

**THE INVESTIGATION OF POVERTY VERSUS SPIRITUALITY OF CHRISTIANS
IN KAMBUGA ARCHDECONRY- DIOCESE OF KINKIIZI**

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DECLARATION

I, ARINDA IVAN, hereby declare that this research report is my original work except where references were made and had never been submitted to any institution of higher learning for the award of a diploma or degree in theology.

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APPROVAL

I hereby certify that this research report had been done under my close and thorough supervision for the award of diploma in theology.

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DATE 07/08/2025

REV. ROBERT FRIDAY

DEDICATION

I dedicate my research report to my dear wife, Mrs. Sterina Arinda, and my beloved children, Holiness, Meek, and Ebenezer

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I thank the Almighty God for the gift of life and protection accorded to me during my study. My sincere gratitude to my My lord Bishop, the Right Rev Dan Zorek and the diocesan secretary Rev Can Gad Tibeijuka Ngyemura, Diocesan Education Coordinator Rev Can Sterah Arineitwe, head of Theology Department Ven Alex Arineitwe kifaaru, research supervisor and mentor Rev Friday Robert a loving parent, and my family for all the support, care, encouragement and advice they gave me. Without them, I would not have succeeded in making this report.

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May God bless you abundantly!

ABSTRACT

This research study was on the investigation of poverty versus spirituality of Christians in Kambunga Archdeaconry- Kinkiizi diocese. It was presented in six chapters that were the introduction, literature review, research methodology, data presentation and analysis, and discussion of the research findings and recommendation and conclusion. This research study hinges on problem statement, objectives and research questions of the study. Data was collected and analyzed on the basis of the latter and former. The data collected covered examine the levels of spirituality among Christians, investigation on how poverty affect the spiritual maturity of Christians in Kambunga archdeaconry, the possible strategies to address poverty in Kambunga Archdeaconry. The researcher used questionnaire, interview, and personal experience which he administered on different persons whom he arrived at using sampling techniques. Data was grouped and analyzed using tables, frequencies and percentages to come with the respondents and interviewees views on the research questions and objectives of the study. It was against these that the research findings in chapter four were discussed in chapter five and recommendations to address poverty and finally conclusions made. The research findings showed that there were some levels of spirituality as evidenced by activities such as church conferences, bible study Sunday services though there was a gap for the continuous implementation of such activities which could have contributed much to the spiritual development of Christians. The findings also showed that there was a challenge of poverty among Christians which had made them to be hopeless, disconnect, corrupt. The researcher recommended some strategies that can help the church, government eradicate poverty

The government should promote good governance and security, actions which directly increase

the ability of the poor to raise their incomes. The church must proclaim the gospel of God's redemption as revealed in Christ. It must "proclaim the good news of the kingdom to the materially poor, welcome them into the fellowship and share in their struggles." Those who exploit the poor and those who became poor as a result of their sinful life style need spiritual transformation that comes through the effect of the Gospel, have interest in or concern for the poor and demonstrate philanthropic gesture to them, criticize prophetically the unjust social- economic structures that prevent the poor from rising above their situation (Amos 5:24) and teach the need to have a non-materialistic outlook in life, exercise justice in their economic practices and pay just wages to their employees. They should put less emphasis on things thereby suppressing materialism. Church funds must be invested in socially responsible ways.

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CHAPTER ONE: INTRODUCTION

1.0 INTRODUCTION

This study was about the investigation of how poverty affects the spirituality of Christians in Kambuga Archdeconary. This chapter included: introduction of the study, description of the topic, problem statement, aim/purpose of the study, justification of the study, research questions and scope of the study.

1.1 BACKGROUND OF THE STUDY

To a large extent poverty had made the Christians of Kambuga Archdeconary- Kinkiizi Diocese to be spiritually stagnant because they feel like they didn't contribute much to church, undermined by fellow rich Christians thus isolate themselves.

World leaders committed in the year 2000 to lift all poverty of every sort by the year 2015. It was institutionalized in the Millennium Development Goals under which many nations made concrete commitments. Definite goals were mapped out, and vast resources running into millions of dollars were committed to development activities for uplifting people out of poverty and to improve their standard of living. But 2015 has come and gone, and lifting of poverty has yet to become a reality. Millions of poor people are yet to be seen alive even among nations that are relatively advanced. (Alex Cook, 2016)

As stated by Alex Cook, 2016, Most of the solutions that were made were to rehabilitate public institutions, give opportunities, and transform poor people's behavior. But these endeavors

failed to tackle the crux of the problem. The reality is, poverty is a spiritual problem that would not be remedied by money itself, or by replacing leadership. Though these would indeed be beneficial, poverty is rooted in man's heart due to sin. When God created man, God had prepared all the things that man was to need to live. In Genesis 1:29, God declared, "Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food." Thus, God is the ultimate giver of blessings. When God created Adam and brought him to the Garden of Eden, God made sure that the garden has all of man's day-to-day requirements for survival. God also created man to enjoy an individual rapport with Him yet God gave man the freewill to obey Him.

When God forbade Adam to eat the fruit from the tree of knowledge of good and evil, God said man "shall surely die" (Genesis 2: 17) if he eats it. This death means separation from God, therefore being completely cut off from the source of blessings. Man chose to disobey God and therefore sinned. Since then, Satan gained full control over man. The devil's desires became man's desires. John 8:44 (NIV) says, "You [man] belong to your father, the devil, and you want to carry out your father's desires." Man's heart became defiled and a slave to wickedness. Mark 7:20-23 (NIV) says that "For it is from within, out of a person's heart, that evil thoughts come - sexual immorality, theft, murder, adultery, greed, malice, deceit, lewdness, envy, slander, arrogance and folly. All these evils come from inside and defile a person." These evils are manifested in different life styles with poverty. relational, emotional, psychological, physical, and financial. This caused people to be corrupt, greedy, selfish, stress and anxiety, feelings of despair and disconnect, limited opportunities for

spiritual Growth that in effect a person's spiritual life. In conclusion, poverty have a profound impact on a person's spiritual life, making it difficult to find peace, meaning, and purpose. While it was important to acknowledge the hardships that poverty could cause, it was also important to remember that spiritual strength could be found even in the face of adversity. So, unless people and those running the institutions are spiritually rehabilitated, poverty will persist. Thus, there was a need for spiritual rehabilitation against poverty in Kambuga archdeaconry.

1.2 PROBLEM STATEMENT

The high rate of poverty among Christians of Kambuga ...led to their spiritual stagnation. Poverty limit Christians to access spiritual resources and opportunities like religious education, spiritual counseling, or attending retreats, contributing to religious charities or engage in acts of service, which are important for spiritual growth and development. Poverty ...make Christians corrupt, greedy, selfish, stress and anxiety, feelings of despair and disconnect which affect the Christians. spiritually. Therefore, there is a need to investigate the possible measures to eradicate poverty among Christians.

However, there had been initiative to alleviate poverty by government institutions and NGOS through engaging the most dilapidated section hit by poverty which included the youth and women especially single mother. This had been achieved through alleviation programs such as parish development model and the introduction of SACCOs plus start up kits. The church has also introduced church founded SACCOs

Despite the initiatives, poverty was still a challenge to the people's spirituality due to its rampant increase among Christians hence need for redress through the study of the

effects of poverty on spirituality of Christians in Kambuga archdeaconry

1.3 Aim/purpose of the study

The research study was aimed at investigating how poverty affected Christians' levels

of spirituality in Kambuga archdeaconry

1.4 OBJECTIVES OF THE STUDY

The objectives of the study were;

1. To examine the levels of spirituality among Christians
2. To investigate how poverty affects the spiritual maturity of Christians in Kambunga Archdeaconry
3. To suggest the possible strategies to address poverty in Kambunga Archdeaconry.

