ANALYSIS OF THE NEW METHODS OF EVANGELIZATION IN THE ROMAN CATHOLIC CHURCH WITH SPECIFIC REFERENCE TO THE DIOCESE OF JINJA

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"A DISSERTATION SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF ARTS IN RELIGIOUS STUDIES, KYAMBOGO UNIVERSITY"

FEBRUARY 2006
DECLARATION/APPROVAL

This thesis is my original work and has not been presented for a degree in any University or any award.

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02/HD/002/PS

I/We confirm that the work reported in this thesis was carried out by the candidate under my/our supervision

University supervisors..............................................................

REV. FR. DR. EXPEDIT KAKUBA KAPIA.

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

MS. MARGARET KAKONGORO
# TABLE OF CONTENTS

DEDICATION ........................................................................................................... v
ACKNOWLEDGEMENT ....................................................................................... vi
MAPS .................................................................................................................... vii
ABBREVIATIONS ............................................................................................... ix
ABSTRACT ............................................................................................................ xi

**CHAPTER ONE**

1.0. GENERAL INTRODUCTION

1.1. INTRODUCTION AND BACKGROUND ......................................................... 1
1.1.1. LOCATION, NATURAL ENVIRONMENT AND ECONOMIC
      ACTIVITIES ................................................................................................. 1
1.1.2. POPULATION ............................................................................................ 3
1.2. STATEMENT OF THE PROBLEM ................................................................. 5
1.3. DEFINITION OF TERMS ............................................................................. 7
1.4. SCOPE .......................................................................................................... 10
1.5. OBJECTIVES OF THE STUDY .................................................................. 11
1.6. HYPOTHESIS .............................................................................................. 11
1.7. REVIEW OF RELATED LITERATURE ......................................................... 11
1.7.1. MEANING OF EVANGELIZATION ......................................................... 11
1.7.2. PASTORAL METHODS AND AGENTS OF EVANGELIZATION ................. 12
1.7.2.1. CONVERSION OF COUNTY CHIEFS ............................................... 12
1.7.2.2. MISSION STATIONS, MEDICAL INSTITUTIONS AND SCHOOLS ....... 13
1.7.2.3. THE ADMINISTRATIVE STRUCTURE OF THE DIOCESE OF JINJA ... 17
1.7.2.4. SIGNS OF CO-OPERATION BETWEEN THE CATHOLIC AND
      PROTESTANT CHURCHES ....................................................................... 18
1.7.2.5. THE MISSIONARIES IN THE HOMES OF THE LOCAL PEOPLE ........... 19
1.7.2.6. MEDIA ................................................................................................. 19
1.8 JUSTIFICATION/MOTIVATION .................................................................. 20
1.9. METHODOLOGY ......................................................................................... 20
1.10. SIGNIFICANCE OF THE STUDY ............................................................... 21
1.11. LIMITATIONS ........................................................................................... 22

**CHAPTER TWO**

2.0. METHODS EMPLOYED IN RELIGIOUS EDUCATION AMONG THE
     TRADITIONAL BASOGA

2.1. RITUALS ....................................................................................................... 23
2.2. MYTHS ........................................................................................................ 24
2.3. FOLK STORIES / FABLES ......................................................................... 30
2.4. BELIEFS AND CUSTOMS ......................................................................... 32
2.4.1. BELIEF IN GOD .................................................................................... 32
2.4.2. BELIEF IN SPIRITS .............................................................................. 33
2.4.3. BELIEF IN THE IMMORTALITY OF THE HUMAN
       SOUL OR HEAR AFTER ....................................................................... 34
2.4.4. BELIEF IN LIFE AS COMMUNITY ..................................................... 35
2.4.5. BELIEF IN A SENSE OF WHOLENESS OF THE HUMAN PERSON ...... 36
2.4.6. BELIEF IN RECONCILIATION ............................................................... 37
<table>
<thead>
<tr>
<th>Section</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.10.2</td>
<td>WORD OF GOD</td>
<td>66</td>
</tr>
<tr>
<td>3.10.3</td>
<td>LIFE OF WORSHIP</td>
<td>66</td>
</tr>
<tr>
<td>3.11</td>
<td>LITURGY</td>
<td>67</td>
</tr>
<tr>
<td>3.11.1</td>
<td>BAPTISM</td>
<td>67</td>
</tr>
<tr>
<td>3.11.2</td>
<td>CONFIRMATION</td>
<td>68</td>
</tr>
<tr>
<td>3.11.3</td>
<td>THE EUCHARIST</td>
<td>69</td>
</tr>
<tr>
<td>3.11.4</td>
<td>PENCE / RECONCILIATION</td>
<td>70</td>
</tr>
<tr>
<td>3.11.5</td>
<td>ANOINTING OF THE SICK</td>
<td>72</td>
</tr>
<tr>
<td>3.11.6</td>
<td>HOLY ORDERS / ORDINATION</td>
<td>73</td>
</tr>
<tr>
<td>3.11.7</td>
<td>MATRIMONY / CHRISTIAN MARRIAGE</td>
<td>75</td>
</tr>
</tbody>
</table>

