

Effect Of Covid-19 Crisis On Spiritual Formation In Uganda; A Case Of Born-Again Churches In Kanyanya Parish Kawempe Division, Kampala City

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A RESEARCH REPORT SUBMITTED TO THE FACULTY OF THEOLOGY IN PARTIAL FULFILMENT FOR THE REQUIREMENTS OF THE AWARD OF MASTER'S IN DIVINITY OF UNIVERSITY OF WORLD MISSIONS FRONTIER

JULY, 2023

Abstract: *The study examined the effect of COVID-19 on Spiritual formation in born again churches in Kanyanya Parish Kawempe Division, Uganda. The study objective was to examine the effect of COVID -19 crisis on spiritual formation: a case of born-again churches in Kanyanya Parish Kawempe Division Kampala City. The study was guided by research questions like; what are the effects of lockdown on spiritual formation in born again churches? The hypothesis tested that there is a positive and negative correlation between the effect of COVID-19 crisis and spiritual formation in born again churches of Uganda. The study covered some selected born again churches and ministries of Kanyanya Parish, Kawempe Division Kampala capital city of Uganda. Literature was reviewed to give a general overview of the effect of COVID -19 crisis on spiritual formation. Different themes were developed based on study objectives. **Methodology:** This study used a cross sectional research design to assess the effect of COVID-19 crisis on spiritual formation .A qualitative exploratory study was conducted; this included an intentional sample of 20 individuals within born again churches in Kanyanya Parish. The researcher adopted a mixed approach research methods, where quantitative and qualitative methods, of data collection and analysis was employed. **The result of the findings:** The study found out that the closure of churches during the coronavirus pandemic forced churches to devise new ways of remaining functional and being church. There were many changes in the church during the COVID-19 era like learning how to live-streaming sermons, worship songs, religious rites and requests for tithes. COVID-19 has reaffirmed that the church does not live within walls but rather the people of God who live and long for God's reign in the world. The spiritual formation was much more affected as such church practices are diminishing. Soul winning, discipleships and home visit was curtailed and this has lead to backsliding of some Christians. **The study recommends ;** Pastors over work, they have low pay and desperation takes terrible toll as Pastors struggle to make sense of crammed preaching, calendar, hectic homes, splintered dreams, strived intimacy and shriveled purpose. Some quit in utter hopelessness to sell their used car, Machines, church land to mention a few. In that respect the government should consider pastors and other religious leaders who are contributing much to the well being of society, and include them on government payrolls so as to be stable at work and in the calling.*

**EFFECT OF COVID-19 CRISIS ON SPIRITUAL FORMATION IN UGANDA; A CASE
OF BORN-AGAIN CHURCHES IN KANYANYA PARISH KAWEMPE
DIVISION, KAMPALA CITY**

**BY
MUNYANEZA JOSEPH PATRICK
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**A RESEARCH REPORT SUBMITTED TO THE FACULTY OF THEOLOGY IN
PARTIAL FULFILMENT FOR THE REQUIREMENTS OF THE AWARD OF
MASTER'S IN DIVINITY OF UNIVERSITY OF WORLD MISSIONS FRONTIER**

JULY, 2023

DECLARATION

I, Munyaneza Joseph Patrick, do here by declare that this Research report entitled; Effect of Covid-19 Crisis on Spiritual formation in Uganda ; A case of born-again churches in Kanyanya Parish Kawempe Division , Kampala City is my own original work and no part of it has been presented for any award of a Master’s Degree, except for the sections for which citations references have been properly made.

Sign.....

Date...../.....2023

MUNYANEZA JOSEPH PATRICK
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APPROVAL

This is to certify that this research report entitled; Effect of Covid-19 Crisis on Spiritual formation in Uganda ; A case of born-again churches in Kanyanya Parish Kawempe Division , Kampala City, has been done under our supervision and is now ready for submission to the Faculty of Theology.

1. Sign.....

Date...../.....2023

Dr. Elizabeth Kuteesa Balirwa, (PhD)

University Supervisor

2. Sign.....

Date...../.....2023

Dr.Dckochen Sam, (PhD)

University Supervisor

Dedication

This research report is dedicated to my lovely wife for her firm financial stand during my studies and caring for children in my absence, to my dearest daughters, Precious Vivian Nyiraneza and Priscilla Nyiraneza Niyintunze; my Sons Uwera M. Ruheke, Uwizeye John Patrick, Niyindeba Isaac and entire family of Mt. Goshen International Ministries with gratitude and love.

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I am profoundly indebted to Mt. Goshen International Ministries for creating an academically enabling environment for my successful completion of this inquiry task. At the same time, I offer my gratitude to the University of World Mission Frontier for the training I was accorded through participating in series of course works, workshops, symposiums and conferences .To my lecturers, Dr Richard Bogere, Dr Twesigye Nduhura , Rev Malema Micheal and many others, thank you!” You encouraged me to push on and on at a time when I felt like the world were collapsing on me. You taught me a lot that I never learned before, making me pull ahead from your intellectual wisdom moreover with love. You read my research work over and over again with love regardless of the many unavoidable mistakes therein. You were always barraged with questions time and again whenever I felt like I had to ask them regardless of the time, yet there is no single moment I recall when you failed to answer back. Indeed to all I cannot thank you more than enough but rather to pray to the Almighty God to bestow you with more wisdom as well as good health in order to be able to continue with the noble work of sharing part of your intellectual capital to those that need it the most. I thank my best friend and Sister Robinah Sanyu for always giving me guidance at a critical moment when it was most appreciated. Under taking a study on the effect of COVID-19 crisis on born again churches in Kanyanya Parish and to collect data as possible was not one Mans effort.

Lastly to my dearest children, Niyonshuti Ollen, Nyiraneza Precious Vivian ,Uwera M. Emanuel Ruheke, Uwizeye John Patrick, Niyindena Isaac, Niyintunze, Nyiraneza Priscilla and to all the Kanyoni family that stood with me during the course of this journey, but most especially to my wonderful dear wife Generous Katwere Munyaneza for sacrificing the time I would have shared with them while perusing this Masters journey. Without you Generous perhaps this journey would have been hard to accomplish.

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ABBREVIATIONS AND ACRONYM

IATF: Inter-Agency Task Force

CVI: Content Validity Index

ECQ: Enhanced Community Quarantine

UWMF; University of World Mission Frontier

COVID 19; Corona Virus Disease

Definitions of key terms

Spiritual formation; The definition of spiritual formation used in this study comes from Greenman (2015), who said “Spiritual formation is our continuing response to the reality of God’s grace shaping us into the likeness of Jesus Christ, through the work of the Holy Spirit, in the community of faith, for the sake of the world” (p. 24). This definition conceptualizes spiritual formation to include the personal, relational, and social life of the individual for the purpose of being transformed in the process of growing into the image of Christ. The strength of this definition is its connection of theology to practical outcomes.

The goal: The goals of interacting with a community of faith for the sake of the word has a direct connection to the practices of fellowship and service. Spiritual formation happens on a spiritual level and the Bible.

COVID 19; Guidelines; hand wash, use of temperature gun, sanitization, mandatory masks, social distancing.

Policies ; include curfew, restricted movement, ban of Multiple churches services & days worship, hand shaking, hugging, microphone sharing, hymn book sharing, alter prayers, suspension of Sunday school, use of projector and video screening, observance of curfew limits and electronic & Door/entrance offering among others.

ABSTRACT

The study examined the effect of COVID-19 on Spiritual formation in born again churches in Kanyanya Parish Kawempe Division, Uganda. The study objective was to examine the effect of COVID -19 crisis on spiritual formation: a case of born-again churches in Kanyanya Parish Kawempe Division Kampala City. The study was guided by research questions like; what are the effects of lockdown on spiritual formation in born again churches? The hypothesis tested that there is a positive and negative correlation between the effect of COVID-19 crisis and spiritual formation in born again churches of Uganda. The study covered some selected born again churches and ministries of Kanyanya Parish, Kawempe Division Kampala capital city of Uganda. Literature was reviewed to give a general overview of the effect of COVID -19 crisis on spiritual formation. Different themes were developed based on study objectives.

Methodology: This study used a cross sectional research design to assess the effect of COVID-19 crisis on spiritual formation .A qualitative exploratory study was conducted; this included an intentional sample of 20 individuals within born again churches in Kanyanya Parish. The researcher adopted a mixed approach research methods, where quantitative and qualitative methods, of data collection and analysis was employed.

The result of the findings: The study found out that the closure of churches during the coronavirus pandemic forced churches to devise new ways of remaining functional and being church. There were many changes in the church during the COVID-19 era like learning how to live-streaming sermons, worship songs, religious rites and requests for tithes. COVID-19 has reaffirmed that the church does not live within walls but rather the people of God who live and long for God's reign in the world. The spiritual formation was much more affected as such church practices are diminishing. Soul winning, discipleships and home visit was curtailed and this has lead to backsliding of some Christians.

The study recommends ; Pastors over work, they have low pay and desperation takes terrible toll as Pastors struggle to make sense of crammed preaching, calendar, hectic homes, splintered dreams, strived intimacy and shriveled purpose. Some quit in utter hopelessness to sell their used car, Machines, church land to mention a few. In that respect the government should consider pastors and other religious leaders who are contributing much to the well being of society, and include them on government payrolls so as to be stable at work and in the calling.

CHAPTER ONE INTRODUCTION

1.0 Introduction

This chapter focused on the background of the study, statement of the problem, objectives of the study, research questions, scope of the study, significance of the study, conceptual framework, definitions of the terms and concepts and conclusion.

1.1 Perspective of Study

This research study, presents a study of the effect of COVID-19 crisis on spiritual formation, a case of born-again churches in Kawempe Division Kampala City, the study examined the effect of lockdown on spiritual formation in born again churches, the effect of curfew on spiritual formation and the divergent reasons for dysfunctional Pastors on spiritual formation. Different themes in literature were reviewed to discover what is known and not known about effect of COVID-19 crisis on spiritual formation. The study was guided by grounded theory. The study identified the problems that lead to failure of spiritual formation that has led to collapse of some churches, challenges in service provision of born-again faith churches, indicating the gaps in spiritual formation, soul winning and discipleship that they offer. The study tested the hypothesis that attests positive correlations between the effect of COVID-19 crisis on spiritual formation; a case of born-again churches in Kawempe Division Kampala City. Cross-sectional research design was applied to bring out professional results. This study used a cross sectional research design to assess the effect of COVID-19 Crisis on spiritual formation; a case of born-again churches in Kanyanya Parish Kawempe Division Kampala City. A qualitative exploratory study was conducted.

1.1 Background of the Study

Spiritual formation is the process of growing into Christ likeness; characterized by knowing and loving God, knowing and loving ourselves, knowing and loving other people and experiencing the Presence of God in our everyday lives (1 John 4.7-8). The basis of spiritual formation is the call of God the Father, the finished work of Jesus Christ the Son and is empowered by the Holy Spirit. Christian spiritual formation is the process of being conformed to the image of Jesus Christ for the glory of God and for the sake of others (II Corinthians 3:17-18). The focus of spiritual formation is the Holy Spirit, who guides the ongoing journey towards union with God.

Again spiritual formation is defined as "The dynamics of shaping the human spirit towards maturity and consonance" (The Dictionary of Christian Spiritual Formation (2003, 107). Thus, Spiritual formation is important because closeness with God brings us real freedom and completeness. Due to COVID-19 Crisis this has been curtailed and a challenge in kanyanya Parish Kawempe Division as it was shown in the study.

The study, examined the effect of COVID-19 crisis on spiritual formation; a case of born-again churches in Kanyanya-Parish Kawempe Division Kampala City. Born-again faith churches had mushroomed with high aim of soul winning, discipleship and evangelism. Owing to COVID-19

Crisis many has collapsed, clergy are disappointed, and majority have given up, because ministries is a faith issue at its core, Pastors are reconciling their call to the ministry with what they think, God expects them in current situation of effects of after COVID-19 crisis. For this reason, much of this exploitation by expectation originates in the Pastors inner world. As such his wife, church, and children are not the only the sources of his confusion, but also a lot of unrealistic demands from the church and its congregation. So many churches have collapsed indeed.

The study identified the problems that lead to failure of spiritual formation that led to collapse of some churches, challenges in service provision of born-again faith churches, indicating the gaps in spiritual formation, soul winning and discipleship that they offer. In this study the literature reviewed different themes to synthesis what is known and not known about the topic, the effect of COVID-19 crisis on spiritual formation; a case of born-again churches in Kanyanya Parish Kawempe Division Kampala City.

The study tested the hypothesis that attests positive correlations between the effect of COVID-19 crisis on spiritual formation; a case of born-again churches in Kawempe Division Kampala City. Cross-sectional research design was applied to bring out professional results. The study proved the hypothesis that limited space for soul winning and discipleship, not congregating and lockdown of Christian gathering, Radio and TV programs leads to collapse of some churches, which contribute to reduced soul winning and discipleship outcomes, most ministers have laid down the tools, resorting to sinful practices which is a threat to the house of God, thus being on attack. The study approved the hypothesis that there is high effect of COVID-19 crisis on spiritual formation; a case of born-again churches in Kanyanya Parish Kawempe division Kampala City.

Spiritual growth is a process of shedding our wrong and unreal concepts, thoughts, beliefs and ideas and becoming more conscious and aware of our inner being. This process uncovers the inner spirit that is always present, but hidden beyond the ego-personality. Spiritual growth is the process of inner awakening, rising of the consciousness beyond the ordinary, everyday existence, and awakening to some Universal truths. It means going beyond the mind and the ego and realizing who you really are; Spiritual growth is of great importance for everyone, in all walks of life.

Spiritual growth is the basis for a better and more harmonious life for everyone, a life free of tension, fear, and anxiety, Spiritual growth helps us learn not to let circumstances and people to affect our inner being and state of mind. It helps us manifest composure and detachment, and display inner power and strength, which are useful and important tools that everyone needs. Spiritual growth is not an excuse for escaping from responsibilities. It does not mean behaving in a strange and weird manner, or becoming an impractical person. It is a method of growing and becoming a stronger, happier and a more responsible person. The spiritual growth is as results of spiritual formation which is a challenge due to COVID-19 crisis especially in Kanyanya Parish Kawempe Division Uganda.

The method of church growing and becoming stronger, having Christians transformed to Godliness as well as spiritual formation is on attack due to COVID-19 crisis. The epidemic affected born-again churches mostly in Kanyanya Parish Kawempe Division-Kampala City Uganda, Many churches have collapsed, Christians backslidden, many cases of immorality, and disrespect to God, has become the norm of the day.

Many Christians are no longer congregating as they are, no longer seeing value in it. Pastors have changed from their vision, mission and statement of faith to arrest the status quo, society is not happy and in the house of God there is no peace. Contemporary churches with their Pastors are caught in frightening spiritual, social and economic tornadoes, which are now raging through home, church and community. No one knows where the next twister might touchdown or what value the storm will destroy.

As results church leaders including pastors are asking themselves, does pastoral ministry and spiritual formation make difference in COVID-19 pandemic and in morally tabulate times? Ministering is harder now than ever before, electronic technology shapes the preferences; top-notching television, Radios, audio, YouTube, capable churches airbrushed churches, are now operating in peoples living room and auto mobiles.

Now church members believe in those programmes and services are being attended in their rooms, a half of the congregation now attend in their rooms, less than a half of normal church congregation hardly go to the church. The churches across the land are at such critical risk, and the question is how can they be helped? Owing to top- notching television, radios etc. programs many churches have collapsed.

The study, examined the effect of COVID-19 crisis on spiritual formation; a case of born-again churches in Kanyanya-Parish Kawempe Division Kampala City. Born-again faith churches had mushroomed with high aim of soul winning, discipleship and evangelism. Owing to COVID -19 Crisis many has collapsed, clergy are disappointed, and majority have given up, because ministries is a faith issue at its core, Pastors are reconciling their call to the ministry with what they think, God expects them in current situation of effects of after COVID-19 crisis. For this reason, much of this exploitation by expectation originates in the Pastors inner world. As such his wife, church, and children are not the only the sources of his confusion, but also a lot of unrealistic demands from the church, for example many people are expecting much from Pastor of which some Pastors can't meet such demands. So many churches have collapsed indeed due to that scenario.

This research presented a study of the effect of COVID-19 crisis on spiritual formation; a case of born-again churches in Kawempe division Kampala City. The effect of COVID-19 crisis in Uganda was in question. Areas of significant interest for this study were for example; on spiritual formation, Discipleship, soul winning, Pastors attitude, church performance, existing culture of born-again churches, people's cultures and attitudes towards attending church services in Kanyanya Parish, Kawempe Division, Kampala City.

The COVID-19 crisis (epidemic) strikes a country (Uganda), already severely burdened by economic difficulties and excess population growth. For instance, for centuries Uganda has been with HIV/AIDS, recurring droughts (in some parts), famine, and poverty recently by wars. Uganda is now faced with yet another perhaps one of the greatest obstacles to health, spiritual formation and Christian well-being: COVID-19 Crisis.

The COVID-19 Crisis had the potential to create severe spiritual, social and economic impacts in many African countries. It is different from most other diseases because it strikes people in the most productive age groups and is essentially 100 percent fatal. The effects vary according to the severity of the COVID-19, epidemic in given area and country. Globally, the corona pandemic had infected 281,808,207 million people, 5,411,759 million people have died and 252,735,264

million people have recovered. In some of the countries, In Uganda, after almost the two years of battle with corona, the total number of the infected is 139,079; those that have recovered, the number is 98,379; and those that have died, the number is 3,291, the 3,291 lost, were very useful people. They included the prominent persons such as Mzee Kivejinja, Mzee Paul Etyang, Manzi Tumubweine, Bishop Kagwa, etc.(President Museveni's 1st January 2022 New Year speech).

Any pandemic disorganizes the life of wider society including Christians mostly born again churches. One of the manifestations of social activity is religious life. Despite progressing secularization, religion, churches, and denominational associations have an impact on individual ethical choices and business decisions. This is true especially in Uganda, where over 90 percent of the citizens declare affiliation with Jesus Christ, others with religion, mostly born-again Christians.

The COVID-19 Crisis pandemic has an extremely significant impact on the functioning of societies, churches, as well as many sectors of economic life. It is very difficult to forecast the directions and depth of necessary changes during the development of the pandemic. This is due to the fact that different scenarios and the pace of development of COVID-19 Crisis are considered in different countries. Thus, public policies used in the fight against pandemics are also different in individual countries. Assessments of social, economic, religious and cultural effects of the pandemic must be multidimensional, and thus, subject to significant uncertainty (Ragheb 2020; Sułkowski 2020).

The coronavirus pandemic was developing very rapidly on a global scale. It was understandable that it has a very significant impact on the whole social life, including religious life. Religious practices, which have, by their very nature, a community dimension in almost all religions, in Christian denominations as well, are also changing under the influence of the pandemic. The purpose of the research was to examine the impact of COVID-19 Crisis (pandemic) on religious behavior and spiritual formation in different Christian denominations in Uganda Kampala City and Kawempe division in particular. Three research questions were posed regarding differences in the approach of different Christian denominations in Kawempe to the COVID-19 Crisis (pandemic).

What was the effect of lockdown on spiritual formation in born again churches? What was the effect of Curfew, Government Guidelines and Policies, Religious Gatherings on spiritual formation? What was the effect of Dysfunctional Pastors/ churches? So as to come up with evidence based on the effect of COVID -19 crisis on spiritual formation.

The research methodology was based on in-depth interviews that will be carried out with persons responsible for the lives of the most important communities, i.e., with the Born-again clergy, Evangelical, Pastors, and superiors of different leaders of Christian denominations. The interviews was conducted with the affected churches. Nearly all Churches introduced strict restrictions that did not result from their decisions, just decision taken by state authorities.

Uganda is the largest Christian country in Easter Africa, with church gatherings playing a vital role in the nature of Christianity in the Uganda culture, the advent of the coronavirus disease (COVID-19 pandemic) in the Uganda -Kawempe division posed challenges to public religious practices amid efforts to mitigate COVID-19 crisis community transmission. Various policy pronouncements from both the government-led Inter-Agency Task Force (IATF) on Emerging Diseases and the church-led Bishops' Conference of the born-again churches were issued.

These guidelines were implemented in order to address the two-pronged problem on healthcare and religious obligations. While these guidelines were initially contributory to the mitigation of disease transmission, varied compliance by Christians was observed, through the progression of the pandemic. Considering the value that church gatherings and religion play in the lives of Ugandan people, further studies on COVID-19 crisis transmission in the church should be conducted in order to develop more efficient policies and guidelines on the practice of religion, particularly for religious gatherings. Furthermore, a more synergistic state and church cooperation must be encouraged in order to arrive at solutions that will mutually address the concomitant problems of the COVID-19 crisis (pandemic).

The first confirmed cases of the coronavirus disease (COVID-19 crisis) in Uganda were in February 2020. In the following months, the numbers escalated in the whole country. The continuous rise in the number of cases and the swift escalation of the pandemic prompted the Uganda government to enact sweeping measures to curtail the spread of COVID-19 pandemic. By March 2020, community trans-mission was already evident, and the government announced community quarantine, or the lockdown of the whole country.

The community quarantine restrictions resulted in the prohibition of many social activities, including religious gatherings. With the Uganda being a largely Protestant/Born again country comprising 79.5 percent of its religious and Christian affiliation, restrictions on religious gatherings dealt a heavy blow to a large aspect of Ugandan life. Therefore, it is imperative to review the policies instituted by the government during the pandemic and examine the response of the Ugandans devout regarding their practice of religion amidst this global health crisis. Come up with crisis risk management decision that won't affect the people and Born again churches.

Religion was central to the lives of Ugandan mostly in Kawempe Division-Kanyanya Parish, as Uganda ranks first among the most religious countries of East Africa with over 79.5 percent of its population baptized as in the name of the father, the son and Holy Spirit, it is the largest religious nation in East Africa. A comparison of cross-national trends in religious service attendance among various countries indicated that Ugandan has a high and stable religious service attendance, with attendance rates of Born again, Catholic and Protestant church members reaching 80 percent and 20 Non-Christian believers. This community needs the services of spiritual leaders doing spiritual formation.

Worthy to note, Faith plays a pivotal role in the life of most Ugandan, existing not only as an abstract belief system but also as a host of ceremonies, rituals, and experiences. Religion provides continuity in life, cohesion in the community, ethics and integrity and moral purpose for existence (Dolan R. Philippines 2020): It renders spiritual solace, transformation and guidance in times of crisis, more so in the midst of a global pandemic. The churches functions as a means of social control, a center of collective identity, and a source of soul winning and empowerment (Fresnoza-Flot A. 2010) With the advent of the COVID-19 crisis (pandemic) in Uganda, both the state and the church responded through the near-simultaneous implementation of IATF and CBCP guidelines on religious gatherings.

In addition, both sectors appeared to be cooperative with each other, evidenced by their coordinated mitigation efforts during high-volume events. At face value, guidelines on religious gatherings were adequately complied with by Ugandans. However, the Uganda government's

general COVID-19 crisis response was met with the disapproval, prompting questions on its effectiveness and in consistently mitigating the spread of COVID-19 crisis.

Despite not being primarily attributed to religious gatherings, COVID-19 crisis transmission in Uganda saw notable fluctuations. It was observed with an increase in the reproductive number at the start of the New Year in 2021, upward trends were reported with increases in affected cases despite the closure of the churches. These numbers did not significantly go down despite of the efforts to stop the gathering of Churches.

Given this, it can be surmised that while these guidelines on the closure of the churches appear to be contributory to COVID-19 crisis mitigation in Uganda, its impact with regards to major religious celebrations remains debatable. Likewise, the effect of major religious celebrations in spreading the virus is still unknown. The lack of available data on religious gatherings during the COVID-19 crisis pandemic limits the understanding of these on conjectures and unverified correlations. Hence, further studies on COVID-19 crisis transmissions in the setting of religious gatherings, as well as on the effectiveness of present guidelines must be done in order to develop evidence-based and specific guidelines on religious gatherings.

What remains certain is that with the importance and the fundamental role of religion to Kanyanya Parish, Kawempe division of Kampala City in particular, faced set back and more Christians Backsliding. These calls for a more pro-active approach to be taken in order to more adequately address the impact of COVID-19 crisis on religious gatherings. Through open communication and meaningful collaboration among the church, the state, and the general public, all factors can be adequately addressed. The church of God needs a comprehensive revival so as to stand. There was a need for effective monitoring and evaluation that can identify points of improvement and ensure a more effective response. With its aforementioned value to Ugandans, and its societal, cultural, and traditional roots, future guidelines and policies must also take church gatherings, mostly of born again and other religion into major consideration.

The pandemic has shown that mutual cooperation between the government and religious institutions has been beneficial to everyone in this time of emergency; since, ultimately, their constituents are one and the same; the general public. This is evident in other countries that were able to demonstrate, that it is possible for religion and the government to cooperate, such as in Tanzania and in neighboring Kenya. While the Ugandan Constitution states that the separation of the state and church must be inviolable, it is evident that the two must work together in mitigating the COVID-19 crisis, community transmission and its concomitant problems, highlighting the importance of a multi-sectoral approach to healthcare and other services like in born again churches.

In general, the high percentage of people expected to observe church services and religious practices despite the pandemic has demonstrated the deep-seated nature of religion in Uganda. With the importance given to consistent church attendance by Ugandans, it is recommended that further studies on COVID-19 crisis transmission in the church be done to further develop more specific guidelines in line with religious practices. Ultimately, a multi-sectoral and collaborative approach must be taken in addressing the concomitant problems of the COVID-19 crisis pandemic.

This study therefore conceived and undertook to analyse the effect of COVID-19 crisis on spiritual formation; a case of Born-again churches in Kawempe Division Kampala City,

examined the effect of lockdown on spiritual formation. Some of government guidelines and policies on religious gatherings had devastating impacts on other Christian denominations. On March 16, 2020, a state of calamity was declared throughout Uganda, and Enhanced Community Quarantine (ECQ) was imposed countrywide with only essential services allowed to operate (e.g., markets, groceries, utilities, etc.). As far as religious activities were concerned, religious ministers were only allowed to conduct funeral rites of 20 people. All gatherings were closed which resulted into churches being on attack spiritually, socially and economically, the life of church of Christ and its ministers become miserable.

All pastors, ministers and evangelists responded to the government guidelines by conducting online streaming of their religious services, Radio services, TV services and requiring the observation of minimum public health standards. This alone put the church at many risks which this study intends to explore. Spiritual formation was much more need to arrest the situation. Spiritual formation is derived from Galatians 4:19: “My dear children, for whom I am again in the pains of childbirth until Christ is formed in you.” The word “formed” comes from *morphe*, which means “to shape”. When combined with Greek prepositions, it is rendered as “conformed” in Romans 8:29 and “transformed” in 12:2. The word spiritual formation most accurately describes the sanctification or transformation.