1.5 RESEARCH QUESTIONS

- 1 What were the standards of spirituality of Christians in Kambuga archdeaconry?
2. How did poverty affect the spiritual maturity in the life of Christians in Kambunga Archdeaconry?
3. What strategies should be taken by Kambunga Archdeaconry to eradicate poverty.

1.6 SCOPE OF THE RESEARCH STUDY

This study was conducted in Kambuga archdeaconry- Kinkiizi diocese. Kambuga archdeaconry consists of five (5) parishes namely Nyarugunda parish, Nyakatiguru parish, Nyakagezi parish, Ihembe parish and Kambuga Parish. It was conducted in 5 months. (February - July 2025)

1.7 Justifications of the study

This study would help Christians to be equipped with the skill of that they need to work hard in order to eradicate poverty.

This study encouraged Christians to participate fully in church activities to raise their standards of spirituality.

This study would help the church leaders to know the maturity levels of spirituality and be able to help them to improve on their spirituality levels.

The strategies recommended by the researcher would help the church to identify the activities that help Christians to overcome the problems of poverty.

CHAPTER TWO: LITERATURE REVIEW

2.0 INTRODUCTION

This chapter involved the comments and ideas from other authors about the research topic/Objectives/themes in question “how poverty affect Christians’ spiritual life in Kambuga archdeaconry” It was written in three sections which answered the objectives of the research that was standards of spirituality, how poverty affects the spiritual life of Christians, measures that should be taken to eradicate pover.ty.

2.1. CURRENT LEVELS OF SPIRITUALITY AMONG CHRISTIANS IN KAMBUGA

Christian spirituality could be understood as the way in which Christian individuals or groups experience or practice the presence of God.... Dowd (1994:39) pointed out that spirituality was not merely an intimate encounter with the divine other, but an intimate relationship with the personal God who was always and only faithful to his covenant love. The experience referred to in Christian spirituality stems from a personal relationship with God. McBrien (1994:1058) elaborated on the experience and pointed out that it had to do with our experience of God and with the transformation of our consciousness and our lives as a result of that experience. This experience of God was personal (Dowd 1994); it was not an encounter with some impersonal life force, impulse towards creativity, or a kind of magnetic force. A workable definition of a Christian spiritual experience was that it was the first and foremost had a relation with Christ and the Bible. The spiritual experience in Christian spirituality had as its origin the acceptance of Christ as Saviour. Secondly, a spiritual experience had a relation to similar experiences. Acta Theologica Supplementum (2008) portrayed in the Bible. Spiritual experience in a Christian context had as its

foundation the precepts, belief system and traditions of the Christian religion. The belief system and precepts of the Christian tradition uphold the existence and, although limited, understanding of God, and serve as guidelines to evaluate and understand such experiences. A spiritual experience in the Christian tradition also included a “personal” aspect. But the subjective element of religious experience was the personal way in which God by the Holy Spirit enlivened the truth, spoke, led and disclosed the Holy presence to the believer. Spiritual experience was the internalized consciousness that was itself a subjective emotional reaction to the truth. The internalized consciousness was due to an external impress of God.

The absence of examination of spiritual experiences in the Christian religion was thus given as a reason for restricted knowledge and interpretation thus advice from James (1994) thus seemed apt in this respect: "By their fruits ye shall know them, not by their roots." It is, nevertheless, also required from time to time to examine the roots and assess the fruits. The necessity of gaining a better knowledge of spiritual experience is thus even more strongly pointed out by La Barre (1972), proposing that knowledge of the supernatural is derived de facto for the greatest part from the declarations of religious visionaries and ecstatic, whereas the priests merely dispense the ecclesia founded upon this supernatural foundation.

Spiritual experiences implied interaction, transcendence of the self, identification of oneself with the supernatural in whichever dimension, spectacular or in everyday existence. It was conceivable, though, that simple emotional episodes resulting from various bodily states or over-stimulation was confused with spiritual experiences.

Winkelman (1992) noted that for many religious cultures fasting was considered to be a mode of soliciting prophetic visions, spiritual experiences or visions. Fasting procedures lead to malnutrition, which, actively solicited or involuntarily incurred, may give rise to changes in the central nervous system that allow for the imposition of altered states of consciousness.

Fasting went often in combination with similar ritual activities. Sleep loss may assume various guises in religious usage, including vigils and solitude prayer. Symptoms of sleep deprivation were duly noted to be those of delusions or haptic hallucinations (Wulff 1997). Limited stimulation was the consequence of various procedures, such as solitude meditation. Documented cases abound of religious aspirants going into mountains, forests, deserts, mountain grottos, or to the top of a pillar or pole. The severe minimization of environmental input could within hours, give rise to depersonalization, body image disturbances, auditory and visual hallucinations and the like (Wulff 1997).

Control of breathing by either rhythmic breathing or breath-holding affect the consumption of oxygen and its ratios with carbon dioxide in the circulatory bloodstream, and can therefore also be productive of one's state of consciousness (Wulff 1997). Are all altered states of consciousness to be interpreted as evidence of contact with the supernatural? The answer is necessarily no. From the above, it can be seen that auditory and visual hallucinations can arise as sequelae of certain altered states of consciousness caused by some conditions. It would appear to be necessary that depersonalization disturbances of body images and hallucinations, on the one hand, be differentiated from spiritual experience, on the other. No spiritual experience can be quantified in its completeness. It

was, however, necessary for the methodical investigation of spiritual experiences to be aware that various factors are in existence in bringing into existence or helping to bring into existence experiences, whether religiously, spiritualistically or in general terms. Nevertheless, Rowe (1993:107) believed that discrimination and discernment were called for in matters of spirituality.

According to Pilch (2001), the Bible is filled with spiritual experiences in the form of “altered states of consciousness”, starting with Genesis, where God puts the first man into a deep sleep in order to create the first woman (Gen. 2:21), and ending with Revelation, where John mentions four times (Rev. 1:10; 4:2; 17:3; 21:10) that what he reported was the result of experiences whilst in a trance. These experiences belonged to the time of the Bible, and had had a particular purpose at that time. On the far-right end of the continuum are researchers who believe that spiritual experiences are fabrications of the mind. Christian spiritual experiences have the element of supernatural intervention by the Holy Spirit, although supernatural must not be confused with spectacular. It might be spectacular, as in the case of Paul on the road to Damascus (Acts 9). A spiritual experience can however also occur in an everyday situation through a clear inner realization of “the truth.” Spiritual experiences could be pinned to a particular form. A spiritual experience in Christianity refers to the personalization of the faith in Christ that transcends the normal. Finally, although all the different role-players may contribute to the manifestation of spiritual experiences, adding a natural component, the essence of the experience cannot be reduced to a mundane experience. The supernatural intervention of God surpasses all natural means, and brings about a meaningful spiritual experience ensuring, firstly, God’s presence in us and, secondly, interaction with God the Father through Christ manifested by

the indwelling of the Spirit. The interpretation of spiritual experiences played an important role in the evaluation of experiences. An experience was viewed and evaluated in many ways. It was a result of many things, which couldn't be measured. A spiritual experience in the Christian tradition, however, is evaluated as a "contact" or "meeting" with the living God of the Bible. Spiritual experiences also could be inauthentic or even dangerous. Firstly, the exposure of the body to certain bodily stimulations could result in symptoms such as delusions or tactile hallucinations. Secondly, there was a significant risk of becoming so absorbed by experiences that one's life revolves around experiences rather than around God. Lastly, some emotional episodes without any depth and lasting substance were mistaken for spiritual experiences. It seemed appropriate that discernment was required in the realm of spirituality. The church thus had an important role to play in eradicating poverty in order to boast discerning spirituality of Christians and this would improve Christian's standards of living. This part needs to bring out clearly, the programs for spiritual maturity and members response

2.2 Effects of poverty on the spirituality of Christians

According to cook, (2016), poverty was a spiritual issue rooted in sin which caused corruption, greed, selfishness, and discontent. Unless people were spiritually rehabilitated, poverty would persist.

