

## **Priesthood & Remuneration: A Digital Age Challenge for the Anglican Church of Uganda to Skill Clergy to attain Financial Sufficiency**

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### ***Abstract***

*The scholarly article examined the extent the Anglican Church of Uganda's priests were being remunerated and skilled to attain household financial sufficiency. To investigate the thesis concern, historical analysis methodology was relied on. Study results revealed that sustainable and adequate remuneration of clergy are serious puzzles that Church of Uganda leadership is struggling to solve. Rural-based clergy are working under harsh conditions. Some workplace residential houses have leaking roofs and the sanitary facilities are horrible. At grass root levels, sustainable income generating projects that would boost the remuneration needs of clergy are not visible. Even when agriculture is practiced by clergy, many lack the practical skills to engage in value added farming that would yield bumper returns and fetch substantial household incomes. Year in and out, clergy wallow in economic poverty worse than the flock they pastor. Many of them are financially incapacitated to support their children to access quality education and to acquire vocational skills. Big numbers of clergy retire from active pastoral services without having built simple houses at their ancestral homes. Hearteningly, job security measures that guarantee old age pension survival of clergy are none existent. Currently, retired clergy are isolated, and rejected. Many are suffering from old age-associated infirmities. Even when there exist church policies that regulate the remuneration of clergy in a parish setting, the policies have never undergone contextual incarnation to address the changing remuneration needs of African clergy. To solve the puzzle, it is recommended that the Church of Uganda Provincial Assembly needs to craft a sustainable income generation plan to support clergy to acquire multiple stewardship professional skills. Clergy with specialized skills, can innovate and manage church enterprises that would attract revenues. In addition, if religious bodies interface with government, then, clergy remuneration policy can be crafted that would greatly benefit Pastors.*

***Key Words: Clergy, Church, Revenue, Remuneration, Government***

### **1.0 Introduction**

Marketing of competence services at monetary and material hand-out costs has been in operation since the existence of mankind. Regulated payments for competence services is first mentioned during the Bronze Age (Tidy, 2021). In sub-Saharan Africa, people transacted services through barter trade, regulated by cultural leaders. With the coming of European colonialists, the remuneration of workers in the formal and private sectors was regularised (Mulugeta, 2023). In Uganda, the Employment Act is in force to ensure that hired professionals are adequately remunerated (The Republic of Uganda, 2006).

However, employment in the religious sector is not regulated by the government, yet religious leaders are custodians of morals and the mental health of society. As such, the rural-based clergy are held in an economic cycle of poverty, gleaning for their survival from offertory basket hand-out peanuts (Crosslinks, 2018). Accordingly, the study was driven to establish the remuneration of Priests: a) in the Old Testament, b) during the Intertestamental Period, c) in the New Testament, d) in Church History, and e) in Uganda. In addition, challenges Clergy were experiencing in Uganda, the needed government interventions, and the necessity for hands on skilling were studied.

## **2.0 Theoretical and Conceptual Framework**

The study was guided by the Hertzberg theoretical model from which the conceptual framework was constructed:

**Hertzberg Theory:** To bring to display the needs of individuals in a professional work environment, two broad categories of the needs of employees in the job market were analysed by Hertzberg that he termed ‘satisfiers/motivators’ and ‘dissatisfiers/hygiene factors’ (Mind Tools Limited, 2013).

According to Hertzberg, satisfiers are the intrinsic conditions of pastoral work that keep clergy motivated to perform their work with excellence. These include: intellectual growth support, being singled out for recognition, and promotion at work (Management Study Guide 2013). Certainly within the hierarchy of the Anglican Church Uganda, Lay Readers are given opportunity to undertake ordination training. After successful completion of theological training, personnel are ordained and posted to parishes to offer pastoral services to society. Those who work devotedly are promoted as: Archdeacons, Bishops, and some are installed as Canons. There are clergy with exceptional skills who are elevated to head diocesan programmes and to offer specialized services in church of Uganda founded theological institutions. In the aspect of ensuring that clergy are motivated, church of Uganda has put modalities in place.

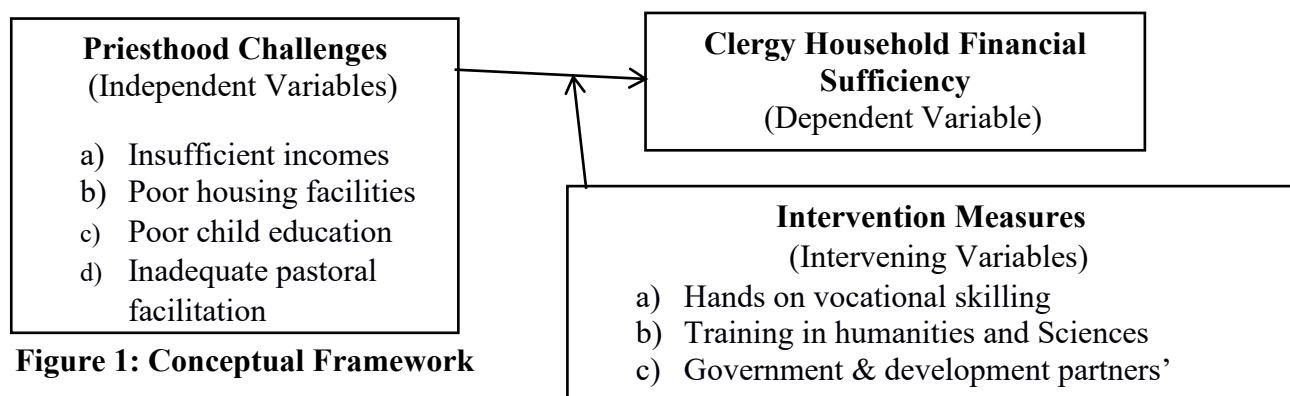
Tilting to the dissatisfiers/hygiene factors that include: salary scale, policies, fringe benefits, physical work environment, job security, and workplace relationships; Hertzberg termed them as

