

**DIGITIZATION OF THE CHURCH AND ITS EFFECTS ON THE CLERGY: A
CASE OF ST. LUKE'S CHURCH NTINDA, KAMPALA DIOCESE**

BY

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DECLARATION

I declare that this dissertation is my original work and has not been submitted to any institution of learning.

Signature.....

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APPROVAL

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ABSTRACT

The study topic was digitization of the church and its effects on the clergy: a case of St. Luke's church Ntinda, Kampala diocese. Three research objectives guided the study and these were:

(i) To establish how digitization enables the clergy to spread the gospel in the church of Uganda.

(ii) To assess the barriers to the digitization of ministry in the church of Uganda

(iii) To examine the coping mechanism used by the clergy in the digitization of ministry in the church of Uganda. A qualitative research design was employed taking a purposively selected

sample of 43 participants. The study found that digitization enabled the spread of the gospel despite existing barriers such as technological glitches and financial constraints. The barriers were solved by coping mechanisms which included learning information technology skills, availing recorded preaching to the Christians on the CD.

CHAPTER ONE: INTRODUCTION

1.0 Introduction

This serves to introduce chapter one which is the introduction of the study. This focuses on the topic under study as it stresses why this topic was chosen.

The study arose out of the desire to understand the role of the digital church in advancing the spread for the gospel. This research was limited to the role of the digital church and the effect that it has on the clergy. This chapter focuses on the background to the study, statement of the problem, purpose of the study, objectives of the study, research questions, scope of the study, geographical scope, time scope, justification, significance of the study and conceptual framework

1.1 Background of the study

The wheel of progress each day continues to turn bringing about significant changes in human endeavors. Williams (2012: 96) argues that, “man, the rational animal on the face of the earth, has from crude methods of communication developed highly sophisticated ways of communicating.” The new Information and Communication Technologies (ICTs) are rapidly changing our old ways of sending, receiving, storing and analyzing messages and data and this has not spared the church either which has tried to incorporate digitization in its operations.

For example, Iyere (2010: 5) notes that the church itself cannot be a passive observer of the vast arrays of developments in digitization. This is because she has to adequately use them for effective and efficient management, administration and evangelization of people in the world.

In fact, Binder (2020: 25) asserts that, “the Church has to use the digital media platforms available in our time to properly execute God’s mandate to her “Go; teach all nations” (Matthew 28:19).

Hellsten&Pekkola (2020; 79) assert that, “the issue of the digital divide within many churches and communities shall made highly visible during the pandemic, with the clergy having to brainstorm even more alternatives for connecting and caring for their congregations.” This shows church leaders that the digital have and have nots, those who opt in or opt out of technology, are all impacted by the digital transition of the church and the rise of digital culture. This means that the church must consider issues of information and technological accessibility when developing mediatized religious practice (Heidi, 2021: 72).

The Corona virus crisis forced individuals, communities and organizations to increase and accelerate their digital activity (Campbell 2021; Koeze and Popper 2020; Lowenthal et al. 2020; Pew Research 2020). Digital media and social networks therefore, played a prominent role during the pandemic (Binder 2020: 23). In Uganda, Campbell (2022: 54) argues that because of the suppression of public worship in most churches for a period of close to two years from March 2020 to December 2021, believers turned to the internet to continue practicing during the toughest weeks of the pandemic, following the recommendations of health care institutions and also those of religious ones, such as the Church of Uganda. In the cases of Christianity, Islam, Judaism and Sikhism, the pandemic coincided with some of the most symbolic dates in the liturgical calendar (MacDonald et al. 2022: 61).

The Anglican Church is known for its congregational nature of doing its church services (Hellsten&Pekkola 2020: 53), however, churches are aligned in a way that congregants are meant to meet for services on Sundays and on each Sunday, priests are well prepared for meeting their congregants for service and ministry (Harris, 2021: 15). However, with the announcement of COVID-19, The COVID-19 mitigation measures like lockdown and restricted movement led to drastic alterations in the way prayer and church ministry are conveyed to congregants. In Uganda, the Government and its partners encouraged its people to make use of emerging digital platforms as an alternative to worship during the lockdown (Igartua et al. 2020: 37).

When the second wave Covid-19 pandemic rose in Uganda, the Ministry of Health and the government through the President on the 20th June 2021 closed Churches and all public gatherings (Biryabarema, 2021: 3). This meant that people could no longer meet for church service and also the clergy could no longer do their work in churches nor do pastoral ministries as reaching out to their congregants as it used to be. Therefore, the best alternative shall to embrace digital ways of communication (Biryabarema, 2021: 4). These included using Televisions, Radios, zoom meetings, Phone calls, Church WhatsApp groups, Text messages among others, so the ministry goes on without social Gathering. Majority of the people of Kampala Diocese have embraced and taken advantage of these digital platforms each one using the platform that suits him/her (Campbell, 2022: 54). This has enabled ministry to run smoothly as people receive the word of God in their comfort zones, also it is helpful to church ministers as they no longer move long distances and spend on transport to reach their congregants (Kadowa, 2020: 10).

Although most churches had already started incorporating the use of digital platforms in their evangelism work, this new phenomenon has proved to be a challenge for the Anglican Church of Uganda (Sbardelotto, 2020: 97). Furthermore, digitization of the Church is likely to have both positive and negative effects on the clergy. For example, some of the clergy in the Church of Uganda are not well conversant with the use of different online platforms which could have a great impact on how they carry out the ministry. On the other hand, digitization of the Church could be a blessing to the clergy as they can be able to put different sermons and teachings on the social media platforms like Facebook without waiting for a few days in the week to put out those sermons. This could help in drawing closer the people into Christianity (Biryabarema, 2021: 7).

1.2 Problem statement

During the COVID-19 pandemic, Uganda imposed various lockdown measures, temporarily limiting businesses, and restricting public gatherings. For Churches and religious communities, this meant limiting the number of attendees during religious service, cancelling events, offline meetings of committees, councils, and informal groups (Biryabarema, 2021: 3). Although the clergy had already started incorporating the use of digital platforms in their evangelism work before COVID-19, it shall still on a small scale (Igartua et al. 2021: 30). Therefore, since regular meetings were put on hold or severely limited, the clergy shifted to performing church activities via digital systems during COVID-19 pandemic lockdown that has later lifted than it shall before and the congregants have had to rethink about moving from traditional gatherings strategies to out-of-touch strategies in order to revamp effective fellowship (Wybourne, 2020: 22).

It should be noted that the level of digitization in Uganda is less than 50% and this directly affects the Church in doing its activities (Parish, 2020: 43). This means that some Clergy in the Churches were unable to conduct their religious activities which affected their evangelism work. However, it is not known whether Church digitization has to a great extent had negative or positive effects on the clergy especially when it comes to how the clergy conduct their sermons and the overall operational performance in the Church which forms the basis of this study. It is therefore against this background that the researcher seeks to investigate digitization of the Church and its effects on the clergy during the COVID-19 lockdown: a case of St. Luke`s Church, Kampala Diocese.