Stress and anxiety: Poverty had been a constant source of stress and anxiety related to basic needs like food, housing, and healthcare. This constant pressure made it difficult for Christians to find time or energy for spiritual practices like prayer, meditation, or

attending religious services.

According to theologian David M. Thompson, the absence of these resources led to a superficial understanding of spirituality, limiting deeper theological engagement. Individuals living in poverty often face barriers to accessing religious resources such as books, educational materials, and even places of worship. This lack of access hinders their spiritual growth and understanding of their faith

The struggle to make ends meet creates a sense of hopelessness and despair, making it difficult for Christians to maintain a positive outlook on life. This disconnect makes it harder for them to find meaning and purpose in life, further exacerbating feelings of sadness and isolation. (Alex Cook, 2016)

Mary E. Hunt argued that congregations become vital lifelines for those in need, fostering a sense of belonging and shared faith experiences that enhance spiritual resilience. Poverty limit Christians to access spiritual resources and opportunities like religious education, spiritual counseling, or attending retreats, contributing to religious charities or engage in acts of service, which are important for spiritual growth and development. Poverty often necessitates a stronger reliance on community support systems within churches.

The experience of poverty could lead to feelings of despair and alienation from God or the church community. Research by sociologist Robert Wuthnow indicated that individuals facing economic hardship may struggle with questions about divine justice and their worthiness within the faith community. Furthermore, some studies suggested that individuals in poverty might develop a heightened sense of faith and hope as they

navigate their struggles. Theologian Gustavo Gutiérrez posited that the poor often exhibit profound spiritual insights born from their experiences, leading to a more authentic expression of faith.

In addition, Poverty influenced how individuals engage in prayer. Scholars like Richard Beck noted that those experiencing financial hardship might turn to prayer more frequently as a coping mechanism, seeking divine intervention or comfort during difficult times. Many Christian scholars emphasized that poverty could lead individuals to adopt a stronger social justice orientation within their spirituality. The works of theologians such as Walter Rauschenbusch highlighted how economic struggles can inspire believers to advocate for systemic change and address issues like inequality and exploitation. Poverty affected family structures and dynamics, which in turn influence spiritual practices within families. Research by sociologist Annette Lareau showed that economic stress can disrupt traditional family rituals associated with faith, altering how families engage with their spirituality. Some scholars argued that enduring poverty fosters resilience through suffering, leading individuals to find deeper meaning in their spiritual journeys. The writings of Henri Nouwen reflected this idea, suggesting that suffering could be transformative when viewed through the lens of faith.

Poverty often shapes the identity formation within religious communities, creating solidarity among members who share similar struggles. Sociologist Nancy Tatom Ammerman discussed how collective experiences of hardship can strengthen communal bonds and reinforce shared beliefs

2.3 Measures that should be taken by the church to eradicate poverty

Amongst those actions that churches can today take to reduce poverty are the following.

To proclaim God's redemption as revealed in Christ. It has to "proclaim the good news of the kingdom to the materially poor, welcome them into the fellowship and share in their struggles." Both those who oppress the poor and those who have become poor due to their immoral style of living require spiritual change that results from the impact of the Gospel. The Church should be concerned with the poor and show a philanthropic gesture to them.

It requires to critique, from the prophetic viewpoint, the unethical socio-economic mechanisms that hinder the poor to elevate their standing (Amos 5:24) and to instill the value of accepting non-materialistic concepts of life. As demonstration is more powerful than mere teaching, religious institutions must instill justice in their financial affairs and adequately compensate their workers. Also, they must minimize focus on material objects, thus bringing materialism to an end. Church funds should also be invested in socially responsible activity.

Christians need to be engaged in lucrative activities that produce goods and services in order to have sufficient resources to cater to the poor.

Church should adopt educational programs related to economic issues, for ignorance is the biggest barrier to self-improvement. If large numbers of people become informed,

they can otherwise take correct steps to lift up their conditions without much external aid. It is more beneficial than handing out charities to needy individuals. It is aptly described by an old saying thus: "If you give a man a fish, you feed him a day; but if you train him how to fish, you feed him for a lifetime."

A more effective form of support is to enable the person and society to be self-supporting. The Church should encourage "economic and social structures that allow for maximum fellowship and co-operation rather than the autonomy and isolation of the individual and the doctrine that individual enterprise is the overriding objective."

The concentration of resources can be utilized for maximizing production. The Church should recognize, nurture, and promote local abilities from within and outside the congregation. Christians need to avoid supporting economic frameworks that care for profit while neglecting human interests. Rather, they should promote and cultivate those economic structures that aim to fill human needs, especially those that promote poverty reduction.

consideration as they are objects of poverty; and seek to make them (the poor) producers and not fatalistic consumers or predators of the bourgeois.

Places of religion can be of benefit to homeless and poor individuals by transforming "church basements or meeting rooms into temporary homeless shelters at night; operating food pantries; and supplying relief organizations with support."

The church must take aside with the poor; and call on rulers to fulfill their God-given role of caring for the citizens.

Churches and Christians organizations can set up banks where poor people can take loans for investments with little or no interest following the example of Spreydon Baptist Church in Christ church, New Zealand. Under the pastoral leadership of Murray Robertson, the Church set up what is called the Kingdom bank. Loans are given to the poor at no interest. Part of the bank's fund is invested to take care of the cost of operation. The beneficiaries of the loans have budget advisers from the Church working with them on their finance. Since an economy cannot be indefinitely developed, the question of population control is urgently necessary in any honest confrontation with the problem of poverty. The Church needs to give guidance on the issue of contraception because it borders on spiritual consideration of the propriety of family planning.

The government and organizations should measure wages relative to the condition of living existing in the peoples' environment.

CHAPTER THREE: RESEARCH METHODOLOGY

3.0 INTRODUCTION

This chapter described the research design, study area, the study population to be targeted, sampling technique, data collection instrument, data collection process, data analysis of the causes and effects of poverty and how the church can alleviate poverty.

3.1 Research design

The research study was conducted using both quantitative and qualitative in nature. The qualitative approach was done by descriptive survey as it involved detailed explanations of the situations, the standards of spirituality, effects and measures put forward to address poverty in Kambuga Archdeaconry. The quantitative part was achieved by the frequencies and the percentages of occurrence of given situations as per the collected data.

3.2 Area of the research study

The research study was conducted in the five (5) parishes namely Nyarugunda parish, Nyakatiguru parish, Nyakagyazi parish, Ihembe parish and Kambuga parish in Kambuga Archdeaconry- Kinkiizi diocese.

3.3 Description of the population

This research study was conducted in Kambuga Archdeaconry- Kinkiizi diocese. The target population was church leaders, the youth between 12- 35 years and Christians who attend from the five selected parishes.

Table 1 category of the targeted population.

Category	Number of subjects
Christians	10
Pastors	12
Lay leaders	8

3.4 Sampling technique

The researcher used simple random sampling to select Christian respondents because it will be easy to use so as to give respondents an equal chance of being selected.

3.5 Data collection instruments

The researcher used the following research instruments; interviews, questionnaire, observation, document analysis, and focus on group discussion in order to collect primary and secondary data.

3.5.1 Interviews

The researcher conducted a face-to-face interaction with respondents during data collection from parishes. This helped to collect first-hand information. Interview guide questions were drawn to easy questioning.

3.5.2 Questionnaire

A questionnaire containing both open and closed end questions were set and administered to church leaders, Christians. This tool was used on respondents that were literate and therefore be able to read, understand and interpret the questions with in the questionnaire.

3.5.3 Observation

The researcher observed the general welfare of Christian activities in church, their lifestyles in terms of financial status, and their challenges. The researcher achieved this by attending Sunday services of the different parish churches and home visitation to the selected Christians.

