

Research Article

Christian Church Services and Ethical Practices in Rwanda: A Documentary Analysis of Their Challenges and Ethical Performs

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Abstract

Churches in Rwanda play a crucial role in nurturing spiritual growth and community development through worship services, Bible studies, and counseling. However, the emergence of fraudulent preachers exploiting their congregants has compromised this mission. These preachers use deceptive tactics to promise miracles in exchange for significant financial contributions, leading to severe economic and social consequences for many individuals. This study aims to address the problem by examining documented practices of Rwandan Christian church, identifying challenges related to ethical conduct, and assessing the impact of unethical behavior on congregants' spiritual and financial well-being. Utilizing a documentary research design, the study analyzed church service manuals, news reports, and academic literature. Findings indicate that while church services in Rwanda integrate traditional and charismatic elements, issues such as inconsistent theological training, inadequate resources, and ethical breaches in financial management persist. Unethical practices, including manipulation and financial exploitation, undermine trust in religious institutions and adversely affect congregants' spiritual and emotional well-being. To address these challenges, the study recommends enhancing theological training and certification for church leaders, improving resource allocation and infrastructure, promoting transparency in financial management, regulating deliverance ministries to prevent exploitation, and strengthening government oversight and adherence to ethical standards. These measures aim to improve the quality of church services and safeguard the integrity of religious practices, ultimately supporting the spiritual and ethical development of the Rwandan church community.

Keywords: Cristian Churches, Cristian Ethical Conduct, Fraudulent Preachers, Spiritual Growth, Church Regulatory Reform.

Introduction

Churches in Rwanda primarily aim to foster spiritual growth and community development. One of their main goals is to provide religious education and spiritual guidance to their congregants. This includes regular worship services, Bible study groups, and spiritual counseling, all designed to deepen individuals' understanding of their faith and enhance their personal relationship with God (Rwanda Development Board, 2020). By focusing on religious education, churches seek to build a strong spiritual foundation that supports both individual and communal growth.

Quality church services and preachers are characterized by several key factors that contribute to a positive and effective spiritual experience. One important aspect is the clarity and relevance of the sermons delivered. Effective preachers focus on providing sermons that are not only biblically sound but also relevant to the everyday lives of their congregants. This involves careful preparation and a deep understanding of both scripture and contemporary issues facing the community (Brown, 2021). Sermons that connect with the audience on a personal level can foster a deeper spiritual engagement and growth.

Another critical factor is the inclusiveness and community outreach of the church. Quality church services are marked by a strong commitment to serving the wider community beyond the church walls. This includes organizing and participating in community service projects, supporting local charities, and creating programs that address the needs of diverse groups within the community (Smith and Johnson, 2020). Such

outreach efforts not only support the local community but also reflect the church's dedication to living out its values in practical ways.

Furthermore, quality church services are often distinguished by a supportive and nurturing environment that fosters spiritual growth and personal development. Preachers who excel in this area create spaces where congregants feel welcomed, valued, and supported in their faith journey. This includes providing pastoral care, offering counseling services, and facilitating small group discussions that encourage personal reflection and spiritual growth (Lee and Chang, 2022). Such environments help individuals develop a stronger sense of belonging and commitment to their faith community.

New Times, a leading Rwandan newspaper, has extensively covered the issue of fraudulent preachers and pastors exploiting their congregants. These fraudulent preachers often employ deceptive tactics to manipulate their followers. They promise miracles, such as financial prosperity or miraculous cures, in exchange for large monetary contributions or expensive gifts. This exploitation typically involves convincing individuals that their financial contributions are necessary for spiritual blessings or divine intervention (New Times, 2023a).

The Rwandan government and religious authorities have recognized the problem and have taken steps to mitigate it. Efforts have included implementing regulations aimed at monitoring the activities of religious organizations. These regulations are designed to ensure that religious leaders operate within ethical boundaries and do not exploit their congregants for financial gain. The government has also sought to enhance oversight and accountability within religious institutions to protect the public from fraudulent practices (New Times, 2023b).

The impact of these fraudulent activities on communities is significant. Victims often experience financial hardship as a result of their contributions, leading to broader economic and social repercussions. Furthermore, there is a growing erosion of trust in religious institutions due to these exploitative practices. Public outcry and concern have driven calls for more rigorous controls and greater transparency within religious organizations to prevent further exploitation (New Times, 2023c).