the external conditions of pastoral work, and if little attention is paid to them by the employer, then poor job performance is the outcome (Management Study Guide 2013).

From the perspective of Herzberg, although the theorist is business focussed as compared to the pastoral calling that implores individuals to offer voluntary services as they passionately anticipate their pay cheques stored in Heaven; it is indicative that hygiene factors are essential to guarantee that clergy are not dissatisfied and satisfiers are needed to unleash the clergy to higher performance levels. Herzberg's model suggests that if church of Uganda clergy is not motivated to do their work with excellence; then, this, can be reflected in job discontentment and the outcomes can be: crossover to other religious institutions that offer better pay, low pastoral engagements with the Christian congregations, poor pastoral service quality, increased pastoral work environment disputes, breakdowns of church infrastructures, and complaints about poor pay and harsh working conditions.

To the contrary, looking at Herzberg's model of employee motivation, it is doubted whether the intrinsic and extrinsic work place motivational needs of clergy can be fulfilled in this world of uncertainty where clergy monetary needs change depending on the changing times. Not all clergy can be driven by the same needs at a given point of time. Nonetheless, in order for Church of Uganda pastoral engagements to thrive, there out to be clearly documented and contextualised motivational policies aligned with the labour laws of Uganda in place that create conditions for clergy job satisfaction and eliminate possibilities of job dissatisfactions.

**Conceptual framework:** In line with Herzberg's theory, the motivation and empowerment of clergy to attain household financial sufficing can be conceptualised as illustrated in Figure 1.



**Figure 1: Conceptual Framework**

As per the diagrammatical display above, it was conceptualised that: insufficient incomes, poor housing facilities, poor child education, and inadequate pastoral facilitation were making it difficult for Anglican Church of Uganda clergy to perform their pastoral roles. To solve the motivational challenges, it was postulated that intervention measures such as hands on vocational skilling, academic training in humanities and sciences besides theology, and government interventions to remunerate clergy would support clergy to walk towards household financial sufficiency.

### **3.0 Research Methodology and Ethical Considerations**

The study adhered to a methodological route and paid attention to ethics issues.

**Research Methodology:** The study was guided by literary historical analysis approach that focused on the collection of data and the interpretation of how past ideologies and events affected the present (Prime, 2024). The methodology examined the approaches that the Anglican church of Uganda leadership had deployed to ensure that clergy are adequately remunerated and skilfully empowered to attain household financial sufficiency.

**Ethical Considerations:** Credit was given to the owners of the borrowed ideas. Throughout the paper, all secondary information was acknowledged and properly referenced. In addition, prejudice sentiments were avoided at all cost and objectivity was emphasized to eliminate personal biases and opinions (Bhandari, 2024).

#### **Remuneration of Priests in the Old Testament**

Priesthood in the Old Testament was a vocational mandate of the Israelite Levite tribe that was set apart to serve in God's sanctuary. They were not allocated land on which to carry out agricultural wealth-accumulating projects (Numbers 35:6-7, Deuteronomy 18:1-2). In order to solve their household financial needs, they derived their living from the tithes and offertories decreed by God to be remitted by the Israelites (Numbers 18:21-24). How payments of tithes and offertories were enforced to ensure that: they were remitted consistently, defaulters were apprehended, and revenues were distributed equitably among the growing population of Levites is hard to glean on the pages of the Bible. Certainly, there is silence on how the Levites who switched professions were treated in the Israelite community, that is, if such scenarios existed. Next, how Levites

scattered in diaspora solved their household financial needs, it is scanty to trace in literary sources. But then, some Levites treated offertories with contempt (I Samuel 2:12-17), greedy priests manipulated and exploited the masses (Ezekiel 34:1-10), and certain Israelites offered blemish sacrifices, while others failed to remit tithes and offertories (Malachi 1:6-14; 3:6-12). Nonetheless, it was a divine decree, upheld by the Israelite society, to ensure that Levites are remunerated reasonably to minimize their engagements in income generating economy that would affect their priestly obligations (Myres, 2025).

However, not all Levites served in the Tabernacle at the same time. Biblical records reveal that priests were duty allocated into 24 groups. Each group served at the altar for two weeks every year (1 Chronicles 23 & 24). This means that those who were on leave preoccupied themselves with other household income-generating activities. Even when it is documented that Levites were not allocated land territories like the rest of the eleven tribes of Israel (Deuteronomy 18:1-2), records show that land measuring 2000 cubits in each of the 48 cities was given to them (Numbers 35). On the allocated pieces of land, priests set up their homes, established charity and refugee homes, carried out crop and livestock farming, and many of them were involved in all kinds of Levitical city trades (Myres, 2025).

