

Assessing Factors Influencing Christian Church Attendance in Church of Uganda. Bikungu Archdeaconry, West Ankole Diocese. Uganda

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ABSTRACT

The study assessed factors influencing Christian church attendance in the Church of Uganda, focusing on Christians in Bikungu Archdeaconry, West Ankole Diocese. The study adopted a descriptive research design and a mixed-method research approach on a sample size of 265 respondents. The findings revealed that poor church leadership, traditional worship styles, economic challenges, and inadequate strategies significantly contribute to Low Church attendance. Conversely, charismatic worship styles were found to positively influencing attendance by fostering community engagement, spiritual vitality, and youth involvement. The study concluded that enhancing church leadership, incorporating charismatic worship elements, and addressing socio-economic barriers are essential for improving church attendance and growth. The study recommended that church of Uganda should ensure leadership training, worship innovation, financial support programs, and increased outreach efforts to revitalize congregational participation in the church.

Keywords: Christians and Church Attendance

INTRODUCTION

It is believed that Christians have contributed constructively to the life of their churches and for problems of division to be greatly reduced. For all involved it is sometimes hard to distinguish the essence of the movement from its subculture of distinctive worship, language and music. Most churches around the world have had to adjust to the existence of the Christian movement in their midst. Many have mixed experiences. Often the movement has brought new faith, confidence in witness, growth in all dimensions of Christian life. It has also been the occasion for disagreement and division. It is a matter of debate how much the difficulties are due to weaknesses in the movement itself more than the challenge of exercising discernment and effecting change in churches often shell-shocked by the pace of change in society around. Dowie Olusola, 2017.

Theoretical review:

The study adopted the Religious Orientation theory of worship as a framework that attempted to explain the nature, purpose, and practices of attendance in the church. This theory proposed that attendance was a response to God's attributes, such as His power, wisdom, and love. Worshipers acknowledged and honored these attributes through various forms of church attendance.

Understanding God's agency was crucial. According to Gray and Wegner (2010), agents were "things that act" (p. 9). One general theme was that people exhibited a tension between conceiving of God as an abstract figure versus more familiar analogues to a human agent with intention. Studies by Lalljee, Brown, and Hilton (1990), Knight, Sousa, Barrett, and Atran (2004), and Gray and Wegner (2010) showed that subjects expressed sophisticated conceptions of God's agency that were not identical to human causation or experience. In contrast, Grysman and Hudson (2014) found that participants expressed a functional concept of God for situational explanations, which was limited by perceptions of a human person. Furthermore, studies by Gilbert,

Brown, Pinel, and Wilson (2000) and Gray and Wegner (2010) found that many people considered God to be an agent of intention whose actions and purposes could be known. Interestingly, Grysman and Hudson (2014) demonstrated that college students added intentional and agentive terms about God when retelling a story, even when such descriptions were not given in the original narrative. This indicated that it was intuitive for people to make God as an agent more integral to their stories.

LITERATURE REVIEW

The aspect of church attendance among Christians.

According to Adogame (2013) and Eyim-Danquah (2015), churches do lose focus due to what the authors termed, “fair share of the harvest from the church”. In the church, there are various ministries, groups and individuals, playing different roles complementarily to ensure that the church’s mission is accomplished. Adogame and Eyim-Danquah are therefore of the view that the church sometimes extort money from worshippers to support head pastors, whom other leaders of the church do view to be ‘luxurious life living’. As a result, there are further breakaways and Charismaticism continue to blossom without necessarily benefiting its followers (Seidman, 2006). This is an indication that Christians do not derive maximum satisfaction from Christian churches and therefore results into their poor church attendance to that effect.

Increasingly, membership of churches is prevalent amongst women especially, in urban cities (De Whitte, 2003). Generally, women are fond of attending churches for divine healing, salvation, deliverance and prosperity (Nterful, 2013). This is an illustration that women are faced with a gorge of problems in the family and community at large. In view of that, it is justifiable that the churches attract youth and urban class who seek success and prosperous living from the supernatural being (Nterful, 2013). Also, Kojok, (2007) observed that churches do not only concentrate on the spiritual aspect of life but, they also empower women on health, marriage, employment and children’s educational matters. Again, this is to say that there is still so much left to do when it comes to women empowerment. Hence, Christian churches do organise seminars to sensitise their members and the general public on issues affecting women and children (Karel, 2013). This study will therefore seek to ascertain the attendance of women in church of Uganda. A case study of Bikungu Archdeaconry.