Some people try to turn discipleship into a production plan based on multiplication for reaching the world, Spiritual formation encounters the practical problems of real life that ruin the most attractive scenarios. The truth is that only disciples who are passionate for Christ will be able to sustain any effort to reach others around them.

In real life God doesn't have a production plan; he uses us, to reach others in a wide variety of ways hence, His glorious method is unpredictable, not smooth or symmetrical. Only God orchestrates the call to be and make disciples, and disciple-making can be accomplished only through the events and conditions that make up life. Disciples should be encouraged to train others and to reproduce in others but discipleship is much more about the depth of character and spiritual passion of each disciple than it is a plan for church growth. Spiritual formation will be much more looked at this study and how it was affected due to COVID -19 crisis pandemic.

Owing to limited discipleship and spiritual formation many churches now have closed. Churches which were on rented promises were turned into other business, clergy, have retired into doing other businesses rather than their real calling, the COVID-19 crisis pandemic has affected the church severally. This call for comprehensive study, examining the COVID-19 crisis effect, on spiritual formation with born-again churches in Kawempe – Kampala.

1.2 Statement of the Problem

Uganda is facing another challenge of COVID-19 crisis. The pandemic prompted the government to enact sweeping measures to curtail the spread of COVID-19 pandemic. Owing to COVID-19 crisis and the government concern to protect the public from further spread. The Government of Uganda, on 16th March, 2020 The Government of Uganda closed all public Institution churches inclusive, they were restrictions on religious gatherings and assemblies, Thus total lockdown, Curfew guidelines issued and spiritual formation affected. Given the fact that the government guidelines appear to be contributory to COVID-19 crisis mitigation factors in Uganda, its impact with regards to major religious celebrations and gathering remains

questionable. Likewise, the effect of major religious celebrations in spreading the virus was common allegation.

The high percentages of people expected to observe church services and religious practices, despite the pandemic were curtailed. The importance given to consistent church attendance by Christians, mostly born-again faith on building morals, virtue, psychosocial support and socialization, was ignored due to suspicious of COVID-19 crisis transmission in the church. The spiritual formation was curtailed. Soul winning and discipleship were no more, which resulted into total backsliding of many Christians. It was only churches with Radios and TV which took the Centre stages with difficulties. The electronic technology shapes preference, the electronic preaching has shaped the congregation instead of coming to church on Sunday, they decided to sit in their rooms waiting for talented preaching in Uganda and America, seeing their local churches as inferior. In this environment pastors are victims of technology, some have no way to come to the standard created by technology, all result in stiff competition, where every Pastor now feel like a loser. Some are uncertain on how to cope up with the overwhelmingly demand dynamics that technology brings, this has led to dysfunctional of Pastors and some churches on spiritual formation.

Different doctrines that are confusing to Christians were being aired from different channel. It should be noted that Christianity without discipleship is always Christianity without Christ” (Dietrich Bonhoeffer&, Ps Job Kiggundu 2020)”Discipleship (Mathew 28:19); which is widely accepted broader Christian experience was more affected and much more curtailed mostly in born again faith ministries. Spiritual formation is not being given attention as such many souls now lost, as results, they are many cases of child pregnancies, suicide, Murder, abortion and domestic violence among Christian families that occurred during and after COVID-19 lockdown. Church gathering which is Centre of socializations and psychosocial support to all categories of people has been affected by the two Lockdowns.

This calls for a study to be done to further develop more specific policies and guidelines in line with religious practices, so that places of worship rights not violated, their rights to pray, worship, praising and gathering respected and be given attention in case of any pandemic spread. This research therefore, is to study the effect of COVID-19 crisis on spiritual formation in born again churches of Kanyanya Parish Kawempe Division.

1.3 General Objective

The purpose of the study was to examine the effect of COVID -19 crisis on spiritual formation in Uganda; A case of born-again churches in Kanyanya Parish Kawempe Division Kampala City.

1.3.1 Specific Objectives of the study

- To examine the effect of lockdown on spiritual formation in born again churches.
- To analyze the effect of curfew on spiritual formation.
- To assess the effect of dysfunctional Pastors on spiritual formation

1.4 Research questions

The study was guided by the following research questions:

1. What are the effects of lockdown on spiritual formation in born again churches?
2. What are the effects of curfew on spiritual formation?
3. What are the effects of dysfunctional Pastors on spiritual formation?

1.5 Hypothesis tested

Many studies now demonstrate the relationship between the effect of COVID-19 crisis and spiritual formation as dependent variable. The aim of this study was to establish and disseminate the relationship between the effect of COVID-19 crisis to the spiritual formation and transformation.

If effect was represented by the formulae; $Q = t(S,D)$

Where Q = effect (output), t = technology, S = Spiritual formation (in terms of numbers of attendances) and D = discipleship carried out per church. It becomes evident that COVID-19 crisis impacted negatively to the overall output of spiritual formation in born again churches in Uganda. Therefore, the hypothesis tested states that there was a positive correlation between the effect of COVID-19 crisis and spiritual formation in born again churches of Uganda.

The study examined the effect of COVID-19 crisis (as the Independent Variable) affects born again faith churches' spiritual formation (as the Dependent Variable). The study conceptualized strategies used on spiritual formation, discipleship and performance of churches. It conceptualized on effect of Radios/TVs and social media's on spiritual formation. The study also looked at the extraneous variables: Pastors, evangelists, teachers of the word, and all ministers' methods of the spiritual formation, available facilities and environment, were considered as well, because these provided the information on the study. The following null hypothesis was examined: "There was positive significant relationship between the effect of COVID-19 crisis on spiritual formations, discipleship and general performance of born churches."

1.6 Scope of the Study

1.6.1 Content Scope

The focus was directly on the performance of born-again faith churches in Kanyanya Parish Kawempe division targeting Pastors, Evangelist, teachers of the word and administrators that directly provide the services to the congregation in born again faith and opinion leaders in the area were part of the study.

1.6.2 Geographical Scope

The study covered some selected churches and ministries of Kanyanya Parish, Kawempe Division Kampala City of Uganda. Kanyanya is one of the 17 parishes of Kawempe Division Kampala City, is located in the north part of capital city Kampala bordered by Komamboga to the North, to the East Kyebando and Kikaya parish to the South. The area has many churches within. The study covered 10 selected churches. The researcher was not in position to tour all the churches because of limited time and finances.

1.6.3 Time Scope

The study covered a period of two years that is; from 2019 to 2023 because these are the years with a fully available COVID-19 crisis pandemic information and experiences.

1.7 The significance of the study

The study findings will benefit the following stakeholders; Pastors, all ministers, education institution, researchers and policymakers. It is hoped that the findings of this study may provide a solid basis for decision making processes regarding for example, facilitate planning and policy development of churches.

To scholars, academicians and researchers, the findings of the study will contribute to the existing literature on the effect of COVID-19 crisis on spiritual formation in Uganda Born again faith churches in general.

It was further anticipated that the findings of the study invoked new areas of research in the field of the effect of COVID-19 crisis on spiritual formation on born again faith in Uganda.

The findings of the study are a source of empirical information to policymakers in formulation of appropriate policies and guidelines in the COVID-19 crisis. The study findings therefore, highlight best practices of Born again faith Churches in Uganda and Ester Africa in general.

1.8 Justification of Study

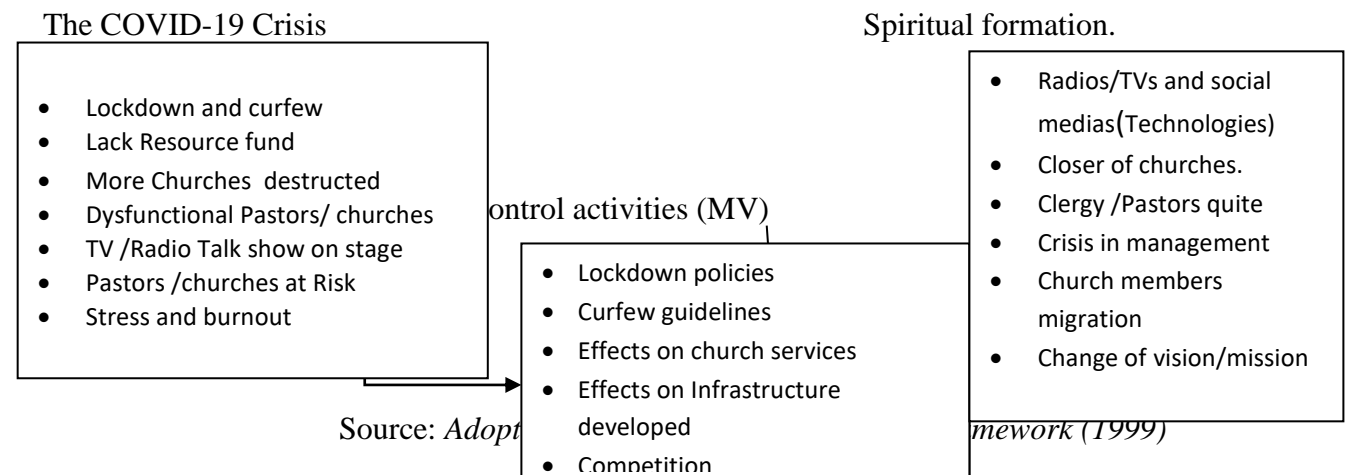
Prior to lockdown, many churches in Uganda were engaged in many regular programmes and services. Churches were involved in leading church services ,children’s programmes ,youth programmes ,women’s and men’s fellowships, and family and/or parent’s programmes, smaller number of churches were engaged in other programmes, such as counseling ,health and others. Owing to COVID-19 crisis the trend changed, many Pastors laid down the tools. Pastors, church of God are at risk, There are questions without answers as to why was the ministry so tough after the COVID-19 crisis, they are looking at limited resources situations and see that there no chance to make a difference in the ministry, in ministry today electronic technology takes the preferences, less than a half of the people who attend church say that church performance is now poor.

The study was to establish the effect of COVID-19 crisis on spiritual formation and how to ensure safe faith-based gatherings, strengthening mental and spiritual health, enabling spirit of Christ that sets a Pastor apart for ministry was the same fuel that makes, high achievements ministry possible, even in tough times. The study proved the trickery on the effects of lockdown on spiritual formation as well as curfew policies and come up with clear effects of dysfunctional of Pastors/Churches on spiritual formation.

1.10 Conceptual Framework

INDEPENDENT VARIABLE
VARIABLE

DEPENDENT



The study hypothesizes that the COVID-19 effects on churches are independent Variable of the Spiritual formation of the churches. Many studies now demonstrate the relationship between COVID-19 effects on churches and Spiritual formation as dependent variable. The Church has unique characteristics compared to the government institution. One of the unique character of the church is reflected in the form of services provided such as consistent church attendance and

gathering by Christians for, building morals, virtue, psychosocial support and socialization, spiritual formation, soul winning and discipleship. To ensure that the services provided to the public or congregation in accordance with the plan that the church has, this required certain media, a media that is considered relevant, that is Christian gathering and fellowships as well as discipleship, which is the common duties of the churches. In this case the internal controls such as Lockdown policies, Curfew guidelines, Commitment of top clergy management pronouncement, had effects on church services, limited the plan of churches, the procedures and policies relating to the decision making process and spiritual formation had effects on churches Infrastructure developed and Competition in service delivery.

From the above Conceptual framework, it is clear that Internal Control Systems is the mediating variable (as measured by Lockdown policies, Curfew guidelines, Commitment of top clergy management pronouncement, Effects on church services, on Infrastructure developed, Competition which affects Performance as dependent variable (as measured by Technologies, Closer of churches, Clergy /Pastors quite, Crisis in management, Church members migration and Change of vision/mission).

The conceptual framework demonstrates the relationship between the effect of COVID-19 crisis and spiritual formation as a dependent variable. It becomes evident that COVID-19 crisis impacted negatively to the spiritual formation in born again churches in Uganda such as Radios/TVs and social medias (Technologies), Closer of churches, Clergy /Pastors quite, Crisis in management, Church members migration and Change of vision/mission as the contemporary problem affecting spiritual formation that requires renewal strategies of which this study would like to find out.

1.11 Operational Definition of Terms

IATF =Inter-Agency Task Force

CVI= content validity index

ECQ =Enhanced Community Quarantine

CHAPTER TWO LITERATURE REVIEW

2.0 Introduction

This chapter presents the related literature on what other researchers found out on Effect of Covid-19 Crisis on Spiritual formation in Uganda ; A case of born-again churches in Kanyanya Parish Kawempe Division , Kampala City

2.1 Theoretical Review

The study was guarded by grounded theory; grounded theory was a systematic methodology that has been largely applied to qualitative research conducted by social scientists. The methodology involves the construction of hypotheses and theories through the collecting and analysis of data (*Faggiolani, C. 2011*), grounded theory involves the application of inductive reasoning. The methodology contrasts with the hypothetico-deductive model used in traditional scientific research.

Glaser and Strauss are recognized as the founders of grounded theory. (1967). Strauss was conversant in symbolic interactionism and Glaser in descriptive statistics (Creswell JW 2013). Glaser and Strauss originally worked together in a study examining the experience of terminally ill patients who had differing knowledge of their health status. Some of these suspected they were dying and tried to confirm or disconfirm their suspicions. Others tried to understand by interpreting treatment by care providers and family members. Glaser and Strauss examined how the patients dealt with the knowledge they were dying and the reactions of healthcare staff caring for these patients. Throughout this collaboration, Glaser and Strauss questioned the appropriateness of using a scientific method of verification for the study. During this investigation, they developed the constant comparative method, a key element of grounded theory, while generating a theory of dying first described in *Awareness of Dying* (1965). The constant comparative method is deemed an original way of organising and analysing qualitative data.

A study based on grounded theory is likely to begin with a question, or even just with the collection of qualitative data. As researchers review the data collected, ideas or concepts become apparent to the researchers. These ideas/concepts are said to "emerge" from the data. The researchers tag those ideas/concepts with codes that succinctly summarize the ideas/concepts. As more data are collected and re-reviewed, codes can be grouped into higher-level concepts and then into categories. These categories become the basis of a hypothesis or a new theory. Thus, grounded theory is quite different from the traditional scientific model of research, where the researcher chooses an existing theoretical framework, develops one or more hypotheses derived from that framework, and only then collects data for the purpose of assessing the validity of the hypotheses (Ralph N, Birks M et el 2015). It should be noted that in the churches larger or small a Pastor is always a delightful topic of conversation; what they wear, what they drive, where, they go on vacation, how their kids behave, and how their churches or house look like, Pastors have a reason to feel that the congregation not only hold a set of high expectations. Due to that they have high pressure; they are struggling to live the call because their churches do not measure up. The inability to be perfect in all ministry programs, courses Pastors to leave the church prematurely even leave the ministry altogether, the study attempted to bring out issues that attempt to arrest the situation.

2.2 The Effect of Lockdown on Spiritual Formation in Born Again Churches

The period between February and November 2020 witnessed a number of confirmed cases as well as the death toll spiking and spiraling out of control, especially in Europe and North America, while South Africa had the highest toll of confirmed cases in Africa. As of November 2020, the virus had directly and indirectly affected millions with the infected, death and recovery

numbers at over 58.2 million, over 1.3 million and over 40 million, respectively (World Health Organization, 2020). The physical impact of the pandemic ran parallel to the fear and panic experienced across the globe, and this stirred unforgettable experiences. Gostin (2020) postulates that the spread of infectious diseases knows no boundaries and has been part of globalization for a while, cutting across borders, regions and continents. Coming to the immediate challenge of the Coronavirus, Malik and Naeem (2020) say that the pandemic might have mostly affected Christians, though with little research on the magnitude of such an effect.

The COVID-19 pandemic has affected the world in extra-ordinarily negative ways. Its impact has been felt in government circles, families, communities and churches globally (Pharos Journal of Theology ISSN 2414-3324 online Volume 104 Issue 1 -2023). Spiritual leadership together with church members or congregants has also suffered a great deal. The pandemic has successfully disorganized societies and religious communities (Dumisani Wilfred Mncubee el 2023). Its spiritual impact has been felt by church leaders and congregants alike. In the study investigated the spiritual impact COVID-19 on the ten churches that operate within the Esikhaleni raternity, in KwaZulu-Natal, South Africa, under Mhlathuze municipality revealed that the prevalence of COVID-19 led to lockdown restrictions and as such, church house closure impacted the church family positively as well as negatively(ibid).

The crisis experienced by most communities owing to COVID-19 has had a severe impact on their normal life of worship across the globe. Global leaders in big and small chapels, mosques, sanctuaries, shrines, and temples are scratching for answers as to why this unprecedented period caught them by surprise. COVID-19 is so serious that the churches are empty because God is looking for a personal relationship with His people (City Press, 2020). However, Folarin and Adelakun (2016) predicted that a Church, like any other institution in society, is likely to encounter a major interruption or a crisis. The only shocking revelation about the coronavirus is its ability to spread faster than any other known family virus, and it is deadly and contagious.

The work of the Church has ground to a halt in recent months in an attempt to find an immediate solution while trying to analyse the nature of the virus and understand its trajectory. While the Church tries to figure out the solution, ordinary members of the faith are dealing with severe distress, anxiety, and burnout. As human beings, the Church is the only coping and survival mechanism. The Church management stated that any Church is characterised by both human and spiritual attributes Like HIV/AIDS, the coronavirus has brought an enormous burden upon the lives of many people throughout the world (Muthai, Bururia & Kagema, 2018).

In times of desperation and hopelessness, congregants put their trust in God all the time above their respective Churches for spiritual, emotional, physical, and psychological support. This dilemma has never been seen before in the history of the churches so those who strive in large gatherings to conduct their business are now identified as the most vulnerable places (Pharos Journal of Theology ISSN 2414-3324 online Volume 104 Issue 1 -2023).

While the magnitude of this crisis scares both congregants and Church leadership, most are optimistic about the future post-COVID-19, although an estimated 4 million people are infected, and 150 000 have perished in what the World Health Organisation (WHO) declared a pandemic, up to 20 May 2020 (WHO, 2020). Some commentators see religion in general, and Christianity in particular, as contributing to a crisis like COVID-19. Love, care and sharing are

some of the important values a Church promotes, and these traditions have heightened the spread of COVID-19 in a manner never anticipated before because most churches worship in crowds. One of the charismatic churches in South Africa defied social distancing regulations by holding a mass congregation of 865 churchgoers who attended a prayer gathering in Bloemfontein, but five overseas visitors turned out to be infected with COVID-19 and unwittingly infected 67 more people (News24 2020, 3 April). The culture of maintaining close contact through hugging, kissing and handshakes is a sign of love, compassion and Ubuntu; but they are the main contributors to the high increase in the infection rate and deaths (CNN 2020, 1 May).

Fretheim (2017) paints a grim picture of how Churches, Christian theology, clergy and Christians have long been part of the crisis, both through complicity and passivity. The First World War is a classic example that characterized the complicity as well as the quietist attitude of churches and Christians, resulting in the killing of millions of people around the world. The understanding of Hendrick Kraemer has appeared to be fascinating in part because the Church has always lived with crisis (Dreyer, 2015).

Therefore, in his characterisation, each generation must realise a new that the Church will always be ecclesia militans. Elbert (2020) states that in unprecedented times, the Church rises to the occasion because of a sense of community, knowing that no plan is perfect. There is always a challenge and working for a Church comes with generous grace. Dreyer (2014) presents a compelling argument about the possibility of a Church having to face a real crisis from time to time. In times like these, confusion sets in, and true Church leaders are called into question to confront such a crisis. The magnitude of the problem facing the Church needs calm people from all walks of life to offer a helping hand. In an attempt to retain some semblance of influence and power, Dreyer argues, the Church must hold the highest moral authority while at times often giving wrong answers, siding with the wrong people, and even supplying theological and ethical justification for injustice and violence. The conflict of interest is not a new phenomenon, as in the past many Christians left the Church, disillusioned by the lack of integrity and blatant disregard of faith, perceiving it as servitude to political agendas.

More recently, Dharmshaktu (2020) has revealed that the high number of cases could be linked to countries where Roman Catholics are in the majority or form a large minority countries such as Italy, Vatican City, France, Austria, Switzerland, Netherlands, and the USA (Washington Post 2020, 23 March) – most of whom go to church for Sunday mass. Under such circumstances, it may have caused multiple secondary/tertiary cases in those countries owing to the initially infected person administering the sacraments of Holy Communion. In other instances, the virus might be spread by contaminated concentrated bread and the wine served at Sunday mass, or by person-to-person contact in the church. Faith communities are among those most affected by this virus simply because they frequently gather in person (Siddiqi, Graves-Fitzsimmons & Gonzalez, 2020).

The biggest challenge for churches Most researchers have acknowledged the online church for decades from the early 1980s to the early 2000s (Malley, 2020). Many religious organisations have found new and creative ways to gather for worship, prayer, and continuing community social service work (Siddiqi et al. 2020). “But for the majority of Christians around the world, the online church began in March 2020” (Malley, 2020). Before then, argues Malley, the so-called “high tech” churches may have had a website, been active on social media, or even had a live stream of their services, but very few had tried to connect with their people entirely

through online technology. Collective efforts to flatten the curve of COVID-19 through social distancing are critical to spreading the rate of infection over time. Chau (2020) states that one of the prominent pastors from the US, Howard-Browne, openly challenged public health guidance: “We are not stopping anything.” He also said, “I’ve got news for you: this church will never close” (Deguma, Deguma, Tandag & Acebes, 2020).

COVID-19, according to Deguma et al. (2020), has tested the ability of the Church to put its social distancing into practice. Carr (2020) writes about the need for a moral test that requires valuing human life and dignity when the scale of suffering, death, tension, division, and isolation examines who we are, what we believe, and what kind of society we are becoming. Thus, the 3.1.1 novel COVID-19 pandemic becomes an opportunity for the Church to renew its vocation to serve. In a book entitled *The Church Isn’t Empty*, Campbell (2020), writes that in 2010 a congregation in Iceland was advised to join online, and offered comments, prayers and thanks. It was amazing to recall that by 9 February Chau (2020) noted that a few churches had cancelled Sunday services, more joined them on 16 February, and still more on 23 February.

These disruptions forced different kinds of Pastoring and fellowship, including Sunday worship, which can only be done via the internet or telephone. The spread of COVID-19 had reached unprecedented levels by March, frightening the church into taking cautious and restrictive measures such as holding prayers online (using Zoom, TikTok, Microsoft Teams etc.) to contain the spread (Campbell, 2020).

The Coronavirus caused political, social and economic constraints in developed, developing and underdeveloped countries, though with different consequences. In the attempt to curb the spread of the Coronavirus, self-isolation witnessed quarantine measures, including the closure of organizations and institutions (East African Journal of Education and Social Sciences (EAJESS) 2(2)108-119). Those affected included churches and companies, most of them having to improvise ways of working from homes. The SDA church in Zimbabwe introduced and improvised ways of collecting tithes and offerings as well as having prayer and preaching services via alternative media, such as the television, WhatsApp, Facebook, Instagram, amongst others (Rodgers Manungo 2021). The overall economic and social impact of the virus, and the effects of these new ways of delivery by the different church denominations remain largely unknown in Zimbabwe, including in the Masvingo SDA church. Soon after the call for social distancing, use of masks and isolation by the World Health Organization, the government called for businesses to shut down, including the churches; the measures were gradually relaxed though. As a result of the first directive, the SDA church in Masvingo also closed its doors on its members (Rodgers Manungo 2021). Some members met in small numbers in houses, while others resorted to watching church programs via different media outlets. It is with this in mind that this study sought to find out how such isolation due to the Coronavirus affected the SDA community in Masvingo.

The study concludes that COVID-19 lockdown affected all members including students, parents, employed, unemployed, among others. The financial, spiritual and social effects were negative and positive (EAJESS) 2(2)108-119).

Financially, those in the informal sector suffered the most, compared to those in the formal sector. Employees from key organizations that remained open for business were better financially compared to those that were forced to close. Some desperate families ended up

expending their financial reserves. Those businesses that depended on the national borders were greatly affected during the period (EAJESS) 2(2)108-119). The deliberated financial package given out by the government was not accessed by everyone who fell within the targeted groups. The same financial pressures were also felt amongst the locked down students. Spiritually, the lockdown experience caused both positive and negative effects. Isolation from the church family led to boredom, hence some members watched, and listened non-Christian programs, which affected them spiritually and morally (EAJESS) 2(2)108-119). Some of the members ended up breaking the Sabbath by participating in chores that did not edify spiritually. However, some members benefitted spiritually from the small groups that met.

Others found time to introspect, and cultivate better individual and family relationships with The Lord. The radio and television programmes complimented the spiritual growth in others. Those who preferred the traditional methods of returning tithing and paying their offering felt affected by the lockdown, which affected the church, financially. Socially, members ended up being bored by being indoors. They were unable to visit neighbours, friends and relatives for funerals, weddings and other social functions. The situation was worse for those with relatives across national borders which were closed during the time. However, some members benefited from having more time with their children (Rodgers Manungo 2021). Some couples also showed that they had benefited from the period through family reunions. Online programs, such as family life, were critical for the members, since they continued to be shared during the lockdown.

2.3 The Effect of Curfew on Spiritual Formation in Born Again Churches

Spiritual formation is the process of becoming like Christ. It is the journey towards life with Christ at the center of every decision, emotion, and perspective. It describes the process of intentionally structuring one's life around those disciplines that cause the character of Christ to be formed in and reflected through their lives. In the lives of Christ followers, spiritual formation is "the Spirit-driven process of forming the inner world of the human self in such a way that it becomes like the inner being of Christ Himself" (Willard, Renovation 22).

According to a recent McLean's Magazine survey, over 80 percent of Canadians claim to believe in a personal God, and 47 percent claim to pray weekly (Correlli 28). What is most troubling about statistics like these is the apparent disconnect between belief and behavior in people's lives today. Michael Lightstone, a Canadian writer, reflects the predominant position of most Canadians in regard to faith when he shares about his own children's spiritual upbringing.

Spiritual formation is not just external conformity to the teachings of Jesus. It is not being really faithful in church attendance and never missing a meeting or a study. It is not the profession of perfect doctrine alone or the expression of unique, distinct spiritual experiences. Those are all elements that become evident in lives when inner souls are transformed by Christ, but they do not, in and of themselves, create such a transformation. Authentic discipleship is really all about Christ-followers coming to the point "where they dearly love and constantly delight in that 'Heavenly Father' made real to earth in Jesus and are quite certain that there is no 'catch,' no limit, to the goodness of his intentions or to his power to carry them out" (Willard, Divine Conspiracy 321). Christ-followers need to come to the place where they can say with John, "I'm just the guy that Jesus loves" (John 13:23). This personal understanding is the heart and soul of God's plan for spiritual development.