1.3 Purpose of the study

The main purpose of the study was to investigate whether church digitization has had negative or positive effects on the clergy during the COVID-19 lockdown in St. Luke`s Church, Kampala Diocese.

1.4 Objectives of the study

- i. To establish how digitization enables the clergy to spread the gospel in the church of Uganda.
- ii. To assess the barriers to the digitization of ministry in the church of Uganda
- iii. To examine the coping mechanism used by the clergy in the digitization of ministry in the church of Uganda.

1.5 Research questions

- i. How does digitization contribute to the spread of the gospel in the church of Uganda?
- ii. What are the barriers to the digitization of ministry in the church of Uganda?
- iii. What are the coping mechanisms used by the clergy in the digitization of ministry in the church of Uganda?

1.6 Scope of the study

1.6.1 Geographical scope

This study was carried out at St. Luke`s Church, Kampala Diocese located in Kampala district, Central Uganda. St. Luke`s Church Ntinda is chosen because it`s one of the Churches that has in the past and during COVID-19 lockdown tried to implement the use of digital platforms for different church activities.

1.6.2 Time scope

The study focused on the period from 2020 to 2023. This period was considered since it`s the period when COVID-19 lockdown was instituted and had to change the way the church and the clergy conduct activities especially in relation to digitization. This has ensured that ministry continues to be conducted online which culminated in the birth of the online church of Uganda.

The study was conducted between August 2023 and December 2023 as this period is considered appropriate for the data to be collected.

1.6.3 Content scope

The study focused on investigating digitization of the Church and its effects on the clergy at St. Luke`s Church of Uganda, Kampala Diocese. The study was limited to; establishing clergies` perceptions and opinions towards digitization in relations to clergy activities during,

evaluating how digitization influences the clergies' activities in Church services, and finding out the challenges faced by the Clergy in the use of digital platforms for their activities.

1.7 Justification of the study

As a result of this digitization, the Church of Uganda which had to a larger extent been utilizing the digital platforms before COVID-19 has found itself in a different position. Most of the Anglican Churches in different dioceses hardly use digital platforms since most of their congregation is the rural poor who are not on any social media platform. It should be noted that the level of digitization in St. Luke's Church Ntinda is less than 50% and this directly affects the Church in doing its activities. This means that some Churches were unable to conduct their religious activities which affected their evangelism work. Despite various studies (Hall & Kołodziejaska, 2021; Jones, 2020; Hjarvard, 2021) carried out on digitization in the church during COVID-19, there are no studies that have been conducted in Uganda since these studies have been conducted in developed countries like USA, Poland and Spain where the level of digitization among the communities is high compared to Uganda where digitization is low. This means that such studies cannot be applied to a developing country like Uganda and bearing in mind that COVID-19 is a new phenomenon which creates a gap that the researcher seeks to fill during this study. Therefore once this study is finalized, it may help to give an insight to the church leaders and specifically the clergy on how to incorporate digital platforms in their church activities so as to make their work easy in this new normal brought about by COVID-19 pandemic.

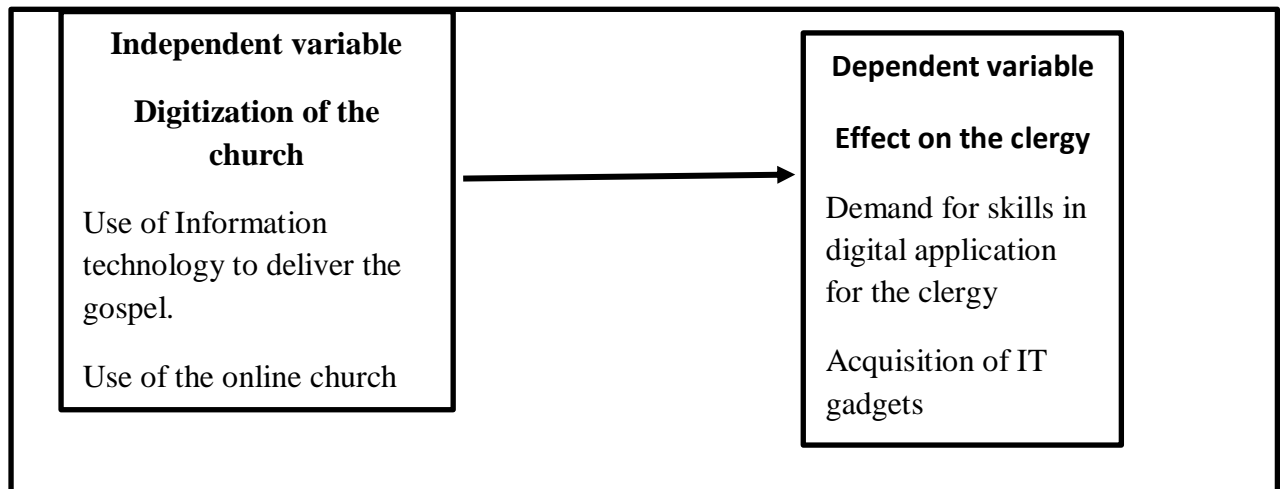
1.8 Significance of the study

This study will be of help to the Church leaders especially the Clergy in different Churches as it will provide them with the necessary information and strategies on how the digital platforms used in the Church have affected the work of the clergy especially during this new normal brought about by COVID-19 pandemic.

Furthermore, the study will be of help to the Church congregation as it will educate and inform on the importance of incorporating the Church activities in the digital world as it will offer them strategies on how this can be done. This will greatly encourage the Church congregation to effectively adopt the use of these digital platforms to engage in Church activities.

Finally the study is of interest to academicians and future researchers who will be undertaking other researches related to this. This is because it will add on the existing literature that will help other interested researchers to formulate related research questions on related issues of digitization of the Church and its effects on the clergy during the COVID-19 lockdown.

1.9 Conceptual Framework



Source: Developed by the principle Researcher 2023

The study shall consider digitization of the church as the independent variable which has a causal relationship on the clergy. Under the digitization of the church there is a variable which is the use of technology to deliver the gospel through online preaching/ministering ,while under the effect on the clergy the study considers two variables which as demand for skills in digital application for the clergy ,and the acquisition of Information technology (IT) gadgets.

CHAPTER TWO: LITERATURE REVIEW

2.0 Introduction

This chapter represents a review of related literature on the subject matter in the study. This review will be presented under the identified variables in relation to the study objectives. The

literature review will include text books, internet sources journals, newspapers and other articles with information related to the study.

