audience aiming to present Jesus as a messiah prophesied in the Hebrew Scriptures. The events in Matthew 14; 13-31 occurred during the time when Jesus ministry was gaining power and growing ministry in Galilee, and seen as a figure of authority and compassion, capable of performing miraculous acts. But the opposition from religious leaders was also increasing, so the feeding of the five thousand took place in a remote area, reflecting the physical and spiritual desolation of the people who followed Jesus.

Culturally, this period was marked by roman occupation and the Jewish people were longing for liberation. They were familiar with the concept of messianic figure that would bring deliverance, but their expectations were largely political. Jesus however redefined messianic deliverance by focusing on spiritual restoration and compassionate care for the marginalized.

The passage takes place after the death of John the Baptist, which greatly affects Jesus. His withdrawal to solitary place can be seen as a response to the tragic news, seeking solitude and perhaps grieving. However, the large crowds followed Him, showing the deep need and desperation among the people. The setting by the Sea of Galilee, a hub of fishing and trade

shows the rural and communal nature of society, where people lived closely connected to the land and water.

Matthew 14:13-31 serves as the turning point of Jesus identity as the son of God. Earlier in the gospel Matthew presents Jesus as the fulfillment of Old Testament prophecies emphasizing His teaching and healing ministry. Therefore the feeding of the five thousand (*Matthew 14:13-21*) echoes Old Testament particularly Gods provision of manna in wilderness (exodus 16) linking Jesus to Moses as a leader. The subsequent miracle of walking on water (*Matthew 14:22-31*): demonstrates Jesus' divine authority over nature, reinforcing His identity as the son of God. These miracles also serve to prepare the disciples for future mission. Jesus involves them in the distribution of the food, symbolizing the church's role in ministering to the needs of the world. The account of Jesus walking on water show the importance of faith and trust in Jesus which the disciples and by extension the church, must embrace as they carry their mission.

**Matthew 14:13-14: Jesus withdrawal and compassion,** Jesus withdraws to a solitary place after hearing about John the Baptists death. Despite seeking solitude, He is moved with compassion for the crowds that follow Him, healing their sick.

**Matthew 14:15-21: The feeding of the five Thousand,** the disciples express concern over the crowds hunger and suggest sending them away. Jesus instructs the disciples to feed them, using five loaves and two fish. Jesus miraculously multiplies the food, feeding five thousand men, plus women and children, with twelve baskets of leftovers.

**Matthew 14:22-23: Jesus sends the disciples away and prays,** Jesus sends the disciples across the lake while He dismisses the crowd. He then goes up to the mountain to pray alone, emphasizing His dependence on the Father and the importance of solitude in ministry.

**Matthew 14:24-27: Jesus Walks on Water;** the disciples face a storm on lake, struggling against the wind and waves. Jesus walks on water to reach the disciples, calming their fears by identifying Himself with words "*Take courage; it is I. don't be afraid*".

**Matthew 14:28-31; peters attempt to walk on water;** peter asks to join Jesus on water and begins to walk but falters when he sees the wind. Rebuking this doubt with the words, "*you of little Faith, why did you doubt?*"

## **2.2 Key themes on Matthew 14:13-31**

### **2.2.1 Jesus Compassion,**

Despite His own grief, Jesus is moved by the needs of people and responds with healing and provision. This compassion extends beyond spiritual teaching to providing for physical hunger, demonstrating the holistic nature of Jesus ministry.

### **2.2.2 Divine provision,**

The feeding of the five thousand demonstrates Jesus power to provide abundantly, foreshadowing the spiritual nourishment He offers. His ability to meet the needs of His followers abundantly, symbolizing Gods provision in both physical and spiritual aspects, it reflects the promise of Gods care and provision for His people.

**2.2.3 Faith and doubt,** peters experience of walking on water, followed by doubt and sinking, illustrates the human struggle with faith.it underscores the importance of maintaining faith in Jesus despite challenging circumstances, And so Jesus response emphasizes trust in Him amidst life storms.

**2.2.4 Christ's Authority over creation,** Jesus walking on water and calming the storm reinforces His divine authority, revealing His identity as the son of God and power.it serves as a powerful sign of His sovereignty and the call to trust in His capabilities.

## **2.5 Chapter summary.**

This chapter analyzed Mathew 14:13-31, with the researcher presenting the general introduction of the text, context, structure, key themes drawn from the passage.