It is noted that during Jesus's days, several priests worked in the Jerusalem Temple. Such priests acquired many pieces of land around the Temple on which they established real estate businesses. The priestly business ventures provided accommodation and hospitality services to the pilgrims who came to Jerusalem to offer sacrifices. In addition, priests engaged in money-changing businesses and the sale of blameless animals for ritual sacrifices. In reality, the diverse business engagements besides priestly work made the Levites financially stable (Myres, 2025).

#### **4.0 Remuneration of Priests during the Intertestamental Period**

The religious and political period between the Old Testament and the New Testament is referred to as the 'Intertestamental Period.' Scholars refer to the period as 400 years of prophetic silence. During this period, the Israelite society was disintegrated. Time and again, foreign powers were in charge of the political environment. Foreign political dominance affected the religious routines of Israelites to the extent that Levites bribed their way to occupy priestly seats. This then meant that

those who had no access to political governing authorities' endorsements suffered greatly (History of Judaism, 2014).

Nevertheless, scholarly sources reveal that during the Inter-Testamental period, the Temple at Jerusalem and several Synagogues planted everywhere the Israelites settled during their dispersions; were instrumental at transecting businesses that generated funds to cater for the welfare needs of the Levites. The Temple, located at Jerusalem was the prideful centre of worship for the Jews and the Proselytes. Proselytes were non-Jews referred to as Gentiles who became attracted to the customs and traditions of the Jews. They took serious steps of submission and commitment to Judaism. Their conversions involved circumcision, water baptism and the keeping of the whole Mosaic Law. Proselytes were assigned a special space in the Temple where they used to worship and offer sacrifices. Hence, their obedience to Mosaic Law contributed greatly to the remuneration welfare needs of the priests (Dobsch, 2004).

In addition to the contributions of the proselytes, every year, pilgrims were hosted at the Temple area to partake of annual festivities. Religious activities at the Temple attracted material and monetary resources that were channelled to remunerate the priests and meet the life basic needs of the Levites. However, the extent generated Temple revenues trickled to meet the monetary needs of the entire Israelite Levite tribe, it is hard to glean from scholarly sources (Rich, 2012; Dbloom, 2011).

In resemblance to the Jerusalem Temple were Synagogues that were built during periods when the Israelites were in diaspora to function as centres of worship; however, no sacrifices took place at the synagogues. At the Synagogues, several activities took place, thus, they: i) were places for community prayers and exposition of Mosaic teachings and the prophets; ii) were the focus of local government. Synagogue priests were the civil authorities of the community, the magistrates, and guardians of public morals; iii) were educational centres where many adults received formal and non-formal literacy skills; iv) were homes of academic research. They had well stocked library of: text-books, historical records, and artistic sculptures for the members of the community to study; v) were places where children received their elementary education from age of six; vi) had social halls for religious and non-religious activities; vii) functioned as social centres where matters of importance to the community were discussed; viii) were centres of social welfare

agencies, collecting and dispensing money and various relief items for the aid of the poor; ix) provided hospitality and recreation services to society; and x) disseminated curative and preventive remedies to avert epidemics that affected humans, plants, and animals (American-Israel Cooperative Enterprise, 2014).

It is clear that Synagogue priestly leaderships were not only trained in Jewish theological discourses but they took deliberate steps to attain professionalism in diverse Greek-Roman academic philosophies. The multiple trainings they had, enabled them to transect businesses with society and this in turn generated multiple incomes that were customised and dispatched to meet the welfare needs of the Levites. Needless to say; the extent Levites are being remunerated in the current decade needs a thorough investigation. However, in the United States of America, synagogue leaders hire out their professional services and explore several sources of income to sustain their budgetary operations (Privatized Judaisms, 2023).

## **5.0 Remuneration of Church Leaders in the New Testament**

The New Testament clearly spells out that there existed people who played priestly roles during the advent of Christianity. Though some were of Israelite descent, many were not from the Israelite priestly tribe of Levi. They were a special group infused and transfigured by the Holy Spirit. They offered specialized services as: apostles, teachers, administrators, prophets, evangelists, and pastors (1 Corinthians 12: 4-11, 28-30; Ephesians 4:11-16). It is clear on the pages of the New Testament Bible that the grafted brand of Levitical priests was highly involved in administrative and spiritual nurture activities to cement healthy relationships among people of several host communities. Even when it is not clear that the Holy Spirit filled proselyte priests-initiated programmes aimed at improving physical health and minimising economic poverty; it is spelt out that their services were remunerated (Luke 10:7; 1 Corinthians 9:13; 2 Corinthians 11:8-9; Galatians 6:6). Nevertheless, the take home financial amounts that landed on their plates to cater for the Maslow theorised progressive needs (McLeod, 2024) of their households are not clear. To the contrary, it appears that priests without income generating professional skills were a burden to the congregations. Apostle Paul narrates how he used his professional skill as a tent maker (Acts 18:1-4) to solve his financial needs (1 Corinthians 4:12). He went on to argue spirit filled servants of God to unmask themselves from being idle. ‘No work, no Food’ was a bitter fact to be

swallowed by those who had mastered the art of crafting and projecting charismatic scriptures to source life survival basic needs from the masses (2 Thessalonians 3:6-15).