**CHAPTER FOUR**

<table>
<thead>
<tr>
<th>Section</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.0</td>
<td>SUMMARY OF FINDINGS</td>
<td>76</td>
</tr>
<tr>
<td>4.1</td>
<td>INTEGRATION OF BASOGA TRADITIONAL AND CHURCH TRADITIONAL METHODS</td>
<td>77</td>
</tr>
<tr>
<td>4.1.1</td>
<td>RESEARCH</td>
<td>77</td>
</tr>
<tr>
<td>4.1.2</td>
<td>MUSIC</td>
<td>79</td>
</tr>
<tr>
<td>4.1.3</td>
<td>BIBLE</td>
<td>80</td>
</tr>
<tr>
<td>4.1.4</td>
<td>LITURGICAL CELEBRATIONS</td>
<td>81</td>
</tr>
<tr>
<td>4.2</td>
<td>CHURCH TRADITIONAL METHODS</td>
<td>81</td>
</tr>
<tr>
<td>4.2.1</td>
<td>SCHOOL APOSTOLATE</td>
<td>81</td>
</tr>
<tr>
<td>4.2.2</td>
<td>HEALING MINISTRY</td>
<td>84</td>
</tr>
<tr>
<td>4.2.3</td>
<td>HOUSE VISITATION</td>
<td>85</td>
</tr>
<tr>
<td>4.2.4</td>
<td>THE RELATIONSHIP AMONG CHRISTIANS AND NON CHRISTIANS</td>
<td>87</td>
</tr>
<tr>
<td>4.2.5</td>
<td>SMALL CHRISTIAN COMMUNITIES</td>
<td>89</td>
</tr>
<tr>
<td>4.2.6</td>
<td>WITNESS BY LIFE</td>
<td>93</td>
</tr>
<tr>
<td>4.2.6.1</td>
<td>RT REV. JOSEPH BERNARD LOUIS WILLIGERS, THE FIRST BISHOP OF THE DIOCESE OF JINJA</td>
<td>93</td>
</tr>
<tr>
<td>4.2.6.2</td>
<td>PRIESTS AND RELIGIOUS</td>
<td>96</td>
</tr>
<tr>
<td>4.2.6.3</td>
<td>THE LAITY</td>
<td>98</td>
</tr>
<tr>
<td>4.2.7</td>
<td>HOLIMIES AND SERMONS</td>
<td>98</td>
</tr>
<tr>
<td>4.2.8</td>
<td>ORIGINS AND DEVELOPMENT OF FAITH</td>
<td>100</td>
</tr>
<tr>
<td>4.2.8.1</td>
<td>FAMIY CATECHESIS</td>
<td>100</td>
</tr>
<tr>
<td>4.2.8.2</td>
<td>CATECHESIS BY PRIESTS/RELIGIOUS AND CATECHISTS</td>
<td>102</td>
</tr>
<tr>
<td>4.2.9</td>
<td>LAY APOSTOLATE MOVEMENTS</td>
<td>102</td>
</tr>
<tr>
<td>4.2.9.1</td>
<td>LEGION OF MARY</td>
<td>103</td>
</tr>
<tr>
<td>4.2.9.2</td>
<td>CATHOLIC CHARISMATIC RENEWAL</td>
<td>104</td>
</tr>
<tr>
<td>4.2.9.3</td>
<td>WOMEN</td>
<td>106</td>
</tr>
<tr>
<td>4.2.10</td>
<td>SACRAMENTAL LIFE</td>
<td>106</td>
</tr>
<tr>
<td>4.2.10.1</td>
<td>BAPTISM</td>
<td>106</td>
</tr>
<tr>
<td>4.2.10.2</td>
<td>BECOMING A CHRISTIAN ADULT</td>
<td>106</td>
</tr>
<tr>
<td>4.2.10.3</td>
<td>THE EUCHARIST</td>
<td>107</td>
</tr>
<tr>
<td>4.2.10.4</td>
<td>FORGIVENESS OF SINS</td>
<td>107</td>
</tr>
<tr>
<td>4.2.10.5</td>
<td>PRAYING FOR THE SICK</td>
<td>107</td>
</tr>
<tr>
<td>4.2.10.6</td>
<td>MINISTERIAL PRIESTHOOD</td>
<td>108</td>
</tr>
<tr>
<td>4.2.10.7</td>
<td>CHURCH MARRIAGE</td>
<td>109</td>
</tr>
<tr>
<td>4.3</td>
<td>NEW CHURCH METHODS</td>
<td>109</td>
</tr>
</tbody>
</table>
CHAPTER FIVE