## **CHAPTER THREE**

### **3.0 THE ROLE OF ST PETER'S CHURCH IN KOKWOMURYA'S DEVELOPMENT BASED ON MATTHEW 14:13-31**

#### **3.1 Introductions**

Chapter three presented the role of the church in kokwomurya development based on Matthew 14:13-31, it discussed several key themes from the passage, Jesus compassion, divine provision, faith and doubt and Christ authority over creation and each of these themes has practical applications for how st peter's church in kokwomuryahas contributed to community development, and chapter summary.

#### **3.1.2 Jesus compassion Matthew 14:13-14.**

Jesus withdraws to a solitary place but when the crowds follow Him, he is moved with compassion and heals the sick. This compassion reflects a deep care for the well -being of the people both physically and spiritually. For kokwomurya the church's role begins with the same compassion by actively engaging in community development initiatives such as

#### **3.1.3 Health and out medical outreach programs**

Just as Jesus healed those who were sick in the crowd, the church in kokwomurya organizes medical camps offering free Health checkup, vaccinations, providing health education such as hygiene, nutrition, drinking of clean water, and prevention of diseases, and facilitating access to health care services and treatments for common diseases. This has not only met the physical needs but also demonstrate the church's compassion for the wellbeing of the people and improving overall health of the community.

#### **3.1.4 Social support and charity**

The feeding of the five thousand is a direct expression of Jesus concern for the physical hunger of the people.in st peters Archdeaconry kokwomurya community ,The church runs various charity programs that provide food, clothing, shelter to the most vulnerable members of the community, including the orphans, widows, and the elderly. This act of compassion shows the church commitment to social justice and care for the less fortunate. The church also offers counseling services to individuals and families dealing with challenges such as grief, addiction, or domestic violence. The support has helped the people to navigate difficult times, fostering

resilience and emotional well-being, offering them the same compassion that Jesus extended to those who were suffering.

#### 3.1.5 Promotion of Peace and reconciliation

The church has helped to maintain peace and harmony within St Peter's kokwomurya community in the diocese of Sebei through dialogue and restorative practices, counseling and conflict resolution programs. This effort has contributed to a more peaceful and cooperative community.

#### 3.1.6 Youth and children's programs

St Peter's kokwomurya the diocese of Sebei, offers children's church services and religious education programs for children like bible study, prayer meetings or seminars, mentorship programs that guide the youth in making responsible life choices and pursuing their goals instilling Christian values from early age and has helped shape the moral characters of the young people fostering a sense of belonging to the church community. Compassion is the foundation of any meaningful community development actions build a stronger, and more unified community where people feel valued and supported and so compassionate.

### 3.2. Divine provision Matthew 14:15-21

As the day came to an end and the disciples suggested that they send the crowd away to find food for themselves, Jesus then instructs them to feed the people with only five loaves and two fish, Jesus blesses the food and miraculously it was enough to feed the entire crowd of five thousand men plus women and children, with leftovers demonstrating that God can provide abundantly even when resources seem scarce. In St Peter's kokwomurya community this teaches us to trust in God's ability to multiply what we have and the church is at the lead in mobilizing and distributing resources to meet the needs of the people in the community such as;

#### 3.2.1 Educational initiatives,

While not directly mentioned in the passage, Jesus often took time to teach the crowds in the St Peter's kokwomurya; the diocese of Sebei, education is one of the key initiatives to breaking the cycle of poverty. The church has actively supported local schools by providing resources such as books, uniforms, and school supplies like food (maize and beans) in some cases, the church has facilitated the renovation of school building for example Kapchorwa demonstration school kokwomurya, the church has also partnered with the education sector to improve the quality of

and education in the area, by providing children's literature written in the local language (kupsabiny) and internal supervision done by the educational department among the council members there by promoting educational access for the children and youth, St Peter's church has also engaged in the establishment of scholarship schemes to help the underprivileged children access education, this has helped reduce the financial burden on some families ensuring that more children especially girls, can attend school and complete education. This therefore reflects the belief in God's provision seeing how Jesus provided for his people's physical needs.

