

WEAKNESSES – HEAT MAPPED UGANDA ORTHODOX CHURCH

54 (40) – LEADERSHIP / MANAGEMENT / GOVERNANCE ISSUES - lack of leadership training; Governance Gaps: No constitution, no leadership succession plan, undefined service terms for bishops, and weak leadership structures.; Operational inefficiencies. Ineffective management; Bishops have a lot of powers and not ready to take up ideas suggested by other people and not challenged and bothered by the current global trends/situations. Only think about and apply everything in relation to their trainings- Micro managers.; Bishops and those around him lacking of adaptability and acceptability skills to new ways of doing things better, smarter, efficient and effective; No or limited blind obedience - Your bishop assigns you a duty and you fail to do it deliberately, no cutting off our own Will, we do as we want not as we are directed or ought to do.; Disconnection: The bishop is often far from the clergy and the laity;.Unorganized, unstructured, unguided and unempowered Orthodox communities, parishes with no proper leadership structures.; Poorly organized and unproductive/ineffective Church structure, governance and administration. Huge responsibility, power and authority around the bishop with minimal delegation. This disengages the faithful and distances the faithful away from the bishop and the church.; Laxity in Church Leadership/promote mediocracy.; Detached Leadership: Inadequate documentation of the Church; Senior clergy perceived as socially disconnected from followers; bishops monopolizing decision-making, sidelining trustees and lay participation.; Lack of clearly defined KPIs and impact tracking tools; Lack of professional development opportunities: limited training for lay leaders.; Lack of training for Church leaders in modern management, planning, and fundraising.; Reporting lines are not clear; It has an outdated constitution; It lacks operational structures; For long, the church has lacked a constitution and guidelines to follow in running its business.; Lack of strong administration and absence of functioning critical office at the dioceses.; Limited innovation and digitization in administration; Weak decision-making structures at lower parish or community levels; lack of a cohesive general management of church institutions(schools, clinic, farms,etc); lack of a translation standing committee or team; lack of a church constitution, rules and regulation documents; Limited openness among the Christians leading to a feeling that engaging in development of the Church is for the Clergy; We lack a clear management and administrative systems right from the grassroots to the top.; squandering of church available resources(lack of will power to act on part top level management); Formalization of administrative units sometimes meets resistance from those who benefit from loose management processes.; weak governance and management structures.; Weak governance structures. ; constant references to past setbacks.; hospitals, clinic, schools, and church organisation lack of caters, by-laws, and policy manual documents; lack of a planning, finance,and monitoring tools and offices; Inadequate facilitation to the secretariat.; lack of realistic chain of command at(general top-bottom); Lack of established management and operational procedures and policies; Limited adoption of a systems thinking approach throughout all church institutions.; Poor Documentation: Agreements and tasks lack proper follow-up and archiving.; Lack of a clear succession plan across all church structures and institutions; Lack of corporate governance right from our metropolis and church institutions.

7 – INTEGRITY ‘ ACCOUNTABILITY / TRANSPARENCY - Weak accountability institutions and systems.; Accountability and transparency is inadequate; Financial Mismanagement: Church donations sometimes treated informally or as personal resources, undermining transparency and stewardship.; Weak reporting and accountability frameworks; Lack of professionalism in almost all the departments/nepotism/tribalism etc. This is done by staff for selfish interests.; Dishonesty, slander, rumour mongering among the Christians.; Virtue Deficit: Core values and virtues are not consistently upheld, causing stagnation.

7 – NO FUTURE / GROWTH STRATEGY - Lack of a clear growth strategy; Thinking for now not for future in all church plans eg building small churches instead of big and think for the future; No planning for the church. This strategic planning process is the first that I know of in the church. No vision and mission of the church of Uganda.; Lack of a clear strategy; Limited knowledge in Entrepreneurship; Focus on material structures over people has led to empty churches.;Unity.