5.0. RECOMMENDATIONS

5.1.1. RESEARCH ......................................................... 119
5.1.2. MUSIC ................................................................. 119
5.1.3. BIBLE ................................................................. 120
5.1.4. LITURGY .............................................................. 120

5.2. CHURCH TRADITIONAL METHODS

5.2.1. SCHOOL APOSTOLATE ........................................ 121
5.2.2. HEALING MINISTRY ............................................. 122
5.2.3. HOUSE VISITATION ............................................. 123
5.2.4. THE RELATIONSHIP AMONG CHRISTIANS AND NON CHRISTIANS ............................................. 124
5.2.5. SMALL CHRISTIAN COMMUNITIES ......................... 124
5.2.6. WITNESS BY LIFE

5.2.6.1. PRIESTS AND RELIGIOUS .................................. 125
5.2.6.2. THE LAITY ...................................................... 125
5.2.7. HOMILIES AND SERMONS ..................................... 126
5.2.8. ORIGINS AND DEVELOPMENT OF FAITH

5.2.8.1. FAMILY CATECHESIS ........................................ 126
5.2.8.2. CATECHESIS BY PRIESTS/ RELIGIOUS AND CATECHISTS ............................................. 127
5.2.9. LAY APOSTOLATE MOVEMENTS

5.2.9.1. LEGION OF MARY ............................................ 127
5.2.9.2. CATHOLIC CHARISMATIC RENEWAL (C.C.R) ........ 128
5.2.9.3. WOMEN ......................................................... 128

5.2.10. SACRAMENTAL LIFE

5.2.10.1. BAPTISM ....................................................... 129
5.2.10.2. BECOMING A CHRISTIAN ADULT ..................... 129
5.2.10.3. THE EUCHARIST ............................................. 129
5.2.10.4. FORGIVENESSOF SINS ................................... 130
5.2.10.5. PRAYING FOR THE SICK .................................. 130
5.2.10.6. PRIESTHOOD .................................................. 130
5.2.10.7. CHRISTIAN MARRIAGE .................................... 131

5.3 NEW METHODS

5.3.1. INTEGRAL DEVELOPMENT .................................... 131
5.3.2. SUNDAY SCHOOL .............................................. 132
5.3.3. RETREATS AND RECOLLECTIONS .......................... 132
5.3.4. SEMINARS AND WORKSHOPS ................................. 132

REFERENCES .............................................................. 136
LIST OF INFOMANTS ...................................................... 144
QUESTIONNAIRES .......................................................... 147
INTERVIEW GUIDE .......................................................... 159
DEDICATION

To my beloved parents, Andrea Isabirye and Eva Mukyala, my brothers and sisters, the clergy, religious and lay faithful of the Diocese of Jinja.
ACKNOWLEDGEMENT

I am greatly indebted to God who has given me wisdom, strength and inspiration to investigate into the methods appropriate for carrying out his work of salvation among his people. To the beloved Bishop of Jinja, thanks for funding this research project. I move a vote of thanks to different lecturers particularly Dr. Peter Wasswa Mpagi, Professor Peter Kasenene, Ms. Margaret Kakongoro, Rev. Fr. Dr. John Baptist Matovu who dierected my insight to identify a topic for investigation. I am grateful to Rev, Fr. Dr. Expedit Kakuba Kapia who has demarcated these paths for me to do a diligent work by way of supervising it.

Thanks to the various respondents who have willingly fed me with information, despite the demands implied. A word of thanks goes the priests particularly in Jinja cathedral, Iganga, Budini and Kamuli parishes for the accommodation and hospitality they accorded me in the course of my research endeavours. I thank Ms. Mary Kaziba for having typed the research into an orderly and readable thesis. Most importantly, I am thankful to the many authors whose books I have heavily depended on for clearing the research ground.
MAP OF UGANDA SHOWING THE DIOCESE OF JINJA/BUSOGA REGION

Adapted from: Mugisha Odrek Rwabogo. (2002).
Uganda District Information Handbook.
Fountain Publishers, Kampala
MAP OF BUSOGA
DIOCESE OF JINJA.