### **3.2.3 Economic empowerment programs**

Jesus' actions often empowered people to take steps of faith in St Peter's kokwomurya the diocese of Sebei, offers vocational training in skills such as tailoring to the women and girls, carpentry to the school dropouts, and in agriculture they provide seed (bean and sukuma wiki seed) empowering community members to earn a livelihood. The church has further initiated microfinance schemes and saving groups, providing small loans and financial education to help individuals expand their business by equipping individuals with skills and opportunities, the church has helped people to sustain their families, and becoming more self-reliant therefore emphasizing God's provision and lifting the entire community.

### **3.3 Faith and doubt Matthew 14:22-31**

After the feeding of the five thousand, Jesus sends the disciples ahead of him in a boat while He stays behind to pray, later He walks on water to meet them. When the disciples saw Him they were terrified thinking he was a ghost. Jesus assures them and Peter in a moment of bold faith, asks to walk on water towards him however when Peter saw the wind and waves he becomes afraid and began to sink, Jesus catches him and begins to question him why he doubted. This part of the passage speaks to fear and doubt

Spiritual growth and discipleship is the cornerstone of a decent community, belief without faith hinders spiritual progress and the normal life in a given community. Just as Peter began to sink when he doubted communities can struggle or fail when they lose faith in their ability to overcome challenges but St Peter's kokwomurya was able to identify the problem and came up openly to strengthen the faith of the community through regular Bible studies held on Wednesdays with major areas of study printed out and given to Christians two to three days in advance for more research and understanding. And also discipleship programs mainly church

out-reaches by the youth, church mothers to other churches. A constant prayer meeting increased the number of intercessors and emphasizes the power of faith in prayer. This initiatives empowered kapkwomurya community to overcome the challenges of faith and doubt just as Jesus did when he asked peter to walk on water, this encourages our Christians to trust and relay on God at all times'. Overcoming fear and doubt is important for community development, as it empowers people to take risks, innovate, and push through difficult times with the assurance that they are not alone.

### **3.4 Christ's authority over creation Matthew 14:25-31,**

After had rescuing peter Jesus and the disciples climbed back into the boat and the wind died down the disciples worshiped Jesus, acknowledging Him as the son of God recognizing His authority and power to provide control over natural elements such as calming storms, multiplying loaves and fish, reveals his divine power and sovereignty over the physical world, affirming that he is not only a teacher or prophet but God incarnate, possessing ultimate authority over all creation.

#### **3.4.1 Water and sanitation projects**

Access to clean water and proper sanitation is so important to a healthy community. Just as Jesus provided what was needed in the moment, st peters archdeaconry kokwomurya recognizes the importance of clean water, they have speared headed the projects by constructing wells, streams ,provided water purification systems and sanitation facilities such as building latrines, urinal shelters and promoting hygiene education, hence improving the quality of life in kokwomurya community

#### **3.4.2 Provision and resource**

Just as Jesus responded to the needs of the people with compassion, st peters Archdeaconry addresses the physical needs of the people like food distribution collected by the Christian ,healthcare, environmental conservation through tree planting campaigns ,preservation of natural resources and encouraging practices such as waste management, reforestation, and sustainable agriculture. Trusting in Gods authority they are assured that their efforts though seemingly modest can be multiplied and blessed to meet the needs of many.

### **3.4.3 Crisis response and management**

In case of natural disaster, like landslide, rock falls and flash flats, st peters Archdeaconry reflects, how Jesus calm the storms by offering support and stability to the people by supplying food clothing, spiritual counseling helping the community to navigate through the taught times with faith and resilience. Thus being a source of peace and stability in the community

### **3.5 Chapter summary**

This chapter three presented the role of the church in kokwomurya community and discussed the themes of compassion ,provision and faith demonstrated in Matthew 14:13-31, st peter's church can effectively serve the kokwomurya community, by helping meet both physical and spiritual needs while fostering holistic development.

## **CHAPTER FOUR**

### **4.0 CHALLENGES FACED BY THE CHURCH IN COMMUNITY DEVELOPMENT**

#### **BASED ON MATTHEW 14:13-31**

##### **4.1 INTRODUCTION**

Chapter four presented the introduction, and discussed the challenges faced by the church in community development based on Matthew 14:13-31, chapter summary.