According to Nterful (2013), churches have converted criminals and prostitutes into children of God over the years. He noted that the churches equipped prostitutes and crime perpetrators with employable skills. Be as it may, the lives of women who attend church are expected to be better, particularly of those who attend Christians churches. Due to the nature and liberal interpretation of scriptures read in Christians churches, women tend to be negatively affected (Smith, 2012). Kwabi (2015) and Onyinah (2002) supported this when they both noted that women followers of church faith are being brainwashed, extorted and abused. This study will to that effect seek to explore the extent at which women and youth are involved in the church activities especially in church of Uganda.

The root causes of poor church attendance among Christians

Explaining the relationship between Christian participation Hoge (1995) observes that high attendance levels are representative of strong religious commitment which typically leads to increased contribution and Douglas (2001:771) the frequency with which the respondent attends church is positively related to all types of giving except giving to non-religious charities.

Inaccessibility of educated priests; Another major factor for the decline of churches is lack of access to educated priests, since when churchgoers cannot hear the right answers from the priests for their religious and social questions, they begin to stop going to churches (McCracken 2016)

Attendance does more than merely take place of the observable beliefs and background. It substantially improves over than because it also captures UN observable component of underlying religiosity. “In Australia researchers discovered that “for those who have a religion the less often they attend a religious service, the

more they often give to non-religious, non-profit organization.

Development of faith and spirituality. Emerging adults can be characterized as having a new set of thinking enabling them to see the world, themselves, and their place in the world with increased complexity and awareness. This capacity equips EA to develop “faith,” which was defined by Parks (2011) as “the activity of seeking and discovering meaning in the most comprehensive dimensions of our experience” (p. 10). The development of “spirituality,” an oft-criticized term for its breadth of meaning (Setran & Kiesling, 2013; Smith, 2009), involves essentially the same process. Faith/ Meaning-Making and Attributions to God Made by Resident Assistants.

Spiritual development occurs from crises, challenges or transitions that cause one to rethink their beliefs, own them, and to make meaning and purpose in the world (Astin, Astin and Lindholm, 2011; Fowler, 2000, Gehrke, 2008; Holcomb & Nonneman, 2004; Parks, 2011; Stonecipher, 2012).

The effect charismatic worship and church attendance among Christians

Carmen (1996:26) The Greek word charisma means "favor" or "gift." It comes from the verb charizesthai ("to favor"), which in turn comes from the noun charis, meaning "grace." In English, charisma was originally used in Christian contexts to refer to a gift or power bestowed upon an individual by the Holy Spirit for the good of the Therefore, the researcher will analyze people's perception towards church attendance among Christians between the years (2016-2020) in Bikungu Archdeaconry.

Solomons (2012: 51) Christian worship is a kind of informal worship practiced by Christians who believe that the Holy Spirit. Active as God's presence and power in the world. is with them when they pray. Although Christian services have some formal features, such as prayers and readings, they are very free-flowing services.

The researcher will identify whether the quality of church ministers especially lay readers. And priests that work with Bikungu Archdeaconry have been enhanced, improved as an aspect of church attendance among Christians.

Towns, (1986, 63). The term church growth and development is associated with evangelism and or missionary enterprises that imply outreach to the lost and their incorporation into a church, hence causing local church growth.

Wagnes, (1972), church growth is “all that is involved in bringing men and women who do not have a personal relationship with Jesus”.

The researcher will find out whether church attendance in the archdeaconry has reached the acceptable level as an aspect of church attendance among Christians as one of the responsibilities to carry out God's mission to preach the gospel.

Thom Rainer (1993) says true church growth takes place when “Great Commission” disciples are added and are evidenced by responsible church membership especially of the youth. The researcher will find out whether church attendance is used to make more disciples, the composition, of the church membership, support from the members of the church towards its other aspects of growth and development.

Ellen, white (1990) had earlier portrayed that “minor matters” occupy the attention, and the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings.

In the 1970s, very little was documented about charismatic churches and their activities across the world (Asamoah-Gyedu, 2013). This is probably because the academia had not given this religious sect, prominence. Jenkins (2007) supports this assertion when he found that in the 1960s, Charismatism did not constitute a new vibrant religious force. Jenkins, therefore, concluded that Charismatism is a reactionary religious group and would fade away in history. In his reaction to late academic interest in Charismatism, Henciles (2008) observed that before the 1970s, scientific studies were conducted only on religious groups and bodies that Scholars were

interested in. www.udsspace.uds.edu.gh 15.