Key
+
Parish HDQS

----
District boundaries

....... County boundaries

JINJA District

KAGOMA County

______ Diocese boundary

ABBREVIATIONS

1. For biblical references:
   AA. Acts of the Apostles
   Col. Colossians
   Cor. Corinthians
   Eph. Ephesians
   Gen. Genesis
   Heb. Hebrews
   Jer. Jeremiah
   Jn. John
   Lk. Luke
   Mk. Mark
   Mt. Matthew
   Phil. Philippians
   Ps. Psalms
   Rom. Romans
   Sam. Samuel
   Thess. Thessalonians
   Tim. Timothy

2. Others:
   art. Article
   C.C. R Catholic Charismatic Renewal
   C.R.C Cultural Research Centre
   Fr. Father
   HDQS Headquarters
   HV/AIDS Human Immune Virus/Acquired Immune Deficiency Syndrome
   JIDDECO Jinja Diocese Development Coordinating Organisation
   L.S.O.S.F Little Sisters of St Francis
   N.T.C National Teachers College
   P/s Primary school
Rev.
Rt.
Sr.
St.

Reverend
Right
Sister
Saint
ABSTRACT
The study is about Analysis of the new methods of evangelization in the Roman Catholic Church with specific reference to Jinja Diocese. By evangelization is meant sharing of God's words or truths among individuals, families, nations and the World. The people or recipients and messengers respond to God's message by way of good moral living and receiving Sacraments.
Church refers to adherents or followers of Jesus Christ, their saviour. This church is called Catholic in the sense that it reaches the ends of the earth. She is particularly Roman given the fact that its structure, hierarchy, practices and values are borrowed from the Roman style.

This research is on the traditional Basoga methods, traditional Church Methods and the new Church methods of passing on God's truths, and not on any other topic. The reason is that it is more interesting for the researcher to see that the catholic faith in Jinja Diocese or Busoga region is now 106 years old, but it is losing many of its adherents, especially the youth to the Pentecostal movements. She has all along been employing the old church methods such as education, health-care institutions, house visitation, Small Christian Communities, inter-religious dialogue, enculturation, lay apostolate movements and liturgical celebrations. On the whole, she did not pay much attention to the use of traditional religious education methods among the Basoga, namely, rituals, myths, proverbs, riddles, folktales, symbols, music, dance and drama and names of people. She has not integrated well the Church and Basoga traditional methods. In addition she has not learnt to borrow a leaf from the methods employed by her counterparts such as Sunday school, lively music accompanied by various Western musical instruments like guitars, pianos, organs, keyboards and flutes that attract the youth. The result is that one is a Catholic as a child and yet a Pentecostal Christian as an adult, or a Catholic on Sunday morning and a member of the "saved" sect in the afternoon, or a Catholic on Sunday and a Kisoga traditional practitioner from Monday to Saturday.
The researcher employed five methods in getting information, namely, library research, questionnaires, interviews, focused group discussions and observation. His target groups were priests, Superiors of religious communities, chairpersons of Parish Councils, leaders or most active members of lay apostolate movements in Budini, Iganga, Jinja and Kamuli Parishes, heads of departments and top administrators of the Diocese.

This dissertation as five chapters. The first chapter treats the setting within which the church in the Diocese of Jinja operates. This includes mainly the location, population, natural environment, economic activities, the key pastoral agents and methods over the ages. The second chapter examines the methods of imparting and consolidating religion prior to the advent of Catholicism in Busoga region. These include rituals, myths, folk stories, beliefs and customs, proverbs, riddles, music, dance and drama, religious articles - or objects, symbols and names of people. Unfortunately, the church methods of evangelization overshadowed them resulting in half-baked, nominal or superficial or cosmetic Catholicism. The third chapter lays a theological foundation or church's understanding of the old church methods of evangelization. Chapter four examines the church's understanding or theology vis-a-vis the situation on the ground. The challenges facing these methods call for some kind of adjustment in the theology, embedded in the recommendations put forward in Chapter Five.
1

CHAPTER ONE

1.0 GENERAL INTRODUCTION

1.1 INTRODUCTION AND BACKGROUND

The researcher puts the reader into the proper context of the study. He looks at the objectives of the study, location, natural environment and occupation or economic activities; population; and the origins and development of the diocese of Jinja.