The time of curfews and COVID-19 threatens our sense of hope, purpose and identity. We understand hope is diminished because of all the feelings, the restrictions, and unwanted changes to life. But in Christ we find hope restored. Christ is our hope. He is our hope in this season and our hope in eternity to come. This hope doesn't come from some positive feeling, nor even a positive action or thought. It comes from Christ and the cross. Ironically, through death comes hope (Jons coombs 2020).

The Philippine government responded by calling together the Inter-agency Task Force on Emerging Diseases (IATF), headed by the Secretary of the Philippine Department of Health. Upon its recommendation, NCR was placed under “stringent social distancing measures” on March 12, 2020. On March 16, 2020, a state of calamity was declared throughout the Philippines, and Enhanced Community Quarantine (ECQ) was imposed in Luzon with only essential services allowed to operate (e.g., groceries, utilities, etc.). As far as religious activities were concerned, religious ministers were only allowed to conduct funeral rites.

Quarantine guidelines were modified and further consolidated with subsequent meetings of the IATF. On April 29, 2020, the first version of the Omnibus Guidelines on the Implementation of Community Quarantine in the Philippines was released to “harmonize and codify the existing policies.” Mass gatherings, with explicit mention of religious gatherings, were prohibited for areas under ECQ and the less stringent General Community Quarantine (GCQ). On May 15, 2020, the conduct of GCQ was modified further, and additional guidelines were issued for two more quarantine classifications-the Modified Enhanced Community Quarantine (MECQ) and Modified General Community Quarantine (MGCQ). For MECQ, religious gatherings would be allowed but were limited to not more than five persons, and only 50 percent of the seating capacity of the church was permitted for MGCQ. Meanwhile, GCQ restrictions were loosened to not more than 10 persons allowed at religious gatherings.

2.4 Guidelines of the Religious Leadership on Religious Gatherings

The Catholic Church largely responded by following the guidelines of the IATF, such as shifting worship to online platforms and limiting church capacity. Individual dioceses were the first to take initiatives in suspending masses at the start of the pandemic before guidelines were instituted by the Catholic Bishops' Conference of the Philippines (CBCP). The CBCP subsequently released their own guidelines in response to government and health regulations. The primary modification of live activities was through televising and online streaming of most church services. The CBCP further elaborated on guidelines upon the easing of community quarantine, such as the use of thermal scanners, foot baths, and hand sanitizers. It gave instructions on proper entrance and exit areas and social distancing with markers on pews and standing areas. Attendees were required to use face masks during church services. Mass practices were also modified, such as the omission of the offertory procession and the strict implementation of receiving the host by the hand and not directly to the mouth. Some parishes offered drive-in masses to avoid public crowding in their church and developed mobile phone applications for use by its parishioners.

Certain Catholic traditions and practices in the Philippines were also modified. At the start of community quarantine in March 2020, the CBCP published instructions for Holy Week celebrations to be held in the same month. The blessing of palms on Palm Sunday was suspended and replaced by verbal blessings around the streets of the parish. Similarly, *Simbang Gabi* or Night Mass, a nine-day series of masses culminating in Christmas Eve, usually held between 3

a.m. to 5 a.m., were permitted to be held as early as 6:00 p.m. in response to curfew hours mandated by LGUs. In addition, church officials encouraged holding masses more frequently in order to properly distribute the number of attendees.

Along with traditional practices in the Philippines, various Catholic religious festivals are held in different parts of the country. Numerous modifications were also instituted to conduct these festivities. For one, the Philippines is celebrating 500 years of Christianity in 2021, initially planned to be a large affair. However, with the pandemic stretching into 2021, the quinquennial anniversary will now be a year-long celebration, beginning April 2021, and with grand culminating activities postponed for April 2022. Some festival events were initially allowed, but because of local spikes in active COVID-19 cases, all of the festival's physical activities, with the exception of masses, were cancelled.

Perhaps one of the most significant changes to religious festivities is the modification of the Feast of the Black Nazarene held every January. *Traslacion*, the yearly 6-kilometer procession of the image of the Black Nazarene around Manila, was cancelled. Instead, consecutive masses were held within Quiapo Church, limiting each mass to only 400 participants, or 30 percent of the church's capacity, in line with the guidelines. In addition, simultaneous novena masses were held in numerous parishes within Metro Manila to accommodate more distant devotees. The tradition of kissing the Black Nazarene image by devotees, or *pahalik*, was also prohibited. In lieu of this practice, the Black Nazarene was placed in front of the church for viewing by the public. Sanitation efforts were also performed by church volunteers before every new batch of devotees could occupy the viewing areas.

2.5 Impact of COVID-19 on other Christian Denominations in the Philippines

Other prominent Christian denominations in the Philippines include the evangelicals, represented by the Philippine Council of Evangelical Churches (PCEC) and the *Iglesia ni Cristo* (INC), comprising 2.4 and 2.6 percent of the population, respectively. Although the INC initially planned to allow their gatherings despite government guidelines, they now utilize online streaming in areas with sufficient internet access and conduct household worship services in areas with relatively limited connectivity.

The evangelicals responded to the government guidelines in a similar way by conducting online streaming of their religious services and requiring the observation of minimum public health standards. Pre-registrations were also employed for the purpose of initial health screening and ensuring seating capacity compliance. Biannual prayer and fasting traditions by some evangelical churches were also moved online, with the provision of prayer and fasting guides and virtual prayer rooms to enable fellowship among their religious members.

2.6 Compliance and Reception of Filipinos to Church Gathering Policies

A survey released in September 2020 by Pulse Asia's *Ulat ng Bayan* revealed that among 1200 respondents around the Philippines, 51.8 percent have become more religious during the COVID-19 pandemic. This provides a glimpse of the value of Christian faith to the Filipino in times of crisis. While the pandemic has limited religious gatherings in the Philippines, it has transformed the Christian devotion of many Filipinos from being reliant on external practices to internal reflection.

Contrary to other countries, where outbreaks have happened as a result of religious activities, initial COVID-19 outbreak reports in the Philippines noted clusters resulted from social events, such as wakes or birthday parties. In August 2020, reports on COVID-19 transmission in the Philippines were primarily healthcare facility-, prison-, or workplace-based. The strict lockdown instituted at the start of the pandemic contributed largely to the adherence of the Filipinos on policies regarding church gatherings. Due to the fact that the parishes themselves were prohibited from opening their church to live masses, the public was compelled to adapt to by attending live streamed masses at their own homes.

Filipinos also complied with modifications of other religious traditions, especially during the Lenten season, observed at the height of the community lockdown. Along with online masses, videos by devotees shared ways on how to observe the season at home, such as instructions on making homemade palm crosses from palm fronds and makeshift altars. Instead of gathering outside their homes for the blessing of the palm fronds on Palm Sunday, parishioners opted to set up the fronds on tables in the streets for the blessing of the priest going around the neighborhood. Public novenas during Lent, or *pasyon*, usually initiated by devotees in their backyards, were put on hold and were instead conducted privately within homes. Some even used PowerPoint presentations to conduct certain prayers, such as The Way of the Cross or *Via Crucis*. However, despite guidelines prohibiting any form of public or religious gathering, Holy Week rituals such as self-flagellation on Good Friday were still initiated by devotees and were done publicly outside closed churches.

Relaxation of guidelines were eventually observed for the remainder of 2020, consequently resulting in church gatherings being permitted during the Christmas season.⁵⁵ Multiple reports state that the public and their respective parishes were compliant with the guidelines instituted by the government and the CBCP. Observations by authorities in Southern Metro Manila showed orderly and peaceful night masses, with proper social distancing. However, mass turnouts were still high despite the pandemic, resulting in some parishes becoming over-crowded.

Similar to religious holiday traditions and practices, the celebration of religious festivals also posed an additional threat to the mitigation of COVID-19 in the Philippines. The most important of these is the Feast of the Black Nazarene held on January 9, 2021. Public turnout was still heavy, with an estimated 400,000 people attending, despite multiple warnings of the activity being a potential super-spreader event. Nonetheless, this was significantly lower than annual numbers, as this procession draws in millions of devotees each year, which may signify that a large majority of Filipino Catholics adhere to the restrictions and are wary of the dangers of the pandemic. Even among attendees, strict social distancing measures were implemented, and photos of the crowds show that devotees were largely compliant, standing at least 1-meter apart from each other.

2.7 State and Church Cooperation in the time of the COVID-19 Pandemic

With the advent of the COVID-19 pandemic in the Philippines, both the state and the church responded through the near-simultaneous implementation of IATF and CBCP guidelines on religious gatherings. In addition, both sectors appeared to be cooperative with each other, evidenced by their coordinated mitigation efforts during high-volume events. At face value, guidelines on religious gatherings were adequately complied with by Filipinos. However, the Philippine government's general COVID-19 response was met with the disapproval of 53.7

percent of Filipino respondents of The State of Southeast Asia: 2021 survey, prompting questions on its effectiveness and in consistently mitigating the spread of COVID-19.

Despite not being primarily attributed to religious gatherings, COVID-19 transmission in the Philippines saw notable fluctuations during the Christmas season and the start of the year, during which church gatherings were of heightened importance. This was observed with an increase in the reproductive number or R_0 , from 1.06 to 1.15 in Metro Manila two weeks before Christmas. Even at the start of the New Year in 2021, upward trends were reported with increases in R_0 to 1.17. These numbers did not significantly go down as the R_0 in NCR peaked at 2.21 by March 23, 2021, just a few days before the celebration of Holy Week.

Given this, it can be surmised that while these guidelines appear to be contributory to COVID-19 mitigation in the Philippines, its impact with regards to major religious celebrations remains debatable. Likewise, the effect of major religious celebrations in spreading the virus is still unknown. The lack of available data on religious gatherings during the COVID-19 pandemic limits the understanding of these on conjectures and unverified correlations. Hence, further studies on COVID-19 transmissions in the setting of religious gatherings, as well as on the effectiveness of present guidelines must be done in order to develop evidence-based and specific guidelines on religious gatherings.

What remains certain is that with the importance and the fundamental role of religion to Filipinos, a more proactive approach must be taken in order to more adequately address the impact of COVID-19 on religious gatherings. Through open communication and meaningful collaboration among the church, the state, and the general public, all factors can be adequately addressed. Effective monitoring and evaluation can identify points of improvement and ensure a more effective response.

With its aforementioned value to Filipinos, and its societal, cultural, and traditional roots, future guidelines and policies must also take church gatherings and religion into major consideration. The pandemic has shown that mutual cooperation between the government and religious institutions has been beneficial to everyone in this time of emergency; since, ultimately, their constituents are one and the same, the general public.

This is evident in other countries that were able to demonstrate it is possible for religion and the government to cooperate, such as in Germany and in neighboring Vietnam. While the Philippine Constitution states that the separation of the state and church must be inviolable, it is evident that the two must work together in mitigating the COVID-19 community transmission and its concomitant problems, highlighting the importance of a multi-sectoral approach to healthcare.

2.8. The Effect of Dysfunctional Pastors on Spiritual Formation in Born Again Churches

One of the courses of dysfunctional pastors is bad leadership, as observed by Vanco April 20, 2022 on the signs of bad church leadership. He noted, a church is a place where you give and receive love and care, grow in your faith and know God it's like any family, when there's abuse from the one providing protection and guidance, it leaves people feeling broken. Bad experiences from church and ministry leaders can lead people to walk away from church for a season (ibid). When abuse or neglect happens, it can be devastating, leaving lasting wounds on hearts, souls and minds. Not to mention, bad church leadership ultimately will lead to a dying church.

Noted by Vanco April 20, 2022 there's a very good chance that the members of congregation are dealing with burnout right now. But because many church activities are planned and arranged by a select group of core members, overburdened congregation members are one of the most common signs of bad church leadership and these has lead to dysfunctional Pastors as well as

churches. As believers in Christ, we all understand that spiritual growth is a journey. Many people have been able to change their lives simply by walking with God. But between work, school, family life, and life in general, it's far too easy for people to become complacent over time (Vanco April 20, 2022).

Most people aren't necessarily born knowing how to lead church members and organize worship teams. Many of the spiritual advisors you look up to now had mentors who helped them grow in the things of God. As a church, it's your job to give people fresh growth opportunities. But far too often, in churches, people forget about the importance of discipleship (snowballfundraising 2023). The lack of discipleship is causing dysfunction of Pastors as well as churches.

The lack of worshiping places is causing dysfunction of Pastors as well as churches. Worship space is a major issue for many churches trying to expand their congregations. It takes a lot of time and discipline to save and plan for more church space. First, you need the money to either re-purpose some of the space you already have in your building or you need the money to build an entirely new space (snowballfundraising 2023). Lack of money to have good buildings is causing dysfunction of Pastors. Building takes saving which means it can be difficult to show your congregation immediate results. Without immediate results, it is easy to become discouraged with these large projects. Another course of Dysfunction of Pastors on Spiritual Formation is Communication Issues; there was so much talking between leaders, congregants, members and all sorts of other people. Even if you don't remember the exact origin story, it's guaranteed your leaders kept very proactive.

For church to grow and pastors to survive they need expert communication techniques to grow their church (GJLTEN T 2020 May 20). Many churches fall short with this necessary communication. They tend to rely too heavily on one type of communication than others. For instance, new contemporary churches tend to focus too heavily on social media communications, while older more traditional churches rely too heavily on word-of-mouth. Combine your efforts and don't allow any information to slip through the cracks, this has made Pastors not to meet the demands of the church thus running away, as they see ministry work very expensive. Combine as many of the communication methods as you can to ensure people are seeing your messages about upcoming church growth strategies is important.

Another course of Dysfunction of Pastors on Spiritual Formation is Resistance to Change noted by (GJLTEN T 2020 May 20). There is an existing stereotype that many church-goers don't respond well to change. While of course many in your congregation may be incredibly open to the idea of change, there will be others who will fight you throughout the entire process. This tends to be especially true for more traditional-style churches and this has made many Pastors to be stressed and quite. While it is almost impossible to make absolutely everyone happy with such a big change, we do have some tips and tricks that can help even the most stubborn audiences accept it. Practicing transparency will help you retain the trust of your congregation, even when you give them news they may not like. In the long-run, transparent communication is always better. Use all your communication techniques to give plenty of advanced notice of the upcoming actions your church will take. Tell everyone about upcoming events, growth opportunities, etc. ahead of time to give them more time to adjust to the small changes. Resistance to change is nothing new to most churches. Even the smallest decisions usually have at least one person who disagrees with the decision. If the opposition to your desire to grow is too great, it's probably worth reevaluating your decision. There might be something larger at stake than simple resistance to change.

Retaining new Congregants Once your church has encouraged someone to attend the church once, your job isn't done! You need guests to come back and become members. Most churches see an abundance of guests who only attend the service once then never return to the

congregation again. This is often not because they didn't like the sermon, so don't get discouraged. Many times they don't return because they didn't feel adequately welcomed.

This is one of the easiest roadblocks to address, but can sometimes be difficult for members to understand. If they found a church family there, then new people should too right? It's not always that easy. That's why this last church growth tip is a call on all the members of your congregation.

2.9 Gaps in literature

This study intended to investigate the effect of COVID-19 crisis on spiritual formation; a case of born-again churches in Kanyanya Parish, Kawempe Division Kampala City; look at the effect of lockdown on spiritual formation in born again churches, the effect of curfew on spiritual formation and the effect of dysfunctional Pastors on spiritual formation. The COVID 19 era contains the changes in Service delivery, worship, soul winning, discipleship, spiritual formation and communication during pre and post COVID 19 which information is lacking. The interaction of faith and community with social media and social distancing and other guidelines during the COVID-19 pandemic would surely be an important part information but lacked more of the literature. The coronavirus disease 2019 (COVID-19), which emerged in 2019, has had a negative impact on all institutions and spheres of life, including churches, This information is limited and this calls for Scholars and religious practitioners to do more of the research. The pandemic has negatively affected the church in various ways such as in church worship, fellowship, finance, interrelationships and various other ministries and programmes of which there is little information recorded.

Despite a reference to challenges posed by COVID-19 on the churches 'and ministries, there are very few academic articles based on literature scoping on the subject, particularly its impact on churches in Africa with a particular focus on born again churches. A study of that nature is important as it provides an insight into practical church ministries during the COVID-19 pandemic. This research on effect of COVID-19 on born again churches presents the findings of a scoping study conducted to inform a broader empirical study on churches and COVID-19 in Uganda and Africa. There is a need for an empirical qualitative study to explore in-depth issues on COVID-19 and the church to generate academic researchers in order to overcome the prevailing gap, whereby the bulk of the information on the subject is popular in sources such as blogs. Contribution: This research is a study that scopes literature published on the impact of COVID-19 on churches and provides a detailed understanding of the phenomenon. It contributes to understanding how COVID-19 particularly affected born again church on spiritual formation in Kanyanya Parish, Kawempe Division Kampala City and proposes areas requiring empirical studies on COVID-19 and born again churches.

2.10. Conclusion

In conclusion, the Church as an institution has been challenged by many dynamics presented by the pandemic. In this regard, pastors have been unable to attend to urgent matters of family counselling and support. Ordinary members of the church who had to stay together for the first time, while some of them struggled to cope without alcohol abuse, have been some of the reality that the Church has failed to intervene in earlier and prioritise. The availability of technology has posed an enormous challenge for especially older pastors and ordinary congregants. Young people have been very helpful in easing the enormous pressure on older congregants, who have praised these young adults for their skill in operating the technology that is sorely needed to continue the process of being a church in the true sense of the word.

The high percentage of people expected to observe church services and religious practices despite the pandemic has demonstrated the deep-seated nature of religion in Uganda. With the

importance given to consistent church attendance by Filipinos, it is recommended that further studies on COVID-19 transmission in the church be done to further develop more specific guidelines in line with religious practices. Ultimately, a multi-sectoral and collaborative approach must be taken in addressing the concomitant problems of the COVID-19 pandemic

CHAPTER THREE METHODOLOGY

3.1 Introduction

This chapter presents the tools and procedures of data collection and analysis. It constitutes of the research design that was adopted in conducting the study, the target population from which the study subject was selected as study population, sample size and selection, data collection methods, pretesting of data collection instruments, procedure for data collection and methods of data analysis and disseminating the data obtained.

3.1.1 Goals, Data and Methods

This study aims at examining the effect of COVID -19 Crisis on spiritual formation; a case of born-again churches in Kanyanya Parish, Kawempe Division Kampala City. This research will focused on the effect of lock down on spiritual formation and be conducted by census of qualitative and quantitative. Data analysis methods were used to test the hypothesis using regression analysis in SPSS. The study was conducted using a combination of Cross-sectional research designs. The cross-sectional design was used because the researcher collected data from a cross-section of ministers of Born again churches in Kanyanya Parish. The cross-sectional research design was used because the study will focus on ministers of different churches only out of over 30 born again ministers/Pastors were contacted with a view of gaining an in-depth understanding of the effect of COVID-19 Crisis on spiritual formation; a case of born-again churches in Kanyanya Parish Kawempe Division Kampala City. The study adopted both quantitative and qualitative approaches because quantitative approach allows the collection of numeric data on observable individual behavior of samples, then subjecting that data to statistical analysis (Amin, 2005).

3.2 Data and Methods

This study used a cross sectional research design to assess the effect of COVID -19 Crisis on spiritual formation; a case of born-again churches in Kanyanya Parish, Kawempe Division Kampala City. A qualitative exploratory study was conducted; this included an

intentional sample of 20 individuals within born again churches in Kanyanya Parish. The identification of persons to be interviewed was obtained from a longer list, with 60 personnel working in leadership of born again churches. The design allowed the opportunity for an intensive analysis of many specific details that are often disregarded by other methods. This study design was used on the basis of the assumption that the case under study were a typical case representing other born again churches in Kampala- Uganda, so that after intense analysis, generalizations made would be applicable to similar born again churches in Uganda.

A qualitative method was used to explore a phenomenon of human interaction that necessitated analysis and interpretation (Yazan, 2015). Merriam (1998) underscores that in a qualitative case study, researchers focus on the particular and complex nature of a case. In essence, qualitative research involves participants' perspectives as human beings evolve and change. This research study explores the in-depth understanding of seven churches' responses to the COVID-19 pandemic in Kanyanya parish Kawempe Division Kampala City. The study was premised on the desire to unearth alternative interventions implemented by most churches to respond to strict levels 2 lockdown regulations of social distancing, hygiene protocols and other protocols. In the qualitative case study design (Yin, 2002; Yazan, 2015), an interpretive paradigm will be chosen. The five churches were used in this study, were selected using systematic random sampling where every second church was picked from a total of 10 registered churches in Kanyanya Parish Kawempe Division. Considering that these churches have a large number of congregants, systematic random sampling was used to obtain the sample size from the church members. The church leaders gave a researcher an official register of all church members over the last 12 months. Every fifth person in the target population was selected and requested to be voluntarily included in the sample. The sample size comprised sixty members and five church leaders or pastors from these five churches. A total number of 30 participants were selected. The researchers observed the confidentiality, and anonymity of participants by ensuring that ethical clearance approved by the university was followed.

3.3 Research Design

The researcher adopted a mixed approach where a quantitative and qualitative method of data collection and analysis was employed. Mbabazi [2000] argues that qualitative methods are crucial in determining relationships between variables. In this case, the researcher would like to ascertain the relationship between the effect of COVID-19 Crisis on spiritual formations, discipleship and general performance of born churches. "Amin [2005] also argues that qualitative methods are necessary during hypothesis testing where the researcher tested the hypotheses. There is positive significant relationship between the effect of COVID-19 crisis on spiritual formation, discipleship and general performance of born churches." The qualitative method was employed basically to analyse interview data, focus group discussions and documentary analysis. This required employing content analysis and grounded theory [Mohapi, 2007]. Specifically, the researcher adopted a descriptive survey research design where a particular phenomenon such as the effect of COVID-19 crisis on spiritual formation, discipleship and general performance of born again churches were examined [Creswell, 2003, Babbie, 2007]'

3.4 Study Population

The study population consisted of 10 born-again faith churches in Kanyanya Parish Kawempe division targeting Pastors, Evangelist, teachers of the word and administrators that directly provide the services to the congregation in born again faith and opinion leaders in the area. One Pastor from 5 selected churches. This is because all these categories of respondents are believed

to be knowledgeable about the effects the effect of COVID-19 Crisis on spiritual formation, discipleship and general performance of born churches in Kanyanya Parish Kawempe division.

3.5 Sample Size and Selection

Mugenda and Mugenda (1999) defined a sample as a subset of a particular population. Sekaran (2003) asserts that a sample is a subgroup or subset of population from which researchers should be able to draw conclusions that are generalisable to the population of interest. Robson Collin (1999) observed that it is not feasible to gather detailed information about all the persons involved for all the time they are involved. Therefore, it requires sampling with some principled decisions about who, where and when to be studied. By use of simple random sampling and purposive techniques, the sample size was composed of 30 respondents categorised as; 5 Pastors, 15 Evangelist and other administrators and 10 church leader/administrators; all from the selected born churches in Kanyanya Parish Kawempe division. Below is the summary of respondents per category.

Table IV: Category of Respondents

Category	Population	Sample size	Sampling technique
Pastors	10	5	Purposive
Evangelist and administrators	30	15	Purposive
Church Elders/leaders/administrators	20	10	Simple Random sampling
Total	60	30	

Sampling technique is a description of the strategies which the researcher used to select representative elements/subjects/respondents from the target/accessible population (Yuko &Onen, 2005). To have a reliable and representative sample, this study used simple random sampling and purposive sampling. Purposive sampling is whereby the researcher decides who to include in the sample. This technique is used to collect focused information and for that matter it saves time and money (Yoko &Onen2005). Simple random sampling refers to a situation where a sample is selected without bias from the accessible population. It is recommendable because it ensures that each member of the target population has an equal and independent chance of being included in the sample (Amin, 2005). The researcher therefore selected 10 churches in Kanyanya Parish Kawempe Division Kampala City and the key informants (Respondents) were from the selected churches. This helped to ensure that subgroups are proportionately represented and this information was obtained basing on the sampling techniques mentioned above.

3.6 Data Collection Instruments

According to Sekaran (2003), there are several data collection methods each with its own advantages and disadvantages. For purposes of this research study, in the process of collecting data, the researcher used Interviews, self-administered Questionnaires and Documentary analysis. An interview is a purposeful discussion between two or more people (Saunders, 1997). Sekaran (2003) asserts that one method of collecting data is to interview respondents to obtain information on the issues of interest. Interviews can be unstructured or structured and can be

conducted either face to face or by telephone or online. The researcher conducted interviews because it allows the researcher to obtain information on issues of interest, and above all, data was obtained more efficiently in terms of the researchers' time, energy and costs. Amin, (2005) defines a questionnaire as a form consisting of interrelated questions prepared by the researcher about the research problem under investigation, based on the objectives of the study. Questionnaire possesses the relevant information and it's a less costly method (Sekaran, 1992). The questionnaire presented 5 preceded responses rating using the Likert Scale to ease respondent effort in filling the questionnaire and help minimise the subjectivity.

Yuko O. et al (2005) define document analysis as a critical examination of public or private recorded information related to the issue under investigation. It is used to obtain unobtrusive information at the pleasure of the researcher and without interrupting the researcher. Official documents such as files, memos, minutes of previous staff meetings, and year books will be used in gathering information on the effect of COVID-19 Crisis on spiritual formation; a case of born-again churches in Kanyanya Parish Kawempe Division Kampala City

3.6.1 Self-Administered Questionnaires

This is a set of questions to which respondents answer in writing (Kakooza 2002). Amin (2005) also asserted that a questionnaire is a form consisting of interrelated questions prepared by the researcher about the research problem under investigation, based on the objectives of the study. He further emphasised that the respondent should be able to read and understand the questions or items; should possess the information to answer the questions or items; be willing to answer the questions or items honestly. The questionnaire therefore, was seeking information on the effect of COVID-19 crisis on spiritual formation; a case of born-again churches in Kanyanya Parish Kawempe Division Kampala City using self-administered questionnaires.

3.6.2 Interview Guide

Personal interviews with the help of an interview guide were administered to the respondents to allow them further express themselves in a more detailed way and this complimented results from the questionnaires. This is supported by Amin (2005) who states that interviews are useful for follow-ups to certain respondents to questionnaire for example it further investigates their own written responses. He further asserts that it is superior to other tools because it is flexible. Therefore, the researcher used an interview guide to obtain information on the effect of COVID - 19 Crisis on spiritual formation; a case of born-again churches in Kanyanya Parish Kawempe Division Kampala City.