3.5.4 Document analysis

The researcher achieved this by reviewing documents which provided secondary data. This helped the researcher to make informed conclusions.

3.6 Procedures for data collection

The researcher sought an introductory letter from the head of department of theology and Divinity Uganda Christian University, Bishop Barham... College and took it to the field supervisor Ven. Who later allowed me to collect the information from respondents.

3.7 Data management and analysis

3.7.1 Data management

The data collected was collected, analyzed, edited and coded to avoid incompleteness during entry. Upon the completion of data collection and editing in the field, systematic organization of raw data was done to facilitate data analysis. Questionnaires with missing variables, information or mistakes were left out. Respondents who hide their views by confusing the researcher using interview guide were discontinued.

3.7.2 Data analysis

Data was analyzed according to two fundamental principles that is quantitative and qualitative analysis

3.7.2.1 Quantitative data analysis

The data collected was cleaned, coded and entered into statistical package for social sciences (SPSS) version 21. Using SPSS version 18, descriptive statistics were used to determine indices. Data was analyzed at the Univariate and bivariate levels. At the Univariate level demographic characteristics of the respondents were described using largely descriptive statistics such as frequencies and percentages. Bivariate analysis was used to identify the significant effects of poverty on spiritual welfare of Christians of Kambuga. The outcome of the analysis was presented in statistical tables.

3.7.2.2 Qualitative data analysis

qualitative data was analyzed by coming up with themes (headings) or sub themes, which was drawn from the research goals. The information that was recorded was transcribed verbatim and translated from local languages to English. Observational field notes were included in the data for analysis. Transcripts were read over and over and words with similar connotations clustered into categories. Similar categories were clustered into themes and subthemes that were displayed as results

CHAPTER FOUR: PRESENTATION AND DISCUSSION OF RESULTS

4.0 Introduction

This involved the results obtained from the standards of spirituality, effects of poverty among Christians of Kambuga and possible measures that should be taken to eradicate poverty.

4.1 Bio data of respondents

Table 2 showing the bio data of respondents

Details of the respondents		Number of respondents	Percentage number (%)
Sex	Female	25	56
	Male	20	44
Age	20-40	15	33
	41-above	30	67
Marital status	Married	30	67
	Single	10	22
	Widow	05	11
Educational level	Primary	05	11
	Secondary	25	56
	Tertiary	15	33

4.2 The current level of spirituality among christians of kambuga

Table 3: Showing the current state of spirituality among Christians of Kambuga

Church activity	Frequency	Percentage (%)
Sunday services	45	100
Fellowships and work shop	25	56
Discipleship and bible Study	10	22
Mission and conferences	20	44

All the respondents reported that their churches hold Sunday services, 56% reported they hold fellowships and sometimes work shop, 44% reported that they normally hold monthly missions and at most two conferences yearly, while 22% reported that they hold discipleship and bible study at most two times.

Moses the Christian of Ihembe parish replied to question about the forms of fellowships that they have in his church that the fellowships that they included

Jenifer the missioner of Ihembe parish said fellowships had helped the church to maintain their Christians since they could not be misled by cult and false teachings.

Hope the Christian of Ihembe Parish said that Christians were driven out of their captivity thus they were spiritually healed by attending fellowship. David the senior warden of Kambuga Parish the Christian had deeply known who God is, what he does, His power through discipleship and bible study thus cannot be taken by P Justine, parish warden of Nyarugunda Parish, explained that meditation is a practice in which the mind focuses on a chosen object or idea in order to achieve a state of calmness and

relaxation. The practice can enable the relief of stress, anxiety, and depression in addition to helping to build feelings of internal peace and general health.

Joseph, one of the senior wardens of Kambuga Parish, explained that chanting is the repetition of a mantra or of a holy word or phrase with the aim of calming the mind and achieving contact with the spiritual. It is something that can help individuals to build internal peace and to connect with their spiritual.

Magezi, a lay leader in Ihembe Parish, explained that prayer is a practice by which individuals undertake communication with the divine or higher power by making use of words, thoughts, or feelings. It is a practice that can benefit individuals in giving thanks, seeking advice or support, and experiencing a deeper relationship with the divine.

Pentecostal churches

4.3 Effects of poverty among Christians

Table 4: Showing responses about effects of poverty on Christians’ spiritual welfare

Effects of poverty	Number of respondents	Percentage
corruption, greed, selfishness, and discontent	10	22
stress and anxiety	15	33
Accessing religious resources	5	11
hopelessness and despair	15	33

Jonathan the church warden of Nyakagezi Parish said that poverty is a spiritual issue rooted in sin which cause corruption, greed, selfishness, and discontent. Unless people were spiritually rehabilitated, poverty would persist.

Mwesigye the church warden of Nyakatiguru Parish said that Poverty had been a constant source of stress and anxiety related to basic needs like food, housing, and healthcare. This constant pressure made it difficult for Christians to find time or energy for spiritual practices like prayer, meditation, or attending religious services.

David the Christian of Ihembe Parish said that Individuals living in poverty often face barriers to accessing religious resources such as books, educational materials, and even places of worship. This lack of access hinders their spiritual growth and understanding of their faith Kamuhanda a Christian of Kambuga parish said that the struggle to make ends meet create a sense of hopelessness and despair, making it difficult for Christians to maintain a positive outlook on life. This disconnect make it harder for them to find meaning and purpose in life, further exacerbating feelings of sadness and isolation.

Doreen a Christian Nyarugunda parish said that Poverty limit Christians to access spiritual resources and opportunities like religious education, spiritual counseling, or attending retreats, contributing to religious charities or engage in acts of service, which are important for spiritual growth and development

Nelson a Christian of Kambuga parish said that Poverty affected family structures and dynamics, which in turn influence spiritual practices within families.

4.4 Possible strategies that should be taken to eradicate poverty among Christians.

Government.

Hope women counselor said the government and organizations should measure wages relative to the condition of living existing in the peoples' environment.

Mariam a Christian of Ihembe Parish said that the government should promote good governance and security.

Justine indicated that the government must promote activities that straight enhance poor people's capability to earn higher incomes.

Churches

The Church has to proclaim God's salvation message as revealed through Christ. It has to "proclaim the good news of the kingdom to the materially disadvantaged, welcome them into the community, and share in their sufferings." People who exploit the poor and those who have dropped into poverty through their sinful actions need spiritual revitalization that is galvanized by the Gospel influence. The Church has to show interest and care for the poor and demonstrate acts of generosity toward them.

Churches ought to be prophetic in confronting the unequal socio-economic structures that prevent the poor from rising above their situation (Amos 5:24) and advocate for the value of embracing a non-materialistic worldview. Since practical application usually is superior to teaching through words, churches ought to model justice in their economic interactions by compensating their labor force fairly. In addition, they should be inclined to give less focus to material goods so as to reduce materialistic inclinations. Also, church resources ought to be invested in socially responsible ways. The Church must attempt "economic and social structures that construct community and cooperation rather than the autonomy and solitude of the person and the notion that individual effort is the be-all and end-all."

CHAPTER FIVE: BIBLICAL REFLECTION ON POVERTY VERSUS SPIRITUALITY

5.0 Introduction

This section included the Bible Reflection on standards of spirituality, how poverty affects spirituality of Christians and the possible strategies that should be adopted to eradicate poverty among Christians.

5.1 Standards of spirituality

1 John 2:12-14

“John gives us the earliest passage in Christian literature referring to distinct stages in growth in the Christian life, those of infancy, youth, and parenthood (2:12-14)”: Verse 12, I am writing to you, little children, because your sins are forgiven for his name’s sake. Verse 13, I am writing to you, fathers, because you know him who is from the beginning. I am writing to you, young men, because you have overcome the evil one. I write to you, children, because you know the father. Verse 14, I write to you, fathers, because you know him who is from the beginning. I write to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one.