31 – STEWARDSHIP & ENGAGEMENT- LACK OF FINANCIAL & INFRASTRUCTURE

RESOURCES - Limited Financial Resources - Heavy reliance on donations from abroad with insufficient local funding for projects, clergy salaries, and infrastructure; Resource and infrastructure constraints.; Weak stewardship culture and low giving among the faithful; inadequate support for specific ministries; Over reliance on donations to support her operations and ministries. No internally generated finances. Perception of irrelevance. Faithful and potential faithful view the church as out of touch with modern societal issues; Limited resources: financial dependence on external funding.; Insufficient infrastructure in rural parishes (e.g., churches, schools, clinics); Limited financial resources for church development and clergy support; Limited Financial Resources: Dependency on External Support - Over-reliance on Greek and other foreign Orthodox donors can slow self-sustainability.;- Heavy dependence on external support for major projects.; The diocese also has a challenge of inadequate funds and more so, lacks local income generation. Making it depend on foreign donations; Infrastructure gaps: need for improved facilities, technology, and equipment; Limited institutionalization of fundraising and resource mobilization efforts.;A culture of dependency – some faithful believe the Church should always give to them without contribution; Inadequate Infrastructure - Underdeveloped churches, schools, health centers, and lack of consistent resources for missions; Low financial sustainability – heavy reliance on donations with no strong internal income model; Inadequate income generation activities for the church; Poorly remunerated staff; Infrastructural Gaps: - Inadequate infrastructure in some rural parishes. - Need for more health and educational institutions.; Limited resource mobilization within the Church and too much dependence on external support; Lack of understanding of stewardship; The educated members of the Church do not feel obliged to support the church growth due to lack of a clear arrangement on how those trained by the Church can return to support the church on completion of their studies; Financial constraints. Much of the Metropolis congregation depends on peasant farming which makes it so hard to fund the church locally from congregational offertory and almsgiving. Church is still failing to appeal to the elite society.; Underutilized Infrastructure: Many properties remain unused, misused, or neglected;. Challenges in infrastructure expansion. The limited financial resources have greatly impacted the effort towards infrastructure for sustainability;; self-sustaining projects on parish levels; Overreliance on external sources of revenue (donor funding). ; Inadequate resource mobilization capacity especially internally generated revenues;. Dependence on external funding: vulnerability to funding fluctuations.; Overreliance on foreign donations; Low participation of the faithful in Church-led development programs; Poor facilities: inadequate infrastructure and resources.;

29 – CLERGY SHORTAGES / SUPPORT / TRAINING - clergy shortages and overextension;

Inadequate vocational training and clergy support structures.; Clergy Isolation: Priests are distant from the bishop and from each other, weakening; Lack of minimum qualifications to our clergy who join either seminary or informal training to become a clergy;- Poor remuneration to the priests; Poor and unplanned academic and theological training for the clergy. No clear plan and criteria for admission, formation and training of candidates into the priestly order; Limited clergy education: few clergy with advanced degrees or professional training.; Clergy transfer challenges: difficulty relocating clergy due

to parish attachment.; Low levels of theological education and clergy training; Non dedicated and spiritually committed clergy and laity; Little allowance and fringe benefits to the priest which weakens them in their operations; Lack of professional development opportunities: limited training for clergy; Shortage of Clergy - Few ordained priests and monastics relative to the growing population, limiting parish pastoral care and evangelism causing plight of faithful;. Poorly remunerated clergy; Poor housing conditions of clergy; Absence of Theological Institutions: Limited local opportunities for formal clergy education reduces doctrinal depth and loyalty.; Ordination Oversight Issues: No background vetting for clergy entering priesthood or episcopal roles compromises spiritual and organizational integrity.; Limited financial support for clergy families.; Minimal secular education for the clergy.; No transfer system for clergy; Low financial support for priests and families; lack of continuous clergy ordination programme is draining the church; Limited Clergy and Training Capacity. The metropolis considerably falls short of the clergy both in numbers and training.; lack of a functioning seminary(closed); Culture of unseriousness and failed commitment to the faith among the clergy and resultantly the faithful.; Our priests are divided into two; those few who are highly educated but only theologically and those who are not; The specialization in theological education by most priests at the expense of the day to day secular education negatively affects the growth of parishes and departments.; Majority of our priests are less educated to the level of primary education and secondary educational.; No economic empowerment for Priests.

19 – RELIGIOUS EDUCATION / LIVING THE FAITH - Weak grounding of believers in the Orthodox faith's beliefs, teachings, and practices; Inadequate Catechism: Limited teaching and formation for the faithful; Packaging and delivery of orthodox teaching messages is weak. No communication strategy in place.; Weak pastoral ministry; Un engaged church community (clergy and faithful) in church life, largely due to unpracticed faith caused by lack of teaching; limited religious education/catechism for the young and for the adults. Untrained catechists/teachers of religious education where this happens.; Instructional and teaching catechetical materials are not standardized, translated into simple and easily understood formats/products and language. Access is also a problem.; The Doctrines of the church not well shared among the Christians....limited chance for the lay people to participate in growth of the church; Low quality of education. Majority of the congregants remain challenged in formal education and those that try remain at the periphery of society impact.; Retained strength more on preaching the gospel than development work; Inconsistency in Practice: A failure to act on our teachings, implement plans, and support our own faithful who serve the Church.; Limited emphasis and teaching on the physical/social needs of the faithful. Unclear social doctrine of the orthodox church. ; Personalisation of church establishments by clergy and other individuals; Bible teaching not strong/no focus on Righteousness and Holiness hence the negative behaviour of many Orthodox Christians.; Issue of spirituality is not practical among many Orthodox Christians but only Church goes.; Believers expect from the church instead of the church expecting from believers; Liturgical and sacramental life of the church have been reduced to mere symbolism and ritual. Not lived and not practiced by the clergy and resultantly by the faithful through what they see and learn from the clergy.; The Orthodox worship is still foreign with a foreign culture and tradition (Greek). It has not integrated the local culture and tradition. Hence, not attractive to the natives.; The church educates people after they run away they don't want to serve the church; People join the Orthodox Church to be given free things rather than for them to offer to the Church. Malachi 3:8-12. No teaching about this matter.