2.1 Concept of digitization in relation to Church activities

Digitalization is a term that has been used more and more frequently in public discourse in recent years, with many variants of the term used, and in many cases, misused or misleading. In general, using the term digitalization, we aim to change the impact and consequences of information and communication technology on society and its systems (e.g., economic, political, cultural, social).

Brennen and Kreiss (2016) define digitization as the material process of converting individual analog streams of information into digital bits. The second importance is related to digitalization as the acceptance or increase of the use of digital technology by organizations, industries, countries. To Brennen and Kreiss (2016), the process of digital transformation is how many domains of social life are restructured around digital communication and media infrastructure. Digitization is, therefore, a technical process of converting analog streams of information into digital bits that have discrete and discontinuous values or are based on two separate states (Bloomberg, 2018).

In public discussion and in public statements digitalization is sometimes seen as a silver bullet that can solve a multitude of problems and answer a plethora of challenges, each unique in its context. One is able to read news about digitalization being a solution to match a growing need of improved service offering; services that are easier to use for the end user but also cheaper to produce for the offering side (Hellsten&Pekkola, 2020).

In a digital era, connection and connectivity move more away from physical presence and finds shape in online communities and forums. At the touch of a mere button, or the click of a finger, an instant connection is obtainable. Communities such as Facebook, MySpace, Instagram and Twitter foster digital friendships and relationships (Mullins, 2011).

Churches streaming their services online have become a prevailing trend. Numerous churches in the USA, e.g. Saddleback, Calvary Chapel Fort Lauderdale and North Point Community church stream their services online supported by active Facebook communities. In Germany online churches are predominantly presented in English with a translator e.g. New Life Church Düsseldorf (Saddleback, 2019). The Evangelische Kirche Deutschland (EKD) is active in informing its members about church affairs via digitalization with regards to the use of social

media in German, but does not stream services. In the UK, online churches such as the Everyday Church online, London Internet church and the Church of England utilize such channels. Churches predominantly use websites as advertisements and with the noble intention of getting their message across without truly understanding the impact of their online sites (Clivas, 2014).

2.2 Digitization and the spread of the gospel in the church

2.2.1 Communication and Outreach.

A global audience can now be reached by clergy thanks to digital tools and channels. They can extend their influence beyond the actual church by live streaming services, sharing sermons, and interacting with members online. According to statistics from the Lutheran church, 287 percent more individuals were reached through digital worship forms than through traditional worship, reaching 6.5 million people (<https://www.lutheranworld.org/>). However, it has been suggested that the online church only reaches an elitist group of individuals who have access to the internet, laptops, and other online tools, which tends to marginalize the other groups that do not have access to the internet or smart phones. The members of this online community can then receive ministry, promoting a sense of community and spiritual development among those who might not regularly attend physical services. This is because the clergy can easily communicate with their congregations because to their contacts (Shebalina, et al., 2021). It is normally possible during the online service when the Christians have logged in, even though the clergy can access the congregation at any time.

2.2.2 Administration.By streamlining administrative work like scheduling, record-keeping, and financial administration through digitization, clergy are now better able to concentrate on their pastoral responsibilities (Wegge, 2020). Leon, et al. (2020) provide support for this academic paper. Congregants can participate remotely in worship services that the clergy can lead virtually (Shebalin, 2021). Anyone who is unable to physically attend church can participate in virtual worship from any location.

2.2.3 Education of the clergy online.

Through online seminaries and courses, many clergy members can extend their education and training while also expanding their knowledge and abilities. As a result of online study, many clergy have been able to qualify with higher training in ministry. As a result, the church is now more full. For instance, five universities are mentioned as providing online degree programs

for church ministers on the Forbes website (<https://www.forbes.com/>). Ohio Christian University, City Vision University, and Manna University are a few of them. Epic Bible College, Ascent College. The clergy can continue to get education through this digital provision so they can fulfill their callings and serve the church in many capacities.

Pastoral care and counseling can be offered by clergy via video conversations, emails, or chat, making it more accessible to people who might not feel comfortable with in-person encounters, claims Reimann (2017). A variety of religious literature, research resources, and sermons are now readily accessible to clergy, making it easier for them to prepare sermons and do theological research.

2.2.6 Fundraising Resources.

Additionally, digital platforms promote online donations and fundraising initiatives, making it simpler for clergy to financially support their ministry, according to Campbell (2020). According to the literature study, digitization has increased the gospel's reach by enabling connections with people all over the world, congregational involvement, the provision of resources, and adaptability to shifting communication trends. It has created new possibilities for spreading the gospel of Christ and promoting spiritual development in both conventional and virtual churches. However, there is still a knowledge vacuum surrounding the Anglican Church's studies on how digitization might aid in the spread of the gospel in Africa, particularly Uganda.

2.3 Barriers To The Digitization Of Ministry In The Church.

While the digitization of church ministry has its advantages, it also faces a number of roadblocks and difficulties that could slow down its development.

2.3.1 Existence of a digital Gap.

Reiman (2017) asserts that there is a digital gap because not all members of a congregation have access to devices like cellphones, computers, or internet connectivity. To the aforementioned in addition Some people, especially senior citizens, might not feel at ease utilizing technology or might not have the necessary skills to contribute effectively to online ministry as there can be resistance to adopting digital methods from clergy and congregants who prefer traditional forms of worship and ministry owing to the fact that there is concerns that digitization may dilute the sense of tradition and community that is often associated with physical church services (Hutchings,2010).

2.3.2 Data security.

Online financial transactions and data processing raise concerns about data security and privacy, particularly if the church has a data breach. It's possible that churches lack the skills and resources needed to protect themselves from internet threats and attacks (Sabate et al., 2021). Mucmullen (2022), who argues that most churches are only beginning with digitization and lack the funds to recruit qualified individuals to handle their digital department, supports this claim.

2.3.3 Ethical Issues.

In these domains, there are theological issues that come up. Some religious traditions may have theological reservations about how technology use in ministry would impact spirituality and religious rites (Hudgins, 2019). The ethical problems that the internet age may bring, such the spread of misleading information or inappropriate content, must be addressed by the clergy. Online ministry might not completely match the sense of neighborhood and closeness felt in actual church events (Cloete, 2015). Some people could perceive a spiritual and emotional disconnection from the online worship service.

2.3.4 Disruption

According to Cloete (2015), employing third-party platforms and services can increase risks and dependency on external parties, and technical issues like internet outages or software bugs can disrupt online services and activities, leading to a loss of interest. Another aspect is adherence to rules and laws. Compliance with tax rules, data protection laws, and other legal requirements can be challenging and time-consuming for churches that participate in online activities (Hudgins, 2019).

Since it can be difficult to make content accessible to people with disabilities or those who speak other languages, as well as when dealing with cultural diversity and sensitivities in online ministry, inclusivity has grown to be a concern for the digital church (Nicholas, 2011).