Stage 1: Spiritual Childhood

Here, John names "littlechildren" those whose "sins are forgiven for his name's sake" and those who "know the father" (Jn. 2:12, 13c). Believers newly converted have had their sins forgiven and are discovering a new relationship of God as Father.

They are also born again or regenerated into God's family by the Holy Spirit (Titus 2:5; 2 Cor. 5:17). Jesus Himself said, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God" (Jn. 3:5). Just as the child is spiritually

molded by God in the womb of his mother, the Christian is spiritually molded by God's Spirit in the womb of the Church. In the new birth, dead-in-sin individuals are endowed with new spiritual life from within.

As the child is formed in the womb of the mother, so is every Christian Spiritually shaped by the Spirit in the womb of the Church.

As to how it is possible to be certain that we are born again, that is disclosed by the Gospel of John. If indeed we believe that Jesus is the Christ (1 Jn. 5:1), live in righteousness (1 Jn. 2:29), conquer the world (1 Jn. 5:4), and do not keep on committing sin (1 Jn. 3:9; 5:18), then we are born of God. And also, the Spirit testifies with our spirits that we are sons of God: ““You have received the Spirit of adoption as sons, by whom we cry, ‘Abba! Father!’” (Rom. 8:15). Like an infant who looks for his daddy and cries “Dada!” we have a new upward longing for God new spiritual *desire* within.

The new birth is the most radical change that any person can experience. It is a 180-degree turn on the road of life. The believer stops traveling the Way of Death and begins walking on the Way of Life (see Didache Ch. 1). The old life of sin is put to death through baptism, and the believer rises to new life in Christ (Rom. 6:1-4). But despite this glorious change, a new believer is still a spiritual baby.

Babies are immature and self-centered: “But I, brothers, could not address you as

spiritual people, but as people of the flesh, as infants in Christ” (1 Cor. 3:1).

Babies are ignorant and unskilled: “for everyone who lives on milk is unskilled in the word of righteousness, since he is a child” (Heb. 5:13).

Babies are unstable and impressionable: “that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes” (Eph. 4:14).

Babies need milk: “Like newborn infants, long for the pure spiritual milk, that by it you may grow up into salvation” (1 Pet. 2:2).

Spiritual babies are immature, self-centered, ignorant, unskilled, unstable, impressionable, and need milk.

Too many Christians remain babies forever. It is possible to be a Christian for 20 or 30 years and still be a spiritual child. The author of Hebrews expressed his frustration over the delayed maturity of his spiritual children. For though *by this time, you ought to be teachers*, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food, for everyone who lives on milk is unskilled in the word of righteousness, since he is a child. (Heb. 5:11-13). The Hebrews should have been spiritual parents who were mature enough to raise other spiritual children in the church; however, they were still spiritual infants. This is not God’s will! God wants us to grow up!

Stage 2: Spiritual Youth

Spiritual growth is the norm, not the exception. A healthy baby will grow. If a baby is not growing, he is probably malnourished, sick, or dying. A spiritual child should soon grow into a spiritual youth. Spiritual youth “are strong, and the word of God abides in them, and they have overcome the wicked one”. “‘Young men’ refers to those in the stage of completing their full maturity in spiritual understanding”.

Every Christian needs to be closely connected to a local church because we grow in Christ as we are connected to a life-giving body.

When God gives us the Holy Spirit, he connects us to Jesus, the head or source of spiritual life, and to his body, the church. From Christ the head, spiritual life flows to the body. As spiritual life flows, the body grows. This is why it is so important for every Christian to be closely connected to a local church. We grow in Christ as we are connected to a life-giving body. Speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love. (Eph. 4:15-16). Hold fast to the Head, from whom the whole body, nourished and knit together through its joints and ligaments, grows with a growth that is from God. (Col. 2:19)

A spiritual youth is learning to bear mature spiritual fruit (Gal. 5:16-25) and please God more and more (1 Thess. 4:1-5, 9). He is becoming mature in his thinking (1 Cor. 14:20), and developing spiritual discernment as he trains his heart and mind by the word of God. And it is my prayer that your love may abound more and more, with knowledge

and all discernment, so that you may approve what is excellent, and so be pure and blameless for the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ, to the glory and praise of God. (Philippians 1:9-11)

Youth tend to have more zeal than wisdom. They are like James and John who want to call fire from heaven on Samaritans who did not receive Jesus (Lk. 9:54). They need to give serious attention to the Book of Proverbs: “To know wisdom and instruction, to understand words of insight, to receive instruction in wise dealing, in righteousness, justice, and equity; to give prudence to the simple, knowledge and discretion to the youth— Let the wise hear and increase in learning, and the one who understands obtain guidance” (Prov. 1:2-5).

Youth tend to act like “know-it-alls.” As they increase in knowledge, they may assume that they are experts on Scripture and theology when in fact they have only scratched the surface.

Youth tend to be naive when interacting with others in the body. As they get more involved in the church’s life, they may overreact when they encounter depravity and hypocrisy in the church.

Youth tend to fixate on issues. They lack the maturity to see the big picture and take the long view on matters that frustrate them in the church or in their relationships.

If spiritual youth are humble, teachable, and disciplined as they press on to full maturity in Christ, they will be able to resist delayed adolescence and achieve spiritual parenthood.

Stage 3: Spiritual Parenthood

Spiritual fathers “know him who is from the beginning”. They have a mature and intimate knowledge of God. They are able to think mature thoughts (Philippians 3:15).

This is what a pastor desires for every member of the church: “Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ” (Col. 1:28). The maturity of the church is the focus of pastoral praying (Col. 4:12). It is the reason why pastors were given to the church. And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, *to mature manhood, to the measure of the stature of the fullness of Christ, so that we may no longer be children*, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes. Rather, speaking the truth in love, we are to *grow up in every way* into him who is the head, into Christ. (Eph. 4:11-15)

Pastors are not primarily called to make spiritual children; they are called to equip believers to be spiritual parents who make disciples.

John refers to mature Christians as parents rather than adults. Mature Christians are able to train others in Christian living.

John refers to mature Christians as *parents* rather than adults. “His address to ‘fathers’

reflects a call to those who are mature enough to be training others in Christian living”. Healthy churches have Christians at every stage of spiritual growth, but they must have spiritual parents. When an unstable and immature spiritual infant or youth tries to train others in Christian living, disaster often ensues. But those who are spiritually stable and doctrinally sound are able to reproduce mature disciples.

In contrast to spiritual babies and spiritual youth,

Parents are stable and reliable. They are “no longer be children, tossed to and fro by the waves” (Eph. 4:14).

Parents are knowledgeable and able to teach others. They are “teachers,” skilled in the word of righteousness (Heb. 5:12-13), and may qualify to be elders or teachers in the local church, since elders are required to be “able to teach” in addition to having exemplary character (1 Tim. 3:1-7; cf. Titus 1:5-9).

Parents are discerning. “The mature ... have their powers of discernment trained by constant practice to distinguish good from evil” (Heb. 5:14).

Parents are wise and have control of their passions.

The church needs more spiritual parents. If your church is filled with spiritual children, be careful of focusing on outreach—bringing more spiritual children into the family of God—instead of discipleship—helping others to learn and obey all that Christ has commanded so that they can become mature and teach others. Without spiritual parents, a church can never be healthy.

5.3 Strategies taken to eradicate poverty among Christians

The Hebrew Bible often refers to poverty in its most basic form (material destitution), but if one compares it with other issues, then references to poverty are fairly few. This may be because the Bible was not written by extremely poor people, for the simple reason that the poorest of the poor are so concerned with finding food to eat that a religious reflection on their situation is nothing short of impossible. In most cases, the poorest of the poor could neither read nor write. However, the fact that the Bible was written by the elite gives significance to the fact that supportive references are made to the poor. Those who have enough are called upon to respond to the plight of the poor.