##### **4.1.2 Limited resources**

In the story of feeding the five thousand, the disciples expressed concern on limited resources only five loaves and two fish when tasked with feeding the large crowd. This shows one of the most pressing challenges faced by the church in community development. Just as the disciples felt inadequate with their resources, many churches struggle with financial constraints which limit their ability to implement programs that can bring about long-term community change. These limitations can lead to a lack of infrastructure, social services, and support for education, healthcare, and poverty alleviation. Therefore, churches must look at Jesus' response in this scenario, where He demonstrated that a little, when blessed and used wisely can achieve much. While financial limitations are real, the challenge is for the church to seek innovative ways of stretching their resources, including partnerships with other organizations, and utilizing the talents and gifts within the congregation.

##### **4.1.3 Spiritual and physical needs Matthew 14:13-21**

One of the key challenges the church faces is balancing its focus on spiritual needs with addressing the physical needs of the community. The church's primary mission is often seen as evangelism and spiritual care, which can sometimes overshadow the importance of social and economic development. Jesus does not neglect the physical hunger of the crowd while teaching them spiritual truths. This holistic approach to ministry addressing both spiritual and physical needs is a model for the church. Churches sometimes struggle to integrate social action with their spiritual mission, especially when resources and manpower are limited. Jesus' ministry shows that physical and spiritual needs are interconnected. Churches can adopt a holistic approach to community development that incorporates health, education, and economic wellbeing alongside spiritual growth. By doing so,

the church demonstrates the love of Christ's in practical ways, which can open more hearts to the gospel.

#### **4.1.4 Resistance from within and outside the church Matthew 14:15**

The disciples initially resisted Jesus' command to feed the crowd, suggesting that they send the people away instead. Similarly, churches may face resistance from within their own ranks or from external forces when embarking on community development. Internal church members resist changes in focus or fear that development projects will distract from the church's spiritual mission. Externally, local governments or other religious organizations may compete for influence, creating resistance to the church's involvement in certain development initiatives. However Jesus persistence in the face of His disciples' hesitation is a model for the church. Leaders must inspire confidence and shared vision within their congregations, ensuring that all members understand that community development is an extension of the church's mission. The church should also foster positive relationships within local authorities and community leaders to overcome external resistance.

#### **4.1.5 Leadership challenges and capacity building Matthew 14: 19**

In Matthew 14:19, Jesus organized the crowd and directed the disciples to serve them. Effective leadership and delegation was agent in ensuring the crowd was fed. Likewise churches face challenges in leadership and capacity building when it comes to managing and executing community development projects .however many churches lack trained personnel to lead and manage large-scale development programs. This often leads to poor planning, execution, and monitoring of projects. Additionally, internal conflicts within church leadership can hamper development efforts. Jesus delegation to the disciples shows the importance of capacity building within the church. Churches can invest in training their members and leaders in management, project development, and community engagement. By equipping their members with skills, churches can take on development projects more effectively and increase their impact.

#### **4.1.5 Faith and doubt in taking risks Matthew 14:28-31**

When peter walked on water, he initially acted in faith but began to sink when he doubted. This story shows the challenge of maintaining faith in the face of uncertainty and risk, a challenge that churches often encounter when undertaking ambitious community development. Many church leaders may feel overwhelmed by the magnitude of the community problems, such as poverty,

illiteracy, and unemployment. These challenges can cause doubt, leading to lack of bold initiatives or innovation. The fear of failure can prevent churches from stepping out in faith to initiate development programs. Therefore, the church must be encouraged by Peter's example and Jesus' response. Although Peter faltered, Jesus was there to lift him up. Churches are called to act in faith, trusting in God's provision and guidance, even when the path ahead seems uncertain. Risk-taking is essential in community development, and the church should seek divine guidance while pursuing initiatives that align with their mission.

#### **4.1.6 Dependence on external support**

The church often relies on external donors and organizations to support its development efforts. This dependency can create challenges, as the goals and interests of donors may not always align with the community's specific needs, leading to conflicts of interest or misallocation of resources. Like the disciples who wanted to send the crowd away to buy food from nearby villages (Matthew 14:15), churches today may feel the need to rely on outside help to solve local problems. This reliance can undermine the church's ability to develop self-sustaining projects within its community. The church should take inspiration from Jesus' approach. Rather than sending the crowd away, He empowered the disciples to act with what they had (Matthew 14:18). Churches can focus on building local capacities and fostering a sense of ownership in community projects to reduce dependency and encourage sustainability.