## **6.0 Remuneration of Church Leaders in Church History**

Scholarly sources infer that in the early church; there were no prescribed arrangements to ensure that clergy are sustainably remunerated. Instead, clergy imitated the professional lifestyle of Apostle Paul (1 Corinthians 4:12) to derive a living from their professional skills besides offering pastoral services to society. During the 5<sup>th</sup> and 6<sup>th</sup> centuries, bound by the 4<sup>th</sup> Council of Carthage (a.398, cannon 52, 53); clergy and lay people in church leadership derived their household incomes by engaging in mercantile adventures and offering specialised professional services to society. However, due to the demands of priestly services by society to be offered: care, guidance, counselling, and therapeutic support; Christian congregations responded to the biblical instructions (Mathew 10:10, Luke 10:7, 1 Corinthians, 9:13-14, 1 Timothy 5:17-18, and Galatians 6:6) to extend monetary support to the clergy and to hold them in high respect (Christianity, 2020).

In order for Christians to receive full time services of the clergy, legislations regulating remuneration of clergy and forbidding them to engage in professional activities outside church work were enacted by the Roman State. As time rolled, Tours (560) and Mâcon (586) Synods developed accounting methodologies that ensured that tithes ordained for God's service were regularly remitted by the laity and expenditures displayed for public consumption in a timely manner. The public display of church revenues influenced Emperor Charlemagne to enact a royal ordinance of 779 that made tithe remittances for all his subjects mandatory. Accordingly, the Emperor remitted his portions to the church devotedly (Christianity, 2020).

As years progressed, during the reign of Emperor Constantine, the church was given a legal identity as a corporate body. The church was permitted to receive donations and inheritances and to hold them in permanence. At the order of the Roman state, portions of agricultural harvest from public granaries were given to the church. The wages of the clergy were exempted from being taxed by the state. The emperor contributed large sums of money from his personal coffers to cater for the wages of clergy in Africa. State coffer remuneration of clergy continued up to the Reformation Period (Christianity, 2020).



Although, some political powers, due to ideological clashes that trickled from the onset of the Reformation Period, side-lined the roles played by clergy in society, some countries such as Spain, France, Austria, Portugal, Puerto Rico, Italy, Philippines, and Cuba; regulate church programmes and pay wages to clergy (Christianity, 2020). The underlying reasons then, why other Christian dominated countries like Uganda, do not remunerate clergy are pivotal issues to uncover. Of course, it can be urged that Uganda is a secular state and has guaranteed freedom of worship to everyone. But spiritual nurturing does not exist in isolation. Spiritual nurturing is intertwined with many religious activities that are much needed by society (Ssentongo, 2022).

Certainly, theologically trained professionals who offer spiritual services to society deserve to be recognised and adequately remunerated. Nonetheless, without government pay, clergy in Uganda are driven by the spirit of volunteerism to offer spiritual services to society. Those who know how to play their economic cards with the integrity of heart and skilled hands (Psalm 78:72) are doing well, but the majority of rural-based clergy are languishing in economic poverty. In the quest to make quick ends, a section of clergy craft and roll out manipulative programmes to extract financial support from the congregations (Agiresaasi, 2019). Above all, if the roles played by clergy in society are well crafted by the legislators to ensure that competent clerics are remunerated, then, the government of Uganda is most likely to spend less on fighting social vices associated with: criminalities, interreligious hostilities, corruption, diseases, poverty, and ignorance.

## 7.0 Remuneration of Missionaries in Uganda

At the invitation of Kabaka Mutesa-1 of Buganda Kingdom, the Anglican Church Missionary Society (CMS), headquartered in London, Britain; sent a team of missionaries that arrived on 30<sup>th</sup> June 1877. Many other Anglican Christian missionaries followed afterwards (Ward, 2024). As years rolled by, missionary endeavour outputs yielded praise worthy results. Crichton (2024) captured the remarkable growth that took place during the infancy years of Anglican Christianity in Uganda as indicated in Table 1.

**Table 1: CMS European Missionaries and African Christians in Uganda 1877–1907**

Year	European Missionaries	Ugandan Clergy	Ugandan Lay Teachers	Ugandan Christians	Ugandan Communicants	Ugandan Scholars
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1887	3	-	-	300	50	-
1892	13	-	36	3,400	120	400
1897	43	10	521	14,457	3,343	742
1902	82	27	2,199	38,844	11,145	12,861
1907	104	30	2,036	65,433	18,078	32,393

Statistics taken from statistical returns in CMS Annual Proceedings.

Anglican Christianity gained ground in Uganda. Indigenous people embraced Christianity and many of them became professionals in diverse academic fields. The tremendous work of missionaries was remunerated by the Overseas sending agency – the Church Missionary Society. The agency provided most of the logistics that made it easy for the missionaries to execute inspirational programmes among the indigenous host communities. To supplement on the financial base of overseas donations, and to ensure that there was financial flow equilibrium, missionaries made use of their diverse professionalisms besides acquired ministerial formation theology to initiate income generating enterprises (Ward, 2024). The most notable income generating enterprises were:

**Education institutions:** Schools and vocational institutions were set up. Education services were offered to the indigenous communities either at no cost or at subsidised costs. Indigenous people became consumers of European ideologies and knowledge inked in literary texts. Certainly, employment was created for the expatriate theology-educationist. They offered their professional services as: teachers, authors, and publishers. Their professional efforts were handsomely remunerated from overseas coffers but they also benefited from the local church offertories (Ward, 2024).