1.1.1 LOCATION, NATURAL ENVIRONMENT AND ECONOMIC ACTIVITIES

In 1966," Jinja diocese was, formed of the entire Busoga district part of Kampala diocese up to that time"], "originally part of the vicariate of the Upper Nile, 2

The diocese of Jinja, covering the area of Busoga, comprises the civil districts of Jinja, Kamuli, Iganga, Bugiri and Mayuge' It covers an area approximated at 8917 square kilometers.4

The Diocese of Jinja has twenty one parishes distributed among the five districts as follows:
Jinja district: Jinja Cathedral (Rubaga), Our Lady of Fatima, Walukuba, Kagoma, Kakira and Bugembe.

Iganga district: Iganga, Kiyunga, Itanda and Namunyumya.


3 Op, cit, 4 Diocese of Jinja, (1992), "Celebration of the Twin Silver Jubilee". (Jinja), Pg.5
Mayuge District: Kyebando and Buluba.

Busoga lies between the Equator and the first degree (10) north of it and its longitude lies between thirty three (33°) and thirty four (34°) degrees east of Greenwich.

"To its west is River Nile that demarcates between Busoga and Buganda. Southwards, Lake Victoria forms its natural boundary. Lake Kyoga, Teso, and Lango Sub-regions lie to its north. To the east is River Mpologoma which separates Busoga from Bukedi.

It has an annual minimum temperature of 15° - 17.5°C, a maximum temperature in the south of 25° - 27.5°C and an annual rainfall rated at 1000 - 1500 mm.  

Busoga is mostly characterized by low flat hills, swamps and valleys; with a few sketches of natural forest, densely populated in the south and with large uninhabited areas especially in the north.  

The northern part has a poor monthly rainfall distribution which is responsible for a short grass-savanna type of vegetation. The poor rainfall distribution here does favor the growing of finger millet and cassava, requiring rainfall mainly in the first two or three months of their growing periods.

The 1999 / 2000 Uganda National Household Survey reveals that most of the household population was engaged in self-employed economic activities at 54% in Iganga and 54% in Kamuli districts.  

6 John Baptist Kajolya, (1999), The Heat and Cold Within: Building Stones for a Local Church, (pontifical Lateran University, Rome) Pg. 8.  
domestic duties as cooking, building houses, collecting firewood and water. In short, most of the people in Busoga are self-employed, closely followed by unpaid family workers. Crop farming is predominant in Busoga, rated at 76%. The crops include coffee, maize, sugar cane for cash, while food crops include sweet potatoes, cassava, beans, ground nuts, soya beans and sim-sim. Rice does well along the banks of River Nile, Lake Victoria and in swampy areas. A good number of people engage in business in form of shop-keeping. Others move with their merchandize to market centres, facilitating people in accessing household commodities such as clothes, salt, soap, paraffin and cooking oil. The average monthly household incomes increased from Shs.98, 100 in 1997 to Shs.141, 000 in 1999/2000 at the national level. However, the average monthly household incomes for Eastern Uganda, Busoga region or diocese of Jinja inclusive, improved from Shs.78, 400 in 1997 to Shs.111, 800.

1.1.2 POPULATION
The total population in Busoga at the creation of the diocese was 770,000, of which 164,250 were Catholics, about 200,000 Protestants, about 30,800 Moslems and the rest were pagans. In The population census of 1991 in Busoga was rated at 1,720,476, with 440,286 Catholics, 803,213 Church of Uganda, 16,009 Seventh Day Adventists, 248 Orthodox Christians, 13,287 other Christians (Baptists, Pentecostals and Methodists), 390,524 Moslems, 56,194 other or none, and 712 not stated. The 2002 population census provisional results reveal that Busoga has a population of 595,416 of which 618,199 are Catholics.

The native populations are the Basoga whose language is Lusoga. While the majority of Basoga speak a common dialect called Lutenga, there are two other

9 Ibid., Pg. ix.
10 Ibid., Pg. 30.
groups, namely, the Balamogi and Basiki whose dialect differs considerably. They number about 14.5% of the total population. Another Bantu speaking group are the Basamia living in the extreme southeast corner of the diocese. They are slightly about 5% of the population. The rural areas of Busoga also have the Padhola, Iteso and Bagisu from the Archdiocese of Tororo who have learnt to speak Lusoga. More immigrants flow into Busoga across Lake Kyoga and stay with their relatives due to the recent Lord's Resistance Army (L.R.A) civil war in Soroti, Kumi and Katakwi districts. The urban centres and Kakira Sugar Works have mixed populations virtually representing all the ethnic groups of Uganda.