#### **4.1.2 Chapter summary**

The church inspired by the compassion and ministry of Jesus as seen in Matthew 14:13-31, plays an important role in community development; however, this chapter discussed the challenges faced by community development, such as limitations resources, spiritual and physical needs, resistance, leadership issues, faith and doubt in taking risks, dependency on external support. However, recognizing these challenges and addressing them with faith, strategic planning, and reliance of God's provision, the church can become an effective agent of transformation in the community

## CHAPTER FIVE

### 5.0 CONCLUSIONS AND RECOMMENDATIONS

#### 5.1.1 Jesus compassion as a model for the church

**Matthew 14:13-31**, begins with Jesus showing deep compassion towards the hungry crowd (**verse 14**) shows the importance of the church's empathetic response to the needs of the community. Following Jesus examples the church, must embody compassion as a driving force in its outreach and service .compassion moves the church beyond just preaching to actively responding to physical, emotional, and spiritual needs of the people around them. This shows the role of the church as a caring institution, sensitive to the struggles of its members and the larger community.

#### 5.1.2 Divine provision and community empowerment **Matthew 14:17-20**

In The miracle of feeding the five thousand, Jesus took the limited resources that is to say; five loaves and two fish and he multiplied them to meet the needs of the entire crowd (**verse 17-20**). This act symbolizes God's abundant provision when we trust Him with that little we have. The church, therefore, is called to partner with God in the use of available resources for the development of the community. This may involve programs that address hunger, education, healthcare, or other economic needs. The church becomes a channel of God's provision reminding people that God can multiply their resources when they are used for common good and Trust that God will multiply the resources it has to meet the needs of the community, engaging in development work with faith

#### 5.1.3 Faith and doubt in community engagement **Matthew 14:25-31**

The account of Jesus walking in water and peter's attempt to join Him brings another dimension to the church's role. Peter initially showed faith by stepping out of the boat, but when he saw the wind he became afraid and began to sink. Jesus saved him and questioned his doubt. Similarly the church is often called to take bold steps of faith in community development, even when resources or conditions seem inadequate. There may be moments of doubt and setbacks, but the church must continually refocus on Christ who enables them to accomplish what seems impossible.

#### **5.1.4 Addressing physical and spiritual needs**

The miracle of feeding demonstrates that Jesus cared about both the physical hunger and spiritual well-being of the crowd. The church must adopt a holistic ministry, recognizing that physical and spiritual development go hand in hand. Development programs such as feeding the hungry, providing clean water, offering education, or Healthcare should not be divorced from the church's mission to also provide spiritual nourishment through the gospel. This integrated approach makes the church a place where people's entire being thus, body, mind, and spirit can be nurtured.

#### **5.1.5 Jesus authority and the church's role in leadership**

In Matthew 14, Jesus exercises authority over creation by calming the storm and walking on water. The church in following Jesus is tasked with exercising godly leadership in the community. This means not only being a moral and spiritual guide but also leading initiatives that bring about tangible improvements in the lives of community members. The church can provide leadership in areas such as conflict resolution, social justice, environmental stewardship, and advocacy for the marginalized.

#### **5.1.6 Partnership with the community**

Just as Jesus involved the disciples in the distribution of food **verse 19**, the church must actively involve the community but within its development efforts because development is not something done to the community but with the community. Therefore, the church should empower individuals within the community to take ownership of projects and initiatives, fostering a sense of shared responsibility and collaboration. The participatory approach ensures that development is sustainable and reflective of the community's own vision and needs hence involvement of the community in development initiatives is agent for fostering long-term, sustainable change.

### **5.2 Recommendations based on the analysis of Matthew 14:13-31**

#### **5.2.1 Compassion as God's mandate**

In Matthew 14:13-31, Jesus shows deep compassion for the crowds who followed Him, despite His personal grief after death of John the Baptist. Jesus' response to the needs of the people, healing the sick and feeding them shows the importance of empathy in ministry.

### **5.2.2 Pastoral care and social care;**

The church should model Christ's compassion by responding to the immediate needs of the people, particularly to the poor, vulnerable and the sick. This should be through programs that offer health care, food security, and emotional support, especially in the rural communities. Regular outreach and visitation programs can further extend this compassion.

### **5.2.3 Community counseling services;**

The church should also establish support groups, counseling services and rehabilitation programs for people facing challenges like grief, mental health issues, and economic hardships.