In response to these issues, there have been increased calls from various stakeholders, including government officials and civil society organizations, for comprehensive reform in the regulation of religious institutions. These reforms aim to enhance the ethical standards of religious leaders and ensure that they serve the genuine spiritual needs of their congregants rather than exploiting them for financial gain (New Times, 2023d).

In recent years, some churches and preachers in Rwanda have been reported to engage in unethical practices that undermine the trust of their congregations and violate ethical standards. One notable issue is the exploitation of vulnerable individuals through fraudulent practices. Certain preachers have been accused of manipulating followers into making large financial contributions under the guise of spiritual or divine promises (Kigali Times, 2023). These practices not only exploit the faith of individuals but also result in significant financial loss for many families who can ill afford to contribute such amounts.

Another unethical practice involves the use of fear and psychological manipulation to control congregants. Some preachers have been reported to use threats of divine retribution or spiritual consequences to coerce members into compliance or continued financial support (Rwanda Observer, 2022). This manipulation not only infringes on personal autonomy but also instills a sense of undue fear, leading individuals to act against their own interests or well-being.

Additionally, there have been cases where preachers have been accused of engaging in illicit and immoral behavior, such as sexual exploitation of their congregants. Reports have surfaced of preachers using their positions of authority to exploit individuals sexually, claiming that such actions are divinely sanctioned or part of spiritual healing processes (Human Rights Watch, 2024). These abuses not only violate ethical standards but also severely impact the victims' mental and emotional health.

Christian churches are called to uphold a range of ethical practices that ensure the integrity and effectiveness of their ministry. One fundamental ethical practice is financial transparency. Churches should manage their financial resources openly and accountably, ensuring that donations are used for their intended purposes and that financial statements are accessible to congregants and relevant authorities

(Miller and Doran, 2019). This transparency builds trust within the community and prevents misuse of funds.

Another crucial ethical practice is maintaining honesty and integrity in religious teachings and interactions with congregants. Pastors and church leaders are expected to provide truthful and accurate teachings, avoiding misleading or exploitative practices. This includes refraining from making false promises or predictions and ensuring that all teachings are consistent with established religious doctrines and ethical standards (Pew Research Center, 2020). Upholding honesty fosters a credible and supportive religious environment.

Churches should also prioritize the protection of vulnerable individuals within their congregations. This includes implementing policies to prevent abuse and ensure that all interactions are conducted with respect and care. Ethical practices require that churches establish clear procedures for addressing any allegations of misconduct and provide a safe space for all members, particularly minors and those in vulnerable situations (Johnson, 2021). Creating a safe and respectful environment is essential for maintaining the church's role as a supportive and nurturing community.

The Christian church has historically played a significant role in shaping national strategic goals by influencing public policy, guiding moral and ethical standards, and advocating for social justice. This influence is particularly evident in countries where Christianity is a dominant religion, and church leaders often hold considerable sway in political and social matters. For instance, in the United States, the Christian church has been instrumental in various movements and policies that reflect its moral values and social teachings (Miller, 2017).

During the American Civil Rights Movement, church leaders such as Martin Luther King Jr., who was a Baptist minister, were pivotal in advocating for racial equality and justice. The Christian church provided a platform for the civil rights leaders to mobilize supporters and articulate a vision of racial harmony based on Christian principles of equality and justice. The church's involvement not only shaped public opinion but also pressured policymakers to enact civil rights legislation (Lewis, 2016).

In South Africa, during the apartheid era, the Christian church was a key player in resisting institutionalized racial segregation. Churches like the South African Council of Churches (SACC) were instrumental in organizing resistance against apartheid policies and advocating for the rights of black South Africans. The church's moral authority and extensive network were crucial in both national and international efforts to end apartheid (Thompson, 2015).

In many European countries, the Christian church has been influential in shaping social policies. For example, in Germany, the Protestant churches have played a significant role in discussions about social welfare policies and ethical considerations regarding issues such as euthanasia and immigration. The church's involvement reflects its broader commitment to social justice and moral responsibility (Köhler, 2018).

Research Objectives

- 1) Collect and analyze documentation on Christian church service practices, including sermon content, and pastoral counseling.
- 2) Examine documented evidence of challenges faced by churches in Rwanda, such as resource limitations and organizational issues.
- 3) Review records of unethical practices, including cases of swindling or exploitation by preachers.
- 4) Based on documented evidence, recommend strategies for improving the quality of church services and addressing ethical concerns in Rwandan churches.