2.5 Coping Mechanisms Used In The Digitization Of Ministry In The Church.

2.5.1 Embracing Digital Evangelism.

The digital platforms like Facebook allow for the Church to create a community online for others to join and become a part of. Churches have the opportunity to create events on the website and invite others too. No longer does word-of-mouth have to be the only way information is communicated and spread. Social media services allow for the Church to share media content like still pictures and video. Sermons can go viral through the use of Vimeo and YouTube; pictures of events can be shared on Instagram. Messaging and communication applications/websites have a way of bringing worlds together. Services like Skype and Google make things possible that were not before. Skype can allow a missionary who seems like they

are worlds apart enter right into a room to ask for support through the use of internet-based video conference calls. Blogging and micro blogging allows for theological ideas come into the world faster without the slow process of publishing. Now, because of Twitter there are things we call tweetable moments in service. Something that stood out to a service-goer can be tweeted out to the world in a matter of seconds (Scott & Daniel, 2012).

2.5.2 Promoting digital literacy among the clergy. Churches offer digital training and resources for members and leaders to enhance their digital literacy and ministry skills. This can enable the clergy to effectively serve the community in line with digital ministry. This is one of the effective ways of coping with the digital ministry as discussed by (sefton-Green,2009).

2.5.3 Ensuring Data Security and Privacy Measures. Implementing secure data storage and privacy measures to protect sensitive information shared online by the clergy and the congregation is an important coping mechanism that can enable the digital church to operate effectively. The presence of hackers and other dubious personalities can easily pose a threat to the data of the church online thereby disrupting the digital church. Insulating against the above is unavoidable (Law,2018).

2.5.4 Online giving. The clergy must strategize how they can effectively encourage Christians to give to the church through offertory and other financial obligations which are necessary for the sustainability of the digital church. Ensuring that the funds given online are not stolen by hackers is also a necessary strategy to ensure that the funds are protected (Rainer,2020).

2.5.5 Recording sermons

The digital church must try to cope by recording sermons and ensuring that the Christians who miss out on live streaming due to various reasons such as internet instability, busy work schedules are catered for. This enables to minister to all those who have interest in the digital church (Rainer,2020). Churches in the united states of America are already serving recorded sermons to their congregants and this has been embraced by other churches in parts of the world like Africa and Asia.

In summary the digital church is just growing and developing which means that there is little that has been written about its progress owing to the fact that there is still limited data available. This research gap is what this study is addressing.

CHAPTER THREE: METHODOLOGY

3.0 Introduction

Drawing from the interpretive perspective, this section delineates the methodology and methods of the study. It presents research design; study population; study area; sampling procedure, concepts/variables; methods and techniques; data collection methods and tools; data collection procedure; reliability and validity of data; data management, analysis and presentation; ethical considerations; and methodological constraints to the study.

3.1 Research Design

The study used a purely qualitative research approach. This is because the assessment relied on exploring the perceptions and experiences of the participants. The design was appropriate because the study involved an in-depth study on digitization of the Church and its effects on the clergy during the COVID-19 lockdown at St. Luke's Church Ntind. The research design was used because it helps in preliminary and exploratory studies as it allows the researcher to gather information, summarize, present and interpret for the purpose of clarification (Kumar, 2011).

3.2 Area of Study

The study was carried out in St. Luke's Church, Kampala Diocese located in Kampala district, Central Uganda. St. Luke's Church Ntinda is chosen because it's one of the Churches that has in the past and during COVID-19 lockdown tried to implement the use of digital platforms for different Church activities.

3.3 Sources of Information

The source of information was both primary and secondary data. The study extracted information from a primary source by using an open-ended interview guide and focus group

discussion (FGD) which were administered to the participants. Data was acquired from participants following the study objectives and study tools. This data was used to provide the first-hand information.

3.4 Study Population

A population refers to all people or items with the characteristic one wish to understand which may be tangible or intangible. According to St. Luke's Church Ntinda records (2021), there are over 1000 members in the Church although about 700 of these Church members are the registered members that can be traced easily. The study population will therefore include the registered Church members/ Christians of St. Luke's Church Ntinda that have been utilizing digital platforms to access Church activities like Sunday Church Service including the Clergy from the Church.

3.5 Sampling Procedure and Selection

3.5.1 Sampling Method

The sampling method was nonrandom. Gravetter et al., (2011), maintained that non-random sampling relies on the judgment of the researcher. In other words, the ability to identify participants with reliable data for the study. This was because the study shall explore the experiences and perceptions of participants, which shall require a careful selection of Christians who shall participate in the study.

3.5.2 Sampling Technique

This study adopted the purposive sampling technique because it was more appropriate for conducting an exploratory study. This technique was suitable for identifying and selecting key informants and generating rich data (Patton, 2002) and (Shaheen, Pradhan, & Ranajee, 2018). Accordingly, the researcher used this technique to absorb participants in the study, especially those who are frequent attendants of the online church services at St. Luke Ntinda.

This was done to ensure that the Christians selected are relevant and have rich information for the study (Showkat & Parveen, 2017).

3.5.3 Sample Size

The researcher purposively selected 5 participants from each service (7:30am ,9:00am, and 11:am service) to constitute the sample size for the interviews.20 Christians shall be targeted to constitute a selection number for the two focus group discussions (FGD).

Since the study approach was naturalistic, it explored and generated data to the point of satiety. The church conducts three services on Sunday, a fellowship on Wednesday, and morning online services on the week days.

Table 1: Sample Composition selection for study participants

Category	Coverage	Participants	Sampling Technique
Clergy	7	5	Purposive
Christians of St. Luke	20	15	Purposive
Group discussion	25	3 group discussions (21 people). FGD of 7 Members.	Purposive
Employees in the Information technology department	2	2	purposive
Total	52	43	

3.5.4 Study response rate

The distribution of the participants is as shown in table 2 below

Table 2: study response rate

Category of participants	Expected	Actual	percentage
Clergy	5	5	11
Christians of St. Luke	36	36	83.7
Employees in the Information technology department	2	2	4.6
Total	43	43	100

Source: primary data 2023

A total of 43 out of the 43 selected participants took part in the study meaning that the response rate was one hundred percent (100%) of the targeted population. The participants provided comprehensive data to assess the digitization of the church and its effects on the clergy.