3.6.3 Pre-testing of Data Collection Instruments.

Validity

Amin (2005) defined validity as the appropriateness of the instruments. To ensure that data collection instruments are valid, they were pre-tested in one of the selected church using a reasonable number of respondents. Experts in the field consulted about the content of the instruments, ambiguity of question items and their relevancy. Therefore, the instruments were given to raters who rate the relevancy of each item and a content validity index (CVI) was computed using the following formula.

$$\text{CVI} = \frac{K}{N}$$

Where

- CVI = Content Validity Index
 K = Total number of items rated as relevant
 N = Total number of items in the questionnaire.

Reliability

Amin (2005) defined reliability as the consistency of the instrument in measuring whatever it is intended to measure. Therefore, data collection instruments were pre-tested in some of the selected churches such as: born-again churches in Kanyanya Parish Kawempe Division Kampala City using a reasonable number of respondents who were part of the sample to ensure reliability. The reliability of the instruments is established by computing the Cronbach correlation coefficient using a computer programme SPSS. The formula for Cronbach correlation coefficient reliability is given below:

$$\alpha = \frac{k}{k-1} \left(1 - \frac{\sum \sigma_k^2}{\sigma^2} \right)$$

Where

- $\sum \sigma_k^2$ = the sum of the Variances of the k parts (usually items) of the test.
 σ = Standard Deviation of the test (items in the instrument).
 α = Reliability Coefficient.

In pre-testing, the designed instruments were tried out on selected respondents (Pastors, Evangelist, church administrators, teachers of the ward and few selected Christians) in some of the five selected churches who took part in the study. All the respondents filled and return their copies. The questionnaires were amended for mistakes and a final copy was presented to the institute supervisor for approval.

3.7 Pre -test

No. of Questionnaires	Total tested	Total answered	No. of Questions	Total relevant	Not relevant
31	10	7	31	29	2

The constructed instruments were given to experts: supervisor and colleagues. The supervisor and the colleagues on a master's program ticked the items of the instruments that were relevant to the study objectives.

No. of items rated	Total No. of items in questionnaire	Validity
10	31	9

This is what is called face validity. Thereafter, the results will be computed using the Content Validity Index, where relevant items (k -9) and total items (N-10) were sought and one item was irrelevant.

3.8 Data Collection Procedure

A letter of introduction from University world mission Frontier was obtained. A pilot study of data collection instruments was conducted in the area of study to get their validity and reliability. The researcher then administered questionnaires to the respondents and conduct interviews, train

research assistants, pre-editing and visit churches to fix time table for data collection. In support of the above view, Colin (1999) argued that once you make initial decisions about what you want to know, why, where and from whom you are going to get the information, a variety of ways can be used and there are no absolute ways.

3.9 Data Analysis

Data analysis is the process concerned with data editing and error correction (Amin 2005). Enon (2002) also asserts that Data analysis is a process of organising data so that readers can get meaning out of it. Mugenda and Mugenda (1999) maintain that data obtained from the field in raw form is difficult to interpret. Therefore such data must be cleaned, coded, keypunched into a computer and analysed. And it is from the results of the analysis that researchers are able to make sense of the data. In the study both quantitative and qualitative approaches were used in analysing data. This is supported by Amin (2005) in his observations that a choice of only one of these approaches (qualitative and quantitative) often presents only a myopic view of things. The study used qualitative and quantitative data analysis as the best method to bring out what is known and not known in the study.

3.9.1 Quantitative Data Analysis

The quantitative data analysis is mainly statistical and involves analysing numerical data in order to explain, predict and control the phenomena of interest (Amin, 2005). In the view of the above observations, responses of the subjects will be summarized, put into coding categories and analysed using Statistical Packages for Social Scientist (SPSS) Computer programme. Frequency counts and score tables were thereafter drawn with varying percentages calculated. Graphs and pie-charts were used to present the data. Interpretations and conclusions depended on the number of occurrences of each item. Techniques of analysis here include correlation and regression tables.

3.9.2 Qualitative Data Analysis

Qualitative data analysis utilises words to make narrative statements on how categories or themes of data are related (Kabanza, 2001). In view of the above therefore, field notes were written and work was edited at the end of each working day to ensure accuracy in recording and consistency of information given by the respondents. Categorisation and Coding data was the techniques, used to analyse data generated from interviews and open-ended questions in the questionnaires.

3.10 Ethical Considerations

Considerable caution was taken during data collection to ensure smooth gathering of the information. Efforts were made to secure the permission and the consent of all the respondents and assuring them of confidentiality. The selected respondents found with problems were dealt with accordingly on a case-by-case basis, for example, those who needed to be referred were advised on what to do and where to get the services that benefited their churches. Those that were not in position to respond at the time due to other commitments or ailments, additional visits were made to get them.

3.11 Limitations of the Study

Members holding back information, for fear of competition in the church; they were assured of confidentiality of the information and that it is intended for academic purposes only.

Logistics in terms of transport to cover the study area comprehensively was a limitation which was dealt with by hiring means that took all research assistants at once to particular churches.

Given the fact that the researcher doubles both as a student, Pastor and a worker, the job demands interfered with the smooth running of the activities of the study, in this case the researcher applied for leave for a period long enough to allow a smooth, exhaustive and successful study. For absence of respondents from offices, mobile phone calls were used to access them. Notwithstanding the limitations, the study was carried out because of the precautions suggested herein above in cases where a limitation emerged.

The findings of the study offered an in-depth explanation to the data obtained from the questionnaire, observations, interviews and Documentary review made from the field.

CHAPTER FOUR

DATA PRESENTATION, DISCUSSION AND ANALYSIS OF THE RESEARCH FINDINGS

4.1: Introduction:

In this chapter the researcher presents research findings, interpretation of data and discussion of the results that were obtained during research on effects COVID-19 on spiritual formation on Born again churches in Kanyanya Parish, Kawempe Division Kampala city and it consists of tables and charts numerically representing the population of study in relation to their responses during research. The data collected on each study objective was analyzed using statistical tables and descriptive statistics. The chapter furthermore gives a discussion of findings and comparison with similar studies done. The results and discussions presented based on total of 60 respondents.

This chapter presents the findings of the study offers an in-depth explanation to the data obtained from the questionnaire, observations, interviews and Documentary review made from the field.

The analysis closely looks at the (pre and post) effects of COVID-19 on spiritual formation on Born again churches in Kanyanya Parish, Kawempe Division Kampala city. The study examined the effect of lockdown on spiritual formation in born again churches, the effect of curfew on spiritual formation ,the effect of dysfunctional Pastors on spiritual formation and how has the pandemic drastically changed born again churches on spiritual formation, discipleship and soul winning to attract new technologies. Hypothesis tested the relationship between the effect of COVID-19 crisis and spiritual formation as dependent variable

The study went further to look at how technology and communication changed in the different places of worship after the outbreak of the COVID-19 Crisis (pandemic), people's response towards the changes that have been made in the places of worship and lastly how effective are the new strategies, schemes and methods of reaching out their congregations to perfect spiritual formation.

The conclusions borrowed from the literature available to offer substantive base for relation and effective ministry. This helped people to be drowned to the true church with spiritual leaders

who are growing in Christ-likeness, energized by intimate friendship with the lord. The church lead by those Pastors will thrive beyond anyone's most cherished dreams. Thus strengthening spiritual formation in born again Churches.

As the crisis around Covid-19 evolves, it becomes clear that there are numerous negative side-effects of the lockdown strategies implemented by Government of Uganda and these affectedly greatly born again churches, There are also positive effects respectively. Currently, more evidence becomes available that the lockdowns have more negative effects than positive effects on born again Churches as discussed below. It becomes evident that COVID-19 crisis impacted negatively to the overall output of spiritual formation in born again churches in Uganda. Therefore, the hypothesis tested that there was a positive correlation between the effect of COVID-19 crisis and spiritual formation in born again churches of Uganda becomes so significant.

4.2 Presentation of the study Findings

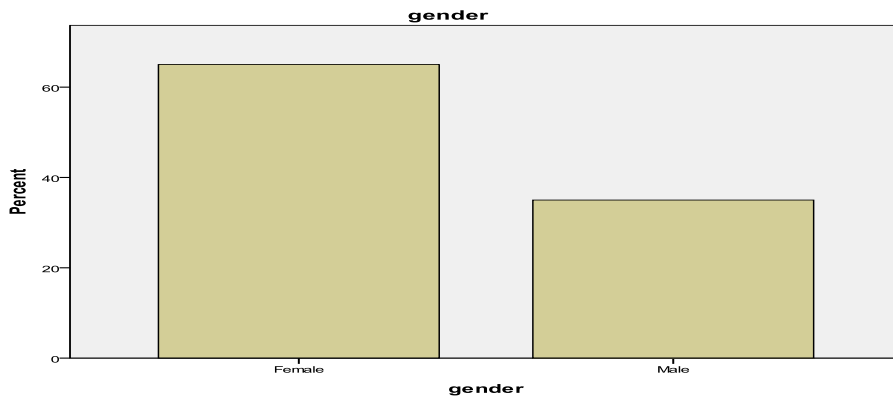
The study was to establish and disseminate the relationship between the effect of COVID-19 crisis to the spiritual formation and transformation. The purpose of the study was to examine the effect of COVID -19 crisis on spiritual formation; a case of born-again churches in Kanyanya Parish Kawempe Division Kampala City. Specific Objectives of the study was to examine the effect of lockdown on spiritual formation in born again churches, analyze the effect of curfew on spiritual formation and assess the effect of dysfunctional Pastors on spiritual formation.the results are analysed according to objective by objective as show below

4.2.1 The Effect of Lockdown on Spiritual Formation in Born-Again Churches.

The study thought to know the effect of lock down on spiritual formation of born again churches, majority agree that Spiritual formation is the process of growing into Christ likeness; characterized by knowing and loving God, knowing and loving ourselves, knowing and loving other people and experiencing the Presence of God in our everyday lives .The basis of spiritual formation is the call of God the Father, the finished work of Jesus Christ the Son and is empowered by the Holy Spirit. Christian spiritual formation is the process of being conformed to the image of Jesus Christ for the glory of God and for the sake of others (II Corinthians 3:17-18). The church and mostly Born again churches plays a key role is spiritual formation. The focus of spiritual formation is the Holy Spirit, who guides the ongoing journey towards union with God. Again spiritual formation is defined as "The dynamics of shaping the human spirit towards maturity and consonance' (The Dictionary of Christian Spiritual Formation (2003, 107). Thus, Spiritual formation is important because closeness with God brings us real freedom and completeness. Owing to COVID-19 Crisis there is limited space for spiritual formation. The study went deeper to discover what is not know on the effect of Covid-19 On spiritual formation in born again church in kanyanya Parish, Kawempe Division Kampala City.

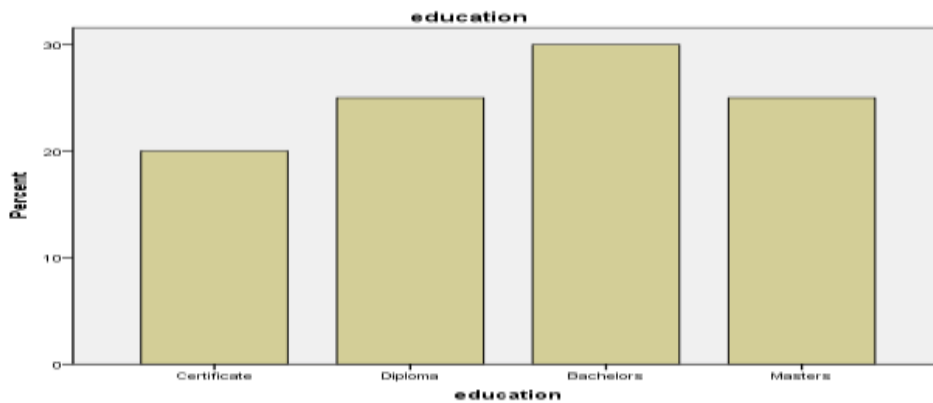
4.2.1.1 Bio data

The study looked at different categories of respondents. Among the respondents contacted 60% were female and 40% were male as shown by the table below and all categories were proportionately represented.



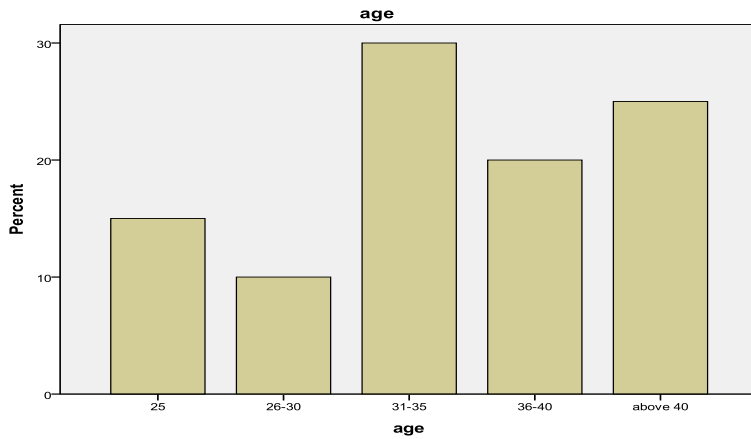
Source: Field data 2023

On the qualification majority were of Masters as shown by the table below. O level certificate 20% Diploma 25%, bachelors 27%, others 3% and Masters were 25% and all were knowledgeable about the effect of Covid-19 on born again churches as shown



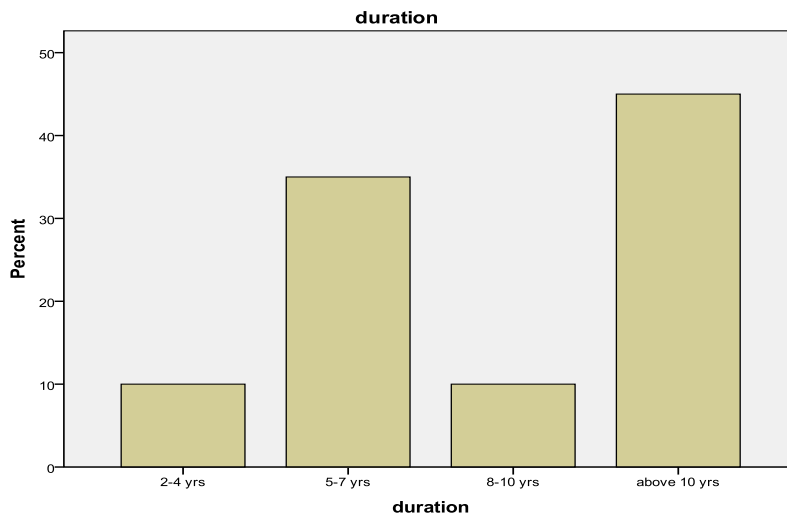
Source: Field data 2023

The on the age of the respondents the findings indicates that



Source: Field data 2023

Majority of the respondents were mature as were of above the age 31- 35 years, the research tried to capture the true information of well vast people of 15% were from age of 25, 25-30 had 10% 31-35 had 28% 36-40 was 20% and above 40 were 27% from 30 and above they were all Knowledgeable about the effect of Covid-19 on spiritual formation in born again churches Interrogating further on how long they had been in the ministry, the findings are shown in the table below



From the table above, 10% has served for 2-4 years ,30% has served 5-7 ,10% 8-10 years and 50 % above 10 years and they had served for more than above 10 years in Gods vine yard as such they had enough experience in the ministry .

While interrogating, whether they conduct normal services in their church to perfect spiritual formation the findings are shown bellow

Figure showing conduct

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	11	55.0	55.0	55.0
No	9	45.0	45.0	100.0
Total	20	100.0	100.0	

Source: Field data 2023

55% said yes and 45% said no, to those who say no observed that the ministry is so tough today, that no one gives their church first priority, apart from the Pastor himself and it is sometimes hard for him. So they agree that they are not conducting their services normally as COVID-19 brought in many changes.

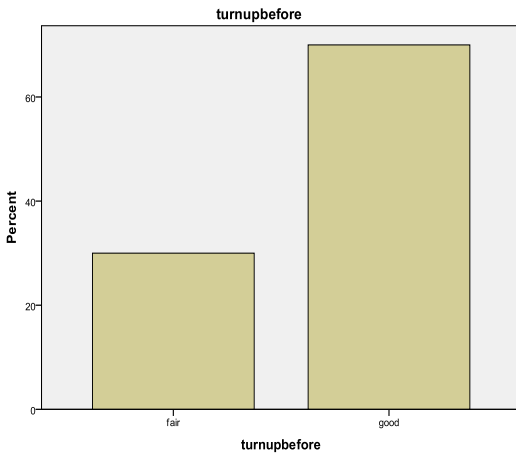
Noted in some interviews *“Pastoring is harder after COVID-19 than ever before, there are, unprecedented shift in moral, spiritually, social and economic conditions and bringing into question the way the ministry is done”*. These changing circumstances’ and values directly affect born again churches and the way of their life. A change seems to be the driver’s seat in today’s business and culture of born again churches.

The findings indicated that majority are conducting normal services, the truth is that many churches Mostly born again have experienced many changes. Noted by *“One respondent from House of Glory church “ before the Covid-19 programme of the church were moving on smoothly now there many changes, evening glory changed, Morning glory, Pastors are struggling to put everything in order but people are not responding”*.

It was further mentioned by a Pastor in Mt Goshen international ministries; *“That two years of the lockdown has made people not to mind about church services as per now they are used to being in their Homes, More so Radios and Televisions as well as social media are bringing the services in their homes.*

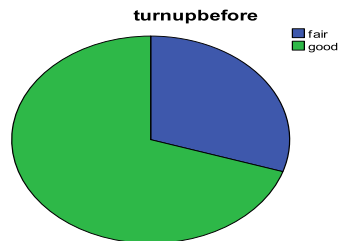
It is researchers considered view that services are not conducted normally compared to before covid-19 lockdown they have been number of changes due to the use of current technologies.

The respondents were asked what the turn up was before lock down and curfew due to COVID-19. The findings are indicated bellow. From the figure below 6 out of 20 which is 30% said it was fair and 14 out 20 which is 70%



Majority agree that, before the COVID-19, the turn up was good compared today, they also content that it so low after the lockdown and curfew policies and guidelines as many people no longer go to churches. There is still too much fear and two years without going to church affected the mind set. Note by participants in the House of glory church, *“that before covid-19, there was good turn up with free gathering, Program of the church were moving on well and smoothly, evening glory, morning glory fellowships were the methods, Finances of Churches were stable and good but after covid-19 lock downs and curfew things changed”* it was noted before covid-19 crisis there was brotherly love, people were free to move, visit, do evangelism and out reaches, but even now after covid-19 there is psychological torture and fear of getting diseases, so few people attend church services and functions and even others do not want visitors in their homes. This situation alone has affected spiritual formation in born again churches.

It was noted that *“some dysfunctional pastors are operating in their sitting rooms using social media, like whatsApp, you tube, face book and tick talk, and all these have changed the way the ministry operate in spiritual formation”* People do not see the value of going to the churches as they receive all what they want in their homes. The study proved that, there is change in culture of churches, so the turn up is very low after the COVID-19 than before confirmed before the figure bellow



Source: Field data 2023

The 16 out of 20 which is 80% content that there is low turn up after the lockdown policies and guidelines, where as 4 out 20 which is 20% said turn up increased. The observation and

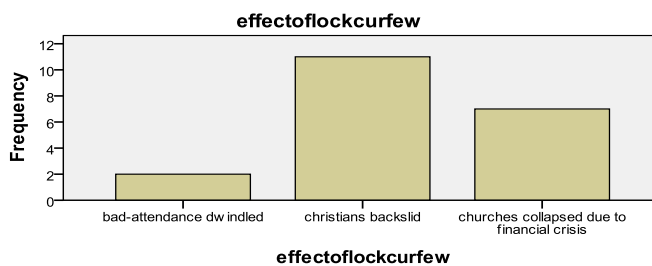
documentary reviewed showed that, it's those who have adopted to the technological changes like line streaming and social media who have increased in turn up, the rest the turn up is low.

Noted by one respondent "Some of the reasons were "logistical", as people moved away for lockdown ,started jobs which made it difficult to attend church. "But some of the other answers are not so much logistics. One of the top answers was church members seem to be judgmental or hypocritical,"

It was observed that many people in the church are ravaged by poverty, unemployment, and ill-health; they think the church's resources are used to fund affluent and flamboyant lifestyles of church leaders.

The researcher thought opinion of what was the effect of lock down and curfew on the churches, more especially born again churches,

Effect of lock down & curfew



The findings shows that bad attendance dwindled the churches as supported by 2(10%), whereas others had view that the effect of curfew and lockdown lead to Christian backsliding as supported by 11(55%) and churches collapsed due to financial crisis had 7(35%). The findings indicates that the effect of lockdown and curfew lead to Christian backsliding.

it was observed that Coronavirus disease 2019 (COVID-19) was declared a pandemic by the World Health Organization (WHO) on March 11, 2020 (World Health Organization,2020). In response, governments across the world enacted public health measures with the aim of controlling death and infection rates. One of the measures introduced to reduce transmission was the banning of mass gatherings (Ahmed & Memish, 2020; Ebrahim & Memish, 2020). As mass gatherings, religious gatherings was cited as hot spots for the transmission of COVID-19 (Mat et al., 2020; Singh, 2020). For religious leaders, the ban introduced restrictions on their vocation and religious practices since many of their duties require in-person contact. Notable among those include disruptions of their duties such as visiting sick congregants and face-to-face religious worship and changes in rituals such as Holy Communion, mass public prayers, and wedding and funeral ceremonies (Asamoah-Gyadu et al., 2020; Greene et al., 2020). This lead to backsliding as Pastors could not offer services that the Public expected from them.

Research in psychology suggests that the unanticipated disruptions pose a risk to religious leaders (Greene et al., 2020; Milstein, 2019).Greene et al. (2020) suggest that religious leaders may be at unique risk of experiencing moral injury and psychological trauma. They may feel morally guilty for failing at a time when the congregants needed them the most. Religious leaders also experience role depletion as restrictions on their work prevented them from fulfilling

their pastoral obligations and duties. This lead to backsliding of many born again Christians including Pastors

Trauma literature also suggests possible ways that religious leaders may be impacted. On the one hand, the restrictions may expose and exacerbate the vulnerabilities of religious leaders (Harris et al., 2010; Milstein, 2019). Potentially traumatic events, such as the COVID-19 pandemic, can trigger vulnerabilities including physiological changes, biological disruptions, and relational disconnections and, for religious people, faith struggles (Greene et al., 2020; Harris et al., 2010).

On the other hand, the challenges associated with the COVID-19 pandemic and the ban on religious gatherings facilitated personal and spiritual growth (Calhoun & Tedeschi, 1998, 1999; Harris et al., 2010). Religious leaders viewed the pandemic and the related ban on religious gatherings as an opportunity to improve their relationship and faith in the divine (O'Rourke et al., 2008). Limited empirical studies have examined how religious leaders have been impacted by the COVID-19 pandemic. The study investigated the experiences of a sample of Christian church leaders in Kanyanya Parish Kawempe Division to showcase how the religious restriction occasioned by the COVID-19 pandemic has impacted the well-being of religious leaders leading to dysfunction of Pastor and born again churches and backsliding of al both Christians and Pastors. It was proved that Pastors play a critical role in spiritual, physical, and mental health support to many researhes. Born again Pastors are main custodians of religion and liturgical practices. Additionally, they provide emotional and psychological support in diverse forms to people during times of crisis (Asamoah et al., 2014; Benyah, 2020; Osei-Tutu et al., 2019, 2020).

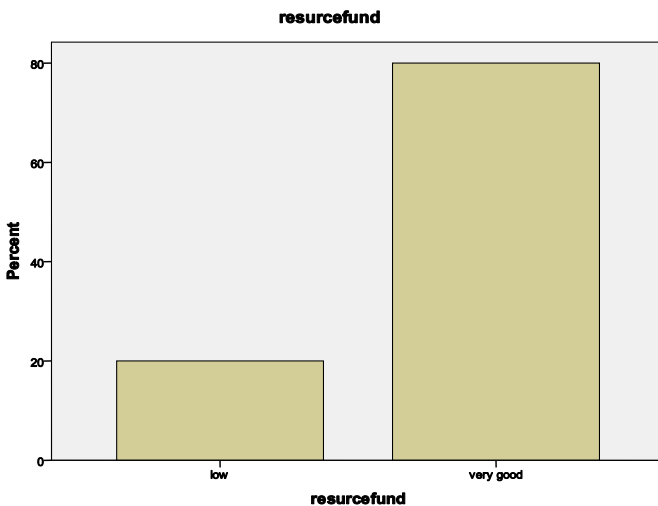
In Uganda, the Health Service commission (2020) announced the first two cases of COVID-19 on March 12, 2020. Since then, the government continued to announce measures to control the further spread of the virus (e.g., Communications Bureau, 2020, 2021). Beginning in March (16 March 2019, the government announced a lockdown that had recorded infections and were prone to spreading the virus in Uganda .People could go out only to access essential services this alone affected the church of Christ. It was noted that *“Public and private organizations decided to work from home, and to date some are still working from home. In addition, all schools and educational institutions in the country were closed. Some universities and basic schools, continued their academic work online. The government also placed a ban on public gatherings, including religious gatherings. Churches with critical masses of computer-literate congregants moved their weekly services online, while those who did not have this information and communications technology advantage closed their places of worship completely”*. This lead to backsliding of Pastors and all Christians as well as collapse of some churches

Research suggests that mental health challenges such as high levels of stress, burnout, and emotional exhaustion are on the rise among religious leaders and the clergy (Proeschold-Bell et al., 2011; Ruffing et al., 2020). The causes of these mental health problems are often multifaceted and diverse in scope. For instance, Ruffing et al. (2020) have identified that issues related to conflicts in relationships and providing care for people in crisis within the context of limited resources could trigger and/or exacerbate stress levels among religious leaders.

By the nature of their work, religious leaders are constantly faced with tasks in existentially charged situations that often require their attention and resources. This may pose a significant challenge to their mental health and well-being (Hendron et al., 2012). The well-being of religious leaders is still a challenge due to covid 19 crisis and this has affected born again churches immensely. It is researchers considered view that these are courses of Backsliding in many born again churches due to lockdown and curfew policies and guidelines.

It was noted by Folarin and Adedokun (2016) that a Church, like any other institution in society, is likely to encounter a major interruption or a crisis. The lock down and curfew had diverse effect on churches a major interruption crisis as noted by Pastor in faith gospel church, that *“when he came to the place where the church was the pastor had failed, because after COVID-19, he could not meet the rent and the sheep had scattered”*. The COVID-19 made seven out of seventeen prominent church of born again churches to close in Kanyanya Parish alone, mostly those who had no infrastructure like permanent structures and land had to close. Others struggling to survive. It was noted that *“Pastor Joseph Lusagala left the ministry to other jobs Pastor Juliuas and Pastor Katende respectively”*. The effect of lockdown and curfew lead to backsliding of many Christians and pastors fail out,thus impacting negatively on born again churches.