13 – EVANGELISM OUTREACH - Limited utilization of ICT in mission and evangelization; Dormant Missionary Spirit: Evangelism is not actively promoted, neither by local nor external agents; Lack of community outreach and engagement; Neglect of Evangelism: Lack of capacity building to increase

awareness-no evangelism taking place; Limited outreach: insufficient evangelism and community engagement.; Low focus and priority to Mission, Evangelism and outreach, which should be the Church leadership's (Clergy and lay leaders) core business.; No evangelization strategy off the pulpit, which keeps converts few in number.; Limited involvement of the Orthodox Christians (Laity) in growth and spread of the Church within the Country; Limited innovation and digitization in evangelism; evangelism programme is sporadic; Inadequate funding to mission activities.; Having minimal programs that encourage non orthodox members to join and the ones who are Orthodox to stay.

12 – COMMUNICATIONS / VISIBILITY / BRANDING - Limited media and communication strategy in comparison to other traditional Religions in the Metropolitan area; many Ugandans remain unaware of the Orthodox church; Limited institutional branding and visibility.; Perception of foreignness amongst the people.; Lack of visibility of our church through our leaders (Bishops and clergy); Inadequate communication and coordination among parishes and diocesan leadership; Communication Barriers - Low online presence and limited use of mass/social media to reach the youth.; Low Visibility/National Influence: - Smaller in numbers compared to Catholic and Anglican churches.; - Limited representation in high-level religious forums; Low Public Awareness of Orthodoxy - Many Ugandans remain unaware of Orthodoxy, confusing it with other Christian denominations; Inconsistent communication and coordination across departments and parishes; Insufficient communications between national church and parishes; Communication. Our visibility remains a strong hindrance to reach out to the public, Competing churches have invested in media as means of evangelization.

9 – HUMAN RESOURCES / STAFFING / ENGAGEMENT - Limited absorption of skilled human resources trained using church resources (brain drain); Human Resource Gaps: - Few clergy compared to community demands. - Limited lay training in areas like counselling, gender justice, or ICT.; Inadquate staff recruitment procedures; It lacks competent staff to implement church activities; The church has inadequate human resource; No full-time technical staff at the diocese secretariat to support implementation of Diocese programmes/ministries; Limited personnel involved in Church activities; Weak Human Capacity: Capacity and human resource development are stalled by; Church staff/personnel not committed to serving God but serving their own interests.

7 – SMALL SIZE / INSUFFICIENT GROWTH / DECLINE- Small membership base and limited growth rate; Small membership: limited numbers and influence.; Numerical weakness , ie we are very few compared to other denominations and in relation to the time we have stayed.; Decreasing number of converts; Stagnation; Declining attendance; Decline in Parish size and membership.

6 – YOUTH - Weak youth engagement and retention; Limited outreach to young people. The church struggles to engage young people due to lack of digital presence and outdated approaches; Inactive youth fellowships in many parishes; The young people and the future church has not been adequately taught, ie catechism.; Youth Neglect: No strategic approach to engaging young church members, risking generational disconnect.; Ineffective facilitated retention strategies of youth.

3 – GEOGRAPHY - Parish geographic mapping challenges.; Majority of our parishes are located in far off hard to reach areas with bad road infrastructure; ~The concentration of the church is mainly in remote areas.;

3 – CHANGE RESISTANCE - resistance to change; Balancing innovation and tradition; Resistance to change.

3 – PROPERTY ISSUES - No respect for Church property/Assets including cash/attitude of selfishness hence misused/making it personal to holder.; Incomplete Land Ownership: Many church properties lack formal land titles, creating legal and development vulnerabilities.; Underutilization of Church land and institutional resources.

2 – UGANDAN / GOVERNMENTAL ISSUES - Strategic Gaps in Advocacy: Church leadership lacks structured efforts to advocate for Orthodox Christians to be represented in national government and public institutions.; Lack of lobbying and advocacy plans.

2 – HISTORY / IDENTITY - Unreconciled Identity: The Church's history, theology, and identity remain in tension with present-day realities, still affected by its foundational struggles.;No Biography of Founders: Key figures in the church's history remain undocumented, weakening institutional identity and inspiration.; Lack of Archival Systems: Absence of formal church archives limits historical preservation, organizational memory, and development of leadership biographies.

ONEOFFS

- ~ Lack of sustainability projects;
- ~ Majority of believers are poor because the church serves poor communities;
- ~ people mistake Orthodox church as a foreign or niche group in comparison to the rapidly growing Pentecostal movements.;
- ~ Impunity for both clergy and believers;
- ~ Inactive women fellowships in many parishes;