In the Old Testament several Mosaic laws, as these find expression in the Covenant Code (Ex 21:1- 11, 22:21-24, 22:25, 22:25-27, 23:2, 6, 23:1), Holiness Code (Lev 19:10, 19:13,15, 25) and Deuteronomic Code (especially Dt 15:1-18) prescribe that the poor be treated kindly (Berges 2000:227-250). The Pentateuch does not present these laws as having a universal or inclusive applicability, but rather as laws that are meant to be obeyed within the context of Israel itself, which is conceptualised as a family (see the term "brother" in Dt 15:2; see Braulik 1986; Scheffler 2005, 2010).

The Deuteronomic history relates Israel's history, but unlike contemporary histories in the ancient Near East, there is no attempt to glorify Israel's history. Instead, the

Deuteronomic history is narrated with an underlying theological message that confronts Israel with her failures and that advocates specific values, including the adoption of a positive attitude towards the poor. This can be seen in the inclusion of Hannah's song in 1 Samuel 2:1-10 and the striking story of Naboth's vineyard (1 Kings 21:1-9), where the exploiting king is prophetically criticized and challenged (see Bosman, Gous & Spangenberg 1991; Farisani 2005).

The Chronicler presents a more positive view about the involvement of governing powers: Nehemiah 5's report by Nehemiah narrates the virtuous behaviour exercised by the ruler of the day, who sacrificed his own rights in order to resolve the poverty in the country (see Ps 72:1-4, 12-14; see Gunneweg 1987:90-93; Rudolph 1949:131-133; Usue 2010).

A diversity of views is also to be found in about 50 of the 150 psalms (Lohfink 1992-1994), of which the "piety of the poor" (Armenfrömmigkeit - see Rahlfs 1892; Kraus 1979:188-193; Groenewald 2003:147-153; Scheffler 2011:197-198) is but one. Even the wisdom literature continues this tradition of diversity. Whereas the book of Proverbs (see also Jesus Sirach) generally advocates a charitable attitude towards the poor, the poor on the other hand are also reprimanded for being responsible for their own plight by being lazy, depending on the situation. Different from the conventional wisdom of the book of Proverbs, the critical wisdom of Job and Qohelet wrestle with poverty in terms of the theodicy problem (see Spangenberg 2010:101-120; Scheffler 2012:480-496).

In the prophetic literature (especially Amos and Micah) the rich, and both the political and religious leaders are heavily criticised for exploiting and not caring for the poor, each book having its own unique emphasis as the contexts demanded (see Van Heerden 1991).

In the New Testament the emphasis on poverty can be traced back to the historical Jesus who, according to the oldest witnesses, was poor himself (Lk 9:58), but pronounced the poor blessed (Lk 6:20-21; Mt 5:3), preached for them (Lk 7:22), cared for them through the multiplication of the bread and gave his disciples the responsibility of caring for them (Mk 6:36; Lk 12:33; Mk 10:21; Lk 16:19:31).

The earliest New Testament writings, although not as radically as Jesus, continued to reflect this attitude. Paul pursued (besides being an apostle) his own profession as a tent maker in order to be materially independent and have something to give to the poor. He was also involved in organizing the collection of money among the Asian churches for the poor church in Jerusalem (2 Cor 8-9; see Joubert 2000).

The letter of James (probably written between 50-60 CE), especially, while emphasizing correct ethical behavior as a fruit of genuine faith (see James 1:22), championed for the poor by reprimanding rich members of congregations who discriminated against poor people (see James 1:9-10, 27; 2:3, 16).

The writing of the synoptic gospels in the eighties of the first century can be regarded (among other things) as an attempt to preserve Jesus's own teaching in view of the contemporary Christian teaching about him. The gospels thus reflect Jesus's caring for the poor, albeit in different ways. Although Matthew 5:3 ("Blessed are the poor in spirit", contra Lk 6:20) seems to suggest that Matthew spiritualizes the concept of "the poor", such a conclusion cannot be drawn for the gospel as a whole (see Mt 11:5, 19:21, 25:25-46).

In Mark's gospel, Jesus is portrayed as having a house (together with his disciples; see 2:1, 15, contra Lk 5:29) and advocating a stance that concern for the poor should not override other expressions of love and compassion (see his version of the women's anointment in Mk 14:3-9, contra Lk 7:36-60). In Mark's two versions of the feeding of the crowd (Mk 6:30-44 and 8:1-21), where the feeding can be interpreted in Eucharistic terminology (Mk 6:41, 8:6-7), the conclusion cannot be drawn that Mark spiritualizes the concept in the sense of abolishing its literal meaning. The command to the disciples to care for the poor ("Give you them something to eat") is pivotal in the episode (Mk 6:37). For Mark, caring for the literal poor remains a continuing responsibility (14:7).

In Luke's gospel the theme of caring for the poor is extensively elaborated upon ("amplifying" Jesus's view as it were) and many more references to the poor are included in his gospel as the situation of his community (which consisted of rich and poor Christians) demanded (e.g. see Lk 4:18-19, 6:20, 7:22, 11:39, 12:33, 14:13, 21, 16:20,

22, 18:22, 21:3). His double volume (Luke-Acts) not only constitutes the largest (and often neglected) literary corpus in the New Testament, but is also the biblical writing that deals most extensively with the issue of poverty. Moreover, this concern for the poor is also interconnected with other aspects of human dignity and suffering. Examples are physical and mental illness, social ostracism (women, children, members of despised professions) and political enmity (Guthrie 1970:90-92; Scheffler 1993:61-102; Scheffler 2011).

It is important to note that New Testament texts can in no way be interpreted as a glorification of poverty because of its emphasis on caring for the poor. The call to sell goods and give to the poor may indeed imply sobriety and the eradication of greed, but the aim is always to eradicate poverty, especially severe poverty.

The historical context of ancient Israel as informed by archaeology: We also need to say something about the history of the poor (as we are informed by archaeology) in ancient Israel. It seems that extreme poverty did not constitute a major problem in Israel's earliest history after the settlement in the land. In fact, the archaeological record of the early Iron Age shows that survival strategies were in place that met the most basic needs for food and shelter. Of course, these strategies pertain to subsistence farming; peasant life certainly did not ensure affluence. However, these strategies

seem to have countered extreme poverty. In this connection one can refer to: - The numerous water cisterns that were dug in the highland mountains to catch rain and preserve rainwater in great quantities, Terraces with excellent draining that were built along the hills using the available stones and that were filled with fertile soil for the growing of crops, basic houses that were built of sun-dried mud bricks and mud-plastered roofs made of reeds, The growing and cultivation of olive trees, The breeding of domesticated animals, especially goats that could survive in mountainous regions and that were adapted to a semi-nomadic mode of human existence