Bio-data of the participants

Table 3. Demographic characteristics of participants

Characteristics	Number of participants by Category			Total (%)
	Clergy of St. Luke	Christians of St. Luke	Employees in the Information technology department	
Position				
Clergy of St. Luke	5	-	-	11
Christians of St. Luke	-	36	-	83.7
Employees in the IT department of St.Luke	-		2	4.6
Gender				
Male	2	16	2	20(46.5%)
Female	3	20	-	23(53.4%)
Age (years)				
20-30	-	6	2	8(18%)
31-40	-	5	-	5(11%)
41-50	2	5	-	7(16%)
51-60	3	10	-	13(30%)

Over 61	-	10	-	10(23%)
Education				
Tertiary	-	-	-	-
University	5	36	2	11(44%)
Marital Status				
Single	-	5	-	5(11.6%)
Married	5	31	2	38(88.3%)

Source: Primary data, 2023

The table shows that participants of the study included the clergy who constituted 11% of the total population of the participants, Christians of St. Luke constituted 83.7% of the participants who took part in the study and employees in the Information technology department constituted 4.6% of the total population of the study participants.

The findings indicate that 46.5% of the participants were male while 54.3% were female.

The table shows that 18% of the participants were aged between 21 and 30, 11% of the participants were aged between 31 and 40, 16% of the participants were aged between 41 and 50, 30% of the participants were aged between 51 and 60, 23% of the participants were aged over 61 years.

On the level of education, the table shows that all the participants in the study had attended university education with 100% rate.

Only 11.8% of the participants in the study were single while 88.3% of the participants were married.

3.6 Procedure for Data Collection

The researcher first visited the area of study (St. Luke Ntinda) before the study to get familiar with some participants ahead of the study schedule. Also, identified some Christians in the area, plus key village leaders in the church to acclimate to the coming research.

The researcher then acquired the university's introductory letter from the School of Research and Post Graduate Studies ethics committee. The letter permitted the student to proceed with the research. This letter was shown to leaders at St. Luke Ntinda church of Uganda for the purposes of seeking permission to carry out a research study at St. Luke Ntinda. The letter was also given to the participants for purposes of gaining confidence in them.

Before administering the data generation tools, the researcher informed the participants that the study is totally for academic purposes and not for any political or personal consumption. Thus, they should be free/frank when participating in the study.

An In-depth interview guide and FGD was then conducted per the procedures. The researcher also recruited three trained research assistants who assisted in administering the one-on-one interviews and FGDs. The research was conducted in English.

3.7 Data Collection Methods and Instruments

3.7.1 Interview Method

The interview method was used to conduct an in-depth interview. The one-to-one interview was done to explore and probe the experiences, and views of the participants on the topic under study (Boyce & Neale, 2006) and (Showkat & Parveen, 2017). The in-depth interview method was used to explore the perceptions and experiences of the participants to address the questions of the study.

The data generation Instrument was an interview guide. An interview guide shall capture critical aspects of the study.

Purposive Technique: The study used a homogeneous sampling technique for data generation. The reason was to identify the participants who had experience and better perceptions of online ministry which is conducted by church of Uganda at St. Luke Ntinda. Hence, the researcher used purposive to inform the in-depth interview with all the intended participants (Patton et al., 2002).

3.7.2 Focus Group Discussion Method

Focus Group Discussion (FGD) is a rich qualitative form of data generation method that consists of interviews involving a group of people who are asked questions concerning their perception, experiences, values, attitudes, opinions and beliefs toward a given phenomenon as retained by (Michael & Kaufman, 2003) and (O.Nyumba, Wilson, Derrick, & Mukherjee, 2018). As such, the study used FGDs because they were more engaging/involving with the intended participants and thus reliable. According to O.Nyumba et al.(2018) and (Marshall et al., 1999), FGD is considered very reliable and based on Dean (2019), it was used to generate the different experiences of Christians regarding the conduct of online ministry in the church of Uganda. A total of two focus group discussions comprising of Christians from St. Luke Ntinda church of Uganda were selected to constitute the focus group discussions. This method provided for richer data for the research questions because it is directly interactive, and the exchanges in the process lead to constructive conclusions during the study.

FGD guide were developed by the researcher for the two groups. For purposes of keeping all the participants focused, the study was conducted in a more natural environment. According to Gundumogula (2020) and Greenbaun (2000), FGDs conducted in a more natural environment provide rich data to complement other tools, and in-depth interview guides, among others for richer and extended data from a group perspective.

3.8 Quality and Error Control

Reliability and validity may be conceptualized as trustworthiness, rigour, and quality in a qualitative paradigm as postulated by (Golafshani, 2003). Consequently, this naturalistic study shall apply credibility and dependability based on the recruitment/choice of the participants to ensure quality data (Golafshani, 2003). Credibility is used to mean analyzing the data through the process of reflecting, sifting, exploring, judging its relevance/meaning and developing themes that depict experiences, as a researcher was intentional with this regard.

A pre-test for reliability and validity of data generation instruments was run as a pilot study by the researcher. Thus, in the pre-test, four individuals shall be purposively picked from the Christians at St. Luke Ntinda. This was meant to reduce errors that may be created by the interviewers, the participants, the social or contextual environment, and the data generation methodological constraints (Glaser & Strauss 1967; Leininger 1991). Additionally, research assistants were given proper training to ensure quality control in areas such as interpersonal skills, interpretation of in-depth interview guides, etc.

Member checking shall be used to refine data generated from the participants. Member checking is a form of feedback to the participants highlighting thematic aspects of their responses after data generation and the preliminary analysis. This is carried out for purposes of checking with some of the participants to know whether the data has been reliable. (Gibbs et al., 2011). The researcher took an extra mile to ensure validity and reliability of data. In addition, the researcher was also flexible throughout the data generation because qualitative data is highly subjective and constructive.

3.9 Data Coding

Coding was done to examine, compare and search for similarities and differences throughout the data. The researcher categorized the data under different research question's themes. This involved manual reading and classification. The data was then entered and coded using Nvivo (version 11). Pattern coding was used to provide the basis for explaining major themes beneath the pieces of the data, such as patterns in online ministry, the search for causes and explanations to possible phenomena, and the platform to construct outlines and processes. In addition, triangulation of the patterns and themes created more understanding of the existing knowledge on online ministry in the church of Uganda by reviewing the in-depth interviews and FGDs in a comparative analysis.

Coding was arranged into keywords and phrases, and subsequently, data shall be reorganized using Nvivo v.11 into meaningful and precise sentences for easy presentation and interpretation. This was done to avoid complexities when organizing and analyzing exploratory data.

3.10 Data Processing and Analysis

Besides manual data analysis, NVIVO is a qualitative data analysis (computer software application). It assists qualitative researchers to organize and analyze unstructured data (Hilal & Alabri, 2013). The main reason for using this computer aided software was because of its ability to clear the ambiguity predicted in the open-ended survey responses from the participants during data organizing and analysis, so that straight data is reported. Accordingly, the researcher used Nvivo v.11 for data coding, categorization and phrasing, which was used to organize the raw data pursuant to the arrangement below:

Narrative analysis was used to analyze content from in-depth interviews from the participants. Through a one-to-one in-depth interview, it entailed encouraging participants to share their stories or most recent experiences on digitization of the church ministry.