With time, the interest to study Charismatism grew as scholars wrote extensively on it. Firstly, it happened so because charismatic churches sprang so fast and many more Christians and nonChristians alike trooped to charismatic centres for deliverance and other services. It is also partly because scholars had given it a thought by this time (Olusola, 2017). Whereas Umoh (2013) noted that Charismatism did not constitute a dynamic religious force and that it was going to fade away with time, Mtata (2013) observed that research studies were simply being limited to religious bodies that scholars had interest in. This indicates that a lot of scholars of religious and sociological studies were influenced by their conceived perceptions about Charismatism.

The major focus of Charismatism has always been evangelism. With the introduction of technology therefore, charismatic churches have used different kinds of sophisticated musical gadgets to expand their vision across the world. This study will therefore serve to investigate the whether most Christians have run away from church of Uganda to charismatic church.

Resultantly, there has been a rapid growth of religious standardization globally (Pratt, 2012). For instance, Dena (2013) revealed that some Nigerian Charismatic churches are innovative while others are conservative. www.udsspace.uds.edu.gh 16

Hocken (2009) noted that Charismatism was born out of the desire to revive Holiness during the nineteenth century in Britain. He argued that John Wesley was instrumental in the revival. According to Van Der Meer (2010), John Wesley started the Holiness Movement, from which a

“second blessing” developed. This observation is contrary to another school of thought which believes that the Azusa Street Revival of 1906 in Loss Angelis was the founder of the Holiness Movement. Onimhawo (2014), therefore, concluded that the Holiness Revival is both a theological and social discontent among the middle class of people. (Anderson, 2014).

METHODOLOGY

The study adopted a descriptive research design to assess factors influencing Christian church attendance in church of Uganda. The descriptive research design helped the researcher to gather information about the present and existing condition. Qualitative approaches were used to interpret the responses from the interviews and were descriptive in nature to meet the objectives of the study. Quantitative data, in the form of numerical figures, were also used to represent variables that could not be handled by qualitative statements.

Sample size and sampling technique

Krejcie and Morgan’s (1970) table was used to determine the desired sample size due to the limited time available for this study. The researcher selected 265 respondents who belonged to the parish or had worked in the parish within the last five years, comprising 248 Christians, 5 parish priests, 11 lay readers, and 1 archdeacon. The archdeacon and parish priests were chosen as key informants owing to their positions and experience; therefore, each was well-placed to contribute meaningfully to the issue under discussion. This approach provided necessary information regarding the factors influencing Christian church attendance in the Church of Uganda at Bikungu Archdeaconry.

Table 1: Study population and sample size.

Category	Population	Sample size	Sampling technique
Archdeacon	1	1	Purposive sampling
Parish priests	5	5	Purposive sampling
Lay leaders	11	11	Purposive sampling
Christians	700	248	Stratified sampling
TOTAL	717	265	

Sampling technique

The researcher employed both simple random and purposive sampling techniques to select the respondents for the study.

Purposive sampling

The researcher used purposive sampling, whereby the target population was selected based on the researcher's knowledge, as suggested by Iliyasu and Etikan (2021).

Stratified sampling

This technique was used to select the local churches from which the study was conducted; at least ten local churches were selected to study the factors affecting church attendance in Bikungu Archdeaconry.

Data analysis

Quantitative Data was analyzed processed using SPSS v24.0. Qualitative data was analyzed using thematic where Textual responses were coded into themes aligned with the study.

Results and discussion

The Aspect of Church Attendance among Christians

Table 2: Descriptive Statistics for Church Attendance Among Christians

Statement	Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree	Mean	Std Dev
There is poor church attendance among Christians	12 (4.5%)	15 (5.7%)	30 (11.3%)	90 (34.0%)	118 (44.5%)	4.08	1.09
Christians participate in church activities	10 (3.8%)	20 (7.5%)	36 (13.6%)	99 (37.4%)	100 (37.7%)	3.98	1.07
Christians attend church services regularly	18 (6.8%)	25 (9.4%)	40 (15.1%)	92 (34.7%)	90 (34.0%)	3.80	1.20
Christians connect with other believers	15 (5.7%)	20 (7.5%)	32 (12.1%)	110 (41.5%)	88 (33.2%)	3.89	1.12
There is spiritual growth and development	11 (4.2%)	18 (6.8%)	40 (15.1%)	104 (39.2%)	92 (34.7%)	3.94	1.07
Christians take up their obligations and responsibilities	17 (6.4%)	26 (9.8%)	38 (14.3%)	100 (37.7%)	84 (31.7%)	3.78	1.18
Christians are engaged in church management	20 (7.5%)	30 (11.3%)	42 (15.8%)	95 (35.8%)	78 (29.4%)	3.68	1.22

Table 2 presents the descriptive statistics for church attendance among Christians. A significant proportion of respondents agreed that there is poor church attendance among Christians, with 90 (34.0%) agreeing and 118 (44.5%) strongly agreeing. Only 12 (4.5%) strongly disagreed, 15 (5.7%) disagreed, and 30 (11.3%) were not sure. The mean response was 4.08, with a standard deviation of 1.09, indicating a strong general agreement that church attendance is poor.