The study thought to know current situations on the resources fund in order to perfect their performance before the lock down and cufrew. The findings are shown below

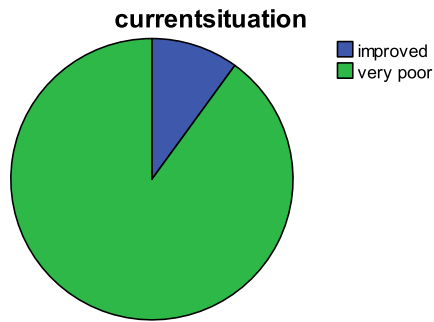


The study showed that the resource fund was very good and activities were going on well before the lockdown policies and curfew guidelines supported by 16 out of 20 (80%) of the respondent, whereas 4 out of 20 (20%) said it was low, To some churches mostly those opted to social media and on line streaming, the resources increase as He or She gets access to media will address big congregation, as he or she will talk for short time and with short message and give telephones of all lines of net work and people will send in money. However those who have not adopted to the new technology like Tv, Radio and other social media , are experiencing total difference and difficulties in resource fund than before covid-19 crisis.

Noted by participants’, before the COVID-19 pandemic, Pastors were expecting and getting all the support from congregation, but the change brought by COVID-19, the people now are expecting to get from Pastors, they expect food , money, cloths to mention a few from Pastors, the reverse is true.

The research thought to know the current situation as far as resource fund are concerned to perfect the performance in-born again churches. The findings are indicated in the table below.

Current situation



From the table above 2(10) content that the situation improved, whereas 18 out of 20 (80%) agree that the situation is very poor and alarming. It was noted that the COVID-19 challenge is unprecedented. It has caused enormous trauma, disrupted economies, social life, mass transportation, religious gathering, work and employment; literally everything. Churches and religious communities have not been spared; they have been severely affected and, in all likelihood, permanently transformed by the pandemic.

Also noted by respondent *“the pre-COVID-19 world is gone, replaced by a ‘new normal’ . The new landscape calls for both resilience and adaptation, embracing new ways of doing things and of being church. Churches have to adapt; they have to ask themselves questions about the implications for being church in this ‘new normal’ context”*.

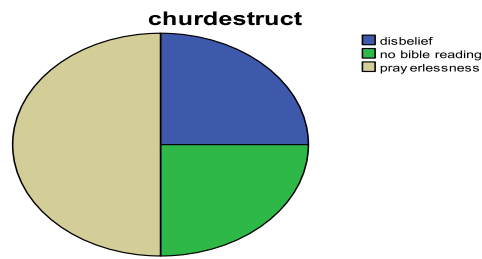
For long churches more especially born again churches, have been accustomed to gathering physically for public worship. It is that moment and experience when the church (people of God) gathers in community and communion to ascribe praise and glory to God. It is a time for celebration, fellowship, renewal of faith and hope. Pastors have for ages encouraged worshippers to ‘come to church’ and some often resort to making believers feel guilty if they don’t attend church as they attend the church they could bring in resources like money.

Needless to say, the closure of churches has turned this around with the plea to ‘please join us on Youtube or other electronic platforms’. While it is important to recognize the significance of the church ‘gathering to worship’ the pandemic has forced churches to rethink how people gather to perfect spiritual formation. Suddenly churches are recognizing that with all the challenges they may encounter, the church must gather. The church buildings may be closed but the churches (people of God) are still alive and active. What we see in Christianity so often is a move away from family (often as a place of spiritual defeat) on towards a move of organized artificial performances in sacred buildings far from the atmosphere of real life. So what churches see with the COVID-19 pandemic is the church returning poor resource fund and not perfecting spiritual formation. The closure of churches during the COVID-19 outbreak and lockdown has forced Christian churches to ‘do’ church differently and to re-imagine the future of the church.

The researcher thought the opinion on how the spiritual formation was affected

The statics shows

Church destructed

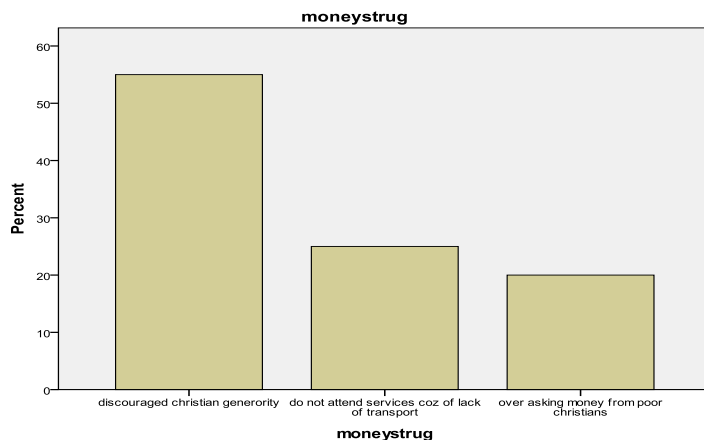


From the above figure it indicated that spiritual formation was affected and church destructed on prayerlessness, supported by the majority 10 out of 20 (50%) respondents, whereas 5 out of 20 (25) respectively agree that churches of born again were affected on the Belief and bible reading. The pandemic is radically altering every aspect of life as church knew it, presenting a threat to long-established and cherished patterns of the church, such as Prayer, reading the bible and belief.

Noted by some respondent, that *"Pastors with real message do not have platform, many media or social platform, it's those with no Godly message to not have access to media, Majority of those who go to media their mind set in not on spiritual formation or soul winning, its just for getting money that's why he will talk few words with no clear message and give telephone lines of all networks, their interest is money they have turned money to be their God."*

Pastors with real message from God have no access to Media and social media even to pulpit, Now that has affected spiritual formation, as noted by majority of the respondents the born again today are busy on un necessary things that do not support spiritual formation, that can no help in the expansion of the kingdom of God and spiritual growth. In many born again churches spiritual formation is no longer option in most of the church programs.

On money struggles it was shown that money struggles are affecting spiritual formation as shown below



It was proved that 11 out of 20 (55%) argue that money struggles discourage Christian generosity and this has affected the church greatly. While 5 out of 20 (25%) argue that many Christians do not attend services because of transport and 4 out of 20 (20%) that money struggles have coursed

Pastors to over ask money from poor Christians. The crisis is that, most of the time churches have tension, which the church as institution experiences when; structures and finances are threatened and limited. This precisely is the crisis the church faces with an invisible virus. A large number of churches turned to electronic platforms to reach their members and this has given a faster and inevitable rise to the digital church. Churches had to adjust to digital worship, digital sacraments, digital sermons, digital tithes and digital mission; this has lead to money struggles. Pastors and churches struggle to fund such program which some do not have capacity to meet such demands.

On how the Covid-19 affected spiritual formation on dwindling public confidence 10 out of 20(50%) agree that it lead to disbelief and 10 out 20 (50%) respectively agree that it lead to the loss of confidence in God. As noted by respondent *Because of curfew, people were no longer having overnight prayers and home cells, this dwindled the public confidence.*

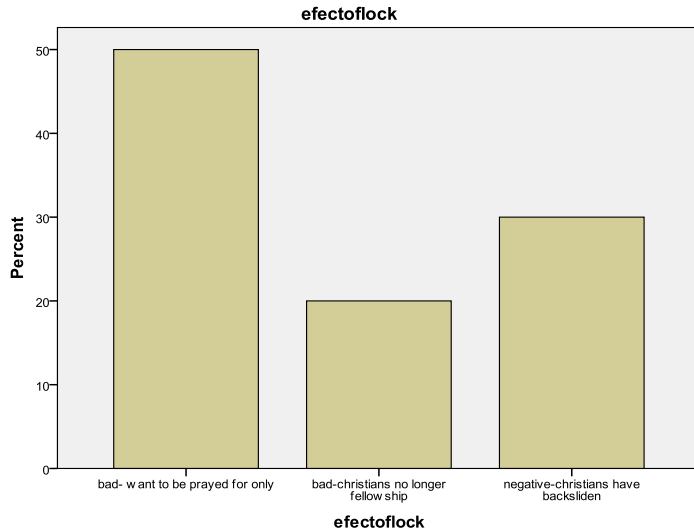
Noted by another respondent, *“lack of Spiritual confidence affects not only your spirit but also your thoughts, emotions, and behaviors. You may feel as if your spiritual life is stuck in a rut. You might notice your devotional life becoming less regular. May be you feel as if you are just going through the motions on Sunday morning”*.

The covid-19 crisis affected spiritual formations as it created disbelief and this disbelief dwindling Public confidence on born again churches.

The study went on to prove that the covid-19 affected church projects, thus hindering spiritual formation. Probing further different respondents had different views, as 7 out of 20 respondents (35%) argue that projects bring unity in the church thus covid-19 affected the projects that were bring unity in the church, 5 out of 20 (25%) content that efforts put in the church projects reduced, yet as per 6 out of 20 (20%) agree that projects attracts more Christians to church and 2 out of 20 (10) argue that projects bring harmony and socialization . there for Covid-19 affected the church project that were part of spiritual formation.

Generally the effect of lockdown on spiritual formation in born-again churches due to covid -19 were proved to be negative as shown below;

From the below table the effects are very negative.



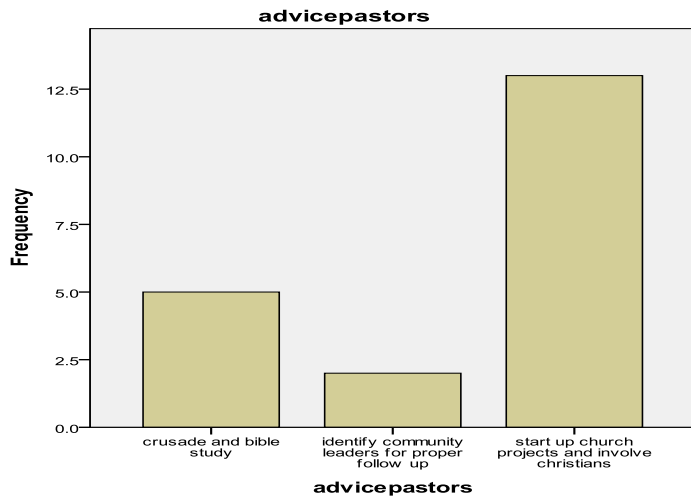
50% of the respondents reported that the effect of lockdown on spiritual formation in born-again churches due to the COVID-19 crisis was bad as for today people want to be prayed for only, 30% content that Christians have backslidden and 20% agree that Christians are no longer fellowshipping.

It is researchers' view that people used to have the desire to go to church but this has changed; people want the pastors to either first visit them or give them a call. People's perception changed and expectations changed. During the COVID-19 many pastors and churches supplied food, clothes and other items, examples sighted were miracle centre, Victory church, Christian focused, New life church and others, who had no capacity started doing so, all these changed the perception that Pastors must be in position to provide necessities of life mostly essential necessities in order to attract congregations. Therefore the effects of lockdown on spiritual formation of the born again churches were so negative.

It was discovered that COVID-19 caused much pressure and anxiety. The solution is to seek God's guidance for balance. It is true God guides those who surrender willingly and Christ centered thinking. By closely associating with God; peers spiritually aware pastors is the way to improve spiritual formation. The lockdown prevented people from congregating in the usual way which made it difficult for them to fellowship. Because of curfew, people were no longer having overnight prayers and home cells. All affected spiritual formation of born again churches.

The researcher probed the advice to churches management, Pastors and policy makers in respect to effect of lockdown on spiritual formation in born again churches; As far as church managers' advice, respondents argue that managers should stick on bible truth supported by 60% of the respondents. Whereas 20% emphasizes door to evangelism, 20% respectively content that home visit and home cells. On the pastors they all argue that they to formulate projects and involve Christians as way of coping strategy.

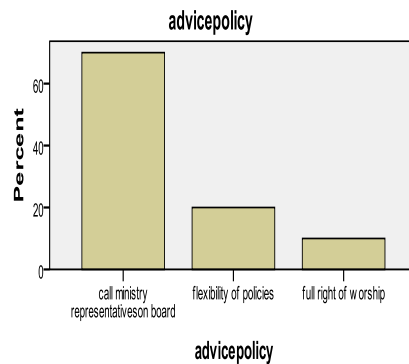
Advice on Pastors



From the above table majority content that pastors need to start up project and involve Christians. Do more of crusade and bible study as shown by 25% respondents and Identify community leaders for proper up supported by 10% of the respondents.

Noted by (Jons coombs 2020), the time of curfews and COVID 19 threatens our sense of hope, purpose and identity. We understand hope is diminished because of all the feelings, the restrictions, and unwanted changes to life. But in Christ we find hope restored. Christ is our hope. He is our hope in this season and our hope in eternity to come. This hope doesn't come from some positive feeling, nor even a positive action or thought. It comes from Christ and the cross. Ironically, through death comes hope.

While asking the view on the advise on the policy makers and how to improve other policies on born again churches, the findings revealed that ,



The findings from above figure indicate that 70% of the respondents urge that the government should call ministry representatives on board, 20% of respondents urge that the government should formulate flexible policies and 10% Of respondents argue that government should give full rights of worship.

As observed by participant, “*COVID-19 brought many changes, before COVID era, there were ever many prayers and services, fellowships and steady revival; when COVID-19 come in revival changed, discipleship, Soul winning, doctrine and believing real God changed.*” the decision and policies of government on born again churches affected them and their right to worship violated, It was mentioned by Pastors in Mt. Goshen International Ministries, and Divine Focus Church that society cannot flourish without Godly Pastors as Godly Pastors are diminishing, how alarming for Christians cause, when men and women of God feel forced to brood about the future of the ministry as they watch their work getting harder and their world grow more corrupt. Ministry hazards are chocking the hope out of the Pastors souls, they feel disenchanting, discouraged and often outranged; they question why should be expected to squander energy on trivial matters, when evil threatens to wreck human race, Fatigue shows in their eyes, worry slows their stride and vagueness dulls their preaching. The lockdown prevented people from congregating in the usual way which made it difficult for them to fellowship and this has affected the church Spiritually, Physically and Financially, Churches need friend policies to exist. scholars have outlined social and behavioral evidence that help shape policies aimed at influencing human behavior such as social distancing, staying at home, and hand washing (Bavel et al., 2020) which have affected many born again churches. Many countries have taken lockdown measures to enforce this behavior (Ren, 2020). At the same time, it now becomes clear that many of the measures taken, are causing an immense disaster and the cure seems to be much worse than the disease (Rojas et al., 2020; Zhang et al., 2020) mostly on born again churches the effect is still felt even today.

As 1 Peter 5:7 reminds us, “Cast all your anxiety on him because he cares for you.”

When we feel all is lost, when we’re under pressure, when we’re despondent, when we’re angry, when we’re in tears, when we’re annoyed, when we’re anxious, when we’re fearful, when we’re worried, and when we’re none of the above, Christ still cares for us. However Pastors might be feeling, and in whatever situation they may find themselves during this curfew period and after curfew, they should continue believing that Christ cares.

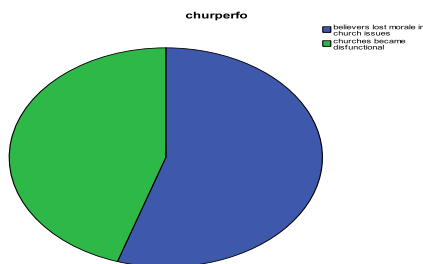
4.3 The Effect of Curfew on Spiritual Formation;

As far as the effect of covid-19 is concerned the Ministers and Leaders in born again churches are scrabbling for answers as to why this unprecedented period conflict them by surprise and what to do next. Covid-19 was so serious that many born again churches employ and getting challenges. However, Folarin and adelakum (2016), predict that a church like any institution in society is likely to encounter a major interruption or crisis. Owing to covid-19 the work of the church has ground to halt and as human being the church is only coping, the survival mechanism.

The novel Coronavirus, also known as 2019-nCoV or COVID-19, and pneumonia of unknown origin, broke out in Wuhan City, China, in late 2019 before it spread to all the corners of the universe with terrible consequences. The period between February and November 2020 witnessed a number of confirmed cases as well as the death toll spiking and spiraling out of control, especially in Europe and North America, while South Africa had the highest toll of confirmed cases in Africa. As of November 2020, the virus had directly and indirectly affected millions with the infected, death and recovery numbers at over 58.2 million, over 1.3 million and over 40 million, respectively (World Health Organization, 2020). The physical impact of the pandemic ran parallel to the fear and panic experienced across the globe, and this stirred unforgettable experiences. Gostin (2020), postulates that the spread of infectious diseases knows no boundaries and has been part of globalization for a while, cutting across borders, regions and continents. The pandemic disrupted people’s way of life, individually and due to the pressure of

the pandemic, the situation put individuals, families, communities and countries under serious health and economic stresses, increasing the possibilities of family disintegration, violence, corruption, exploitation and neglect. Overall, the Coronavirus caused political, social and economic constraints in developed, developing and underdeveloped countries, though with different consequences. In the attempt to curb the spread of the Coronavirus most Government instituted curfew and lockdown policies, self-isolation witnessed quarantine measures, including the closure of organizations and institutions. Those affected included churches and companies as people had to stay home and this stay home had much effect on the churches mostly born again churches.

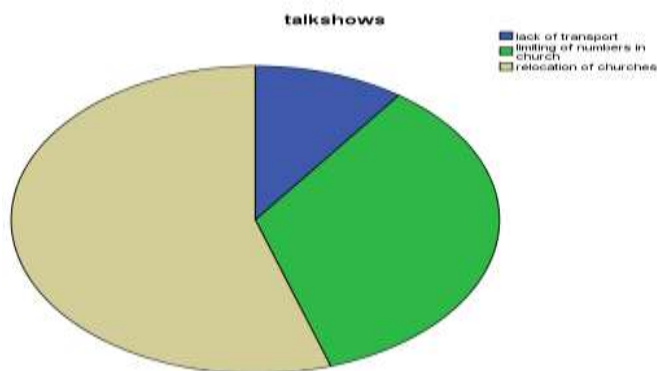
The study observed the attendance and how the lock down policies like curfew affected attendance in born again churches. The findings are shown bellow



The findings from above figure indicates that 55% of respondents argue that the curfew affected church performance as the curfew policies affected believers morale in church attendance, and 45% agree that many churches become dysfunctional due to lock down and curfew policies.

It was noted that curfew policies affected Spiritual leadership together with church members. The congregants suffered a great deal. The fact is the pandemic has successfully disorganized societies and religious communities mostly born again churches. Its spiritual impact has been felt by church leaders and congregants up to date.

The respondents were asked about the factors that shaped or influenced Tv,radio talk show on the stage of the most churches during curfew and lockdown policies,



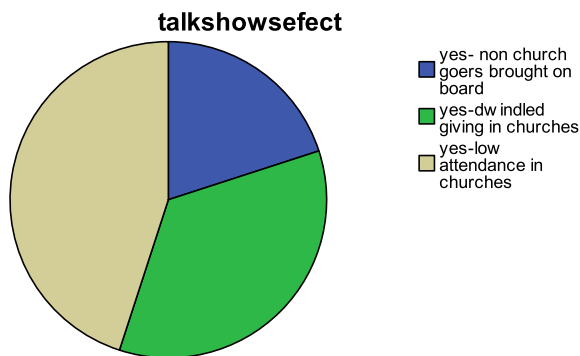
Study show TV /Radios talk show lead to relocation of churches as supported by 11 out of 20 (55%) indeed churches with no capacity to hold TV/Radio Talk show had to close,7 out of 20 (35%) argue that TV/Radio talk show limited the number of church goers and 2 out of 20 (10%)

said that covid-19 coursed poverty as such people lack transport. Indeed many churches were challenged due to curfew policies as noted by one of the respondent *“during curfews and lockdown Electronic technology sharps the preference. Videos have joined topnotch television, and religious radios to bring most accomplished preachers, capable musicians and airbrushed churches into our living rooms and automobiles”*.

The masses experience flow less performance first hand, it is no wonder that church members believe such programs are model of what an exemplary church and effective preachers should be. The findings show that accumulated technological impact is that Pastors must preach to people who often see religious services with jammed sanctuaries, polished musician and skilled orators doing their best. It was further noted that by the time a person comes to church on Sunday morning many have already heard magnificent religious music and the most talented preaching in, America, UK, and elsewhere in Uganda so it had to change the mind set of majority christians. This makes some individuals think that their churches are inferior and not attending the churches. Most churches are victim of technology, more Pastors who have no platform on social media, they have no way to come up to standard created by technology in worshipers minds, some Pastors have already given up, in Kanyanya out of 17 born again churches 7 have already closed due to technology related effects.

While probing further on the influence of TV/Radio talk show on stage of most churches

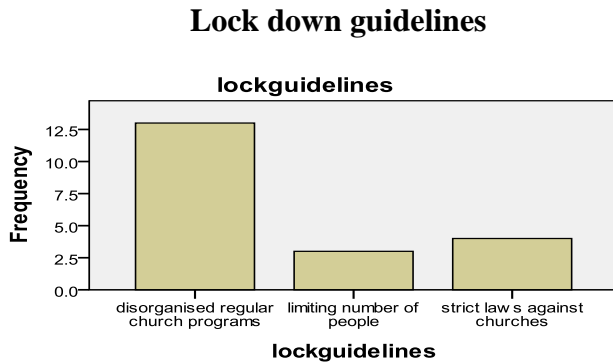
The findings indicate that



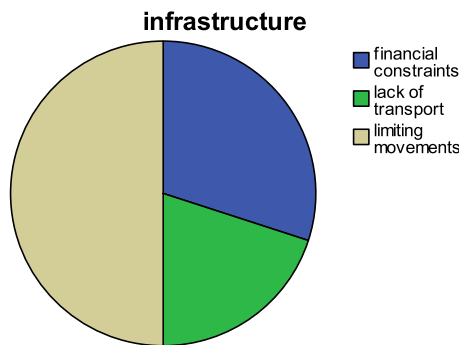
Study shows, that Radio talk shows and television viewing affect born again churches as 9 out of 20 (45%) say that they have lead to low attendance in churches, whereas 7 out of 20 (35%) content that Radio talk show and television viewing had dwindled giving in churches and 4 out 20 (20%) argue that Radio talk shows and television viewing non church goers brought on board.

Study show that television viewing, with other factors held constant, supplants or perhaps satisfies some religious needs and aspirations. Others suggest that religious television, presumably in contrast with general television, extends the religious involvement of its viewers. Still other studies pose questions of differential relationships of different groups of viewers with different types of formats of religious programs. Television added a visual element that introduced foreign cultures and ideas to communities that had been closed.

The study found out how the lock down policies and guidelines effects on churches services of has born again churches, the findings indicates that ;



The guidelines effects on churches services of born again churches as 13 out 20 (65%) argues that it disorganized regular church programs ,4 out of 20 (20%) contentment that it brought strict laws against churches and 3 out of 20 (15%) said that it brought limited number of people. The finding indicates that the guidelines effects on churches services of born again churches by disorganized regular church programs. Going further on how lock down policies and guidelines affected the infrastructure development of born again churches, the results are as follows



The lock down policies and guidelines affected the infrastructure development of born again churches by limiting the movements as indicated by 10 out of 20 (50%), then lock down policies and guidelines affected the infrastructure development of born again churches by coursing financial constraints as supported by 6 out 20 (30%) and lock down policies and guidelines

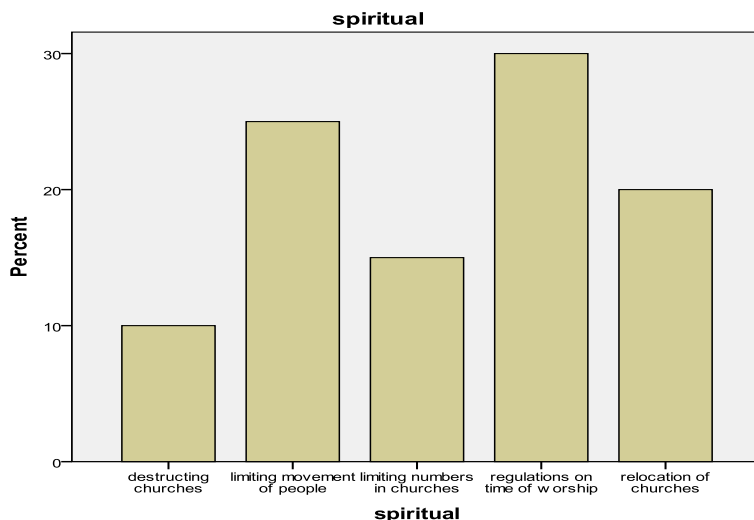
affected the infrastructure development of born again churches by causing lack of lack of transport shown by 4 out of 20 (20%).

Therefore the findings indicate that the curfew and lock down policies and guidelines affected the infrastructure development of born again churches by limiting the movements of both the Pastors and Christians.

The study thought to know how has curfew and lockdown policies and guidelines affected the soul winning and discipleship

Study show that churches of born again get Difficulty to reach out to people observed by 11 out 20 (55%) and 9 out 20 (45%) said that no bible study.

Probing further on how has curfew and policy guidelines affected spiritual formation on born again churches, the findings are indicated below

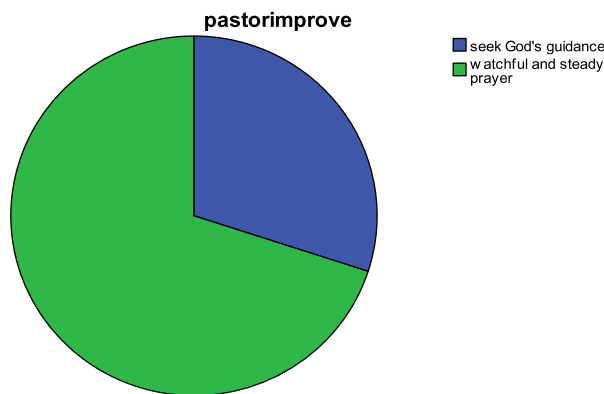


The curfew and policy guidelines affected spiritual formation in that, they are affected by regulations on time of worship supported by 6 out of 20 (30%), 4, out of 20 (20%) content that the problem is on relocation of churches, 5 out of 20 (25%) supported the view that the problem is on limiting movement of people and 3 out 20 (15%) urged that the problem was on limiting numbers in churches, therefore, the curfew and policy guidelines affected spiritual formation by putting regulations on time of worship.