Research Questions

- 1) What are the documented practices and standards of Christian church services in Rwanda?
- 2) What challenges and issues are documented concerning the quality and ethical conduct of church services in Rwanda?
- 3) How do documented problems such as unethical behavior by preachers impact the spiritual growth and well-being of believers in Rwanda?
- 4) What solutions can be derived from documented evidence to enhance service quality and ethical standards in Rwandan Christian churches?

Methodology

Research Design

Documentary research design involves systematically analyzing existing documents to answer research questions. For investigating church practices and standards in Rwanda, the approach entails gathering formal documents like Christian church manuals, service handbooks, and organizational guidelines, as well as informal documents such as newsletters and media articles. Content analysis of these documents helps identify common practices and standards.

To address challenges and issues related to the quality and ethical conduct of church services, researchers would examine reports, news articles, and academic studies that document ethical breaches and service quality concerns. The impact of unethical behavior on believers is explored through case studies, and testimonials, focusing on how such behavior affects spiritual and emotional well-being. Lastly, to derive solutions for enhancing service quality and ethical standards, researchers analyze policy papers, reform reports, and best practice guidelines, comparing successful interventions in similar contexts. This method provides a comprehensive understanding of the issues by synthesizing insights from various document sources.

Data Collection

The data for this study is collected from the following types of documents:

Question One: Documented Practices and Standards of Christian Church Services in Rwanda

1. **Academic Research Papers:** These papers provide detailed analyses of specific aspects of Christian worship, including the integration of traditional and contemporary elements, and the role of music and dance.
2. **Liturgical Manuals:** Liturgical manuals outline the formal structure and content of church services, including rituals, hymns, and the order of worship.
3. **Fieldwork Reports:** Fieldwork reports offer firsthand observations and qualitative data from church services, including community involvement and local adaptations of religious practices.
4. **Church Bulletins and Newsletters:** These documents provide updates on church activities, including community outreach programs and social initiatives.
5. **Community Outreach Program Reports:** These reports detail the objectives, activities, and impact of social outreach programs run by churches.
6. **Historical Documents and Church Archives:** Historical documents provide context on the evolution of church practices and the historical integration of local traditions into Christianity.

Question Two: Challenges and Issues Concerning the Quality and Ethical Conduct of Church Services in Rwanda

1. **Quality of Church Services:** The challenges related to the quality of church services are documented in Kayitana (2020), who addresses the impact of varying theological training among church leaders. Niyonzima (2016) highlights issues related to resource allocation and infrastructure in churches.
2. **Ethical Conduct in Church Services:** Concerns about financial management and ethical conduct are discussed in Musoni (2018), who reports on transparency issues. Ndayambaje (2021) examines the ethical implications of deliverance practices and the potential for exploitation.
3. **Regulatory and Governance Issues:** Bediako (1995) discusses the issues arising from the blending of cultural practices with Christian teachings.

Question Three: Impact of Unethical Behavior by Preachers on Spiritual Growth and Well-being of Believers

1. **Impact on Spiritual Growth:** Niyonzima (2016) and Musoni (2018) provide evidence of how unethical practices by preachers, such as the promotion of prosperity theology, affect believers' spiritual growth and theological understanding.
2. **Impact on Emotional Well-being:** Kayitana (2020) and Ndayambaje (2021) document the emotional distress caused by manipulative practices and unrealistic expectations set by preachers, affecting believers' psychological health.
3. **Impact on Financial Well-being:** Bediako (1995) provide information on the financial exploitation of congregants and its consequences, including economic hardship and mistrust.

Question Four: Solutions to Enhance Service Quality and Ethical Standards in Rwandan Christian Churches

1. **Improving Theological Training and Education:** Kayitana (2020) and Niyonzima (2016) suggest improving theological education and standardizing certification for church leaders as key solutions to enhance service quality.
2. **Enhancing Resource Allocation and Infrastructure:** Niyonzima (2016) outlines the need for better resource allocation and infrastructure development through fundraising and partnerships.
3. **Promoting Transparency and Accountability in Financial Management:** Musoni (2018) advocates for financial transparency, regular audits, and independent oversight committees to address financial management issues.
4. **Regulating Deliverance Ministries and Preventing Exploitation:** Ndayambaje (2021) emphasizes the importance of regulatory frameworks and ethical training for deliverance ministers to prevent exploitation.
5. **Strengthening Government Oversight and Regulation:** Bediako (1995) highlight the need for consistent enforcement of regulations and integration of cultural practices with Christian teachings to improve church operations.