**Health Units:** Hospitals were set up, although diseases curative and preventive services were offered at minimal cost and under certain circumstances, at no cost, the enterprise created jobs for Theology-Medical and pharmacist trained missionaries. Their medical professionalisms were a lee way to evangelise indigenous people who were in need of medical care (Ward, 2024).

**Missionary Centres:** These became day care centres for the vulnerable groups of society, theology training schools, and demonstration homes to equip people with on hands income generating skills. Food crops and cash crops were promoted. Missionary centres became mercantile links between the raw-agricultural products producers and the manufacturing

industrialised Europe. The business mediating links generated funds locally to sustain missionary work in Uganda. Trade shows were held at these centres and this facilitated the development of community markets, some of which blossomed to become the present-day towns and cities (Ward, 2024).

Accordingly, the admirable infrastructural developments: church structures, schools, hospitals, and roads were not assembled by missionaries trained in theology only. Missionaries had multiple professional trainings. It is hard to come across literary sources that indicate that one line theology trained missionaries were sent to Africa to influence community transformation. In addition, it is hard to find recorded history that indicates that missionaries struggled to raise finances to meet the basic necessities of their households. Most of them were fully supported by their sending agencies that had well established finance inflows (Ward, 2024). It is then, the duty of church of Uganda leadership to dive into the economic manoeuvres of missionaries, pick a leaf from history, and then visualise contextual strategies that can cosmetic the digital age clergy to be economically sound in the current market environment.

Admirably, ministerial formation packages being offered by Church of Uganda Theological training institutions are central at equipping clergy with skills to respond to spiritual and social challenges that traumatize humanity. However, additional training in science-based courses and humanities can provide opportunities for clergy to be relevant in diverse professional fields. Clergy gifted with enterprising skills would initiate their own business companies. Next, clergy, although not all of them may be talented, they would derive incomes by way of offering specialised skills to church-initiated business companies and public institutions.

Church of Uganda worship environments house several public institutions. Since the time indigenous clergy took over management of church affairs from missionaries, the growth trend as of the year 2016, is indicated in Table 2.

**Table 2: Growth Trend of Church of Uganda**

S/n	Institutions	Number	s/n	Institutions	Number
1	Dioceses	36	7	Secondary schools	460
2	Archdeaconries	600	8	Theological colleges	14
3	Parishes	4,000	9	Vocational institutions	50
4	Sub parish churches	25,000	10	Universities	6
5	Pre-primary schools	1,200	11	Health facilities	250

6	Primary schools	5,118	12	Hospitals	12
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**Source:** Ntagali & Magezi, 2016, pp.3-6.

As it can be observed in Table 2, there are several academic institutions and health facilities planted on church land, some are privately owned by the church leadership but majority are aided by the government of Uganda. The government pays the employees and church of Uganda leadership oversees the day-to-day management of the institutions. Under the deployment arrangements, church of Uganda leadership does not play a role, of first all, to ensure that clergy are trained to acquire skills to give intellectual oversight to government aided church institutions and second, to ensure that clergy with the government needed professional skills are given the first priority to be employed to manage their pastoral homes. To make matters worse, few clergy who took self-initiatives to acquire additional professional skills besides theological training are employed by government to serve as teachers and medical professionals and at the same time, they are in charge of pastoral communities (Crosslinks, 2018).

## 8.0 Post-Missionary Challenges Clergy Experiencing in Uganda

After independence, Uganda experienced political upheavals. Missionaries left the country and the mundane of managing church affairs was handed over to the indigenous clergy. Surprisingly, it is hard to glean from literary sources whether missionaries had planned to multiple train indigenous clergy to take over the intellectual management of the enterprises. However, scholarly sources indicate that indigenous people called for pastoral ministry underwent theological training only (Crichton, 2024). Even the Bishop Tucker pioneer crafted constitution of the Church of Uganda, article 5 – on ministry (Church of Uganda, 2017) and Church of Uganda Provincial Canons (2018), sections 3.4 and 3.5; are silent about the role of church leadership in ensuring that clergy are supported to attain multiple professional skills much needed by the pastorate community to engage in mercantile business economy.

Given the fact that the British colonial government was the employer of professionals and clergy were adequately paid from church generated revenues; missionaries run separatist vocational skilling programmes. That is, they equipped the laity with professional skills to be employed in the formal and informal sector and clergy underwent theological training to be in charge of evangelism and spiritual nurture. At the departure of missionaries, although they had produced Ugandan scholars (Table 1), clergy were not programmed to ensure that besides theological

ministry formations, they work hard to acquire professional skills that would position them to generate secondary incomes besides church offertories (Crichton, 2024).