The researcher thought to know the after the curfew and lockdown policies and guidelines, how affected spiritual formation and the infrastructure developed of born again churches and what advice. The respondent had this to say; The general opinions given were that Pastors would watchful and steady prayer as the 14 (70%) confirmed so where as 6(30%) said they need to seek God's guidance. As noted by Willard, Divine Conspiracy (2021) Christ-followers need to come

to the place where they can say with John, “I’m just the guy that Jesus loves” (John 13:23). This personal understanding is the heart and soul of God’s plan for spiritual development.

The time of curfews and COVID-19 threatens sense of hope, purpose and identity. Christians understanding of hope is diminished because of all the feelings, the restrictions, and unwanted changes to life occurred during curfew guidelines. But in Christ we find hope restored. Christ is our hope. He is our hope in this season and our hope in eternity to come. This hope doesn’t come from some positive feeling, nor even a positive action or thought. It comes from Christ and the cross. Ironically, through death comes hope (Jons coombs 2020), due to curfew guidelines Christians hope diminished as shown in the table below



The study shows that Pastors would watchful and steady prayer as the 14 (70%) said .As far as born again churches are concerned some respondent noted “Some Christians congregated in rented places and on announcing the lockdown and curfew, many of the sheep scattered living the pastors in helpless state where they were unable to maintain the rented premises because of lack of money for rent and some pastors abandoned the church /ministry completely”.

“Many churches are no longer functional while others have shifted to other places, could be because they can no longer afford the rent”. Pastors and church leaders are suffering from psychological costs. In addition to psychological costs, other negative consequences stem from the fact that many born again church procedures have been postponed, and people staying away from church out of fear from Covid-19 crisis.

One participant noted that they were struggling to preach but people were not responding due to the influence of the media. They attend services in their homes on their smart phones and televisions. One respondent noted, *“Before COVID era, pastors were expecting from the people but due to the change, people expect to get things like food, money, clothing, etc from pastors. Another said that people would go to church before COVID era but now, they expect pastors to visit them in their homes.*

It was noted that “the time of curfews and COVID 19 threatens our sense of hope, purpose and identity. We understand hope is diminished because of all the feelings, the restrictions, and unwanted changes to life”. Where there is spiritual formation People believe in Christ, in Christ we find hope restored. Christ is our hope. He is our hope in this season and our hope in eternity

to come. This hope doesn't come from some positive feeling, nor even a positive action or thought. It comes from Christ and the cross. Ironically, through death comes hope (Jons coombs 2020). Curfew and lockdown policies curtailed the process of spiritual formation on born again churches.

In the lives of Christ followers, spiritual formation is “the Spirit-driven process of forming the inner world of the human self in such a way that it becomes like the inner being of Christ Himself” (Willard, Renovation 22). Many born again churches are in some form of lockdown, or just coming out of a lockdown, it becomes clear that this has negative side effects for the general population of the born again churches, in terms of spiritually, mental and physical health, as well as on the economic side of the born again churches (Ren, 2020; Vander Weele, 2020).

In some kind of lockdown, this is arguably the largest psychological experiment ever (van Hoof, 2020), with ripple effects on every aspect of human life (Bavel et al., 2020; Nicola et al., 2020). As the virus spreads, and the government and media stipulate this, so does the spread of fear. The way the crisis is framed may be a key to how people's behavior is shaped under lockdown conditions (Bavel et al., 2020). In general, people have a stronger tendency to act when a problem is framed as death-preventing (losses) than life-saving (gain) (Chou and Murnighan, 2013; Bavel et al., 2020; Schippers and Martins Van Jaarsveld, 2020)

The pandemic disorganized the 'cell ministry' and 'fellowship groups' common with Pentecostal churches in Uganda Kanyanya Parish Kawempe Division In particular. 'Cell ministry' involves Christians within close proximity, holding informal prayer meetings at regular intervals in each member's home curfew curtailed this services. 'Fellowship groups' are small Christian groups usually based on the unique social, economic, ethnic, and religious standing of members. 'Fellowships' and 'cell groups' fill the void when members are unable to congregate in church buildings. These groups help to preserve religious identity and fellowship with each other (Kwon, Ebaugh, & Hagan 1997:248), In Kanyanya Parish the ban on all forms of religious gatherings and the personal dread to contract the virus incapacitated the functioning of the fellowship groups and cell ministry, this alone affected born again churches. Whereas some fellowships and cell groups met in secrecy, the Covid-19 infection of one member kept other members away from subsequent meetings.

Fellowship and Cell members who contracted the disease were stigmatized. Only worship at household level remained functional. Ordinary churchgoers became terrified of their previously revered religious clerics. This affected some conventional and revered Christian traditions, for example hugging and blessing each other. The COVID-19 era has imposed a serious spiritual impact on everyone. The COVID-19 pandemic has affected the born again churches in extraordinarily negative ways. Its impact has been felt in, families, communities and churches countrywide. Spiritual leadership together with church members or congregants has also suffered a great deal. The pandemic has successfully disorganized societies and religious communities. Its spiritual impact has been felt by church leaders and congregants alike.

4.4 The effect of dysfunctional Pastors on spiritual formation.

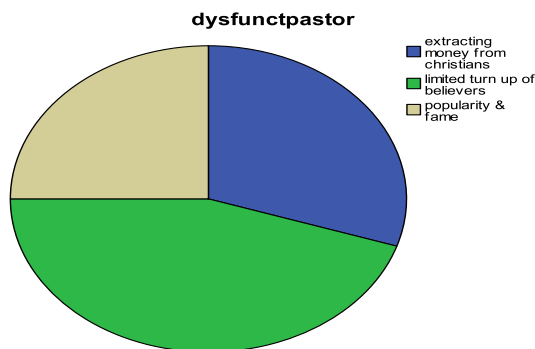
The findings from this objective are presented in the form of implications for spiritual formation. The general field of research is dysfunctional Pastors on spiritual formation within born again churches. The restrictions were instituted in response to the COVID-19 crisis. The purpose of the study was to understand how the dysfunctional of Christian church leaders was impacted during the prohibition in terms of aspects of their vocation and religious practices. Ten born again Christian church leaders located in kanyanya Parish, were with 5 to 10 years of experience, and

discussed how they and their families as well as churches were impacted by the ban on religious gatherings. The study observed that the Feelings of being overwhelmed by work, family, finances and competing with societal expectations can all contribute to a fracturing of the spirit from the self, where physical gains become more important spiritual expansion. This occurs when individuals lose the connection to their spirit and are driven primarily by seeking validation of that which is external and lack of passion, lack of meaning and direction, boredom with work .All of these symptoms that can take a toll on the body, relationships, family, and career, and can even lead to dysfunctional of Pastor or church.

No matter how successful a person is, if he feel empty inside, like he is missing something. That feeling of missing something can cause further stress, creating a perpetuating cycle of feeling leading to dysfunctional Pastors on spiritual formation.

The study found the effect of dysfunctional Pastors on spiritual formation and the respondent were asked on how has the spiritual formation helped pastors/churches to improve the performance, the general observation that dysfunction pastors is as results of limited turn up of believers.

In the view of 9 (45%) respondents argued that dysfunction pastors is as results of limited turn up of believers, others argue the course of dysfunction church as per 6(30%) say it's as results of extracting money from Christians and 5 (25%) say the dysfunctional of Pastors /churches is as results of popularity and fame that church leaders want' the study indicates that dysfunction pastors is as results of limited turn up of believers



The findings indicates that dysfunction pastors is as results of limited turn up of believers

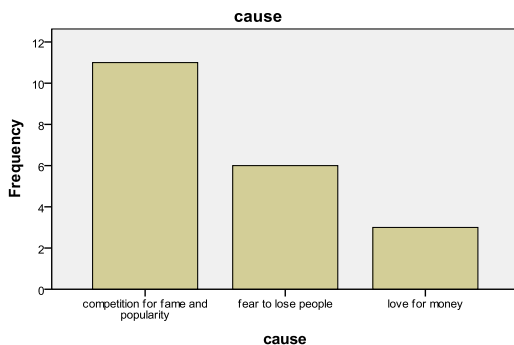
Christian spiritual formation optimally involves lifelong participation in a Christian fellowship where members can learn and practice faithful response to God. The provision of a context in

which people can come to appreciate the Lordship of Jesus Christ does not require a major reorganization of a congregation. It does require an evaluation of the extent to which present activities contribute to positive spiritual formation for all age groups in the church. If the pastor is deprived and see no opportunity of growth through ministry he she is likely to quite. When the pastor does all of the calling, members never know the blessing that comes from being with him obviously will lead to dysfunctional,

Many people believe that pastors are trained to give specialized pastoral care. In some cases this is correct. On the other hand, members of a congregation may credit a pastor with far more specialized knowledge than is really the case. Many pastors have very little formal training that would prepare them to respond adequately to the very complicated kinds of issues members may bring to them, so the capacity of Pastor to handle situations may lead to dysfunctional. But the idea that the minister is better equipped than anyone else to make church vibrant, due to covid - 19 crisis made many pastors loss confidence in themselves, because the work of pastoral care has been spiritualized.

While asking on the courses of the dysfunctional pastors or churches on spiritual formation, the respondent had this to say. Among the identified courses competition for fame and popularity was the main reason supported by 11(55%) and fear to lose people was mentioned by 6(30%) respondents and 3(15%) said love for money.

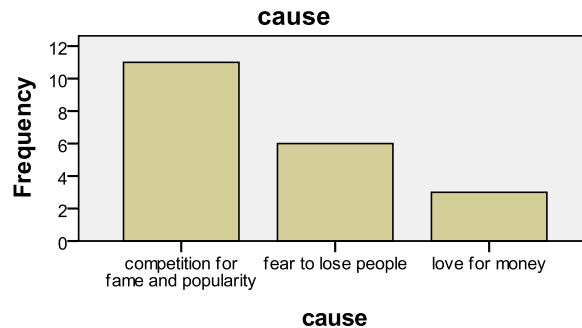
The finding indicates that competition for fame and popularity, as show in the figure below.



Competition for fame and popularity nature of pastors bring in range of problems in the Ministry, the completion for fame is growing, Pastors wants recognition that what happens at other churches has to happen in their churches, this completion affects the lives of church members. It affects their church relationships, and it affects their family life leading to dysfunctional.

The study thought an opinion on the perception of the dysfunctional pastors, the findings are shown below, the perception obviously was negative as people think that wolves in sheep's skin supported by 14 out of 20 (70%) of respondents and others believe that dysfunctional pastors come to extract money from believers. The lockdown period might have compelled many born again churches into the implementation financial conflicts that lead to dysfunctional.

The respondents were asked the courses of the dysfunctional on spiritual formation. Among the issues identified were competition for fame and popularity 11(55%), fear to lose people 6 (30%) and love for money 3(15%) were the issues that course dysfunctional as shown in figure below;

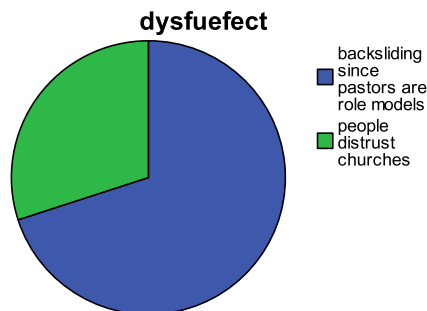


The findings indicate that competition for fame and popularity is the major course of dysfunctional of Pastors in some born again churches.

Competition for fame and popularity is the major course of dysfunctional of Pastors in some born again churches. The deep social and economic troubles facing born again Christians, fake pastors with Radios and TV have taken advantage, preaching appealing messages to vulnerable followers. These pastors claim they can bring wealth to the poor, cure the terminally ill, give children to the barren, provide jobs to the jobless and partners to those seeking marriage. As these messages are given through different media channels even those who have no capacity to hire Radio s and Tvs are doing so thus bringing completion and fame in action.

The end results members of the congregation are cautioned that failing to part with 10% of their monthly income to pay a tithe is a grave sin. In addition, the brethren, as they are fondly referred to, are reminded that giving big offertory and substantial financial support to their churches is abundantly rewarded by God. This is the major course of the dysfunctional of Pastors and churches.

On the effects of the dysfunctional pastors or churches on the spiritual formation in born again churches, the respondents had this to say,14 (70) that it leads to backsliding since pastors are role models 6(30%) said that people distrust churches.



The respondents had this to say, 14 (70) that it leads to backsliding since pastors are role models. Today, most of these churches are largely owned by conmen riding on Jesus' name to amass wealth, fame and influence, the conning of followers has continued unabated. Prominent pastors are also manipulating the media by broadcasting or telecasting, on the media channels they own, stage-managed interests, which is another course to back slinging.

The respondents were asked on what advice to improve on the dysfunctional pastors /Churches on formation in born again churches. The respondents had this, 16 (80%) said that pastors need to seek God for assistance and guidance and 4 (20%) said pastors need to attend fellowships and workshops

From documentary review it was noted that dysfunctional of Pastors or church is as results of failing to dealing with criticism. Everybody can be a critic, but criticism in the church is especially disconcerting. Others noted that dysfunctional of Pastors or church were as results of the financial struggles. While finances, relationships, and time can cause significant stress for pastors (and their members), Pastors forget that it's a privilege to serve God's people as pastor. It might not make you rich by worldly standards. Some people may drive you batty, and you'll almost always be crunched.

In the above regard born again churches have suffered a significant decline in their memberships and its well-known fact. Many born again churches today are often so small in size that, in some situations, a church is unable to afford a full-time minister. This is a sobering situation, but churches are not taking proactive measures to address this situation and instead remain defeated and helpless.

Others argue that church dysfunctional often is a result of unaddressed church conflict, which require ineffectively dealing with conflict and anxiety within the churches. Anxiety has led to numerous church conflicts that eventually impacted the church decline. This dynamic of church conflict resulting in some Pastors dysfunctional is more concretely evident in one of the recent born again churches, the kanyanya parish kawempe Division Kampala city.

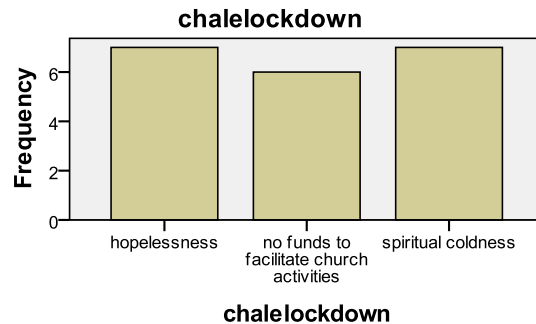
Everyone in born again church right now is tired. "Pastors are tired, ministers, evangelist teachers of the word are tired, and congregation members are tired and worn out from just the after effects of covid -19. The strain of the pandemic has affected every aspect of our lives, including church."

Under the strains and weariness that have emerged in recent months, some pastors and churches have grown anxious even wondering if they will be able to stay together. Another challenge facing churches in the past year is financial, noted "*Some churches have done fine financially, but some have really struggled from reduced income*". As giving has fallen in some congregations, pressure mounts on many people in the church, especially the pastor thus dysfunction pastors is as results of limited turn up of believers. Findings revealed negative impacts of the COVID-19 restrictions, including spiritual slacking, loss of fellowship, disruption of normal routine, pandemic anxiety, and financial stress that leads to dysfunctional pastors.

4.5 Challenges experienced by Born Again Churches during and after Covid-19 crisis Lockdown and Mitigating factors to the Problem.

The crisis experienced by most born again churches owing to covid 19 crisis has had several challenges on the normal life of church of Christ, Some church leaders have not got the answers as per now.

The researcher went ahead to probe the challenges do born again churches faced after covid -19 crises. The response was as follows the respondent had mix feelings and different views imaged 7(35%) said the challenge was on hopelessness ,7(35%) said spiritual coldness and 6 (30%) no funds to facilitate church activities as shown below



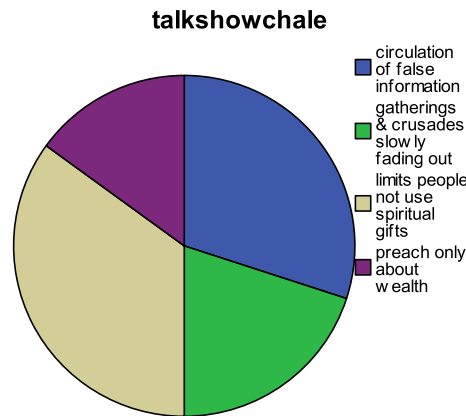
The findings indicates both hopelessness and spiritual coldness. WHO (2019-n coV-religious leaders-2020), Declared the use of technology to maintain community and continue worship, advised the churches to consider how your faith community or organization can use technology to make services and other faith-based events available online. Consider partnering with other organizations to leverage on-line channels. For example: Video or audio-tape worship services and ceremonies and broadcast or post them on social media,Conduct individual pastoral and care visits by phone or through social media and video chat platforms, Use a remote or virtual meeting platform or teleconference facilities for meetings or small group interactive prayer, Expand use of television and radio channels. Use low-technology means to maintain faith-based practices in the community, worthy to note, not every faith-based organization had the capacity to engage its members using advanced technology. In their view they thought, the community can continue to connect through practices such as: Telephone calls between members of the faith community for paired-prayer and use of telephone “chat” services. , Communicating times when your faith community can observe religious practice remotely (prayer, specific liturgies, etc.) at the same time every day or week, despite being physically apart, encouraging individual and household observance of prayer and other spiritual practices, Compiling and circulating requests for prayers from the faith community to be supported by all members.

Responding to the WHO declaration changed the statu-quo has restrained some born again churches as some has failed to raise fund to buy airtime for both data ,phone calls and conducting service through Video or audio-tape worship services and ceremonies and broadcast or post them on social media. The new normal of technology line streaming is very expensive. Large gatherings were banned and discouraged in many countries; this made many people to remain in their rooms after the covid-19 crisis churches are still maintain connection by conducting faith activities remotely/virtually, This has kept the congregations so low.

The respondents were asked to propose best practices for spiritual formation during and after covid-19 crisis

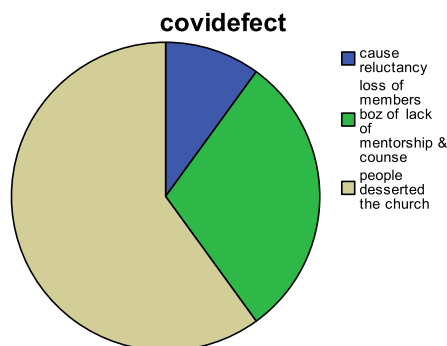
The findings indicates that the respondents suggested that born again church should revival home visit 9(45%) suggested so, 5(25%) argue that born again church leaders should teach developmental projects, 6(30%) suggested that born again churches should improve on bible study and prayers. Home visit and door to evangelism is the best tool for spiritual formation so born again churches should put more of their emphasis on Home visit.

The respondents were asked the challenges in use of technologies/ TV/Radio talk show and social media as far as spiritual formation and discipleship is concerned,



the findings indicates that the technology limits the use of spiritual gifts as 9(45%) supported the view that technology limits people not use spiritual gifts, it was notes that people have different gifts as per Galatians 5; 23-24, Ephesians 6;12 and corenthians13;4-8 but due to current technologies they cannot express them freely which is challenge to spiritual formation, more so 6 (30%) agree that TV and Radios are circulating of false information. Owing to technology long Doctrine which are harmful to spiritual formation are being aired, the new normal is changing the mind set of born again churches, others 4 (20%) argued that gatherings & crusades slowly fading out, People attending in their living rooms they find no need of going to crusade. Still people are still in fear of contracting the covid-19 as such they prefer watching in their living rooms than going to crusade, and 3 (15%) argued that technology has changed spiritual formation as most born again churches are preach only about wealth, not soul winning and discipleship

The study thought an opinion on the genera effect of covid-19 crisis on spiritual formation on born again churches, the findings are indicated below;



The 12 (60%) of the respondent content that covid-19 lead to people mostly staunch Christians to deserted the church, 6(30%) said that covid-19crisis and lockdown policies and guidelines lead to loss of members because of lack of mentorship & counseling. These were essential services provided by church. And 2(10%) believed that covid-19 crisis caused reluctances of some people, either not fearing God, others doubting Gods power to heal, that if God was there he wouldn't have allowed covid-19 to kill people.

The prevalence of COVID-19 introduced 'doom and gloom' that covered the whole world. All aspects of society were tampered with and the Christian church community was not spared either. The COVID-19 pandemic triggered unprecedented challenges to the normal operation of all churches around the world whereas, research of all times deemed faith and religion to have long been identified as coping mechanisms during life-threatening situations. Church services, Bible studies and prayer meetings are prominent forms of Christian fellowship where people off-load their spiritual burdens, This was affected and still in unbailable situation. Tabei et al's. (2016) research revealed that religious beliefs and spirituality are deemed beneficial to the maintenance of physical and psychological health. Unfortunately, the closure of churches and other public places prevented pastors from performing their pastoral ministry and church members from enjoying fellowship with one another, These has made many Christians to stay away. It is against the lockdown restrictions and closure of church houses that this study investigated the effect of spiritual formation on born again churches in Kanyanya Parish Kawempe Division Kampala city.

The COVID-19 pandemic has brought about a lot of negative and also positive spiritual experiences in the church. To the vulnerable, it caused them to become even more desperate in their day-to-day situations. To the richer churches with radio station and Tv it has attracted more audiences and they are the one shaping the doctrine. The findings revealed that ministers and pastors who generally served as pillars of strength, and as sources of guidance and shepherds to God's people, suddenly became helpless and powerless during the covid -19 as they were barred from encouraging and comforting their members who were lonely in hospital isolation wards. This corroborates Bettis' (2020), Calo, Murray, Francis, Bermudez and Kraschnewski (2020) and Jamir (2020), assertions that church leaders were indeed rendered powerless in the face of the pandemic. One of my ministries is to pray for the sick, do home visits for the congregants in need especially the elderly, and do hospital visits. This had a negative spiritual impact on Pastors and the people they took care of because to the pastors felt like negligence and to Christians it felt like rejection,

As noted by Mugenye Charles, who moved from Mbazi church of Nation to Mt Goshen international ministries, now stays at home because the Pastors did not visit him, when he was sick.

Marshall (2020), posits that the COVID-19 disrupted people's lives since the presence of religious groups help people find meaning and maintain hope in the face of threats and disrupted lives. The magnitude of the damage is attested to by Calo et al. (2020), which confirms that 80% of people around the world adhere to religion. In other words, religion becomes a pillar of strength to those who believe. Typically, religious traditions remind people that their forebears were tested and emerged stronger from past trials. Nicolaides (2020) asserts that the standing of meditation and one's relationship with God becomes paramount in times of stress and excessive anxiety.

This knowledge provides some reassurance that they too, will emerge stronger in Covid 19 crisis. The survival and revival of faith are stirred through fellowship. Referring to the mentioned statements, it can be concluded that the COVID-19 disruption has had an intense negative spiritual formation on the born again churches.

On the negative spiritual impact, youth, (young men and women) were hard hit when church houses were closed. Most of them got so distracted that they withdrew from Christian living and this in on going. Lack of consistent prayer lives, Bible studies and the whole church activity caused them to be attracted to circular TV programmes. Some got addicted to pornography movies with nothing to prick the conscience. One thing led to another. Some became more sexually active, more girls got pregnant. Giving counseling sessions over the phone was not as real as the face-to-face ones , this so serious even the situation now is not yet solved.

4.3 Analysis of the study findings

The study was set to examine the effect of COVID -19 crisis on spiritual formation; a case of born-again churches in Kanyanya Parish Kawempe Division Kampala City. The objectives of the study was, to examine the effect of lockdown on spiritual formation in born again churches, analyze the effect of curfew on spiritual formation and to assess the effect of dysfunctional Pastors on spiritual formation. The study established and disseminated the relationship between the effect of COVID-19 crisis to the spiritual formation and transformation. The study looked at effect in terms of out put, technology spiritual formation in terms of attendance and discipleship carried out per church. The study proved that that COVID-19 crisis impacted negatively to the overall output of spiritual formation in born again churches in Uganda. Therefore, the hypothesis tested that there was a positive correlation between the effect of COVID-19 crisis and spiritual formation in born again churches of Uganda becomes relevant.

The study revealed that Covid-19 and the associated containment measures had both a positive and negative impact on the spiritual formation of born again churches mostly Kanyanya Parish, Kawempe division Kampala City to the large extent negative impact, supported by (Dumisani Wilfred Mncubeet el 2023), In the study investigated the spiritual impact COVID-19 on the ten churches that operate within the Esikhaleni raternity, in KwaZulu-Natal, South Africa, under Mhlathuze municipality revealed that the prevalence of COVID-19 led to lockdown restrictions and as such, church house closure impacted the church family positively as well as negatively.

The study revealed that religiously staunch Christians prior to the outbreak of the pandemic got more devoted albeit with constraints to practice it fully. Those with loose commitments after the pandemic abandoned their religious practices. Evidence and an analysis of the above is presented under the following four thematic areas: the effect of lockdown on spiritual formation

in born again churches, the effect of curfew on spiritual formation, the effect of dysfunctional Pastors on spiritual formation, and challenges experienced by born again churches during and after covid-19 crisis. The study looked at the following objective; the effect of lockdown on spiritual formation in born again churches, the effect of curfew on spiritual formation and the effect of dysfunctional Pastors on spiritual formation. as discussed below

4.3.1 The effect of Covid -19 Crisis on Spiritual Formation

The study found out that the closure of churches during the coronavirus pandemic forced churches to devise new ways of remaining functional and being church. There were many changes in the church during the COVID-19 crisis era like learning how to live-streaming sermons, worship songs, religious rites and requests for tithes. COVID-19 crisis has reaffirmed that the church does not live within walls but rather the people of God who live and long for God's reign in the world. Born again churches and their leaders were challenged to improvise alternative worship forms to sustain their congregations while providing them with pastoral support. The covid 19 crisis brought in a change of live-streaming sermons, worship songs, religious rites and requests for tithes, as way of keeping church existing and open. This has impacted heavy as it has increased expenditure on church funds; on the other hand it has opened a room for many to learn how to use the current technology to meet the audiences.

This challenged existing practices disrupting born again churches that often make a virtue of precisely not being culturally contextualised or adapting to social change. To (Rumsey, 2017), crisis changes rules and places; COVID-19 did both, forcing ministers to engage in a more enclosed individual religious culture. It is important to remember that places of worship are places of hope, fellowship and socio-spatial embeddedness and communities which accommodate the otherwise excluded (Hunter 2020). Ministers and congregations adapted rapidly to changing circumstances by creating interacted spaces, or an interconnected network of temporary sacred spaces, connecting people together in shared worship and fellowship. This new virtual normality contributed to re-connecting people and places through shared beliefs and behaviours. Within days of the announcement that public worship in churches would cease, the live-streaming of services and new virtual communities became part of religious and community life.