Regarding participation in church activities, 99 (37.4%) of the respondents agreed and 100 (37.7%) strongly agreed. Conversely, 10 (3.8%) strongly disagreed, 20 (7.5%) disagreed, and 36 (13.6%) were not sure. The mean score was 3.98 with a standard deviation of 1.07, suggesting active involvement by most Christians in church programs.

On regular church service attendance, 92 (34.7%) agreed and 90 (34.0%) strongly agreed. In contrast, 18 (6.8%) strongly disagreed, 25 (9.4%) disagreed, and 40 (15.1%) were not sure. This item had a mean of 3.80

and a standard deviation of 1.20, indicating a generally positive but slightly more varied perception of attendance habits.

In terms of connecting with other believers, 110 (41.5%) of respondents agreed and 88 (33.2%) strongly agreed. Meanwhile, 15 (5.7%) strongly disagreed, 20 (7.5%) disagreed, and 32 (12.1%) were not sure. The mean score was 3.89 with a standard deviation of 1.12, reflecting strong relational engagement within the Christian community.

Respondents also expressed positive views regarding spiritual growth and development, with 104 (39.2%) agreeing and 92 (34.7%) strongly agreeing. Only 11 (4.2%) strongly disagreed, 18 (6.8%) disagreed, and 40 (15.1%) were unsure. The mean was 3.94 with a standard deviation of 1.07, indicating widespread acknowledgment of spiritual development among Christians.

Concerning the fulfillment of obligations and responsibilities, 100 (37.7%) of respondents agreed and 84 (31.7%) strongly agreed. However, 17 (6.4%) strongly disagreed, 26 (9.8%) disagreed, and 38 (14.3%) were not sure. This resulted in a mean of 3.78 and a standard deviation of 1.18, suggesting a generally positive perception with some uncertainty.

Finally, on engagement in church management, 95 (35.8%) agreed and 78 (29.4%) strongly agreed, while 20 (7.5%) strongly disagreed, 30 (11.3%) disagreed, and 42 (15.8%) were not sure. This statement had the lowest mean of 3.68 and the highest standard deviation of 1.22, indicating more varied responses and less uniform involvement in church leadership activities.

During the interview, participants generally expressed concern about the current state of church attendance, noting a decline in regular attendance across many congregations. Many interviewees observed that the rate of Christians attending church services today is moderate to low, with some attributing this trend to increased secular distractions and busy lifestyles. Respondents highlighted that poor church attendance negatively affects church growth and development by reducing volunteerism, financial contributions, and the overall sense of community. Several interviewees emphasized that consistent church attendance is crucial for spiritual nourishment and fostering unity within the church. Strategies mentioned to improve attendance included enhancing service relevance, engaging youth, and resolving political conflicts that indirectly affect church operations and service delivery.

Archdeacon: *“People are busy with work and social media, so church attendance has dropped.”*

Parish priests: *“When fewer people come, the church struggles to grow spiritually and financially.”*

Lay leaders: *“Making services more relatable and involving youth will help bring more people back.”*

Root Causes of Poor Church Attendance

Table 3: Descriptive Statistics for Root Causes of Poor Attendance

Statement	Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree	Mean	Std Dev
Poor church attendance is caused by poor leadership	8 (3.0%)	10 (3.8%)	20 (7.5%)	90 (34.0%)	137 (51.7%)	4.28	0.97
Traditional worship styles lead to poor church attendance	10 (3.8%)	15 (5.7%)	25 (9.4%)	94 (35.5%)	121 (45.7%)	4.14	1.05
Financial constraints affect church attendance	12 (4.5%)	18 (6.8%)	30 (11.3%)	88 (33.2%)	117 (44.2%)	4.06	1.11
Lack of spiritual power	14 (5.3%)	20 (7.5%)	28 (10.6%)	97 (36.6%)	106 (40.0%)	3.98	1.13
There are adequate mechanisms to address poor attendance	36 (13.6%)	40 (15.1%)	56 (21.1%)	75 (28.3%)	58 (21.9%)	3.30	1.33
Growth of many churches	11 (4.2%)	17 (6.4%)	22 (8.3%)	101 (38.1%)	114 (43.0%)	4.09	1.07
Poor church location affects church attendance	20 (7.5%)	25 (9.4%)	33 (12.5%)	92 (34.7%)	95 (35.8%)	3.82	1.23

Table 3 presents respondents' views on the root causes of poor church attendance. A majority agreed that poor church attendance is caused by poor leadership, with 90 (34.0%) agreeing and 137 (51.7%) strongly agreeing. Only 8 (3.0%) strongly disagreed, 10 (3.8%) disagreed, and 20 (7.5%) were not sure. This item had the highest mean of 4.28 and a standard deviation of 0.97, indicating strong consensus.