Currently, sustainable and adequate remuneration of clergy are serious puzzles that church of Uganda leadership is struggling to solve (The Independent, 2021; Ssekweyama, 2018). Rural-based clergy work under harsh conditions. Even when there exist Church of Uganda Provincial canonical narratives that regulate the remuneration of clergy in a parish setting (Table 3), the European missionaries' tailored policy seems not to have undergone contextual incarnation to address the changing remuneration needs of African clergy. The policy barring clergy from deriving a living from pastoral tributary sources is applicable in religious environments that have well-legislated guidelines that guarantee clergy to be remunerated in accordance with the Uganda Employment Act (The Republic of Uganda, 2006).

**Table 3: Remuneration Policy Guidelines - Church of Uganda Clergy**

<b>Canon 3:22 the occupations of ministers</b>	
No minister holding ecclesiastical office shall engage in trade or any occupation in such a manner as to affect the performance of the duties of his/her office.	
<b>Canon 3:23 Stipend of Parish Priest</b>	
<b>3:23.1</b>	The amount of monthly stipend to be paid to the Parish Priest shall be determined by the Diocesan Council in consultation with the Diocesan Board of Finance and the Parochial Finance Committee, prior to the time of appointment, taking into account the sources from which it is to be derived
<b>3:23.2</b>	Before making an appointment to a Parish the Bishop shall secure evidence satisfactory to himself/ herself that such Parish is able and willing to provide the necessary salary, in addition to meeting other regular financial obligations
<b>3:23.3</b>	The Parish will pay the Priest's expenses of fuel, water, electricity, medical insurance if applicable, and telephone services, depending on the available funds and resources
<b>3:23.4</b>	The Parish shall provide a house to the Priest or pay a reasonable rental allowances to him/her in lieu thereof
<b>3:23.5</b>	The Parish shall pay the Parish Priest reasonable travelling allowances which shall not be considered part of his/her stipend

**Source:** Church of Uganda Provincial Canons, 2018

Anglican Church of Uganda priests majorly derive their remuneration from church offertories. The revenues realized depend on the season and the social status of the congregation. In urban settings, clergy are remunerated reasonably as compared to the rural-based clergy who are the majority. Other sources of church income such as rental fees, financial appeals, and fees from health and education institutions planted on church land are negligible. Such revenues, in any case, if they are realized, they are wired direct by institutional administrators to meet the vast administrative needs of the Dioceses (Crosslinks, 2018).

In reality, Clergy undergo professional theological training accredited by the National Council of High Education (uniRank, 2024). They are trained like any other Ugandan to offer services in the formal and private sectors. The undertakings of the Church of Uganda fall under the private sector. The supreme law of Uganda demands that people employed in formal and private sectors are remunerated following legislated labour laws (The Republic of Uganda, 2006). It is on that basis that a Bishop is supposed to bring the leadership of a parish church on a round table interface to prove their readiness to remunerate the clergy. However, on ground, there are no memorandums to the effect and yet financial appeal trickles are visible on ground that prove that clergy can be remunerated in accordance with their qualifications (Crosslinks, 2018).

At present, the canonical outlay that stipulates the role of the parish church to remunerate clergy applies to urban-based parishes. But then, this applies to the parishes that have well-thought-through localized purpose statement directions, clear goals, sustainable revenue sources, carefully crafted budget lines, and financial integrity checkpoints. However, among the rural-based parishes, the clergy remuneration canonical display is a fantasy employee motivator (Crosslinks, 2018).

The little incomes realized by the grassroots local church congregations are subjected to deductions. For instance, in Bukedi diocese where I serve as a priest, the monthly total collections are distributed as indicated in Table 4.

**Table 4: Clergy Monthly Remuneration in Bukedi Diocese**

	Description	Percent
1	Archdeacon's Stipend	5
2	Archdeacon's Administration	5
3	Parish Priest's Stipend	15
4	Parish Priest's Pension Saving	5
5	Parish Administration	5
6	Parish Development	5
7	Lay Reader's Stipend	25
8	Diocesan Fund	30
9	Provincial Fund	5
	<b>Total</b>	<b>100</b>

As it can be observed in Table 4, a clergy's monthly take home cheque depends on the number of congregations under his/her pastoral leadership and the free will offerings that the congregations lay on the altar. Each church of Uganda local congregation is pastored by a Lay Reader. At

grassroots levels, there are pastoral ministry support members that include: committee members, ushers, and house cell fellowship leaders; and these derive facilitation support from the same source (Crosslinks, 2018).

The average clergy in a rural setting oversees 7 to 15 sub-parish congregations that range from 50 to 100 members. In most instances, congregations do not have cash, they instead offer agricultural products that are auctioned at laughable prices (Crosslinks, 2018).

Other than, clergy remuneration percentage breakdowns that vary from diocese to diocese, there are no policy guidelines that ensure that clergy remunerations are aligned with changing demands in the job market. Hearteningly, job security measures that guarantee old age retirement survival of clergy are none existent. Currently, retired clergy are isolated, and rejected. Many are suffering from old age-associated infirmities (Crosslinks, 2018).

Interestingly, not all clergy are facing rough financial upheavals. There are clergy and some with spouses, who have specialized professional skills. Such clergy have set up business companies, some are employed by the government, and others offer their professional expertise to Faith Based Organisations. This category of clergy who occupy the minority space in the church of Uganda; are offering pastoral services with ease. They can send their children to good schools, they access quality medical care, and they are benefiting from several fringe benefits offered by their tributary employers (Crosslinks, 2018).