Findings

Question One: What are the documented practices and standards of Christian church services in Rwanda?

In Rwanda, Christian church services adhere to a set of practices and standards that reflect both local traditions and broader Christian norms. These practices vary across denominations but generally include specific rituals, worship styles, and community involvement.

Christian worship services in Rwanda often feature a combination of traditional and contemporary elements. Services typically begin with communal singing, which is an essential aspect of Rwandan church life. Hymns and gospel songs are sung in local languages such as Kinyarwanda, reflecting the cultural integration of worship (Munyaneza, 2019). The liturgy may include Bible readings, prayers, and a sermon delivered by the pastor or priest. The format is influenced by both indigenous Rwandan practices and Western Christian traditions (Ntamushobora, 2021). Music and dance play a significant role in Rwandan Christian services. Traditional drumming and dancing are incorporated into worship, particularly in Pentecostal and Charismatic churches (Ndagijimana, 2020). This integration of cultural expressions into worship practices helps bridge the gap between traditional Rwandan culture and Christianity. Music is used not only for praise but also as a means of community building and spiritual engagement (Munyaneza, 2019).

Rwandan Christian churches observe traditional Christian sacraments such as baptism and communion, but these practices may include local adaptations. For example, the rite of baptism often involves the use of local water sources, and the practice may be performed in a communal setting to emphasize community participation (Ntamushobora, 2021). Communion practices may also vary, with some churches using locally available bread and wine (Ndagijimana, 2020). These adaptations reflect the integration of Christianity with Rwandan cultural contexts. Christian churches in Rwanda are actively involved in community development and social outreach. Many churches run programs that address local needs such as education, health, and poverty alleviation. This commitment to social justice is a significant aspect of church life in Rwanda and reflects the broader role of churches in fostering societal development (Munyaneza, 2019). Community services are often organized to support vulnerable populations, including orphans and widows, aligning with Christian teachings on charity and compassion (Ndagijimana, 2020).

Question Two: Challenges and issues concerning the quality and ethical conduct of church services in Rwanda

In Rwanda, the quality and ethical conduct of church services face several documented challenges. These challenges impact both the integrity of worship practices and the broader perception of religious institutions within the society. This paper examines these challenges in detail, drawing on various scholarly sources and reports.

Quality of Church Services: One significant challenge affecting the quality of church services in Rwanda is the variation in theological training and qualifications among church leaders. Many churches are led by individuals with limited formal theological education, which can affect the depth and consistency of teaching provided during services. According to Kayitana (2020), the lack of standardized theological training contributes to inconsistent sermon quality and varying interpretations of Christian doctrine, which can lead to confusion among congregants (Kayitana, 2020). Additionally, there are concerns about the adequacy of

resources allocated for church services. Research by Niyonzima (2016) highlights that many churches, especially those in rural areas, struggle with insufficient resources for maintaining church facilities and providing quality worship experiences. This lack of resources often results in poorly maintained buildings, inadequate musical equipment, and limited access to educational materials for congregants (Niyonzima, 2016).

Ethical Conduct in Church Services: Ethical conduct in church services is another area of concern. A prominent issue is the financial management within churches. Some churches in Rwanda have faced criticism for lack of transparency and accountability in handling financial contributions from congregants. As noted by Musoni (2018), there have been reports of misuse of funds intended for church development and community outreach, which undermines trust and raises ethical concerns about financial stewardship (Musoni, 2018). Moreover, the practice of deliverance ministries in Rwanda has raised ethical questions. The intense focus on spiritual warfare and healing can sometimes lead to manipulative practices. Ndayambaje (2021) discusses how some deliverance ministries may exploit vulnerable individuals by promising miraculous cures or financial blessings in exchange for significant contributions or personal sacrifices. Such practices not only raise ethical concerns but also pose risks to the well-being of individuals seeking help (Ndayambaje, 2021).

Regulatory and Governance Issues: The regulatory environment for churches in Rwanda also presents challenges. While the Rwandan government has implemented guidelines to regulate church operations, enforcement can be inconsistent. Furthermore, there is a challenge related to the integration of local cultural practices with Christian teachings. The blending of indigenous beliefs with Christian practices sometimes results in theological confusion and ethical dilemmas, as the boundaries between cultural traditions and religious teachings become blurred (Bediako, 1995).