The Bible affirms the reality of the problem of poverty in the world. Deut. 15:11 (NIV) says, "There will always be poor people in the land. Therefore, I command you to be openhanded toward your brothers and toward the poor and needy in your land. This truth is reechoed, in part, by Jesus in Matthew 26:11, saying, "The poor you will always have with you..." (NIV). The Old Testament recognizes property right of an individual (Exo.20:15, 17; Deut.5:19, 21; 27:17; Prov.22:28). It therefore "rejects and prevents usury and other methods of robbery and social oppression..."¹⁴ The Old Testament views "poverty as an involuntary social evil to be abolished, not tolerated, and represented the poor (who included widows, orphans and aliens) as people to be succored; not blamed."¹⁵ It has specific provision for the poor. The poor are allowed to glean from the field (Lev.19:9, 10). They are to harvest crops on the fields in the seventh (sabbatical) year (Exod. 23:11; Gal.2:2, 10). The Bible teaches that material response to the poor and hungry is a test of Christian experience, genuine love and authentic righteousness (Isaiah 58: 10; James 2:15-17; I John 3:17, 18). To know God means doing justice to the poor and needy (Jer.22:13-16; Hosea 4:12). God has concern

for the poor (Isaiah 41:17); and judges the cause of the poor and needy (Jer. 22:16). Jesus himself said that “I have come that they may have life, and have it to the full” (John 10:10). This implied that the salvation Jesus wrought is comprehensive and therefore has deliverance from poverty in view, Paul conceived salvation as holistic and saw God being concerned with material needs of person (Rom. 15:25,26; 11 Cor. 8:4; 9:1,2,12,13).¹⁶ Paul encouraged the Galatians church to “remember the poor” (Gal. 2:10). James holds that “if a Christian becomes aware of the needs of others but does nothing to help, he lacks genuine faith (James 2:14-26).”¹⁷ If it is thus established that there is a biblical basis for a Pentecostal Movement response to poverty, it may be equally relevant to examine a Christian theology of work for the same purpose. Christian Approach and Response of the work The Christian understanding of work has a sense of service to God and our fellow human beings. Work gives man dignity and a sense of self-fulfillment. It affirms human worth and serves to meet physical and spiritual needs. These include the production of food, means of protection and development of creativity powers. His life is enriched. He develops his capacities and creates new forms of his being through work.¹⁸ Martin Luther, the reformer, is of the opinion that: Every Christian whatever his task is called into service of God in his particular form of employment and that, for this reason, the work which he does becomes a divine vocation or calling in so far as it is done in faith and ministers to the needs of his fellowmen.¹⁹ The point here is that any genuine sense of vocation should be socially relevant, service motivated and welfare intended. If work is thus conceived, and rightly so, it means that, through his work, a Christian should be able to fulfill, provide for his need and the needs of his family and be able to give to the cause of

Christ in the world.

He is expecting to work honestly (1 Thess. 4:11f); earn a living to care for himself and others (11 Thess. 3:10ff; Eph. 11:28). Dishonest work is part of the problem of human societies and is a cause of poverty. Fighting poverty, therefore, requires that every worker begins to “give an honest day’s work for which just and adequate compensation is required.²¹ Working for profits is justifiable if it serves social and moral ends. However, profit making motive must be subservient to service motive.²² Besides the desire to consume all that one produces is covetousness and can lead to being controlled by possessions rather than by God. God expect the rich to give to the poor.

As God’s image, “we are created by God to rule, with moral accountability and authority, in God’s world as God’s representative.”²⁷ Human dominion of creation is characterized by a right relationship with God. It is characterized by stewardship; a basic biblical principle reminds that all talents and abilities are God’s gifts to man to work with; and including the will applied in using energies and talents. A person is responsible to God on how he uses the resources God has given to him.²⁸ God’s desire is to end suffering and injustice. He demonstrated this by freeing the oppressed Israelites from Egyptian bondage (Exodus 3:7-8). He is concerned when people are enslaved or oppressed. He is the liberator of the oppressed and the poor. Through prophet Amos, God condemned the oppression of the poor by the wealthy in the Northern kingdom of Israel (Amos 4:1); while Isaiah denounced the - maltreatment of the poor in the Southern kingdom of Judah (Isaiah 10:1-3). Prophet Micah condemned

those in Judah who “covet fields and seize them; and houses, and take them. They defraud a man of his home, a fellowman of his inheritance” (Micah 2:2). A century later Jeremiah denounced the rich who exploited the poor (Jer.5:26-29). Jesus' ministry includes freeing those that are oppressed and giving sight to those that are blind. His actions illustrate works of charity, for example, by healing those that are sick and giving food to those that are hungry (Lk. 4:18, 19). He warns his followers that eternal punishment awaits those that forget to feed the hungry, clothe those that are poor, and visit those that are imprisoned (Matt. 25:31-46). The rich either oppress by profiteering off of the poor in their hour of need, or they don't come to their aid, and in either case, God's wrath is manifest. The rich man didn't directly oppress Lazarus; he merely didn't give of his resources to Lazarus; yet the Lord was dissatisfied with the rich man (Lk. 16:19ff). It implies that the right to create and own property does not translate to the right to use up all that has been created. There is the necessary sense of obligation to those that need.

CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS

6.0 Introduction

This section includes the major findings, conclusion and recommendations in relation to the objectives of the study.

6.1 Conclusions

6.1.1 standards of spirituality

6.1.2 Effects of poverty on Christians' spiritual life

The study concluded that poverty affect negatively the spirituality of Christians in the following ways. The findings of the researcher were in support with the research made by sociologist Robert Wuthnow that experience of poverty could lead to feelings of despair and alienation from God or the church community. It indicated that individuals facing economic hardship may struggle with questions about divine justice and their worthiness within the faith community.

The findings found out that Poverty limit Christians to access spiritual resources and opportunities like religious education, spiritual counseling, or attending retreats, contributing to religious charities or engage in acts of service, which are important for spiritual growth and development. This was in agreement with the findings made by Mary E. Hunt.

6.1.3 possible strategies to eradicate poverty

Church is called to prophetically denounce unjust socio-economical structures that hinder the poor from improving their lives (Amos 5:24) and to call for the necessity to adopt the non-materialistic worldview. Because it is by example and not by precept that man will

learn the best,

Churches must exhibit justice in their economic endeavors and pay equitable wages to their employees. Churches must be less concerned with material objects, therefore de-emphasizing materialism. Church resources must be invested in socially responsible endeavors.

6.2 Recommendations

6.2.1 How the church should eradicate poverty

The church is to proclaim God's redemptive gospel as revealed in Christ. It is to "preach the good news of the kingdom to the poor, to welcome them into the fold and to share in their affliction." Those that take advantages of the poor and those that ended up poor due to their sinful lifestyle ought to undergo spiritual change that results from the impact of the Gospel. The Church is to be interested in and concerned for the poor and show altruistic gesture to them.

The Church must look for "economic and social structures that secure maximum interaction and co-operation, rather than autonomy and otherness of the individual and the idea of individual enterprise as the be-all and end-all.

The church should teach those who are rich to remember those who are poor. Jesus who in his riches became poor so that sinful man may be rich (11 Cor.8:9) is an example of self-giving that should motivate the church to take care of others. After all, all human beings are to be beneficiaries of God's resources. If it is thus given by God to any, it becomes his responsibility to share this with our fellow human beings as a steward of God's resources.

The Church must exercise its prophetic role in denouncing all forms of socioeconomic

structures and situations that hinder the progress of others toward social economic freedom. Those who become poor as a result of their own volition through laziness and sinful life need the liberating message of the Gospel. Basically, the problem with man is the problem of sin and the solution to this fundamental problem is spiritual transformation that comes through faith in Jesus the Christ.

6.2.2 How the government should eradicate poverty

The government ought to establish economic growth and transformational framework.

Its government must promote good government and security.

Its authorities need to encourage activities that directly increase the poor's capacities to earn higher incomes The government has to encourage activities that impact the poor's quality of living favorably.

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APPENDIX I

Questionnaire for church leaders

Dear respondent,

I am Arinda Ivan, a student at Bishop Barham university college pursuing a diploma in divinity. I am conducting a research study about how poverty affects the spiritual life of Christians of Kambuga Archdeaconry- Kinkiizi Diocese. Your responses will therefore help me complete my diploma studies and help the church to eradicate poverty among Christians. All the responses given in this questionnaire will be handled with a lot of confidentiality.

SECTION A

1. Name of your parish
2. Title
3. i) Ageyears

F	M
---	---

ii) sex (tick appropriately)

Married	Widow	Single
---------	-------	--------

4. Marita status (tick appropriately)
5. Level of education (tick appropriately)

Primary	Tertiary	Secondary
---------	----------	-----------

6. Do you have children

 No yes

If yes, how many are they?