### **5.2.2 Divine provision and stewardship**

The miracle of feeding the five thousand shows God's ability to provide even when resources appear limited. Jesus takes the little available thus (five loaves and two fish) and multiplies it to meet the needs of all.

### **5.2.1 Resource mobilization and efficient use;**

The church should focus on identifying and utilizing local resources to benefit the community. This includes setting up agricultural projects, small scale businesses, and income-generating activities to improve livelihoods, particularly in St Peter's Kokwomurya community in the diocese of Sebei.

### **5.2.2 Sustainable development projects;**

The church can initiate community development projects like water supply systems, farming cooperatives, or microfinance initiatives to ensure economic empowerment. As Jesus multiplied the loaves, the church can demonstrate the principle of sustainable growth by teaching the community about conservation and resource management.

## **5.3 Faith and doubt:**

### **5.3.1 Empowering people spiritually and mentally;**

In the narrative, Peter's faith wavers as he begins to sink, but when he doubts, he begins to sink. Jesus emphasizes faith as an important aspect of Christian life. Therefore, the church must strengthen the faith of individuals through discipleship, Bible studies, and teaching on trusting God even in difficult times. Spiritual development is an agent for building resilient communities that can overcome obstacles.

### **5.3.2 Mentorship and empowerment programs;**

The church should also address mental development by organizing workshops and training programs that empower members with skills for self-sufficiency, leadership, and problem-solving. This can help counter doubt and fear within the community, encouraging resilience and perseverance.

## **5.4 Christ's authority over creation**

### **5.4.1 Leadership in crisis and social transformation;**

Jesus demonstrates His authority over creation by calming the storm and rescuing Peter. This shows that God's power extends over all areas of life including the natural environment. Therefore the church can lead in environmental conservation efforts by educating communities on the importance of preserving creation. Tree planting initiatives, sustainable farming, and clean water projects can form part of this.

### **5.4.2 Crisis intervention; in times of crisis,**

The church should take an active role in providing relief just as Jesus intervened in the storm. This can involve disaster preparedness training, forming partnerships with NGOs for aid distribution and setting up emergency response teams.

## **5.5 Inclusivity and community engagement**

In the passage, Jesus does not discriminate in His acts of kindness all who followed Him received healing and nourishment. The church can model this inclusivity in its community development efforts. Therefore the church should ensure that its programs are inclusive and serve all members of the community regardless of social status, background or faith. Initiatives like education scholarships for underprivileged, women's empowerment groups, and support for marginalized groups can help promote equality.

### **5.5.1 Community participation;**

The church should actively engage the community in decision making processes' by organizing community meetings to discuss local needs and work together to implement projects. This participatory approach fosters a sense of ownership and accountability among community members.

## **5.6 Partnership with Government and organizations**

While Jesus performed the miracle, He involved His disciples in distributing the food. This illustrates the importance of collaboration in service. so the church should seek partnerships with local government authorities, NGOs, and international organizations for larger developments projects like infrastructure development thus, schools, hospitals, roads and community welfare programs working together ensures a broader reach and sustainability.

## **5.7 Advocacy for Justice**

Jesus' compassion was not limited to healing and feeding .His ministry also challenged social injustices therefore in the context of Matthew 14:13-31, the church must be the voice for justice and in the community, addressing issues such as corruption, gender inequality exploitation. Programs promoting legal awareness, human rights education, and anti-corruption campaigns can be beneficial. The church can also act as a mediator in conflict resolution within the community, fostering peace and reconciliation especially in st Peters kokwomurya community prone to tribal or resource conflicts.

By implementing the above recommendations, the church can play a central role in the development of st peter kokwomurya community, following the example of Jesus as seen in Matthew 14:13-31, the church can serve as a pillar of hope ,providing both spiritual and practical support to those in need.

## **5.8Chapter summary**

In this chapter the researcher discussed the conclusion on the role of the church in the development of the community as derived from Matthew 14:13-31 and recommended that the church's involvement in community development is not just an extension of its mission but an essential expression of the Gospel in action.

### References:

Dr.Madvig, Donald,(1973).The holy bible: New international version, Reference edition with concordance and maps: International bible society.Great Britain.

William, Derek,(1989).New concise bible Dictionary: England.Tyndale Shouse.

Ankrah,Kodwo,(1998). Development and the church of Uganda: missions, myths and metaphors. Nairobi: Action.