To the majority of the Clergy who are rural-based, they derive extra household incomes from subsistence farming. Nonetheless, farming is a bonus boost for clergy who are posted to parishes that have reasonable farmland. To clergy, who have basic skills in crop and livestock husbandry, they have driven financial disabilities out of their households. Miserably, the majority are one line theology trained and their spouses are either illiterate or semi-illiterate. They lack the practical skills to engage in value added farming that would yield bumper returns and fetch substantial household incomes. Year in and out, clergy wallow in economic poverty worse than the flock they pastor. Many of them are financially incapacitated to support their children to access quality education and to acquire vocational skills. Big numbers of clergy retire from active pastoral services without having built simple houses at their ancestral homes (Crosslinks, 2018).

As regards the housing needs of clergy at the pastoral placement venues, the Church of Uganda Provincial Canons speak to the motivational demands as displayed in Table 5.

**Table 5: Policy Guidelines on Residences of Church of Uganda Clergy**

<b>Canon 3:21. The Residence of Priests in the Parish</b>	
<b>3.21.1</b>	Every Priest shall have a suitable house of residence provided for by the Parish.
<b>3.21.2</b>	He / She shall not be absent from his/her Parish, or from the house of residence, for more than three months unless he/she has a license to be absent, granted by the Bishop of the Diocese.
<b>3.21.3</b>	If the Parish has no house, or no fit house of residence, the Parish Priest may be licensed by the Bishop of the Diocese to reside in some fit and convenient house, provided that such house is within the vicinity of the Parish and paid for by the parish

In response to the workplace residential needs of clergy, some of the church of Uganda dioceses have put in effort to ensure that clergy are reasonably accommodated. Yet in some places, some houses are made of mud and wattle. Others have leaking roofs. Sanitary facilities are not befitting of the social status, the person of a clergy projects in society. There exist open-roofed kitchens and some places of convenience are in a shaky state to the extent that an individual can sink in the waste. Clergy who have adolescents in their households struggle to observe privacy conjugal rights (Crosslinks, 2018).

As far as transport facilitation is concerned, bicycles, motorcycles and vehicles have been provided by Christian congregations to some clergy. Thankfully, the government of Uganda has made it her duty to dish out a vehicle whenever a new Bishop is consecrated and installed (Ssentongo, 2022).

However, the provision of well-serviced transport vessels is spotty. Many clergy in rural-based parishes use public means to go on with their pastoral engagements. It is rare to find a church parish setting that has a special budget intended to facilitate the pastoral movements of a clergy. In most cases, clergy manoeuvre their way to reach burial grounds, visit the sick, and access traumatized individuals and households to offer pastoral support. In most cases, clergy are at the mercy of host Christians to offer them transport cash but that depends on the cliental needs at play. Otherwise, pastoral services are free of charge and it is duty bound ecclesiastical obligation for a clergy to respond to emergencies (Crosslinks, 2018).

Amidst the groaning welfare voices of pastors in Uganda, Clergy with varying personalities, aspirations, and backgrounds join church ministry not only to offer pastoral services but also



expect to create a niche in society, take their children to good schools, access quality medical care, and build stable economic households. In reality, due to unsatisfactory challenges that church of Uganda clergy are experiencing and yet they have to visit the free market like any other Ugandan, sizable numbers have taken on get rich gospel manipulations to ensure that their congregations support them financially. They have mastered the language that theologically ignorant masses want to hear. Those who have avoided that direction are the multiple professional skilled clergy. They have tributary money generating sources. It is hard for financially stable clergy to craft programmes that are not a product of a well laid out and routinely audited strategic plan (Agiresaasi, 2019).

In order, for Church of Uganda leadership to minimize greedy cravings for money using unbiblical means, clergy need, not to only be supported to acquire theological training, but there ought to be deliberate plans to equip them with professional income-generating skills. Equipped clergy with diverse professional skills can not only be relevant to the Christian congregations entrusted to them, but their professional work ethics outputs are most likely to radiate light in the current Ugandan economy that is tainted by corruption scandals and hazardous service deliveries.

### **9.0 Remuneration of Clergy by the Government of Uganda**

Labour laws in Uganda regulate remunerations paid to employees in the government and private sectors (The Republic of Uganda, 2006). However, within the employment legal framework, the government of Ugandan does not recognize the contributions religious trained personnel offer to the country. There is no government sector responsible to regulate, support, and monitor religious affairs in the country. The phobia of religious voices in the political arena is what has been legislated. Thus, no religious leader is allowed to take on a political office unless he/she resigns from the pastoral office (Ssentongo, 2022).

The assumption of government is that religious leaders offer pastoral services to all categories of people and for that reason, they should not be partisan. This then leaves one to wonder whether programmes implemented by the ruling party in a partisan government do not benefit political opponents. Irrefutably, the role of religious leaders in society cannot be underestimated by the government. Religious leaders are custodians of morals in society and shock absorbers of life's mental challenges. Imagine if they are plucked out of society, then the government would spend

handsomely on suppressing criminalities and treatment of stress-infused illnesses (Crosslinks, 2018).