Discourse analysis was used to analyze interactions from people, especially FGD data. However, it focused on analyzing the social context in relation to digitization of the church, in which the communication between the researcher and the participants occurred.

3.11 Ethical Considerations

An introductory letter was obtained from the University (UCU), School of Research and Post Graduate Studies (SRPGS). It permitted the researcher to conduct the study following the pre-stated methodology in St. Luke Ntinda church of Uganda.

Informed Consent

The researcher obtained permission from the participants from the church authorities who gave permission to the researcher to conduct the study.

The student fully introduced himself to the participants (clergy) to ensure that the study is successful and also within the provided guidelines. Further, the student drafted an informed consent letter to the persons responsible for the success of this study, especially the participants. Privacy or confidentiality was upheld to the highest degree and participants were assured of this during data collection. No personal demographic information and views regarding the study were released to the third party. Additionally, participants were allowed to quit or skip a question if they felt uncomfortable during the study.

3.12 Methodological Constraints and Mitigation Measures

The researcher faced difficulty in bringing all the group members together due to their work schedules, however this was solved by making an appointment to conduct the interviews and the group discussions with the clergy and selected Christians to constitute the FGD.

CHAPTER FOUR:

ANALYSIS, PRESENTATION, AND INTERPRETATION OF RESULTS

4.0 Introduction

This chapter focuses on the analysis and interpretation of data collected from the field.

It starts with the bio-information of the participants.

The data obtained relates to the research objectives of the study. The research objectives of the study are;(i) To establish the effect of digitization of ministry on the clergy in the church of Uganda. (ii)To assess the coping mechanism used by the clergy in the digitization of ministry in the church of Uganda. (iii)To examine the effect of the coping mechanisms used by the clergy in the digitization of ministry in the church of Uganda

4.2 How does digitization contribute to the spread of the gospel in the church of Uganda?

The study was interested in exploring the effect that digitization of ministry has on the clergy in the church of Uganda.

4.2.1 Existence of digital ministry

The study established from the participants that St. Luke church Ntinda had digitized ministry and that services were being conducted online and that Christians were taking part in the online services that were being conducted. All the participants 100% confirmed that indeed there was a digital church at St. Luke Ntinda church of Uganda.

One of the participants is quoted confirming the above.

Yes, it is true that we have digital church which is fully functioning. (Female Christian aged 43 years, FGD 1).Interviewed o 4th May 2023.

4.2.2 Learning Information technology skills

The study established that the digitization of ministry at St. Luke church of Uganda Ntinda has enabled the clergy to improve on their skills of information technology that is in regard to conducting digital services. All the five clergy who were interviewed said that their skills of operating the online church for example, they had learned and improved on how to conduct

church service on zoom and Google meet and other applications that are needed to operate a digital church. One of the clergies was quoted to confirm our findings.

We had to learn new information technology skills like ministering to the congregation while online something which was very new to us. (Clergy, 45 years). Interviewed on 4th May 2023.

4.2.3 Acquiring Better Information technology gadgets (smart phones, projectors, mifis)

The study established that as a result of the introduction of the digital church, the clergy were also forced by the situation at hand to purchase better gadgets that can be used to conduct the digital church since sometimes a clergy had to conduct service from his home since there was a lockdown at that time, but after the lifting of the lockdown the clergy are able to conduct service at their church. Nonetheless because of convenience, some of the clergy conduct fellowships online since there is also the online church of Uganda.

I was not a person who liked smart phones for my own reasons among which include moral reasons but the digital church made me to purchase a smart phone and a laptop which I would use in the ministry, and I have continued to use these gadgets which I purchased (Male clergy, 45 years of age). Interviewed on 6th May 2023.

4.2.4 Possession of data bundles/Internet connectivity

The study established that the clergy learned to adapt to the fact that they always had data on their phones/MiFi to enable them to conduct the digital church.

I made it a point to always have data on my phone so that I can always keep track of the digital church but to also minister effectively to the congregation on the digital church” (clergy, 38 years). Interviewed on 6th May 2023

4.2.5 Reduced journeys on home cell ministry

The digital church has partly reduced some of the outreaches which we were involved in as a church since most activities happen on the digital forum which was shared by many Christians and has since grown into a larger digital forum which is now online church of Uganda. We no longer go visiting families often as we utilize the digital forum more. However, we still maintain our outreaches with our Christians.

4.3 Barriers to the digitization of ministry in the church of Uganda?

Technological Challenges:

Limited Access: The study found that not all congregants had access to the necessary technology, such as smartphones, computers, or internet connectivity, which can create a digital divide. This affected the online church attendance.

Digital Literacy: Some members, particularly older individuals, may not be comfortable using digital tools or may lack the skills needed to participate in online ministry effectively.

4.3.1 Resistance to Change:

The study found that there are some Christians who are very conservative that they don't believe in the digital church. These Christians don't attend the online church as they prefer traditional forms of worship and ministry.

Cost of Technology: The study found that acquiring and maintaining digital infrastructure, software, and equipment was costly.

It is costly for us to ably maintain the technology **clergy 43. Interviewed on 6th May 2023**

4.3.2 Online Giving Challenges. The study found that not all Christians would have mobile money on their phones which would affect giving on the digital church. Some Christians were just hesitant to trust online financial transactions which affected giving in the church leading to reduced contributions.

Sometimes I don't have money on my telephone which makes it difficult for me to give to the church at that material time **Christian 50. Interviewed on 6th may 2023**

This emphasizes the challenges faced by the church regarding online giving.

4.3.3 Digital Fatigue.

Screen Fatigue: Congregants and clergy experience digital fatigue from spending excessive time on screens, leading to decreased engagement and participation in online activities. One of the Christians confessed that she sometimes falls asleep while attending online church.

"Sometimes I fall asleep due to digital fatigue" **Christian 45 years old, female. Interviewed on 5th may**

This confirms the fatigue that the Christians can sometimes experience.

4.3.4 Loss of Personal Connection. The study established that the clergy and congregation feel like they have lost the sense of community and personal connection. They feel that an

online church doesn't make you experience the warm greetings from the clergy, and the physical hug, and also connecting emotionally and spiritually as believers.

4.3.5 Technical Issues.

Technical Glitches: The study found that technical issues, such as internet outages or software glitches, sometimes disrupt online services and activities, leading to frustration and disengagement.

Some times when we are in the middle of the service, electricity can go off and the service is disrupted **Christian 42 years old.**

Dependency on Third Parties: Relying on third-party platforms and services can introduce vulnerabilities and dependence on external entities.

4.4 Coping mechanism used by the clergy in the digitization of ministry in the church

This objective aimed at assessing the coping mechanisms used by the clergy in the digitization of ministry. The study found that 100% of the clergy at St. Luke church Ntinda adapted to the digital church and learned skills in conducting the online church.