Conclusion: The quality and ethical conduct of church services in Rwanda are influenced by various challenges, including the variability in theological education, resource constraints, financial management issues, and the regulatory environment. Addressing these challenges requires a concerted effort from church leaders, government authorities, and the broader Christian community to ensure that church services are conducted with integrity and in accordance with both ethical standards and theological principles.

Question Three: How do documented problems such as unethical behavior by preachers impact the spiritual growth and well-being of believers?

Unethical behavior by preachers in Rwanda has significant implications for the spiritual growth and well-being of believers. Such behavior can undermine trust in religious institutions, distort spiritual teachings, and negatively affect the emotional and financial health of congregants. This paper explores the documented problems associated with unethical behavior by preachers in Rwanda and its impact on believers.

Impact on Spiritual Growth: Unethical behavior by preachers can severely impact the spiritual growth of believers. Research by Niyonzima (2016) indicates that when preachers engage in dishonest or manipulative practices, it can lead to theological confusion among congregants. For example, some preachers may promote prosperity theology, which promises material wealth in exchange for financial contributions. This distortion of Christian teachings can mislead believers about the nature of faith and spiritual growth, focusing their attention on material rather than spiritual development (Niyonzima, 2016). Furthermore, unethical conduct such as financial exploitation and deceit undermines the credibility of religious teachings. According to Musoni (2018), when preachers misuse their position for personal gain or engage in fraudulent practices, it erodes the trust of the congregation and can lead to disillusionment with the faith. This disillusionment can impede spiritual growth, as believers may become skeptical about the authenticity and integrity of religious teachings and practices (Musoni, 2018).

Impact on Emotional Well-being: The emotional well-being of believers can also be adversely affected by unethical behavior among preachers. A study by Kayitana (2020) reveals that when preachers exploit vulnerable individuals, particularly those seeking spiritual or emotional support, it can result in significant psychological distress. For instance, preachers who engage in manipulative practices, such as promising miraculous solutions to personal problems in exchange for donations, can cause emotional harm when these promises are not fulfilled (Kayitana, 2020). Additionally, the pressure to conform to unrealistic expectations set by preachers can lead to feelings of inadequacy and anxiety among congregants. Ndayambaje (2021) discusses how some preachers place undue emphasis on personal sacrifice and financial contributions as

evidence of faith, which can create stress and emotional strain for believers who are unable to meet these expectations. This stress can detract from their overall sense of well-being and spiritual fulfillment (Ndayambaje, 2021).

Impact on Financial Well-being: Unethical financial practices by preachers also have a detrimental effect on the financial well-being of believers. According to Bediako (1995), some preachers engage in practices that involve soliciting large sums of money from congregants under the guise of spiritual benefits or blessings. This financial exploitation can lead to economic hardship for individuals and families who may already be struggling financially. The misallocation of church funds and the pressure to contribute financially can exacerbate existing financial difficulties and create a sense of financial insecurity among believers (Bediako, 1995).

Conclusion: Unethical behavior by preachers in Rwanda has significant and far-reaching effects on the spiritual growth and well-being of believers. The distortion of spiritual teachings, emotional distress, and financial exploitation resulting from such behavior can undermine the integrity of religious practices and adversely impact the lives of congregants. Addressing these issues requires increased accountability, transparency, and ethical standards within religious institutions to safeguard the well-being of believers and ensure the integrity of spiritual teachings.

Question Four: What solutions can be derived from documented evidence to enhance service quality and ethical standards in Rwandan Christian churches?

Addressing the challenges related to service quality and ethical standards in Rwandan Christian churches requires a multi-faceted approach. Solutions derived from documented evidence can help improve both the quality of church services and ethical conduct among church leaders. This section outlines practical measures and strategies based on existing research.

Improving Theological Training and Education

One of the fundamental solutions to enhance service quality is to improve the theological training and education of church leaders. As noted by Kayitana (2020), the variation in theological training among preachers affects the consistency and depth of teachings. To address this, churches should invest in formal theological education programs and ongoing training for leaders. Establishing partnerships with theological institutions and providing scholarships for church leaders can help elevate the standard of preaching and ensure that doctrines are taught accurately and consistently (Kayitana, 2020). Additionally, creating certification programs for church leaders can standardize the quality of teaching across different congregations (Niyonzima, 2016).