It's then paramount for Ugandan legislators to think of enacting laws that ensure that clerics are remunerated like any other Ugandans who spend days undergoing intensive legislated professional training. Certainly, some legislators may understand the miserable state of clergy and possibly identify with their concerns; but respectful pastoral laments channelled through the activism religious voices and patronage (Ssentongo, 2022), can radiate prophetic messages, thus, highlighting the noble roles of clerics in society that need government involvement and support.

Even though, government may think otherwise, there are clerics in Uganda who have taken on pastoral work as private business. Some of them are crafty. They use trickery to exploit finances from the masses. Government, then, coming in, it would mean that Uganda revenue authority can give a hand to regulate the flow of offertories. Some clerics, especially, the less theologically trained, are most likely to fight the move (Isiko, 2019). However, when a society has well regulated ways of managing locally generated resources, then equitable and steady societal progress can be the outcome.

### **10.0 Church Growth and Professional Skilling of Clergy**

Missionaries in the expedition of their work in Uganda, they were guided by the 'Indigenous Christian Community Growth Theory' that focussed at establishing: self-propagating, self-governing, self-supporting, and self-theologizing indigenous Christian communities (Shenk, 1981, p.170; Mission Musings, 2017; Wikiwand, 2022).

In alignment with the indigenous church growth theory, to ensure continuity of Anglican Christianity, Church of Uganda is driven by the vision statement: 'A faster Growing Sustainable Christ-Centered Church' (Mugalu, 2024, p.1). As per the tabular display in Table 2, the amoebic multiplication of church worship space and social infrastructures, kick started by missionaries is still ongoing. Anglicanism, coloured with ancient traditions, has found a residence at every local village of Uganda (Ntagali & Magezi, 2016, pp.6-15).

In the aspect of self-governance, the Anglican church of Uganda has maintained the administrative structures handed down by the missionaries and this has made it easy to maintain discipline among

Christians and to uphold orderly accountability in the preservation of church resources (Ntagali & Magezi, 2016, pp.6-15)

In the process of building financially self-sustaining Christian communities, financial resources trickle from several sources as displayed in Table 6.

**Table 6: Church of Uganda Sources of Funds**

<b>Canon 1:13 Finance</b>	
<b>1.13.1</b>	Church of Uganda largely draws its financial support from:-
<b>a)</b>	Human resource, almsgiving or tithing and special contributions, investments in land, buildings, institutions and other property ownership; and
<b>b)</b>	Donations from Churches, organizations and friends/partnerships, both from home and abroad.
<b>1.13.3</b>	In the fulfilment of this obligation, the Provincial Assembly shall:-
<b>b)</b>	Develop methods for Church livelihood, and guide Dioceses in stewardship teaching of the faithful and using of their talents for the enrichment of Christ's Church
<b>d)</b>	Ensure that congregations, Parishes, Archdeaconries, Dioceses, Provincial Secretariat and other Church Institutions are well equipped financially for the discharge of their duties

**Church of Uganda Canons, 2018**

As it can be observed in Table 6, Church of Uganda Provincial Canons point out revenue generating sources. However, the reality on ground, money generating sources are spotty. The major sources of revenue come from offertories and external donor support. Offertories, that are insufficient, are used to finance the welfare of clergy and to build worship spaces. Donor support with associated restrictions, is directed to meet the critical needs of the vulnerable Christians (Crosslinks, 2018).

Revenues raised from estates and donations are peanuts. Such funds, even when the expenditure intentions are genuine, it is hard to be distributed across the board to benefit all clergy. At grass root levels, especially in rural areas, church owned sustainable income generating projects that would boost the remuneration needs of clergy are not visible (Crosslinks, 2018).

Health facilities and educational institutions (Table 2) planted on church land that would be sources of revenue are government-aided. Local churches do not derive income from them. Certainly, Church of Uganda Provincial Assembly needs to rethink the sustainable means of raising money by way of ensuring that clergy are supported to acquire on hands vocational skills

and professional competences in biological sciences and humanities. Double-trained clergy as: craftsmen, engineers, medical doctors, teachers, lawyers, entrepreneurs, and agriculturalists, can offer their professional expertise as trustees of church business companies.

Accordingly, business ventures can be incubated at diocesan levels and get initiated at parish levels. Skilling of clergy can also be of great help, in that they can be employed by the government and the private sector to offer professional services to society. The Good News of Jesus Christ need not to be caged at worship places but there is need for clergy with specialised skills to wisely mingle and transect businesses with secular trained individuals.

## Conclusion

Remuneration of human resource has been in existence since ancient days. In biblical and Christian history, people dedicated to work in holy orders were well remunerated. In essence, Christian missionary work in Uganda was funded by external agencies and supplementary funds were locally generated. It is clear cut that after the departure of missionaries, church of Uganda Provincial Assembly has struggled to solve the puzzle of remunerating clergy. Rural-based clergy are working under harsh conditions. Transport and housing is inadequate. Even when agriculture is practiced by clergy, many lack the practical skills to engage in value added farming that would yield bumper returns and fetch substantial household incomes. Currently, retired clergy are isolated, and rejected. Many are suffering from old age-associated infirmities. Other active clergy are involved in rolling out manipulative church programmes to extort money from Christians. If this condition is not arrested, so that clergy are adequately remunerated and skilfully empowered to attain household financial sufficiency, then, many clergy might turn out to be fraudsters at the expense of preaching human liberation Gospel.

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