4.4.1 Sending out recorded CDs of worship service.

The study found that some clergy record worship services and share them with their congregation who may have missed the service. This mostly applies to the congregants who are affected by the unstable internet connections but also elderly Christians who may have missed out on the services due to the challenges that come with old age.

We came up with the idea of recording services so that our members of the church do not totally miss out on the preaching but that they can access the preaching **(clergy 43). Interviewed on 5th may 2023**

This shows that sermons were recorded and availed to the Christians

4.4.2 Delivering church service without Eucharist/change in Liturgical worship.

One of the coping approaches that the clergy use in the digital church is to lead service without the use of the Eucharist where Christians are expected to celebrate the body of Christ. This is because the most important aspect is delivering the message of Jesus Christ to the Christians. This means that Christians have to follow service without the celebration of the body of Christ. All the participants 100% agreed that the digital church doesn't involve the moment where we are supposed to eat of the body of Christ since it is literally impossible to practice that.

As a clergy I can tell you that it is very impossible to improvise ways of celebrating the body of Christ so we just have to do with that reality (clergy,45). Interviewed on 5th may 2023

The above indicates that the clergy had to celebrate service without serving the body of Christ physically to the congregants since it is an online church service.

4.4.3 Acquiring more skills in Information technology

The clergy have had to cope with the digital church by adapting to the demands that have come with digitizing the church. One of them has been acquiring more skills in information technology.

“As a clergy, I was able to learn how to operate the different applications that are used for conducting the digital church. I learned how to operate zoom, and Google meet which I often used to meet with the members of my church” (clergy,43). Interviewed on 4th may 2023

The above was supported by the officer from the information technology department of St. Luke Ntinda,

Yes a number of our clergy were not well conversant with the needed Information technology skills of operating the digital church but with time all our clergy have learned the skills (anonymous). Interviewed on 4th may 2023

This quotation above emphasizes the role that the technicians play in supporting the clergy in the operation of the digital church.

CHAPTER FIVE: DISCUSSION OF RESULTS.

5.0 Introduction

This chapter focuses on the discussion of results following the three research objectives which are; (i) To establish the effect of digitization of ministry on the clergy in the church of Uganda. (ii) To establish the coping mechanism used by the clergy in the digitization of ministry in the church of Uganda. (iii) To examine the effect of the coping mechanisms used by the clergy in the digitization of ministry in the church of Uganda.

5.1 The Effect Of Digitization Of Ministry On The Clergy In The Church Of Uganda.

The above objective aimed at establishing the effect of digitization of ministry on the clergy in the church of Uganda. The study found that as a result of digitizing the ministry in church of Uganda, the clergy were affected in the following ways.

The study established that all the clergy 100% who participated in this study were of the view that they had gained information technology skills as a result of the digital church. This finding is supported by Campbell and Austin (2021), who argue that in their study “*When pastors put on the “tech hat”: How churches digitized during Covid-19.*” Found that many pastors and church leaders had to learn and adapt to the new technology demands which included learning new skills by the clergy if they were to fit in the era where the digital church has taken over owing to the covid19 pandemic and has since become common for the church leaders to conduct an online/digital church. The study notes that at the beginning of the digital church, a number of the clergy and pastors were intimidated by the technology, but as time went on their desire to learn the new skills and minister to the church paid off as many clergy are now experts of their own regarding the use of information technology gadgets and the digital church.

The study also found that most of those who were very passionate about the digital church, and also easily used the gadgets were relatively younger clergy in the age group of 30-40 who easily adapted to the technology while the clergy who were in the age group of 50 and above found the use of the technology more challenging. This finding is in agreement with a study by Campbell and Austin (2021), who found that younger clergy/pastors were more receptive of the need to learn information technology skills so as to be able to run the digital church while the older clergy took longer to learn.

The study established that the clergy were able to acquire information technology gadgets that can support the digital church. The clergy 100% stated that they had to acquire the above-mentioned gadgets to enable them to perform as expected. This finding is supported by Campbell and Osteen (2021), and Campbell (2023), who state that pastors had to acquire modern Information technology gadgets which enabled the proper functioning of the digital church. This means that before the advent of the digital church, the clergy didn't have the needed gadgets to undertake activities of the digital church. The gadgets include state of the art recording cameras, projectors, computers and smart phones and others.

The study established that the clergy had to purchase mifis to enable streaming of the church services digitally. However, the study established that although the internet connectivity was provided, there was slow internet connectivity and this affected the transmission of the digital church services negatively. The issue of internet connectivity affecting the digital church is mentioned by Campbell (2021), and Emy and Campbell (2022), who state that many churches were seriously affected by the internet connectivity world over as they run the digital church. This means that this being an obstacle is felt by everyone who runs an activity using the internet.

Barriers to the digitization of ministry in the church of Uganda?

Technological Challenges.

The study found that not all congregants had access to the necessary technology, such as smartphones, computers, or internet connectivity, which can create a digital divide. This affected the online church attendance. This is in agreement with McMullen (2022), who argues that most congregants in churches are affected by technological challenges.

Digital Literacy: Some members, particularly older individuals, may not be comfortable using digital tools or may lack the skills needed to participate in online ministry effectively.

Traditionalism: The study found that there are some Christians who are very conservative that they don't believe in the digital church. These Christians don't attend the online church as they prefer traditional forms of worship and ministry. The above findings are supported by Lee (2023), who argues that some Christians are still not embracing the digital church which affects the numbers of people who attend the digital church.

Cost of Technology: The study found that acquiring and maintaining digital infrastructure, software, and equipment was costly. A study by Kent & Jamie (2020) supports the above

finding from the study having established that many churches had been affected by the cost of procuring technology which is needed for the digitalizing the church.

According to the study, not all Christians would have access to mobile money on their phones, which would have an impact on donating to the digital church. Some Christians just lacked confidence in online financial transactions, which had an impact on church funding and resulted in lower contributions. This is consistent with research by Bryan (2022), who contends that churches reported lower income from online contributions as a result of the various difficulties associated with the digital church.

By spending too much time on screens, congregants and clergy develop digital weariness, which lowers their engagement and participation in online activities. Other researchers, including Ken (2020), who have studied this issue and found that some Christians experienced digital tiredness during the online services and fellowships, provide support to this. The television's screens were problematic for some people who had vision problems.

The study established that the clergy and congregation feel like they have lost the sense of community and personal connection. They feel that an online church doesn't make you experience the warm greetings from the clergy, and the physical hug, and also connecting emotionally and spiritually as believers. The above finding is widely supported by the elderly congregants. A study by Kent and Jamie (2020), is in support of the above study finding having identified it as one of the barriers to digitalizing the church.

Technical Glitches: The study found that technical issues, such as internet outages or software glitches, sometimes disrupt online services and activities, leading to frustration and disengagement. Other researchers like Ken (2020), carried out research which revealed that technical issues affected the digital church.