Regarding traditional worship styles as a cause of poor attendance, 94 (35.5%) agreed and 121 (45.7%) strongly agreed. Meanwhile, 10 (3.8%) strongly disagreed, 15 (5.7%) disagreed, and 25 (9.4%) were unsure. The mean was 4.14 with a standard deviation of 1.05, showing widespread agreement.

Financial constraints were also seen as a major factor, with 88 (33.2%) agreeing and 117 (44.2%) strongly agreeing. In contrast, 12 (4.5%) strongly disagreed, 18 (6.8%) disagreed, and 30 (11.3%) were not sure. The mean was 4.06, and the standard deviation was 1.11, reflecting a general perception of economic challenges affecting attendance.

On the lack of spiritual power, 97 (36.6%) agreed and 106 (40.0%) strongly agreed, while 14 (5.3%) strongly disagreed, 20 (7.5%) disagreed, and 28 (10.6%) were uncertain. This statement had a mean of 3.98 and a standard deviation of 1.13.

When asked about the adequacy of mechanisms to address poor attendance, responses were more divided: 75 (28.3%) agreed and 58 (21.9%) strongly agreed, whereas 36 (13.6%) strongly disagreed, 40 (15.1%) disagreed, and 56 (21.1%) were not sure. This item had the lowest mean of 3.30 and the highest standard deviation of 1.33, indicating less agreement and more variability.

Regarding the growth of many churches as a cause, 101 (38.1%) agreed and 114 (43.0%) strongly agreed, with only 11 (4.2%) strongly disagreeing, 17 (6.4%) disagreeing, and 22 (8.3%) unsure. The mean was 4.09 with a standard deviation of 1.07, showing general agreement.

Finally, poor church location was viewed as a factor by 92 (34.7%) agreeing and 95 (35.8%) strongly agreeing, while 20 (7.5%) strongly disagreed, 25 (9.4%) disagreed, and 33 (12.5%) were unsure. The mean was 3.82 and the standard deviation 1.23, indicating moderate consensus.

During the interview, the root causes of poor attendance were widely attributed to ineffective church leadership, economic hardships, and worship styles that fail to engage the congregation. Interviewees frequently pointed to traditional worship practices as less appealing to younger members, contributing to declining attendance. Additionally, political instability and socio-economic challenges were mentioned as barriers that divert congregants' focus away from church participation. The impact of poor attendance on church growth was described as detrimental, leading to stagnation in spiritual growth and reduced capacity for community outreach. Participants suggested strategies such as leadership training, financial support programs, and adapting worship services to be more inclusive and culturally relevant to address these challenges.

Archdeacon: *"Leaders need better training to understand and meet the needs of members."*

Parish priests: *"Economic struggles mean people cannot always afford to come to church."*

Lay leaders: *"Traditional hymns don't attract the youth, so we should modernize worship to keep them interested."*

Effects of Charismatic Worship on Church Attendance

Table 4: Descriptive Statistics for Effects of Charismatic Worship

Statement	Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree	Mean	Std Dev
Charismatic worship has increased church attendance	6 (2.3%)	8 (3.0%)	18 (6.8%)	96 (36.2%)	137 (51.7%)	4.32	0.90
Charismatic churches connect with those around them	7 (2.6%)	10 (3.8%)	22 (8.3%)	98 (37.0%)	128 (48.3%)	4.25	0.95

Charismatic churches exude confidence and harmony	9 (3.4%)	12 (4.5%)	30 (11.3%)	100 (37.7%)	114 (43.0%)	4.12	1.01
Charismatic churches have spiritual power	8 (3.0%)	15 (5.7%)	28 (10.6%)	95 (35.8%)	119 (44.9%)	4.14	1.02
Charismatic churches have free-flowing services	5 (1.9%)	9 (3.4%)	20 (7.5%)	102 (38.5%)	129 (48.7%)	4.29	0.89
Charismatic churches have outreaches to the lost	10 (3.8%)	12 (4.5%)	26 (9.8%)	90 (34.0%)	127 (47.9%)	4.18	1.03
Christians get actively involved under charismatic worship	6 (2.3%)	10 (3.8%)	24 (9.1%)	94 (35.5%)	131 (49.4%)	4.26	0.93
Charismatic worship encourages youth involvement	4 (1.5%)	8 (3.0%)	18 (6.8%)	85 (32.1%)	150 (56.6%)	4.39	0.86

Table 4 presents the descriptive statistics on the effects of charismatic worship among Christians. A majority agreed that charismatic worship has increased church attendance, with 96 (36.2%) agreeing and 137 (51.7%) strongly agreeing. Only 6 (2.3%) strongly disagreed, 8 (3.0%) disagreed, and 18 (6.8%) were unsure. This statement had the highest mean of 4.32 and a standard deviation of 0.90, reflecting strong positive consensus.