It is in the densely populated central belt that the two Parishes were built, namely, Jinja Cathedral (1900)17 and Iganga (1901)18, both of which have marked a hundred years of Catholic presence in Busoga. However, two other Parishes, namely, Kamuli (1901)19 and Budini (1904)20 were the first Parishes to be built in the less densely populated north Busoga. The Mill Hill Missionaries (MHM) followed a policy of approaching the ruler of a particular county first.21 As they did that, they were allocated land on which they built mission stations at Rubaga, Jinja near Igenge Palace of Chief Ntembe, Iganga near Nhiro's Palace in Kigulu, Kamuli near Gabula's Place at Budumbula in Bugabula,' and Budini near Zibondo's Palace in Bulamogi. Conversion of the chief meant conversion of his subjects, too.

19 Ibid., Pg. Ill.
20 Ibid., Pg. 109.
21 Tom Turna, (1980), Building a Ugandan Church: African Participation in Church growth and expansion in Busoga 1891 - 19..4.Q.(Kenya Literature Bureau, Nairobi), Pg. 42.
22 Ibid., Pg.46.
23 Ibid., Pg. 48.
1.2 STATEMENT OF THE PROBLEM

SUPERFICIAL OR NOMINAL CATHOLICISM IS ON THE INCREASE

The researcher observes signs of weak faith among Catholics in the diocese of Jinja. One of these is syncretism. The main problem of the Church in Africa today are the divided loyalties of most of her members between Christianity with its western expressions and practices on one hand, and the traditional religion on the other. 24

Amidst crises of illness and death, a good number of Christians revert to traditional resources like consulting diviners, mediums, witch doctors and traditional priests. These Christians live double standards, one as Christians only on Sunday mornings, or when life is going well, and the other as African traditionalists for six and a half days a week whenever they encounter life’s predicaments. 5 This phenomenon deeply affects the lives of lay, consecrated and ordained members of the Church both in rural and urban areas, leading to shallowness in Christian commitment today.

Individualism is yet another disturbing influence which is destructive to the collective spirit characteristic of the Africans. 26 In Lusoga, this extreme individualism is well expressed in the following proverbs: "Ow'eriiso afuugherera liryey:" literally translated as "The one with an eye blows his/her own. "The explanation is someone looking after children will first care about one's own, 27

Kange kakira kaife:" Mine is better than ours.

Explanation: A parent will take better care of his/her own child than someone Else’s.28


27 Jinja Diocesan Cultural Research Centre, (1999), Ensambo edh’abasoga CBasoga Proverbs,(Jinja), Pg. 88, No.889.
It is a common tendency to take greater care of what is individually owned than what is communal.

"Kezaala kekomberera": A cow/goat licks what it brings forth.
Explanation: A mother loves her own child best.  

Declining morals are the order of the day. African cities and towns are characterized by unequal distribution of men and women leading to temporary sexual unions and prostitution. Y This increases the spread of HIV/AIDS and unwanted pregnancies with its resultant abortion or throwing babies in dust bins. Alcoholics, idlers, delinquents, criminals, pornography are also common phenomena. In the rural areas, the common evils are gossiping, grabbing each other’s land, jealousy and ill-will.

28 Ibid., Pg. 45, No.448. 
29 Ibid., Pg. 46, No.445. 
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Apostolic Administrator</td>
<td>interim in-charge of a diocese as Christians await the pope to appoint a new Bishop for a particular Diocese</td>
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<tr>
<td>Canonical form</td>
<td>the manner in which marriage in the Catholic Church is celebrated.</td>
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<td>Canon Law</td>
<td>the laws enacted by the Roman Catholic Church concerning the faith and morals of its adherents in the universal church.</td>
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<td>Catechesis</td>
<td>is Christian instruction intended to deepen the faith of adult Christians?</td>
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<td>Catechist</td>
<td>a man or woman who officially instructs Christians in their faith at a local chapel. He/she leads services on a day of worship, namely, Sunday or feast day.</td>
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<td>Catechumenate</td>
<td>a period during which children at the age of reason are instructed in the Catholic doctrines in preparation for Baptism, first holy communion or confirmation.</td>
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<td>Catechumens</td>
<td>are candidates under instruction or catechumenate.</td>
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<tr>
<td>Episcopate</td>
<td>a period during which a bishop serves a diocese.</td>
</tr>
<tr>
<td>Homily</td>
<td>preaching done by an ordained Minister in the setting of Mass.</td>
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Holy Mass -

the highest form of prayer in the Roman Catholic Church in which bread and Wine are consecrated or blessed to become the body and blood of Jesus Christ.