5.2 The Coping Mechanism Used By The Clergy In The Digitization Of Ministry In The Church.

The second objective was to establish the coping mechanism used by the clergy in digitizing ministry in the church of Uganda. The study established that the clergy used different approaches to cope with the digitization of the church as discussed below.

The study found that due to the need for the internet to run the digital church, MiFi's and data bundles were procured to facilitate the digital church. However, the internet was affected by the slow connectivity and at some point, unreliable network which compelled the clergy to record preaching of sermons so that they could be able to have the message to reach the Christians. The CDs were sold at a cheap fee of 2000 Uganda shillings. This is finding is supported by a study finding by Campbell (2022) who argues that due to the poor internet connection, the pastors in the United States of America recorded sermons and sent them out to Christians.

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The study found out that there was a slight change in the liturgical worship to accommodate the digital church. For example, the Eucharist can't be celebrated as the clergy and the Christians are far apart and therefore can't meet physically. The clergy concentrated on delivering sermons and encouraging Christians not to give up on their lives. The study also found that the praise and worship was not often practiced, and this didn't appeal to the young Christians who are enthusiastic about vigorous praise and worship. The technical aspects involved do not make it possible for praise and worship to take place effectively. The above finding is in agreement with Campbell & Osteen (2021), who ably argue that many young people who participated in a qualitative study that focused on the digital church confessed to the fact that church service without praise was boring to them and that it appealed to the elderly. The study established that for the clergy to stay focused on running the digital church, they had to master some skills in information technology so that they can ably run some of the Information technology gadgets as and when needed. According to Campbell (2022), she found that a number of pastors had to continuously practice to improve their skills of information technology so as to be able to run the digital church since most qualified people in information technology in their church were just volunteering and that they had other responsibilities.

CHAPTER SIX: CONCLUSION AND RECOMMENDATION.

6.0 Introduction

This chapter focuses on the conclusion and recommendation of the study in relation to the three research objectives. The research objectives of the study are; (i) To establish how digitization enables the clergy to spread the gospel in the church of Uganda. (ii) To assess the barriers to the digitization of ministry in the church of Uganda. (iii) To examine the coping mechanism used by the clergy in the digitization of ministry in the church of Uganda.

6.1 CONCLUSION

6.1.1 How does digitization contribute to the spread of the gospel in the church of Uganda?

On objective one I conclude that the study established that the digitization of the church enabled the clergy to learn information technology skills, adjust the liturgy by minimizing praise and worship, and to spread the gospel. The study also found that the clergy were able to procure new information technology equipment.

6.1.2 What are the barriers to the digitization of ministry in the church of Uganda?

The study established that the barriers to the digitization of the church include technological and financial challenges.

6.1.3 The Effect Of The Coping Mechanisms Used By The Clergy In The Digitization Of Ministry In The Church.

The study established that the effect of the coping mechanisms used by the clergy as follows. The clergy were able to gain skills in information technology, the digital church was found to be more appealing to the older adults since the young population largely considered worship without the exciting worship music to be boring.

The supportive Christian group which was formed to support and encourage the clergy effectively encouraged the clergy and supported them psychologically, and socially to enable them to perform their calling of ministering to the digital church.

Some Christians were unable to purchase the CDs more so the younger Christians. Recording CDs was done to address the unstable internet connection which would interrupt service. These Christians missed out on the preaching.

6.2 RECOMMENDATION

On objective one I recommend that more clergy are trained on information technology.

On objective two, I recommend that the church continues to support the work of the clergy by addressing the existing barriers to digitization of the gospel.

On objective three, I recommend that there be a contingent fund to support the church ministry in case of emergencies like the covid19. The church should continue to attract the young people to the church by continuing to review and design programs that can accommodate young Christians like making digital worship and praise attractive to the young, but also maintaining lively church worship and praise.

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APPENDIX I

Informed Consent Form

Dear Participant,

My name is **Simon Katuba**, a postgraduate student of Uganda Christian University (UCU). I am carrying out academic research that will enable me complete a Master of Divinity (MSW) degree. The research is about *“Digitization Of The Church And Its Effects On The Clergy During The Covid-19 Lockdown: A Case Of St. Luke's Church Ntinda, Kampala Diocese”*

I am inviting you to voluntarily participate in this study because of your resourcefulness and experience regarding issues of digitization of the church thus making you a suitable participant. The purpose of this study is to learn from you more about the digitization of the church.

All the information that you will share in this study will be confidential, and will only be used for the purpose of this study. The research report shall not indicate participants’ names.

If you decide to participate in this study, please write your name below. Please also note that you are free to change your mind regarding participation at any time during the course of data collection. You can also choose to resume your participation at any point during study period.

I..... hereby consent to participate in the study.

Signature: _____

date: _____

APPENDIX II: INTERVIEW GUIDE FOR THE STUDY

Bio Data

Gender/Sex..... Age range.....

Level of Education.....

Which position do you serve in the church.....?

For how long have you been a member of St. Luke Anglican church Ntinda.....?

Which service do you usually attend (s).....?

Marital status.....?

Which online service do you attend at St. Luke church

Ntinda.....?

What are the effects of digitization on ministry on the clergy in the church of Uganda.....?

What are the coping mechanisms used by the clergy in the digitization of ministry in the church of Uganda.....?

What are the effects of the coping mechanisms used by the clergy in the digitization of ministry in the church of Uganda

Focus Group Guide (FGG).

Age.....

Sex/Gender.....

How long have you been a congregant at St. Luke church of Uganda.....?

How often do you attend the online/digital church.....?

How often do you attend the digital church of Uganda at St.Luke.....?

What is your experience with the digital church of Uganda at St.Luke Ntinda.....?

What do you think are the challenges faced by the clergy in conducting the digital as they minister.....?

How big are the numbers that attend the digital church.....?

What challenges does the congregation face during the digital church services.....?

In your opinion, how can these challenges be overcome/solved.....?

What coping mechanisms can the clergy put in place to cope with the existing challenges.....?

What do you think the church can do to improve church service delivery using the digital services/online church.....?

APPENDIX III: INTERVIEW GUIDE FOR THE STUDY

Bio Data

Gender/Sex Age range.....

Level of Education.....

Which position do you serve in the church?

For how long have you been a member of St. Luke Anglican church Ntinda

Which service do you usually attend (s).....?

Marital status?

Which online service do you attend at St.Luke church
Ntinda.....?

What are the effects of digitization on ministry on the clergy in the church of
Uganda.....?

What are the barriers to the digitalization of the church?

What are the coping mechanisms used by the clergy in the digitization of ministry in the
church of Uganda.....?

What are the effects of the coping mechanisms used by the clergy in the digitization of
ministry in the church of Uganda during the Covid19
lockdown.....?