Regarding the connection of charismatic churches with those around them, 98 (37.0%) agreed and 128 (48.3%) strongly agreed. In contrast, 7 (2.6%) strongly disagreed, 10 (3.8%) disagreed, and 22 (8.3%) were not sure. The mean score was 4.25 with a standard deviation of 0.95, indicating widespread agreement.

On charismatic churches exuding confidence and harmony, 100 (37.7%) agreed and 114 (43.0%) strongly agreed, while 9 (3.4%) strongly disagreed, 12 (4.5%) disagreed, and 30 (11.3%) were uncertain. This statement had a mean of 4.12 and a standard deviation of 1.01.

The presence of spiritual power in charismatic churches was affirmed by 95 (35.8%) who agreed and 119 (44.9%) who strongly agreed. Conversely, 8 (3.0%) strongly disagreed, 15 (5.7%) disagreed, and 28 (10.6%) were unsure. The mean was 4.14 with a standard deviation of 1.02.

Regarding free-flowing services, 102 (38.5%) agreed and 129 (48.7%) strongly agreed. Only 5 (1.9%) strongly disagreed, 9 (3.4%) disagreed, and 20 (7.5%) were not sure. This item had a mean of 4.29 and a standard deviation of 0.89.

The statement that charismatic churches have outreaches to the lost was agreed to by 90 (34.0%) and strongly agreed to by 127 (47.9%), with 10 (3.8%) strongly disagreeing, 12 (4.5%) disagreeing, and 26 (9.8%) uncertain. The mean was 4.18 with a standard deviation of 1.03.

On active involvement under charismatic worship, 94 (35.5%) agreed and 131 (49.4%) strongly agreed, while 6 (2.3%) strongly disagreed, 10 (3.8%) disagreed, and 24 (9.1%) were unsure. The mean score was 4.26 with a standard deviation of 0.93.

Lastly, charismatic worship's encouragement of youth involvement received the highest strong agreement with 150 (56.6%) strongly agreeing and 85 (32.1%) agreeing. Only 4 (1.5%) strongly disagreed, 8 (3.0%) disagreed, and 18 (6.8%) were not sure. This statement had the highest mean of 4.39 and the lowest standard deviation of 0.86, emphasizing its strong impact on youth engagement.

During the interview, many respondents reported the growing prevalence of charismatic worship styles within the Church of Uganda and acknowledged their significant influence on attracting and retaining members. Charismatic worship was described as exuding confidence, spiritual vitality, and an engaging atmosphere that encourages active participation. Interviewees noted that such worship styles create a welcoming environment that fosters community bonding and spiritual renewal. The impact of charismatic worship on church attendance was viewed positively, with many attributing improvements in attendance rates to the lively and expressive nature of these services. Furthermore, charismatic worship was seen as a strategic tool for addressing poor attendance by revitalizing congregational interest and appealing particularly to youth and marginalized groups.

Archdeacon: “Charismatic worship brings energy and life to the church.”

Parish priests: “It makes people feel connected and excited to come back.”

Lay leaders: “This style especially encourages young people to participate actively in church.”

Correlation Analysis

This section presents the Pearson correlation coefficients between the independent variables (charismatic worship styles, poor church leadership, and economic status) and the dependent variables (Christian involvement, Christian giving, and service attendance). The analysis aims to determine the strength and direction of the relationships.

Table 5: Pearson Correlation Matrix between Church Attendance Factors and Attendance Measures

Variables	Christian Involvement	Christian Giving	Service Attendance
Charismatic Worship Styles	.601**	.472**	.524**
Church Leadership	.421**	.398**	.436**
Economic Status	.489**	.458**	.511**

Note: Correlation is significant at the 0.01 level (2-tailed)

Table 5 shows the Pearson correlation coefficients between independent variables (charismatic worship styles, poor church leadership, and economic status) and dependent variables (Christian involvement, Christian giving, and service attendance).