Homes were transformed into recording studios; live-streaming facilitated lay participation, not just observation. The shifting nature of the relationship between religions and digital media presents a solution to the problems of the pandemic. The Christian church has relied upon social networks and the intersections of real and imagined communities, to provide a location for faith. However, while there is observed and audible presence of the online virtual worshipping community, Christians feel an absence of the tangible and a physical togetherness and fellowship. The challenge that faces born again churches in its complex relationship with social media is precisely the absence of physical presence in collective worship. This affected spiritual formation on the born again churches as discussed below according to objective by objective.

4.3.2 The effect curfew and lockdown policies on spiritual formation in born again churches,

The study was set to investigate the effect of lockdown policies and curfew on spiritual formation in born again churches, the study proved that, as the crisis around Covid-19 evolves, it was clear that there are numerous negative side-effects and some few positive effects of the curfew and lockdown strategies implemented by Government of Uganda and these affected greatly born again churches. Currently, more evidence becomes available that the lockdowns have more negative effects than positive effects on born again churches, in study by Folarin and

Adelakun (2016) predicted that a Church, like any other institution in society, is likely to encounter a major interruption or a crisis. It was discovered that owing to COVID-19 Crisis there is limited space for spiritual formation, the study observed that the ministry is so tough today, that no one gives their church first priority, apart from the Pastor himself and it is sometimes hard for him.

The study observed that there are numerous changes brought by use of technology, which has led to low turnout compared to before the COVID-19 crisis, before COVID-19 crisis there was brotherly love, people were free to move, visit, do evangelism and outreach, but even now after COVID-19 there is psychological torture and fear of getting diseases, so few people attend church services and functions and even others do not want visitors in their home. This alone has affected spiritual formation, discipleship, soul winning and spiritual transformation, supported by (Dumisani Wilfred Mncube et al 2023). Argued that the pandemic has successfully disorganized societies and religious communities.

The study proved that there is a lot of backsliding of many born again Christians including Pastors as well as collapse of some born again churches due to COVID-19 crisis. The study showed that the resource fund was very good and activities before the COVID-19 crisis. Resource flows were going on well before the lockdown policies and curfew guidelines and now the resource fund is low. Pastors were expecting and getting all the support from congregation, but the change brought by COVID-19 crisis, the people now are expecting to get from Pastors, they expect food, money, clothes to mention a few from Pastors, which is the big effect to spiritual formation, discipleship, soul winning and spiritual transformation. It was noted by Coronavirus, Malik and Naeem (2020) Coming to the immediate challenge of the COVID-19 said that the pandemic might have mostly affected Christians, though with little research on the magnitude of such an effect.

All the findings content that Christians have backslidden and agree that Christians are no longer fellowshiping, people perception changed and expectation changed on born again churches. However Folarin and Adelakun (2016) predicted that a Church, like any other institution in society, is likely to encounter a major interruption or a crisis.

The measures taken for COVID-19 crisis, caused an immense disaster and the cure seems to be much worse than the disease, mostly on born again churches the effect is still felt even today. The lockdown prevented people from congregating in the usual way which made it difficult for them to fellowship and this has affected the church Spiritually, Physically and Financially, Churches need friendly policies to exist. All this evidence suggests that the COVID-19 crisis affected spiritual formation, discipleship, soul winning and spiritual transformation.

Owing to COVID-19 Ministry hazards are chocking the hope out of the Pastors souls, they feel disenchanted, discouraged and often outraged; they question why should be expected to squander energy on trivial matters, when evil threatens to wreck human race, Fatigue shows in their eyes, worry slows their stride and vagueness dulls their preaching. The lockdown prevented people from congregating in the usual way which made it difficult for them to fellowship and this has affected the church Spiritually, Physically and Financially as well as spiritual formation, discipleship, soul winning and spiritual transformation.

The study looked at effect of Curfew on Spiritual Formation; the study showed that the time of curfews and COVID-19 crisis threatened Christians and all people sense of hope, purpose and identity, people used to have the desire to go to church but this has changed Owing to COVID-19 lockdown and curfew, the work of the church has ground to halt and as human beings the church

is only coping, the survival mechanism this alone affected spiritual formation discipleship, soul winning and spiritual transformation. This view was supported by Coronavirus, Malik and Naeem (2020) who said that the pandemic might have mostly affected Christians, becomes relevant

The curfew policies affected believers morale in church attendance, and many churches become dysfunctional due to lock down and curfew policies the pandemic has successfully disorganized societies and religious communities mostly born again churches. Its spiritual impact has been felt by church leaders and congregants up to date it was noted by (Muthai, Bururia & Kagema, 2018), that any Church is characterised by both human and spiritual attributes Like HIV/AIDS, the coronavirus has brought an enormous burden upon the lives of many people throughout the world, Fretheim (2017) paints a grim picture of how Churches, Christian theology, clergy and Christians have long been part of the crisis, both through complicity and passivity. During curfews and lockdown Electronic technology sharpens the preference. Videos have joined topnotch television, and religious radios to bring most accomplished preachers, capable musicians and airbrushed churches into our living rooms and automobiles”.

Most churches are victim of technology, more Pastors who have no platform on social media, they have no way to come up to standard created by technology in worshipers minds, some Pastors have already given up, in Kanyanya out of 17 born again churches 7 have already closed due to technology related effects. This technology was created due to curfew and lock down policies. Radio talk shows and television viewing affect born again churches. The finding indicates that the guidelines effects on churches services of born again churches by disorganized regular church programs, curfew and lock down policies and guidelines affected the infrastructure development of born again churches by limiting the movements of both the Pastors and Christians.

Curfew and lockdown policies and guidelines affected the soul winning and discipleship, churches of born again get difficulty to reach out to people, the curfew and policy guidelines affected spiritual formation by putting regulations on time of worship.

The time of curfews and COVID-19 threatens sense of hope, purpose and identity. Christians understanding of hope is diminished because of all the feelings, the restrictions, and unwanted changes to life occurred during curfew guidelines

Some Christians congregated in rented places and on announcing the lockdown and curfew, many of the sheep scattered living the pastors in helpless state where they were unable to maintain the rented premises because of lack of money for rent and some pastors abandoned the church /ministry completely.

Pastors and church leaders are suffering from psychological costs. In addition to psychological costs, other negative consequences stem from the fact that many born again church procedures have been postponed, and people staying away from church out of fear from Covid-19 crisis. Curfew and lockdown policies curtailed the process of spiritual formation on born again churches.

The pandemic disorganized the 'cell ministry' and 'fellowship groups' common with Pentecostal churches in Uganda Kanyanya Parish Kawempe Division In particular. 'Cell ministry' involves Christians within close proximity, holding informal prayer meetings at regular intervals in each member's home curfew curtailed this services. 'Fellowship groups' are small Christian groups usually based on the unique social, economic, ethnic, and religious standing of members 'Fellowships' and 'cell groups' fill the void when members are unable to congregate in

church buildings. These groups help to preserve religious identity and fellowship with each other.

Spiritual leadership together with church members or congregants has also suffered a great deal. The pandemic has successfully disorganized societies and religious communities. Its spiritual impact has been felt by church leaders and congregants even today. Spiritual formation is the process of becoming like Christ. It is the journey towards life with Christ at the center of every decision, emotion, and perspective. It describes the process of intentionally structuring one's life around those disciplines that cause the character of Christ to be formed in and reflected through their lives. The effect of curfew and lockdown policies on spiritual formation in born again churches, affected the soul winning and discipleship, churches of born again get difficulty to reach out to people, the curfew and policy guidelines affected spiritual formation by putting regulations on time of worship, Electronic technology sharpens the preference, there is limited space for spiritual formation, the study observed that the ministry is so tough today, that no one gives their church first priority, apart from the Pastor himself and it is sometimes hard for him, the resource fund is low compared before the covid-19 crisis the work of the church has ground to halt and as human being the church is only coping, the survival mechanism.

The effect of dysfunctional Pastors/ Churches on spiritual formation,

The study was set to investigate the effect of dysfunctional Pastors /churches on born again churches to perfect spiritual formation, the spiritual formation is “the Spirit-driven process of forming the inner world of the human self in such a way that it becomes like the inner being of Christ Himself” (Willard, Renovation 22). The study observed that the Feelings of being overwhelmed by work, family, finances and competing with societal expectations can all contribute to a fracturing of the spirit from the self, where physical gains become more important spiritual expansion. The feeling of missing something can cause further stress, creating a perpetuating cycle of feeling leading to dysfunctional Pastors on spiritual formation.

On why dysfunction pastors rampant ,the study revealed that it's as results of limited turn up of believers, and if the pastor is deprived and see no opportunity of growth through ministry he she is likely to quite. When the pastor does all of the calling, members never know the blessing that comes from being with him obviously will lead to dysfunctional, however it was noted by Vanco (April 20, 2022) One of the courses of dysfunctional pastors is bad leadership,as observed on the signs of bad church leadership. He noted, a church is a place where you give and receive love and care, grow in your faith and know God it's like any family, when there's abuse from the one providing protection and guidance, it leaves people feeling broken. Bad experiences from church and ministry leaders can lead people to walk away from church for a season

Another course of Dysfunctional Pastors on Spiritual Formation is Resistance to Change noted by (GJLTEN T 2020 May 20). There is an existing stereotype that many church-goers don't respond well to change. While of course many in your congregation may be incredibly open to the idea of change, there will be others who will fight you throughout the entire process. This tends to be especially true for more traditional-style churches and this has made many Pastors to be stress and quite. While it is almost impossible to make absolutely everyone happy with such a big change, we do have some tips and tricks that can help even the most stubborn audiences accept it. Practicing transparency will help you retain the trust of your congregation, even when you give them news they may not like. In the long-run, transparent communication is always better. Use all your communication techniques to give plenty of advanced notice of the upcoming actions your church will take. Tell everyone about upcoming events, growth

opportunities, etc. ahead of time to give them more time to adjust to the small changes. Resistance to change is nothing new to most churches. Even the smallest decisions usually have at least one person who disagrees with the decision on the courses of the dysfunctional pastors or churches on spiritual formation, the results show that among the identified courses competition for fame and popularity is the major one. Competition for fame and popularity nature of pastors bring in range of problems in the Ministry, the completion for fame is growing, Pastors want recognition that what happens at other churches has to happen in their churches, this completion affects the lives of church members. Worthy to note (snowball fundraising 2023). asserts that people forget about the importance of discipleship that the lack of discipleship is causing dysfunction of Pastors as well as churches. It affects their church relationships, and it affects their family life leading to dysfunction.

The deep social and economic troubles facing born again Christians, fake pastors with Radios and TV have taken advantage, preaching appealing messages to vulnerable followers. These pastors claim they can bring wealth to the poor, cure the terminally ill, give children to the barren, provide jobs to the jobless and partners to those seeking marriage. As these messages are given through different media channels even those who have no capacity to hire Radio s and Tvs are doing so thus bringing completion and fame in action. leads to backsliding on many Christians since pastors are role models. However it was mentioned by (GJLTEN T 2020 May 20) For church to grow and pastors to survive they need communication and expert communication techniques to grow their church. Many churches fall short with this necessary communication. He affirms the view that communication was necessary.

Pastors or church dysfunction is as results of failing to dealing with criticism. Everybody can be a critic, but criticism in the church is especially disconcerting. Others noted that dysfunction of Pastors or church were as results of the financial struggles. While finances, relationships, and time can cause significant stress for pastors (and their members), Pastors forget that it's a privilege to serve God's people as Pastor. It might not make you rich by worldly standards. Some people may drive you batty, and you'll almost always be crunched.

Others argue that church dysfunction often is a result of unaddressed church conflict, which require ineffectively dealing with conflict and anxiety within the churches. Anxiety has led to numerous church conflicts that eventually impacted the church decline.

Everyone in born again church right now is tired. "Pastors are tired, ministers, evangelist teachers of the word are tired, and congregation members are tired and worn out from just the after effects of covid -19. The strain of the pandemic has affected every aspect of our lives, including church."

Findings revealed negative impacts of the COVID-19 restrictions, including spiritual slacking, loss of fellowship, disruption of normal routine, pandemic anxiety, and financial stress that leads to dysfunctional pastors.

The effect of dysfunctional Pastors/ Churches on spiritual formation, were proved to be the Feelings of being overwhelmed by work, family, finances and competing with societal expectations can all contribute to a fracturing of the spirit from the self, where physical gains become more important spiritual expansion, The feeling of missing something can cause further stress, creating a perpetuating cycle of feeling leading to dysfunctional Pastors on spiritual formation and competition for fame and popularity is the major one. Competition for fame and

popularity nature of pastors bring in range of problems in the Ministry, the completion for fame is growing

4.3.4 Challenges experienced by Born Again Churches during and after Covid-19 crisis Lockdown and Mitigating factors to the Problem

The study proved the Challenges experienced by Born Again Churches during and after Covid-19 crisis Lockdown and Mitigating factors to the Problem. The Church as an institution has been challenged by many dynamics presented by the pandemic. In this regard, pastors have been unable to attend to urgent matters of family counselling and support

The crisis experienced by most born again churches owing to covid-19 crisis has had several challenges on the normal life of church of Christ, Some church leaders have not got the answers as per now. The covid-19 crisis affected normal life of worship as many people have turned to electronic worship and are continuing with the electronic, platform to effect public worship which is expensive, every church leader is struggling to have church camera airtime of several channels which is so much stressing and demanding.

Among the common challenges identified was on hopelessness, spiritual coldness and no funds to facilitate church activities, use of technology to maintain community and continue worship during covid-19 crisis brought in big challenges to born again churches, Use technology means to maintain faith-based practices in the community, is a challenge as not every faith-based organization had the capacity to engage its members using advanced technology. Some born again churches has failed to raise fund to buy airtime for both data, phone calls and conducting service through Video or audio-tape worship services and ceremonies and broadcast or post them on social media. The new normal of technology line streaming is very expensive.

Another challenge is the technology limits the use of spiritual gifts, it was notes that people have different gifts as per Galatians 5; 23-24, Ephesians 6;12 and corenthians13;4-8 but due to current technologies they cannot express them freely which is challenge to spiritual formation, for example no one can prophases on TV or radio because He /She is not seeing the audience physically. Another challenge is that Doctrine which are harmful to spiritual formation are being aired, the new normal is changing the mind set of born again churches, technology has changed spiritual formation as most born again churches are preach only about wealth, not soul winning and discipleship

The covid-19 lead to people mostly staunch Christians to desert the church, lockdown policies and guidelines lead to loss of members because of lack of mentorship & counseling. These were essential services provided by church. And covid-19 crisis caused reluctances of some people, either not fearing God, others doubting Gods power to heal, that if God was there he wouldn't have allowed covid-19 to kill people.

The prevalence of COVID-19 introduced 'doom and gloom' that covered the whole world. All aspects of society were tampered with and the born again church was not spared either. The COVID-19 pandemic triggered unprecedented challenges to the normal operation of all churches around the world .

The COVID-19 pandemic has brought about a lot of negative and also positive spiritual experiences in the church. To the vulnerable churches, it caused them to become even more desperate in their day-to-day situations. To the richer churches with radio station and Tv it has attracted more audiences and they are the one shaping the doctrine. The findings revealed that

ministers and pastors who generally served as pillars of strength, and as sources of guidance and shepherds to God's people, suddenly became helpless and powerless during the covid-19 crisis as they were barred from encouraging and comforting their members as those with big radios and TV stations do. Referring to the mentioned statements, it can be concluded that the COVID-19 crisis disruption has had an intense negative effect on spiritual formation on the born again churches.

On the negative spiritual impact, youth, (young men and women) were hard hit when church houses were closed. Most of them got so distracted that they withdrew from Christian living and this in on going. Lack of consistent prayer lives, Bible studies and the whole church activity caused them to be attracted to circular TV programmes. Some got addicted to pornography movies with nothing to prick the conscience. One thing led to another. Some became more sexually active, more girls got pregnant

On the mitigation the born again were advised to revival home and leaders should teach developmental projects. The church faces a parlous future mostly born again churches, when Pastors find it so tough to survive, emotionally and economically, many flounder for meaning and mission, as traditional morality keeps buckling under brutal unrelenting assaults from secular society. For good reasons Pastors dread what will be next if the conditions remain like this, some Pastors consider their lives to be shadows of what they dreamed they would be, because many old formulas for ministry no longer work.

Discussion of the study findings

The effect of Covid -19 Crisis on Spiritual Formation

The practical application of spiritual formation in born again churches is discussed in connection with spiritual disciplines. Spiritual disciplines are described in Foster's (1988) book titled *The Celebration of Discipline* which effectively describes the practices applied to faith development. Various disciplines are expanded upon in this work to extol their value in the process of spiritual formation. These disciplines are categorized by the report as inward, outward, or corporate disciplines (Foster, 1988). Spiritual disciplines have application to spiritual formation programs in born again churches due to their implementation within these programs as a part of the their program. The study revealed that Covid-19 and the associated containment measures had both a positive and negative impact on the religiosity of born again churches mostly Kanyanya Parish, Kawempe division Kampala City. Religiously staunch christians prior to the outbreak of the pandemic got more devoted albeit with constraints to practice it fully. Those with loose commitments prior to the pandemic abandoned their religious practices. Evidence and an analysis of the above is presented under the following four thematic areas: the effect of lockdown on spiritual formation in born again churches, the effect of curfew on spiritual formation, the effect of dysfunctional Pastors on spiritual formation, and challenges experienced by born again churches during and after covid-19 crisis. The study answered well the research questions:

The effect curfew and lockdown policies on spiritual formation in born again churches

The effects of lockdown on spiritual formation in born again churches; was that, the church and mostly Born again churches plays a key role is spiritual formation. The focus of spiritual formation is the Holy Spirit, who guides the ongoing journey towards union with God, however the covid-19 crisis dwindled the churches, the study therefore proved the effects of curfew on spiritual formation to be The effect of curfew and lockdown policies on spiritual formation in

born again churches, affected the soul winning and discipleship, churches of born again get difficulty to reach out to people, the curfew and policy guidelines affected spiritual formation by putting regulations on time of worship, Electronic technology sharpens the preference, there is limited space for spiritual formation, the study observed that the ministry is so tough today, that no one gives their church first priority, apart from the Pastor himself and it is sometimes hard for him, the resource fund is low compared before the covid-19 crisis the work of the church has ground to halt and as human being the church is only coping, the survival mechanism

The effect of dysfunctional Pastors/ Churches on spiritual formation

The effects of dysfunctional Pastors on spiritual formation was proved to be the effect of dysfunctional Pastors/ Churches on spiritual formation, were proved to be the Feelings of being overwhelmed by work, family, finances and competing with societal expectations can all contribute to a fracturing of the spirit from the self, where physical gains become more important spiritual expansion, The feeling of missing something can cause further stress, creating a perpetuating cycle of feeling leading to dysfunctional Pastors on spiritual formation and competition for fame and popularity is the major one Competition for fame and popularity nature of pastors bring in range of problems in the Ministry, the completion for fame is growing.

The most challenge observed that affect born again church was The COVID-19 pandemic has brought about a lot of negative and also positive spiritual experiences in the church. To the vulnerable churches, it caused them to become even more desperate in their day-to-day situations. To the richer churches with radio station and Tv it has attracted more audiences and they are the one shaping the doctrine. The findings revealed that ministers and pastors who generally served as pillars of strength, and as sources of guidance and shepherds to God's people, suddenly became helpless and powerless during the covid -19 crisis as they were barred from encouraging and comforting their members as those with big radios and TV stations do. Referring to the mentioned statements, it can be concluded that the COVID-19 crisis disruption has had an intense negative effect on spiritual formation on the born again churches. On the negative spiritual impact, youth, (young men and women) were hard hit when church houses were closed. Most of them got so distracted that they withdrew from Christian living and this in ongoing. Lack of consistent prayer lives, Bible studies and the whole church activity caused them to be attracted to circular TV programmes. Some got addicted to pornography movies with nothing to prick the conscience. One thing led to another. Some became more sexually active, more girls got pregnant.

The study revealed that Covid-19 and the associated containment measures had both a positive and negative impact on the spiritual formation of born again churches mostly Kanyanya Parish, Kawempe division Kampala City to the large extent negative impact.

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CHAPTER 5

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter contains summary, conclusions and recommendations results of the research because this research was aimed at examining the effects of covid -19 on spiritual formation on born again church;, and how they should address them from now and in the future.

5.2 Summary of the Findings

The study set out to investigate the effect of covid 19 crisis on spiritual formation, examined the effect of lockdown on spiritual formation in born again churches ,analyzed the effect of curfew on spiritual formation and assessed the effect of dysfunctional Pastors on spiritual formation.

The cross-sectional design was used to collected data from a cross-section of ministers of Born again churches in Kanyanya Parish.

This study used a cross sectional research design to assess the effect of COVID -19 Crisis on spiritual formation; a case of born-again churches in Kanyanya Parish, Kawempe Division Kampala City. A qualitative exploratory study was conducted; this included an intentional sample of 20 individuals within born again churches in Kanyanya Parish. The identification of persons to be interviewed was obtained from a longer list, with 60 personnel working in leadership of born again churches. A qualitative method was used to explore a phenomenon of human interaction that necessitated analysis and interpretation (Yazan, 2015).

The study summarizes that Spiritual disciplines have application to spiritual formation programs ,which Covid-19 and the associated containment measures had both a positive and negative impact on the spiritual formation of born again churches mostly Kanyanya Parish,Kawempe

division Kampala City. The COVID-19 crisis impacted negatively to the overall output of spiritual formation in born again churches in Uganda.

5.2 .1 Objective one: The effect of Lockdown on Spiritual Formation in Born-Again Churches.

The closure of churches, during the corona virus pandemic forced churches to devise new ways of remaining functional and being church. This focused many churches to learn how to live-streaming sermons, worship songs, religious rites and requests for tithes, which become expensive and changed the whole culture of the church gathering and worshiping.

It is proved that the relationship between the effect of COVID-19 crisis to the spiritual formation of born again churches effected output, ushered in new technology, and thus the COVID-19 crisis impacted negatively to a larger extent and positive to small extent to the overall output of spiritual formation in born again churches in Uganda.

On the negative side churches who have no access to media have been left out, some to the extent of closing the churches, things to do with local church and its affiliation as well as membership has ceased. You may find one Christian having five pastors, one on radio talk-show, TV talk-show, You-tube, tick-talk and whatsapp as results believers are confused of which doctrine to follow and which is the right doctrine at right time.

On positive side the covid -19 crisis in Uganda forced many churches and many people to turn to electronic worship and line streaming, this has provide opportunity for Christians to be exposed to other form of worship, including practices and preaching than they are usually accustomed too. The electronic medium has created opportunities to wonder and expedient.

On the negative part still, it spiritually impacted, youth, (young men and women) were hard hit when church houses were closed. Most of them got so distracted that they withdrew from Christian living and this is ongoing. Lack of consistent prayer lives, Bible studies and the whole church activity caused them to be attracted to circular TV programmes. Some got addicted to pornography movies with nothing to prick the conscience. One thing led to another. Some became more sexually active, more girls got pregnant.

On positive People choose where and when they are to worship, which dominion to follow and the clergy they would like to attend on Sunday. This has made many to have their services in living rooms. The covid -19 crisis has increased the possibility of consumer choice and closed denomination boundaries, worshippers are following preacher they like and are not restricted to the church affiliations.

The covid 19 crisis in Uganda forced many churches and many people to turn to electronic, this has provide opportunity for Christians to be exposed to other form of worship, including practices and preaching than they are usually they are usually accustomed too. The electronic medium has created opportunities to wonder and expedient. For some it leads to deeper appreciation of the church tradition and worship and practices to others, it opened up totally new world of worship experience all altogether. Channel flipping has become a new normal for seekers, people choose where and when they are to worship, which dominion to follow and the clergy they would like to attend on Sunday.

This has made many to have their services in living rooms. The covid -19 crisis has increased the possibility of consumer choice and closed denomination binderies, worshippers are following preacher they like and are not restricted to the church affiliations.

However on the negative side again churches who have no access to media have been left out, some to the extent of closing the churches, things to do with local church and its affiliation as well as membership has ceased. You may find one Christian having five pastors, one on radio talk-show ,TV talkshow, Youtube,tick-talk and whatsapp as results believers are confused of which doctrine to follow and which is the right doctrine

The technology has changed the message to the teaching and preaching of the true doctrine, true gospel and what holly bible tells us to do rather than enticing and attracting people to church with false doctrine. Today most of the messages on media are of business oriented than soul winning and discipleship.

The Covid-19 and the associated containment measures had both a positive and negative impact on the spiritual formation of born again churches mostly Kanyanya Parish,Kawempe division Kampala City to the large extent negative impact.The most effect was that the religiously staunch Christians prior to the outbreak of the pandemic got more devoted albeit with constraints to practice it fully. Those with loose commitments after the pandemic abandoned their religious practices.

The closure of churches during the coronavirus pandemic, forced churches to devise new ways of remaining functional and being church. There were many changes in the church during the COVID-19 era like learning how to live-streaming sermons, worship songs, religious rites and requests for tithes. COVID-19 has reaffirmed that the church does not live within walls but rather the people of God who live and long for God's reign in the world. Born again churches and their leaders were challenged to improvise alternative worship forms to sustain their congregations while providing them with pastoral support.

5.2.2 Objective two; the effect curfew and lockdown policies on spiritual formation in born again churches,

According to the result of the findings; indicates that 55% of respondents argue that the curfew affected church performance as the curfew policies affected believers morale in church attendance, and 45% agree that many churches become dysfunctional due to lock down and curfew policies. Curfew policies affected Spiritual leadership together with church members. The pandemic successfully disorganized societies and religious communities mostly born again churches. The findings indicates that 11 out of 20 (55%) argued that TV/Radios talk show lead to relocation of churches and indeed churches with no capacity to hold TV/Radio Talk show had to close. Radio talk shows and television viewing affect born again churches, this lead to low attendance in churches and had dwindled giving in churches.

The findings indicate that the curfew and lockdown policies introduced foreign cultures and ideas to communities, lockdown policies and guidelines effects on churches services of born again churches, disorganized regular church programs, affected the infrastructure development of born again churches, coursed financial constraints

The findings indicated further that the policies limiting the movements of both the Pastors and Christians. It become difficult to reach out to people some have remained in their homes. The curfew and policy guidelines affected spiritual formation by putting regulations on time of worship. Christ-followers need to come to the place where they can worship and praise the lord freely without restrictions. The time of curfews and COVID-19 threatens sense of hope, purpose and identity. Christians understanding of hope is diminished because of all the feelings, the restrictions, and unwanted changes to life occurred during curfew guidelines.