7. For how long have you served in this parish?

i) Less than a year

ii) 1-2 years

iii) 2-4 years

iv) 5 years and above

**SECTION B: THE LEVELS OF SPIRITUALITY AMONG CHRISTIANS OF KAMBUGA
ARCHEADONARY**

8. How does your church maintain spirituality standards among Christians?

A Sunday services

B fellowships and workshops

C. discipleship and bible study

D. missions and conferences

E All the above

F None of the above

9. In your parish, Do you normally hold fellowships about spirituality of
Christians which can help Christians to be spiritually upright?

Yes	No
-----	----

10 If yes, mention those forms of fellowships and different activities in those fellowships

.....

11. In above forms of fellowships, Do you normally have spiritual experience of poor people in spiritual walk?

.....

12. If yes, tell me the spiritual experience of poor people in spiritual walk

.....

13. Do you think those fellowships have helped Christians to develop their spirituality?

Yes	No
-----	----

14. If yes, suggest ways how the Christians spirituality has contributed to the church?

.....

15. What are the standards of spirituality of Christians in your parish

.....

SECTION C: EFFECTS OF SPIRITUALITY AMONG CHRISTIANS OF KAMBUGA

16. In your parish, do you have Christians who are still living under the influence of poverty?

Yes	No
-----	----

17. If yes, estimate how many christians?.....

18. How poverty has affected their spirituality?.....

SECTION: D

19. As a church leader, suggest the possible solutions that should be taken to eradicate poverty by

a. Christians

i).....

ii.

iii.

b. Church leaders

i).....

ii).....

iii)

C. Government

i.

ii.

lii

Thank you very much for your cooperation

Questionnaire for the Christians

Dear respondent,

I am Arinda Ivan, a student at Bishop Barham University College pursuing a diploma in divinity. I am conducting a research study about how poverty affects the spiritual life of Christians of Kambuga Archdeaconry- Kinkiizi Diocese. Your responses will therefore help me complete my diploma studies and help the church to eradicate poverty among Christians. All the responses given in this questionnaire will be handled with a lot of confidentiality.

SECTION A

1 Name of the parish

2. i) Ageyears ii) Sex (tick appropriately) M F

3. Level of education (tick appropriately)

<input type="checkbox"/> primary	<input type="checkbox"/> tertiary	<input type="checkbox"/> secondary	<input type="checkbox"/> Never been to school
----------------------------------	-----------------------------------	------------------------------------	---

4. Profession/occupation

5. For how long have you been a member of this parish?

.....

6. Do you have children? Yes /no (tick appropriately). If yes give their ages

below

i) First born.....

ii) Second born

iii) Third born

iv) Others

7. Do you find it easy to access all the basic needs of your family?

a) Yes

b) No

8. If yes, mention those basic needs

.....

SECTION B

9. How does your church maintain Christian standards among Christians?

A Sunday services

B fellowships and workshops

C. discipleship and bible study

D. missions and conferences

E All the above

F None of the above

10. Does your church have vibrant Christian training programs and fellowships?

Yes or no

11. Do you think those programs have helped you to develop financially?

Yes	No
-----	----

12. If yes, suggest your benefits from such programs?

.....

13. Tell me the spiritual experience of poor people in spiritual walk

.....

14. What are the standards of spirituality of Christians in your parish

.....

SECTION C

14. In your parish, do you have fellow Christians who are still living under the influence of poverty?

Yes	No
-----	----

15. Suggest how poverty affects their spiritual life?

.....

16. what could be the possible causes of poverty among Christians in your parish

i)

ii)

iii)

SECTION D

17. Could you mention some of the effects of poverty among Christians in your parish?

i).....

ii).....

iii).....

18. As a christian, suggest the possible solutions that should be taken to eradicate poverty by

19. a) Christians i).....

ii).....

iii).....

c) As a church leader, how can you help Christian to get rid of poverty

10.

11.

12.

d) Suggest possible ways how can the government address poverty among Christians

i)

Thank you very much for your cooperation

Questionnaire for church leaders

Dear respondent,

I am Arinda Ivan, a student at Bishop Barham university college pursuing a diploma in divinity. I am conducting a research study about how poverty affects the spiritual life of Christians of Kambuga Archdeconary- Kinkiizi Diocese. Your responses will therefore help me complete my diploma studies and help the church to eradicate poverty among Christians. All the responses given in this questionnaire will be handled with a lot of confidentiality.

SECTION A

1. F M Name of the parish

2. i) Ageyears ii) sex (tick appropriately)

<input type="checkbox"/> tertiary	<input type="checkbox"/> primary
-----------------------------------	----------------------------------

Level of education (tick appropriately)

<input type="checkbox"/> secondary	<input type="checkbox"/> Never been to school
------------------------------------	---

Are you still a student (tick appropriately) Yes

No

3. If no, what is your Profession/occupation.....

SECTION B

4. How does your church maintain Christian standards among Christians?

- A. Sunday services
- B. fellowships and workshops
- C. discipleship and bible study
- D. missions and conferences
- E. All the above
- F. None of the above

6. As a church leader What do you think are the causes of poverty among Christians?

.....

7. Do you think poverty among Christians affects their spiritual life? (tick appropriately)

Yes

No

8. If yes, suggest the effects of poverty on the Christians spiritual life?

.....

9. Tell me the spiritual experience of poor people in spiritual journey

.....

10. What are the standards of spirituality of Christians in your parish

.....

11. Suggest the measures that should taken by church leaders in order to eradicate poverty.....

SECTION C

20. As a church leader, suggest the possible solutions that should be taken to eradicate poverty by

21. a) Christians

i).....

ii).....

iii).....

b. As a church leader, how can you help Christian to get rid of poverty

i.

ii

c) Suggest the possible solutions that the government can put in place to eradicate poverty among Christians

i)

ii)

iii)

Thank you very much for your cooperation

Interview guide

Dear respondent,

I am Arinda Ivan, a student at Bishop Barham university college pursuing a diploma in divinity. I am conducting a research study about how poverty affects the spiritual life of Christians of Kambuga Archdeconary- Kinkiizi Diocese. Your responses will therefore help me complete my diploma studies and help the church to eradicate poverty among Christians. I very much appreciate your participation in this study, be assured that your responses will be completely anonymous and therefore any information you provide in here will be treated with strict confidentiality.

SECTION A

1. Name of the parish

2. i) ageyears ii) sex (tick appropriately)

3. Level of education (tick appropriately)

4. Are you still a student (tick appropriately)

Yes

No

5. If no, what is your Profession/occupation

6) How much do you earn monthly.....

SECTION B

1. How does your church maintain Christian standards among Christians?

- A Sunday services
- B fellowships and workshops
- C. discipleship and bible study
- D. missions and conferences
- E All the above
- F None of the above

2) What are the major causes of poverty in your parish

3) What is the major economic activity that is indulged by people of your parish.

.....

Do women with disability engage in poverty alleviation or what are their poverty levels?.....

4. What are the standards of spirituality of Christians in your parish

SECTION C

1) What are the major causes of poverty?

.....

2).do poverty affect people’s standards of spirituality?

.....

3. what area the effects poverty on the spirituality of Christians?

.....

SECTION C

5. How can Christians become poor

.....

6. Does alleviation of poverty through eradication of illiteracy by vocational training improve poverty levels of the people of your parish?

.....

7. Will government project provided in your parish improve poverty levels of the people of Uganda.....

8. In your opinion how can the church eradicate poverty?

SECTION D

20. As a church leader, suggest the possible solutions that should be taken to eradicate poverty by

21. a) Christians

i).....

ii).....

iii).....

a) As a church leader, how can you help Christian to get rid of poverty

i)

ii)

iii)

b) Suggest the possible solutions that the government can put in place to eradicate poverty among Christians

i)

ii)

iii)

Thank you very much for your cooperation