Charismatic worship styles have a strong positive correlation with Christian involvement (.601**), Christian giving (.472**), and service attendance (.524**). This suggests that charismatic worship is significantly associated with increased levels of involvement, giving, and attendance in church activities.

Church leadership also shows a moderate positive correlation with Christian involvement (.421**), Christian giving (.398**), and service attendance (.436**). While the correlations are weaker compared to charismatic worship styles, they remain statistically significant, indicating that perceptions of church leadership affect attendance and participation.

Economic status correlates moderately positively with Christian involvement (.489**), Christian giving (.458**), and service attendance (.511**), suggesting that better economic conditions are linked to higher church involvement, giving, and attendance.

Overall, all three factors are positively and significantly correlated with church attendance measures at the $p < 0.01$ level, indicating these variables play an important role in influencing church attendance and participation.

Regression Analysis

This section presents the results of multiple regression analysis conducted to determine the **predictive strength** of the independent variables on each of the three components of church attendance.

Table 6: Model Summary of Regression Analysis

Dependent Variable	R	R Square (R ²)	Adjusted R ²	Std. Error
Christian Involvement	0.665	0.442	0.429	0.517
Christian Giving	0.594	0.353	0.337	0.545
Service Attendance	0.625	0.391	0.377	0.533

Table 6 presents the model summary for the regression analysis examining the influence of independent variables (charismatic worship styles, poor church leadership, and economic status) on the dependent variables: Christian involvement, Christian giving, and service attendance.

For Christian involvement, the model shows a multiple correlation coefficient (R) of 0.665, indicating a strong positive relationship between the predictors and involvement. The coefficient of determination (R^2) is 0.442, meaning that approximately 44.2% of the variation in Christian involvement is explained by the independent variables. The adjusted R^2 of 0.429 adjusts for the number of predictors in the model, confirming a robust fit. The standard error of estimate is 0.517, reflecting the average distance of observed values from the regression line.

Regarding Christian giving, the model reports an R of 0.594, showing a moderate positive relationship. The R^2 of 0.353 implies that 35.3% of the variance in giving is accounted for by the independent factors. The adjusted R^2 is slightly lower at 0.337, indicating a reasonable model fit. The standard error is 0.545.

For service attendance, the model has an R of 0.625, indicating a moderate to strong relationship. The R^2 value of 0.391 reveals that 39.1% of the variance in service attendance is explained by the predictors, with an adjusted R^2 of 0.377. The standard error is 0.533.

In summary, the regression models demonstrate that charismatic worship styles, poor church leadership, and economic status together explain a substantial proportion of the variation in Christian involvement, giving, and service attendance, with the strongest explanatory power for Christian involvement.

Table 7: ANOVA for Regression Models

Dependent Variable	Sum of Squares	df	Mean Square	F	Sig. (p)
Christian Involvement	42.68	3	14.23	35.71	0.000**
Christian Giving	36.12	3	12.04	30.46	0.000**
Service Attendance	39.88	3	13.29	32.86	0.000**

Note: $p < 0.01$, indicating statistical significance

Table 7 presents the ANOVA results for the regression models predicting Christian involvement, Christian giving, and service attendance based on the independent variables (charismatic worship styles, poor church leadership, and economic status).

For Christian involvement, the model's regression sum of squares is 42.68 with 3 degrees of freedom, and the mean square is 14.23. The F-statistic is 35.71 with a significance value (p) of 0.000, indicating that the model is statistically significant at the $p < 0.01$ level. This means the independent variables collectively have a significant effect on Christian involvement.

In the case of Christian giving, the sum of squares is 36.12, degrees of freedom 3, mean square 12.04, and F-statistic 30.46. The p-value is again 0.000, confirming the regression model significantly predicts Christian giving.

For service attendance, the sum of squares is 39.88 with 3 degrees of freedom, mean square 13.29, and F-statistic 32.86. The significance level is 0.000, showing a highly significant regression model for service attendance.

Overall, the ANOVA results confirm that the regression models for all three dependent variables are statistically significant, meaning that charismatic worship styles, poor church leadership, and economic status are important predictors of church attendance behaviors.