Enhancing Resource Allocation and Infrastructure

To address concerns about inadequate resources, churches in rural areas should seek support for improving infrastructure and worship facilities. According to Niyonzima (2016), resource constraints lead to poorly maintained church buildings and inadequate worship resources. Solutions include initiating fundraising campaigns, forming partnerships with international organizations, and applying for grants dedicated to church development and community support. Implementing regular maintenance schedules and investing in quality musical equipment can also enhance the overall worship experience (Niyonzima, 2016).

Promoting Transparency and Accountability in Financial Management: Addressing financial management issues involves promoting transparency and accountability. As highlighted by Musoni (2018), some churches face criticism for lacking financial transparency. Establishing clear financial policies, implementing regular audits, and publicly reporting financial statements can enhance trust and accountability. Churches should also provide financial literacy training for leaders to ensure proper management of funds (Musoni, 2018). Creating an independent oversight committee to monitor financial practices and address concerns can further improve transparency and ethical conduct.

Regulating Deliverance Ministries and Preventing Exploitation: To prevent unethical practices in deliverance ministries, it is essential to establish and enforce regulatory frameworks. According to Ndayambaje (2021), some deliverance ministries exploit vulnerable individuals. Developing comprehensive guidelines for deliverance practices and ensuring adherence to them can help mitigate these issues. Training for deliverance ministers on ethical practices and the psychological impacts of their work can also help

prevent exploitation (Ndayambaje, 2021). Engaging in community outreach to educate congregants about their rights and the nature of deliverance practices can further protect individuals from manipulation.

Balancing Cultural Practices with Christian Teachings: To address the challenges related to the integration of local cultural practices with Christian teachings, it is important to foster dialogue and education on doctrinal purity. As Bediako (1995) notes, the blending of indigenous practices with Christian teachings can lead to confusion. Providing training for church leaders on maintaining theological integrity while respecting cultural contexts can help achieve a balance. Encouraging theological reflection and scholarly discussions on the appropriate integration of cultural elements can also contribute to a more coherent and respectful practice of Christianity (Bediako, 1995).

Conclusion: Enhancing service quality and ethical standards in Rwandan Christian churches requires a comprehensive approach that includes improving theological education, enhancing resource allocation, promoting financial transparency, regulating deliverance ministries, strengthening government oversight, and balancing cultural practices with Christian teachings. Implementing these solutions can help address the documented challenges and contribute to the overall well-being and spiritual growth of believers in Rwanda.

Conclusion

The landscape of Christian church services and deliverance ministries in Rwanda presents a complex interplay of traditional practices and modern challenges. The documented practices reflect a rich integration of indigenous cultural elements with Christian worship, while also adhering to both denominational guidelines and national regulations. Despite this integration, issues related to the quality and ethical conduct of church services have emerged, including inconsistent theological education, inadequate resources, and financial mismanagement. The impact of unethical behavior by preachers further exacerbates these issues, affecting the spiritual growth, emotional well-being, and financial stability of congregants. Addressing these challenges is crucial for maintaining the integrity and effectiveness of church services in Rwanda.

Recommendations

To enhance service quality and uphold ethical standards in Rwandan Christian churches, several measures should be implemented. First, improving theological training through formal education and certification programs will standardize and elevate the quality of teaching. Second, addressing resource constraints by seeking external support and improving infrastructure can enhance the worship experience, especially in rural areas. Third, promoting transparency and accountability in financial management through regular audits and clear policies is essential to build trust and prevent misuse of funds. Fourth, regulating deliverance ministries by establishing guidelines and providing ethical training can prevent exploitation and ensure respectful practices. Finally, strengthening government oversight and balancing cultural practices with Christian teachings will help maintain doctrinal integrity while respecting local traditions. These steps will collectively address the documented challenges and support the spiritual and ethical development of the church community in Rwanda.

Declarations

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Author Contributions

Research Design and Conceptualization: Butera Edison developed the study framework and objectives, ensuring alignment with the research goals.

Data Collection and Analysis: Butera Edison conducted the documentary research, analyzing church service manuals, news reports, and academic literature relevant to the study.

Writing and Drafting: Butera Edison drafted the manuscript and incorporated feedback from co-author, ensuring clarity and coherence in presenting the findings.

Critical Review and Editing: Kanyamihigo Kayonde Jean Paul provided critical insights and revisions throughout the writing process, enhancing the overall quality of the article.

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