House visitation -

a visit to Christians’ homes or places of stay either by a priest, religious or catechist or any other Christian leader to check on how they are getting on spiritually, socially, and economically.

Mill Hill Missionaries -

priests and brothers belonging to a congregation founded by Herbert Cardinal Vaughan at Mill Hill, North London.

Minor Seminaries -

institutions in a diocese that train young boys in senior one to six orienting them to ministerial priesthood.

Monsignor(Mgr.) -

a title given to a bishop. It is also the title for an apostolic administrator of a diocese. A priest who has served for quite a time is honoured by the pope who gives him this title. Also, a Vicar General in a diocese is called by this title.

New -

something different from the old. Each phase presents a method different from the preceding one.

Nominal Christian

one who only enjoys having a Christian name but is not committed to Christian living.

Parishes -

are portions in a diocese, each of which is manned by a head priest and/his assistant(s).
Philosophy - one's attitude to life

Popular piety - refers to lay apostolate movements or devotions, for example, Legion of Mary, Catholic Charismatic Renewal, Xaverian Movement and the like.

Quinquennial Report - one made by a diocesan Bishop to the pope every five years.

Relics - parts of the body, clothes and belongings of a holy person kept after his/her death as something to be deeply respected.

Religious - man or woman that vows poverty, chastity and obedience to God through a superior of a congregation

Recollection - is a one-day spiritual activity in which a person reflects on his or her own life in relation to his or her God and neighbours.

Retreat - is as above, but it lasts more than one day

See - an area for which a bishop is responsible or an office or jurisdiction of a bishop.

Sermon preaching by a priest or lay person outside Mass.

Small Christian Community - is a division within an outstation comprising at least fifteen families, aimed at concrete expression of Christian life in a small locality.

Syncretism - double standards in living Christian life.
a meeting of the bishop(s) selected priests, religious and lay faithful to discuss matters of faith and morals in the diocese.

Vicariate - was a division within the Roman Catholic Church that is now called an archdiocese.

1.4. SCOPE

The researcher focuses mainly on Jinja Cathedral, Iganga, Budini and Kamuli Parishes that have lasted at least a hundred (100) years. These Parishes represent how evangelization has been conducted and the marks of Catholic religiosity over the last hundred years. On the whole, the researcher picked interest in studying the diocese of Jinja because it displays certain unique characteristics in comparison to other Catholic dioceses in Uganda. It is the only diocese in Uganda that still has a Bishop of non-African origin. It is the first diocese to have a minor seminary in which students therein go to outside schools for academic training and receive spiritual and moral formation within. It is one of the two dioceses in Uganda, the other one being Kasese," with a lay person as Development Co-ordinator, Y not a priest. Also, it is in Jinja diocese that the Philosophy Centre is located, training African students who hope to become Priests or Brothers belonging to the various missionary congregations.

The time frame under consideration is 1966 - 2004. The year 1966 is very important, for it marked the start of the Diocese of Jinja. Down the ages there have been striking episodes, namely, the Celebration of the Twin Silver Jubilee in 1992 (twenty five years of the Episcopate of Rt. Rev. Joseph Willigers and the diocese's existence), the very first Jinja diocesan synod (2nd - 12th January 1995), the Diocesan Day (Christ the King Feast). The Lusoga New Testament Bible is in use, Mass in Lusoga is celebrated, the Jinja Diocesan Cultural Research Centre in

31 Uganda Catholic Directory, (2003), Pg.162.
32 Ibid., Pg. 104.
the Nile Gardens in Jinja town studies Soga traditional heritage and marries its good elements with Christian ones to have meaningful Christian expressions.

1.5 OBJECTIVES OF THE STUDY
The investigator has achieved the following objectives:
To begin with, he has identified and examined the methods of evangelization that have been in use since the inception of the diocese in relation to their contribution to the social, spiritual, moral, material and political growth and development of the residents in the diocese. Coupled with this, he has identified the key players or pastoral agents in the task of evangelization. This study suggests how far the traditional methods of evangelization can be employed. The new methods to be advanced move the pastoral agents from mission stations or homes or offices to where people stay or work. Some of these Music compositions

1.6 HYPOTHESIS
The Traditional methods of evangelization no longer adequately answer the needs of both of the evangelizer and the evangelized.

