

EXTERNAL THREATS – HEAT MAPPED UGANDA ORTHODOX CHURCH

26 – OTHER SPIRITUAL FAITHS AND MOVEMENTS - Competition from modern spiritual movements: new spiritual movements or secular community groups are attracting individuals seeking alternative spiritual experiences or community engagements; local and global religious extremism/fundamentalism especially by Muslims and other non-Christian denominations, that has agenda to displace Christians through acts of terrorism and use of force or money to convert Christians;. Competition from Other Denominations -Pentecostal and Evangelical churches are aggressively expanding with strong financial backing and media presence;. **Interfaith Tensions** Rising friction or competition among religious communities can hinder collaboration on social projects and expose the church to communal conflict.; Competition from other faiths; Influence of other religions; Competition from better-funded non-Orthodox religious groups and cults; Prosperity gospel pressure: Because of Church's internal weaknesses including weaknesses in delivery of the Gospel, the church is facing conversion effect/exodus of her faithful to other religious denominations/movements preaching prosperity Gospel; Competition from the evangelical groups; Dominance of Pentecostal and charismatic movements; Continue losing Orthodox faithful to other faith denominations due to inadequate evangelism by the clergy; Competition from other churches; religious competition in the capital; The coming and establishment of the Russian church; Prone to business continuity risks because of the aggressive and competitive religious denominations playing in the same space.; **Religious Competition:** - Aggressive manipulation by newer Pentecostal and prosperity gospel movements.; **Brain drain:** loss of educated and skilled members to other churches or organizations.; **Conversion Pressure:** Other groups are actively converting and redirecting our faithful; Intense Competition from the already grounded and powerful churches, as well as Charismatic and Evangelical Movements; Schismatic and Non-Canonical movements. We can not hide from this challenge, as a metropolis we ought to strategize for it.; Competition for similar resources from the government with other faiths and faith based organizations.; Women who get married to Orthodox believers take children to their original religions; The other different traditional Churches like the Catholic and Anglican churches who have stronger statistical strengths respectively continue to convert the Orthodox faithful as well because of their stronger management and administrative systems as well as innovative programmatic spaces in place.; The dynamic nature of today's Christian denominations especially the Pentecostal spiritual expression has eroded many of the Church's faithful.; Denominational Competition Other Christian movements—including Pentecostal, Catholic, and Russian Orthodox missions—actively recruit both clergy and laity, threatening membership and clerical retention.; Competition for faith-based education and health clients.

24 – POLITICAL INSTABILITY / DISRUPTIONS - Political Instability or Restrictions - Changes in government policies or religious regulations could limit missionary work and expansion.; Limited government support; Limited government support; Poor government support for minority religious institutions; Political instability and uncertainty; State infringement on religious freedoms, restricting its role as a prophetic voice.; regulatory pressures on religious bodies; electoral instability and political tensions; Threat by tax agency to tax Churches- though not yet in law; Legal Threats from outside the church impacts on religious freedom;. Political and economic instability affecting national development; Political instability; Corruption; Political interference; Political Instability or Conflict - May disrupt community work or compromise Church neutrality.; Government support limited by number of believers to faith based institutions; Political Marginalization Lack of Orthodox representation in government risks exclusion from faith-based development programs, policy forums, and public-sector appointments;. Regulatory & Legal Changes Shifts in Uganda's land tenure laws or stricter religious-organization regulations could jeopardize existing holdings and require costly compliance.; The freedom of worship in the country has brought confusion ending up taking away some of the Christians.; Security concerns; Property Encroachment Without formal land titles, church properties are vulnerable to seizure, encroachment by private claimants, or government reclamation;. national and international dynamics.; Political interference in Church affairs if you don't tow the ruling party line and speak negatively about the top political leadership; public expectations around corruption & governance.

22 – ECONOMIC CHALLENGES - Economic Challenges in Uganda - Poverty and unemployment reduce the ability of the faithful to contribute financially to church activities.; Economic challenges: economic downturns could impact discretionary spending and donations, straining church finances; Unemployment and rural poverty causing faithful to migrate or lose hope; Economic pressures that limit faithful giving and participation; Economic crisis in donor countries ; Economic Hardships - Poverty limits tithing and Church project support.; Financial instability; Limited access to resources; Poverty and unemployment affecting parishioners' ability to support church work; Melt down of economic situation; Economic Vulnerability and Foreign Funding Dependence caused by high poverty levels among the congregants. It remains a challenge that we must strategize to gradually reduce.; The economic wars around the world have reduced donor support.; Socio-Economic Pressures Economic downturns, inflation, and rising poverty diminish congregants' giving capacity and strain the church's ability to fund programs and maintain facilities; Dependency Risks - Overreliance on international funding could hinder sustainability.; Donor dependency; Resource constraints; Overly relying on donor interests and requirements in pursuit of funds.; Shift in global donor priorities; Dependence on foreign funding amid global instability;. High cost of urban operations and land acquisitions; Media & Reputation Risks Negative coverage of financial mismanagement, leadership scandals, or doctrinal disputes can undermine public trust, deter new members, and discourage donors.; Continuous decline in funding from the Church's development partners in Europe and America.