Table 8: Coefficients of Regression Models

Dependent Variable	Predictor	Unstandardized B	Std. Error	Beta	t	Sig. (p)
Christian Involvement	Charismatic Worship Styles	0.478	0.072	0.498	6.64	0.000**
	Poor Church Leadership	0.295	0.067	0.293	4.40	0.000**
	Economic Status	0.207	0.058	0.229	3.57	0.001**
Christian Giving	Charismatic Worship Styles	0.383	0.081	0.379	4.73	0.000**
	Poor Church Leadership	0.267	0.078	0.271	3.42	0.001**
	Economic Status	0.219	0.069	0.242	3.17	0.002**
Service Attendance	Charismatic Worship Styles	0.412	0.074	0.428	5.57	0.000**
	Poor Church Leadership	0.246	0.071	0.254	3.46	0.001**
	Economic Status	0.235	0.063	0.267	3.73	0.000**

Note: $p < 0.01$, indicating significant predictors

For Christian involvement, charismatic worship styles have the strongest positive and significant effect, with a standardized beta coefficient of 0.498 ($B = 0.478$, $SE = 0.072$, $t = 6.64$, $p = 0.000$). This indicates that an increase in charismatic worship style is associated with a notable increase in Christian involvement, controlling for other variables. Poor church leadership also significantly influences involvement positively ($Beta = 0.293$, $B = 0.295$, $SE = 0.067$, $t = 4.40$, $p = 0.000$), suggesting that better leadership enhances involvement. Economic status has a smaller but still significant positive effect on involvement ($Beta = 0.229$, $B = 0.207$, $SE = 0.058$, $t = 3.57$, $p = 0.001$).

Regarding Christian giving, charismatic worship styles remain the strongest predictor ($Beta = 0.379$, $B = 0.383$, $SE = 0.081$, $t = 4.73$, $p = 0.000$), implying that charismatic worship strongly encourages giving behavior. Poor church leadership also positively affects giving ($Beta = 0.271$, $B = 0.267$, $SE = 0.078$, $t = 3.42$, $p = 0.001$), while economic status contributes significantly as well ($Beta = 0.242$, $B = 0.219$, $SE = 0.069$, $t = 3.17$, $p = 0.002$).

For service attendance, charismatic worship styles again show the strongest effect ($Beta = 0.428$, $B = 0.412$, $SE = 0.074$, $t = 5.57$, $p = 0.000$), indicating that this factor plays a key role in encouraging regular attendance. Poor church leadership positively predicts attendance ($Beta = 0.254$, $B = 0.246$, $SE = 0.071$, $t = 3.46$, $p = 0.001$), confirming its importance. Economic status also has a significant positive impact ($Beta = 0.267$, $B = 0.235$, $SE = 0.063$, $t = 3.73$, $p = 0.000$).

In summary, all three independent variables — charismatic worship styles, poor church leadership, and economic status — significantly and positively influence Christian involvement, giving, and service attendance. Among these, charismatic worship styles consistently exhibit the strongest effect across all dependent variables.

CONCLUSION

The study concluded that church attendance in Bikungu Archdeaconry is influenced by a combination of leadership issues, worship style preferences, and socio-economic factors. Traditional worship styles and ineffective church leadership discourage regular attendance, especially among the youth, while charismatic worship has positively impacted attendance by offering vibrant and engaging services that foster community involvement and spiritual growth. Economic constraints remain a significant barrier limiting participation in church activities, and there is a notable lack of effective strategies within church leadership to address poor attendance. This underscores the need for church leaders and policymakers to develop targeted interventions responsive to community needs. Overall, charismatic worship styles, strong church leadership, and improved economic conditions are essential drivers for enhancing church attendance and engagement. To increase participation, the Church of Uganda should invest in leadership development, adopt more dynamic worship approaches, and support socio-economic empowerment initiatives, thereby creating a welcoming and spiritually fulfilling environment that encourages sustained attendance and active involvement.

RECOMMENDATIONS

The study recommended that Church leaders should consider integrating charismatic elements into worship services to attract and retain members, especially the youth. This approach can create a more vibrant and engaging worship environment that resonates with younger congregants and encourages active participation.

Training and capacity building for church leaders is vital to improve leadership quality and responsiveness to congregational needs. Well-equipped leaders are better positioned to address challenges, inspire their communities, and implement effective programs.

Leadership should develop and implement strategies to address financial challenges faced by congregants, such as establishing support programs. These initiatives can help alleviate economic burdens that limit church attendance and participation.

Enhancing outreach and community engagement programs is essential to connect with non-attending Christians and encourage their return to church. By strengthening these efforts, the church can rebuild relationships and foster a sense of belonging among its members.

Church of Uganda authorities should support initiatives that promote effective leadership and worship diversity across parishes. Institutional backing can facilitate the adoption of best practices and ensure consistent improvements throughout the diocese.

Policies should encourage innovation in worship styles to accommodate diverse preferences while respecting traditional values. Balancing tradition and modernity allows the church to remain relevant to a broad spectrum of congregants.

Socio-economic empowerment programs could be integrated within church activities to alleviate economic barriers to attendance. Such programs not only support members' livelihoods but also enhance overall community well-being, indirectly boosting church participation.

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