Henderson,w. Lawrence (2000) Development and the church in Angola:Jesseschipenda the trailblazer.Nairobi:Action.

Myers, I.Bryant,(1999), Walking with the poor: Principles and practices of transformational development:Orbis Books.

Mugambi,J.N.K,(1997). Democracy and development in Africa:the role of churches:All African conference of churches.

Schwarz,A (1996). Natural church development:aguide to eight essential qualities of healthy churches/Christian: church smart resources.

Zabujungu, K.Boniface,and Agbasiere/Joseph Theresa, (1996). Church contribution to integrate Development: Eldoret, AmaceaGaba.

Okullu Henry,(1984). Church and state in Nairobi building and Huma development: Nairobi;Uzima.

TurumanyaWilson, (2001). Church and Uganda: Bunyoro-Kitara Diocesan five-year development plan; Kampala.

Clark, Matthew,(Dec2013).Good works and God's work: Asia pacific viewpoint.Vol 54(3),P.340-357.

Sivov,Plamen,(2008).The church and community development: studies in the world Christianity in Bulgaria. Vol14(3)P.214-219.

Bounds Marci, little field,(Winter 2005).The black church and the community and self-help: the next phrase of social equality. Western journal of black studies.Vol 29(4),P.687-693.

Hobert mark, ed,(1993).An anthropological critique of Development: The growth of ignorance (includes African case study). London Routledge.P.240.

Curry,Lene,Buchert,James (1994). Education in Development of Tanzania:Vol14(5),P.835.

Remus, Harold,(1983). PaganChristian conflict over miracle in the second century: patristic monography, Philadelphia patristic foundation.Cambridge,Massachusetts,series(10),P.371.

Trigg, Wilson, Joseph,(1983).The bible and philosophy in the third church: Atlanta, Vol15(9), P.380.

<https://www.learnreligions.com>

**Appendix 1: Questionnaire.**

I Chepkwurui Lucy, Bachelor of divinity student of Uganda Christian University Mukono, pursuing a bachelor of divinity as a requirement in partial fulfillment for the award of a Bachelor of Divinity, I am required to carry out research study on the topic “The role of the church in the development of St. Peter’s community Kapkwomurya” I therefore humbly request you take a few of your minutes/time to fill or answer the questions below. Your response will be used purely for academic purposes and will be treated with utmost confidentiality.

**Section A:**

**Background information.**

Name..... optional

**Section A: Demographic information.**

Please tick (✓) in the box corresponding to your appropriate choice

1. Gender: Male  Female
2. Age: 15-29  30-49  50-59  60 and Above
3. level of Education: ‘O’ level  A level  Certificate  Diploma  Degree  graduate
4. Marital status: Single  Married  Divorced  Widowed

**Section B; Mathew (14:13-31) biblical perspective on the role of the church in the development of St. Peter’s community Kakwomurya**

Using the scale below, indicate your level of agreement with the items by ticking (✓) in the corresponding boxes.				
Strongly Disagree (SD)	Agree (A)	Undecided (U)	Disagree (D)	Strongly Disagree (SD)

No	Role of the church in community development	SA	A	U	D	SD
01	Have compassion and care for the needs of community					
02	Promote holistic education					
03	Promoting unity and oneness					

04	Encourage a sense of stewardship and accountability					
05	Offer support and rescue to those in distress					

**SECTION C:**

**The challenges faced by the church in extending development to St Peter's Kapkwomurya community**

Using the scale below, indicate your level of agreement with the items by ticking (✓) in the corresponding boxes.				
Strongly Disagree (SD)	Agree (A)	Undecided (U)	Disagree (D)	Strongly Disagree (SD)

No.	Challenges faced by the church	SA	A	U	D	SD
01	Leadership challenges					
02	Faith and doubt					
03	Limited resource base					
04	Lack of unity and co-ordination					
05	External challenges					

**Section D.**

**The extent to which the church has developed the community of St. Peters Kapkwomurya**

Using the scale below, indicate your level of agreement with the items by ticking (✓) in the corresponding boxes.				
Strongly disagree (SD)	agree (A)	undecided (U)	disagree (D)	strongly disagree (SD)

No.	Extent to which the church has developed the community	SA	A	U	D	SD
01	Greatly					
02	Fairly					
03	Not at all					

04	Not sure					
05	No comment.					

**Thank you for your kind participation in the study.**