10 – CHANGING SOCIETAL PRESSURES, CULTURE, AND NORMS - Changing societal norms: evolving values and norms might challenge the church's relevance or ability to maintain its traditional stance without compromising core beliefs; Technological and cultural shifts that may challenge traditional Orthodox values; Decline of traditional values; Legal and policy shifts that may affect Church ownership or activity; Cultural challenges: adapting Orthodox traditions to Ugandan context.; Cultural erosion and moral decline in society; Negative social and cultural norms and practices; Lack of structure in society (breakdown of family, addiction, domestic violence, etc.); Slow response to rapid urban cultural shifts;. The external environment attracts most of church sponsored young women and men.

7 – LEADERSHIP & STAFFING CHALLENGES - People put in charge to run church institutions run them as if they are personal institutions and don't need to change for the benefit of the bigger institution (Church); Leadership and governance deficits; Limited or no resources to hire trained personnel; Potential loss of staff to organizations with better employment terms due to volunteerism.; Limited youth leadership.; limits mission impact and capacity development.; Minimal representation in national leadership bodies.

6 – MISCONCEPTIONS ABOUT ORTHODOXY - Misconceptions about the Orthodox Church and limited public representation; Negative perceptions: misconceptions about Orthodoxy or Christianity.; Negative stereotypes and misunderstanding of Orthodoxy;. Lack of understanding of the Orthodox faith.; Lack of confidence among the believers on the capacity of Orthodoxy; Internal religious regulation and political sensitivities.

5 – SECULARISM - Cultural Secularization - Increasing secular trends and Western influence threaten traditional Christian values and weaken religious observance.; Spread of secularism, materialism, and social media influences that pull youth away from the Church; Secularism Among Youth - Modern youth are increasingly disinterested in religion.; Rising secularism and competing religious groups drawing believers away; Cultural Secularization & Youth Drift Increasingly secular social norms and the absence of youth engagement initiatives risk alienating younger generations and eroding long-term membership.

2 – TECHNOLOGY - Unrestricted use of social media may distort evangelization; Media Exclusion: Lack of Orthodox presence in universities, radio, and mass media.

ONEOFFS

- ~ Climate change and its impact on household income and food security;
- ~ Limited Access to Education. Many Orthodox faithful, especially in rural areas, lack access to quality education and resources, and as such leadership / stewardship becomes a challenge there;
- ~ Unity within the Believers to support the Parishes to grow;

THESE ARE INTERNAL AND NOT EXTERNAL TO THE UGANDAN ORTHODOX CHURCH AND THEREFORE NOT CONSIDERED EXTERNAL THREATS

- ~ Lack of moral guidance by the clergy(Bishops and Priests). The way things are currently it looks like our church leaders are not in for church growth and development but for underdevelopment- it looks like some Bishops and clergy in the country are in Business not what they are supposed to do. What they do is not Godly-they are not giving examples to the faithful.;
- ~ Clergy Burnout and Migration - Overworked clergy without adequate support may struggle to sustain pastoral ministry or leave for better-supported dioceses abroad.;
- ~ Lossing more funds in our institutions due to lack proper procedures and staff being complacent;
- ~ Clerical burnout: overwork and stress among clergy.;
- ~ Donor hesitance due to perceived inefficiencies or lack of measurable outcomes;
- ~ Inadequate advocacy and lobbying.;
- ~Synodal Isolation: The local synod remains uncertain and isolated amid complex
- ~Diminishing Influence: Transition from a fiery to a more accommodating bishop, combined with low numbers and weak legislative voice, risks marginalization.;
- ~ Our priests many times don't match to the educational and conceptualization of technical strategies issues and policies like our counterparts in the other faith traditions.;
- ~ Our unclear systems both administrative and managerial sometimes put a strain on those who want to partner with us.;
- ~ Lack of Respect for the Clergy ;
- ~ Unequal representation and sharing of the national cake.;
- ~ Limited Patriarchal Support: The Patriarchate of Alexandria provides insufficient backing for local clergy formation and development.;
- ~ Absence of a resource mobilization strategy.;