Some Christians congregated in rented places and on announcing the lockdown and curfew, many of the sheep scattered living the pastors in helpless state where they were unable to

maintain the rented premises because of lack of money for rent and some pastors abandoned the church /ministry completely. This has negative side effects for the general population of the born again churches, in terms of spiritually, mental and physical health, as well as on the economic side of the born again churches.

The pandemic disorganized the 'cell ministry' and 'fellowship groups' common with Pentecostal churches in Uganda Kanyanya Parish Kawempe Division In particular. 'Cell ministry' involves Christians within close proximity, holding informal prayer meetings at regular intervals in each member's home curfew curtailed this services. Its impact has been felt in, families, communities and churches countrywide. Spiritual leadership together with church members or congregants has also suffered a great deal.

5.2.3 Objective three: The effect of dysfunctional Pastors on spiritual formation

Basing on the result of the findings; 9 (45%) respondents argue that effect of dysfunctional Pastors on spiritual formation is as results of limited turn up of believers. Dysfunctional Pastors is due to the feelings of being overwhelmed by work, family, finances and competing with societal expectations. This alone contributes, to a fracturing of the spirit from the self, where physical gains become more important spiritual expansion. Another course is that when the pastor does all of the calling, members never know the blessing that comes from being with him obviously leads to dysfunctional, Many pastors have very little formal training that would prepare them to respond adequately to the very complicated kinds of issues members may bring to them, so the capacity of Pastor to handle situations may lead to dysfunctional.

The deep social and economic troubles facing born again Christians, fake pastors with Radios and TV have taken advantage, preaching appealing messages to vulnerable followers. These pastors claim they can bring wealth to the poor, cure the terminally ill, give children to the barren, provide jobs to the jobless and partners to those seeking marriage. As these messages are given through different media channels even those who have no capacity to hire Radio s and Tvs are doing so thus bringing completion and fame in action. The effects of the dysfunctional pastors or churches on the spiritual formation in born again churches, the respondents say,14 (70) that it leads to backsliding since pastors are role models.

Competition for fame and popularity nature of pastors bring in range of problems in the Ministry, the completion for fame is growing, Pastors wants recognition that what happens at other churches has to happen in their churches, this completion affects the lives of church members. It affects their church relationships, and it affects their family life leading to dysfunctional

Among the identified courses of dysfunctional of Pastors according to 11(55%) was competition for fame and popularity was the main reason and fear to lose people .But the idea that the minister is better equipped than anyone else to make church vibrant, due to covid -19 crisis made many pastors loss confidence in themselves because the work of pastoral care has been spiritualized.

Dysfunctional of Pastors or church is as results of failing to dealing with criticism. Everybody can be a critic, but criticism in the church is especially disconcerting. Others noted that dysfunctional of Pastors or church were as results of the financial struggles. Pastors are tired, ministers, evangelist teachers of the word are tired, and congregation members are tired and

worn out from just the after effects of covid -19. The strain of the pandemic has affected every aspect of our lives, including church.”

Dysfunctional of Pastors or church is as results of failing to dealing with criticism. Everybody can be a critic, but criticism in the church is especially disconcerting. Others noted that dysfunctional of Pastors or church were as results of the financial struggles.

In general dysfunctional of Pastor or church is as results of individuals losing the connection to their spirit and are driven primarily by seeking validation of that which is external and lack of passion, lack of meaning and direction, boredom with work .All of these symptoms that can take a toll on the body, relationships, family, and career, and can even lead to dysfunctional of Pastor or church. Findings revealed negative impacts of the COVID-19 restrictions, including spiritual slacking, loss of fellowship, disruption of normal routine, pandemic anxiety, and financial stress that leads to dysfunctional pastors or Churches.

5.2.4 Challenges experienced by Born Again Churches during and after Covid-19 crisis Lockdown and Mitigating factors to the Problem

The findings indicate that the Church as an institution has been challenged by many dynamics presented by the pandemic. In this regard, pastors have been unable to attend to urgent matters of family counseling and support. The covid-19 crisis affected normal life of worship as many people have turned to electronic worship and are continuing with the electronic, platform to effect public worship which is expensive, every church leader is struggling to have church camera airtime of several channels which is so much stressing and demanding.

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Another challenge is that Doctrine which are harmful to spiritual formation are being aired, the new normal is changing the mind set of born again churches, technology has changed spiritual formation as most born again churches are preach only about wealth, not soul winning and discipleship. Covid-19 crisis caused reluctances of some people, either not fearing God, others doubting Gods power to heal, that if God was there he wouldn't have allowed covid-19 to kill people. The COVID-19 pandemic triggered unprecedented challenges to the normal operation of all churches around the world .

To the richer churches with radio station and Tv it has attracted more audiences and they are the one shaping the doctrine. The findings revealed that ministers and pastors who generally served as pillars of strength, and as sources of guidance and shepherds to God's people, suddenly became helpless and powerless during the covid -19 crisis as they were barred from encouraging and comforting their members as those with big radios and TV stations do.

Some Christians got so distracted that they withdrew from Christian living and this in on going. Lack of consistent prayer lives, Bible studies and the whole church activity caused them to be attracted to circular TV programmes. Some got addicted to pornography movies with nothing to prick the conscience. One thing led to another. Some became more sexually active, more girls got pregnant

On the mitigation the born again are advised to revival home cells and leaders should teach developmental projects. The church faces a parlous future mostly born again churches, when Pastors find it so tough to survive, emotionally and economically, many flounder for meaning and mission, as traditional morality keeps buckling under brutal unrelenting assaults from secular society.

5.2 Conclusions

In conclusion the study proved the effects of covid-19 on spiritual formation in born again churches. It was made clear that the closure of churches during the coronavirus pandemic has forced churches to function in new ways of staying open and being church. The COVID-19 pandemic has brought about a lot of negative and also positive spiritual experiences in the church. To the vulnerable churches, it caused them to become even more desperate in their day-to-day situations. To the richer churches with radio station and Tv it has attracted more audiences and they are the one shaping the doctrine. The findings revealed that ministers and pastors who generally served as pillars of strength, and as sources of guidance and shepherds to God's people, suddenly became helpless and powerless during the covid -19 crisis as they were barred from encouraging and comforting their members as those with big radios and TV stations do.

The study concluded that the COVID-19 crisis disruption has had an intense negative effect on spiritual formation on the born again churches. The born again church has learnt during the time of COVID-19 crisis how to live-stream sermons, worship songs, religious rites and requests for tithes. The moment of truth to know what exactly the mission of the church and how the born again church can embrace theologies that are life-affirming and transforming to reflect and mirror the reign of God, become mythical. COVID-19 has reaffirmed that the church does not live within walls it is the people of God who, in the power of the Holy Spirit, live and long for God's reign in the world. The kingdom or reign of God is the primary mission perspective of the born again church as we continue to pray for, and work towards, God's justice, peace, righteousness and love on earth. The church is a sign, symbol and pointer to that kingdom as it is called out of the world and sent into the world to be the presence of God. But this church of God is on attack.

5.2.1 On the effect of lockdown on spiritual formation in born again churches

Homes were transformed into recording studios; live-streaming facilitated lay participation, not just observation. The shifting nature of the relationship between religions and digital media presents a solution to the problems of the pandemic. The Christian church has relied upon social networks and the intersections of real and imagined communities, to provide a location for faith. However, while there is observed and audible presence of the online virtual worshipping community, Christians feel an absence of the tangible and a physical togetherness and fellowship. The challenge that faces born again churches in its complex relationship with social media is precisely the absence of physical presence in collective worship. The born again churches as an institutions for people and by the people has to change its policies and principles for handling information rather than the current norm of electric tecknology.

5.2.3 Effect curfew and lockdown policies on spiritual formation in born again churches

The study conclude by agreeing that the curfew policies affected believers morale in church attendance, and many churches become dysfunctional due to lock down and curfew policies the

pandemic has successfully disorganized societies and religious communities mostly born again churches. Its spiritual impact has been felt by church leaders and congregants up to date it was noted by (Muthai, Bururia & Kagema, 2018), that any Church is characterised by both human and spiritual attributes Like. Most churches are victim of technology, more Pastors who have no platform on social media, they have no way to come up to standard created by technology in worshipers minds, some Pastors have already given up. Curfew and lockdown policies and guidelines affected the soul winning and discipleship, churches of born again get difficulty to reach out to people, the curfew and policy guidelines affected spiritual formation by putting regulations on time of worship.

Some Christians congregated in rented places and on announcing the lockdown and curfew, many of the sheep scattered living the pastors in helpless state where they were unable to maintain the rented premises because of lack of money for rent and some pastors abandoned the church /ministry completely. Pastors and church leaders are suffering from psychological costs. In addition to psychological costs, other negative consequences stem from the fact that many born again church procedures have been postponed, and people staying away from church out of fear from Covid-19 crisis. Curfew and lockdown policies curtailed the process of spiritual formation on born again churches. The pandemic disorganized the 'cell ministry' and 'fellowship groups' common with Pentecostal churches in Uganda Kanyanya Parish Kawempe Division In particular. 'Cell ministry' involves Christians within close proximity, holding informal prayer meetings at regular intervals in each member's home curfew curtailed this services.

Spiritual leadership together with church members or congregants has also suffered a great deal. The pandemic has successfully disorganized societies and religious communities. Its spiritual impact has been felt by church leaders and congregants even today Spiritual formation is the process of becoming like Christ. It is the journey towards life with Christ at the center of every decision, emotion, and perspective. It describes the process of intentionally structuring one's life around those disciplines that cause the character of Christ to be formed in and reflected through their lives. The effect of curfew and lockdown policies on spiritual formation in born again churches, affected the soul winning and discipleship, churches of born again get difficulty to reach out to people, the curfew and policy guidelines affected spiritual formation by putting regulations on time of worship, Electronic technology sharpens the preference, there is limited space for spiritual formation, the study observed that the ministry is so tough today, that no one gives their church first priority, apart from the Pastor himself and it is sometimes hard for him, the resource fund is low compared before the covid-19 crisis the work of the church has ground to halt and as human being the church is only coping, the survival mechanism.

5.2.3 The effect of dysfunctional Pastors/ Churches on spiritual formation

The study conclude in agreement that the feelings of being overwhelmed by work, family, finances and competing with societal expectations can all contribute to a fracturing of the spirit from the self, where physical gains become more important spiritual expansion. The feeling of missing something can cause further stress, creating a perpetuating cycle of feeling leading to dysfunctional Pastors on spiritual formation. The study conclude that limited turn up of believers, and if the pastor is deprived and see no opportunity of growth through ministry he she is likely to quite, bad church leadership in churches was seen as major course of dysfunctional of pastors, Bad experiences from church and ministry leaders can lead people to walk away from church for a season. Pastors or church dysfunctional is as results of failing to dealing with criticism. Everybody can be a critic, but criticism in the church is especially disconcerting. Others noted that dysfunctional of Pastors or church were as results of the financial struggles. While finances, relationships, and time can cause significant stress for pastors (and their

members), Pastors forget that it's a privilege to serve God's people as Pastor. It might not make you rich by worldly standards. Some people may drive you batty, and you'll almost always be crunched

5.2.4 The Challenges experienced by Born Again Churches during and after Covid-19 crisis Lockdown and Mitigating factors to the Problem

The study conclude that the crisis experienced by most born again churches owing to covid-19 crisis has had several challenges on the normal life of church of Christ, Some church leaders have not got the answers as per now. The covid-19 crisis affected normal life of worship as many people, Pastors have turned to electronic worship which is very expensive compared before covid-19 crisis, every church leader is struggling to have church camera airtime of several channels which is so much stressing and demanding.

5.3 Recommendations

The study intended to investigate the effect of covid-19 on born again churches on spiritual formation; it's basically on effect of spiritual formation. This study therefore has not been able to explore other religious practices and changes in Protestants, catholic, seventh day and moslems, since the study is entire focusing on born again churches, this was because of limited time given to do research. I would recommend that studies put in attention the other religious sector

Based on the findings, the following are recommendations of the study. The COVID-19 lockdown affected all churches , including born again and others. The financial, spiritual and social effects were negative

The study conclude with recommendation that something has to be done, Pastors over work, they have low pay and desperation takes terrible toll as Pastors struggle to make sense of crammed preaching, calendar, hectic homes, splintered dreams, strived intimacy and shriveled purpose. Some quite in utter hopelessness to sell their used car, Machines, church land to mention a few. In that respect the government should consider pastors and other religious leaders who are contributing much to the well being of society, and include them on government payrolls so as to be stable at work and in the calling.

Born again Church' must be understood as referring to a people rather than to a place, and a congregation represents not just a weekly gathering that people are a part of, but a community in which each person actively belongs, receive support, and is encouraged to make their own distinctive contribution. Therefore born again churches should thrive to engage in income generating project. Born again churches consists not of passive consumers, but of creative participants. It is structured not just for attracting a congregation, but also for sending and dispersing people on mission. It is comprised of an extensive network of clusters of believers providing mutual support, as well as engaging the broader networks of relationships of which they are a part.

In recovery from COVID-19, I find it difficult for Pastors to get motivation to do Pastoral calling or Pastoral evangelism. Many Pastors have many doubt regarding their calling and about faith as well. It was discovered in the study that affect the COVID-19 there too much tensions, pressure and anxieties. The solution is to seek Gods guidance, its true God guides the surrendered will and Christ centered thinking, by close association with him, with your peers and spiritually aware

Pastors, you can find your way through the thicket of overloads. Most Pastors cannot get by with doing a whole lot less, but they can ask the Father to help them balance their lives.

Born again church should don't bite off more than you can chew! Only open up methods of communication you can afford to manage for a long time. Consider allocating the upkeep of these platforms to a single communications director for your church. They will help you lead the congregation through the growth process.

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5.4 Areas of further research

- To evaluate the challenges and opportunities available for born again churches to grow strong in faith
- To investigate the intentions being thought in response to after covid-19 crisis
- To examine the effect of technologies on worship services and current church practices.

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APPENDIX A ; QUESTIONNAIRE

A RESEARCH PROJECT IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER’S OF DIVINITY OF UNIVERSITY OF WORLD MISSIONS FRONTIER

I am Pastor Munyaneza Joseph Patrick Reg. UKL 1904024, a Ugandan student currently pursuing a Masters in Divinity of University of World Missions Frontiers-Nsangi campus Uganda; as part of the requirements for the successful completion of my course, I am required to carry out a master’s research project; **Topic ; Effect of covid-19 crisis on spiritual formation; a case of born-again churches in kawempe division kampala city.** I kindly seek your views on this study by briefly responding to the attached questionnaire. Any information/responses given shall strictly be used for academic purposes and shall be treated with utmost confidence and in accordance with the University of World Missions Frontier research ethics guidelines.

Yours Sincerely,

Pr Munyaneza Joseph Patrick

Section I: Personal data

1. Gender (Tick your category) Female Male
2. Education: What is your qualification level? Certificate Diploma
 Bachelor’s degree Others (specify)
 Master’s Degree
3. What is your age group?
 < 25 years 25 – 30 years 36 – 40 years
 31 – 35 years > 40 years
- 3 How long have you been in this Church/Ministry?
 < 1 year 2 – 4 years 5 – 7 years 7 – 9 years > 10 year

Section 2: Effect of lockdown on spiritual formation of born again churches in Kanyanya Parish Kawempe Division?

Do you normally conduct Normal services in your churches? Yes No

What is was the turn up before Lockdown and curfew due to COVID-19?
.....

What is your turn up after Lockdown and curfew due to COVID-19?
.....
.....

In your opinion what was the effect of Lockdown and curfew on your churches?
.....
.....

How was your Resource fund before the COVID-19 lockdown and curfew?
.....
.....

What are current situation as far as resource fund are concern to perfect your performance?
.....
.....

In your opinion, how do the following affect spiritual formation in your churches

a) Churches destructed

.....

b) Money struggles

.....

c) Dwindling public confidence

.....

d) Projects

.....

In your opinion do you think are the effects of lockdown on spiritual formation of born again churches in Kanyanya Parish Kawempe Division? Explain

.....

What advice do you give to the churches management on how to improve the on spiritual formation of born again churches in Kanyanya Parish Kawempe Division? Explain

.....

13. What advice do you give to the Pastors on how to improve the on spiritual formation of born again churches in Kanyanya Parish Kawempe Division? Explain

.....

What advice do you give to the policymakers on how to improve the on their policies on born again churches in Kanyanya Parish Kawempe Division? Explain

.....

Section 3: Effect of curfew on spiritual formation?

Comparing the previous attendance in your churches how did Lockdown policies affect your church performance?

.....

What do you think are the factors that have shaped or influence TV /Radio Talk show on stage Most of the churches?

.....

In your own view do you think influence TV /Radio Talk show has effect on born again churches performance or not? Explain

.....

How has lock down policies and guidelines affected Effects on church services of born again, explain?

.....

How has curfew and lockdown policies and guidelines affected the Infrastructure developed of Born again churches in Kanyanya Parish, Explain?

.....
.....
.....
How has curfew and lockdown policies and guidelines affected the soul winning and discipleship of Born again churches in Kanyanya Parish, Explain?

.....
.....
.....
How has curfew and lockdown policies and guidelines affected the spiritual formation of Born again churches in Kanyanya Parish, Explain?

.....
.....
.....
After curfew and lockdown policies and guidelines affecting spiritual formation and the Infrastructure developed of Born again churches in Kanyanya Parish, what advice do you give to improve on church performance?

.....
.....
.....
Section 4: Effect of dysfunctional Pastors/churches on spiritual formation?

How has the spiritual formation helped Pastors/churches to improve performance in your church?

.....
.....
.....
What were the courses of dysfunctional Pastors/churches on spiritual formation?

.....
.....
.....
What is your perception of dysfunctional Pastors/churches on spiritual formation?

.....
.....
.....
What are the courses of dysfunctional Pastors/churches on spiritual formation in born again churches?

.....
.....
.....
What are the effects of dysfunctional Pastors/churches on spiritual formation in born again churches?

.....
.....
.....
What advice do you give to improve on dysfunctional Pastors/churches on spiritual formation in born again churches?

.....
.....
Section 5:What are the challenges experienced by Born again churches during and after COVID-19 crisis lockdowns and mitigating factors to the problem?

What challenges do you face as Born again churches during and after COVID-19 crisis lockdowns?
.....
.....

What do you propose as best practices for spiritual formation of Born again churches during and after COVID-19 crisis lockdowns?
.....
.....
.....

What challenges do you see in use of (Technologies)Radios/TVs and social medias as far as spiritual formation and discipleship is concerned
.....
.....

In your opinion what is the effect of COVID-19 crisis on spiritual formation; a case of born-again churches in Kawempe Division Kampala City
.....
.....

Thank You

**APPENDIX B
STRUCTURED INTERVIEW FOR LEAD PASTORS**

A RESEARCH PROJECT IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER’S OF DIVINITY OF UNIVERSITY OF WORLD MISSIONS FRONTIER

I am Pastor Munyaneza Joseph Patrick Reg. UKL 1904024, a Ugandan student currently pursuing a Masters in Divinity of University of World Missions Frontiers-Nsangi campus Uganda; as part of the requirements for the successful completion of my course, I am required to carry out a master’s research project. **Topic ; Effect of covid-19 crisis on spiritual formation; a case of born-again churches in kawempe division kampala city.** I kindly seek your views on this study by briefly responding to the attached questionnaire. Any information/responses given shall strictly be used for academic purposes and shall be treated with utmost confidence and in accordance with the University of World Missions Frontier research ethics guidelines.

Yours Sincerely,
Pr Munyaneza Joseph Patrick

In your opinion what was the effect of Lockdown and curfew on your churches?

.....

What are current situation as far as resource fund are concern to perfect your performance?

.....

In your opinion, how do the following affect the spiritual formation in your churches

a) Churches destructed

.....

b) Money struggles

.....

c) Dwindling public confidence

.....

d) Projects

.....

In your opinion what do you think are the effects of lockdown on spiritual formation of born again churches in Kanyanya Parish Kawempe Division? Explain

.....

What advice do you give to the churches management on how to improve the on spiritual formation of born again churches in Kanyanya Parish Kawempe Division? Explain

.....

7. Comparing the previous attendance in your churches how did Lockdown policies affect your church performance?

.....

.....

In your own view do you think influence TV /Radio Talk show has effect on born again churches performance or not? Explain

How has lock down policies and guide lines affected church services of born again, explain?

How has curfew and lockdown policies and guidelines affected the Infrastructure developed, soul winning and discipleship of Born again churches in Kanyanya Parish, Explain?

How has curfew and lockdown policies and guidelines affected the soul winning and discipleship of Born again churches in Kanyanya Parish, Explain?

How has curfew and lockdown policies and guidelines affected the spiritual formation of Born again churches in Kanyanya Parish, Explain?

After curfew and lockdown policies and guidelines affecting spiritual formation and the Infrastructure developed of Born again churches in Kanyanya Parish, what advice do you give to improve on church performance?

What were the courses dysfunctional Pastors/churches on spiritual formation?

What are the courses of dysfunctional Pastors/churches on spiritual formation in born again churches?

What advice do you give to improve on dysfunctional Pastors/churches on spiritual formation in born again churches?

What are the challenges experienced by Born again churches during and after COVID-19 crisis lockdowns and mitigating factors to the problem?

.....
.....
How lockdown does polices and curfew affect resource fund to perfect the performance of born again churches?
.....
.....

.....
.....
What do you propose as best practices for spiritual formation of Born again churches during and after COVID-19 crisis lockdowns?
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.....
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.....
.....
What challenges do you see in use of (Technologies)Radios/TVs and social medias as far as spiritual formation and discipleship is concerned
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.....

.....
.....
In your opinion what is the effect of COVID-19 crisis on spiritual formation; a case of born-again churches in Kawempe Division Kampala City
.....
.....
.....

Thank You

APPENDIX C
FOCUSED GROUP DISCUSSION GUIDE
(PASTORS and other Administrators)

A RESEARCH PROJECT IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER’S OF DIVINITY OF UNIVERSITY OF WORLD MISSIONS FRONTIER

Dear Participants:

I am Pastor Munyaneza Joseph Patrick Reg; Ukl 1904024, a Ugandan student currently pursuing a masters in Divinity of University of World Missions Frontiers-Nsangi campus Uganda; as part of the requirements for the successful completion of my course, I am required to carry out a masters research project.

The purpose of this research questionnaire is to kindly seek your views, on my research subject. My research project title is **the effect of covid-19 crisis on spiritual formation; a case of born-again churches in kawempe division kampala city**

This questionnaire will enable me to further study the perceptions, and knowledge on the effect of COVID-19 crisis and how it impacts on spiritual form born-again churches in Kawempe Division Kampala City in Uganda.

I once again kindly seek your views on this study by briefly responding to the attached questionnaire. Any information/responses given shall strictly be used for academic purposes and shall be treated with utmost confidence and in accordance with the University of World Missions Frontiers-Nsangi campus Uganda; research ethics guidelines.

Please feel free to say anything that you feel is important to the discussion as per the topic. All information is kept confidentially and handled professionally

Topic: **The effect of covid-19 crisis on spiritual formation; a case of born-again churches in kawempe division kampala city**

In your opinion what was the effect of Lockdown and curfew on your churches?

.....
.....
.....

What are current situation as far as resource fund are concern to perfect your performance?

.....
.....

In your opinion, how do the following affect the spiritual formation in your churches

a) Churches destructed

.....
.....

b) Money struggles

What are the courses of dysfunctional Pastors/churches on spiritual formation in born again churches?

.....

What advice do you give to improve on dysfunctional Pastors/churches on spiritual formation in born again churches?

.....

What are the challenges experienced by Born again churches during and after COVID-19 crisis lockdowns and mitigating factors to the problem?

.....

What challenges do Born again churches face during and after COVID-19 crisis and lockdowns?

.....

What do you propose as best practices for spiritual formation of Born again churches during and after COVID-19 crisis lockdowns?

.....

.....

What challenges do you see in use of (Technologies)Radios/TVs and social medias as far as spiritual formation and discipleship is concerned

.....

.....

In your opinion what is the effect of COVID-19 crisis on spiritual formation; a case of born-again churches in Kawempe Division Kampala City

.....

.....

Thank You

INTERVIEW GUIDE

APPENDIX A

A RESEARCH PROJECT IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER’S OF DIVINITY OF UNIVERSITY OF WORLD MISSIONS FRONTIER

I am Pastor Munyaneza Joseph Patrick Reg. UKL 1904024, a Ugandan student currently pursuing a Masters in Divinity of University of World Missions Frontiers-Nsangi campus Uganda; as part of the requirements for the successful completion of my course, I am required to carry out a master’s research project **on the topic the effect of covid-19 crisis on spiritual formation; a case of born-again churches in kawempe division kampala city.** I kindly seek your views on this study by briefly responding to the attached questionnaire. Any information/responses given shall strictly be used for academic purposes and shall be treated with utmost confidence and in accordance with the University of World Missions Frontiers-Nsangi campus Uganda; research ethics guidelines.

Yours Sincerely,

Pr Munyaneza Joseph Patrick

In your opinion, what are the effects of lockdown on spiritual formation in born again churches?

.....

What are the effects of curfew on spiritual formation?

.....

What are the effects of dysfunctional Pastors/church on spiritual formation?

.....

What are the Impart of Government Guidelines and Policies on Religious Gatherings?

.....

What are the Impacts of COVID-19 on Christian Denominations?

.....

In your opinion what is the effect of COVID-19 crisis on spiritual formation; a case of born-again churches in Kawempe Division Kampala City.....

.....

How lockdown does polices and curfew affect resource fund to perfect the performance of born again churches?

.....

What challenges do you see in use of (Technologies)Radios/TVs and social medias as far as spiritual formation and discipleship is concerned

.....

.....

What are the challenges experienced by Born again churches during and after COVID-19 lockdowns and mitigating factors to the problem

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.....

After curfew and lockdown policies and guidelines affecting spiritual formation and the Infrastructure developed of Born again churches in Kanyanya Parish, what advice do you give to improve on church performance?

.....

.....

12 Research Budget

Item	Unit	Unit cost (Ugx)	Quantity	Total Amount (Ugx)
Stationery	Reams	20,000	4	80,000
	Pens	500	12	6,000
	Notebooks	3,000	6	18,000
Equipment	Laptop	3,000,000	1	3,000,000
	Flash disks	60,000	3	180,000
Subsistence	Day	30,000	140	4,200,000
Travel	Day	50,000	20	1,000,000
Services	Secretarial	50,000	10	500,000
	Photocopying	100	5,000	500,000
	Binding	20,000	10	200,000
Research assistance	Research assistants	150,000	2	300,000
Contingencies				500,000
Total				10,484,000

Research Work Plan

Activity	Time Lag
Proposal writing	1 months
Data collection	3 weeks
Data analysis	3 weeks
Report writing	2 weeks
Report presentation	1 week