1.7 REVIEW OF RELATED LITERATURE
This section examines what scholars have said about agents and methods of Evangelization at the start of the Diocese.

1.7.1. MEANING OF EVANGELIZATION
Evangelization is defined as:

"The first announcing of the Gospel and its effective working out in the full Christianization of the world.33

This definition agrees with the one that evangelization is the proclamation of Christ to those who do not know Him, through preaching, catechetic, liturgy, witness of life, baptism and other sacraments. 34

1.7.2 PASTORAL METHODS AND AGENTS OF EVANGELIZATION

Methods are tools the evangelizer must employ as a skillful artisan. The method to be selected should be honest and respect the personality of the messenger and of the recipient of the message. Hence, the evangelizer must take into account cultures, ages, temperaments, level of education of his/her audience, his/her giftedness, the financial means available, the technical means that would make a deeper impression on the people and the methods that others like Protestants and politicians use.36

1.7.2.1 CONVERSION OF COUNTY CHIEFS AND LEADERS

Prior to the British Protectorate, Busoga was not originally a single monarchy. It was ruled by paramount county chiefs Ntembe of Butembe, Gabula of Bugabula, Nhiro of Kigulu, Zibondo of Bulamogi, Luba of Bunha, 37 Wakholi of Bukhooli,38 Muzaaya of Buzaaya, Kisiki of Busiki and Tabingwa of Luuka.39 The principle of first converting the central figure was used. The missionaries thought that once Christianity was introduced at the top, it would spread throughout the levels of society. Fortunately, the chiefs were influential among the subjects and enjoyed the same powers as those of the Kings in Buganda, Bunyoro and Ankole. Somehow the religion of the people was that of their chiefs, who had the motive of having new allies against their rivals within and

38 Ibid., Pg.24.
39 Ibid., Pg .9
outside Busoga. Where they discovered the contrary, the attitude of the chiefs changed. It is these chiefs who offered land to the missionaries and mobilized their subjects to build mission stations, hospitals and schools. The conversion of some chiefs and their respective subjects was not genuine, but superficial or nominal since the missionaries were wrongly seen as political allies. Some refused to give up polygamy and smoking hemp.” The Protestants benefited more than the Catholics because the former were assisted by the colonial government. Protestantism was associated with power and it was nicknamed “Ekirya obwami” (good for political power) while Catholicism was called "Ekinwa omwenge" (good for drinking beer).

1.7.2.2 MISSION STATIONS, MEDICAL INSTITUTIONS AND SCHOOLS

The new diocese opened with sixteen (16) Parishes and their respective institutions, alphabetically arranged as follows:

1. BUDINI (1904): All Souls’ Catholic Church, P.O. Box 8, Kaliro.

2. Religious Houses:
   Little Sisters of St. Francis.
   Bannakaroli Brothers. Schools: Boys Primary, Girls Primary and Boarding Senior Secondary.

   BULUBA (1925): St. Francis Catholic Church Buluba, P.O. Box 151, Iganga.
   Religious Houses: Franciscan Missionary Sisters for Africa. Schools: Boys Primary, Girls Primary Hospital Leprosarium

3. BUSOWA (1950): Our Lady Queen of Martyrs Catholic Church Busowa,

41 Ibid., Pg. 288.
42 Diocese of Jinja, "History of the diocese of Jinja", Diocesan archives, (Jinja, Cabinet 4).
P.O. Box 109, Iganga.

Religious Houses: Little Sisters of St. Francis.

Schools: Boys Primary, Girls Primary
St. Matia Mulumba Boys’ Village.

4. BUSWALE (1966): Uganda Martyrs’ Catholic Church, Buswale,
P.O. Buyinja via Iganga.

Schools: Boys Primary, Girls Primary.

5. IGANGA (1901): St. Peter Claver Catholic Church Iganga,
P.O. Box 4, Iganga Religious Houses:
Franciscan Missionary Sisters for Africa

Schools: Boys Primary, Girls Primary and Boarding Rural Trade School.
Orphanage and Hospital.

- ITANDA (1966): St. Gonzaga Gonza Catholic Church Itanda,
P.O. Box 251, Iganga Schools: Boys and Girls primary.

7. JINJA (1900): St. Joseph's Cathedral, P.O. Box 49, Jinja, Tel. 3619

Religious Houses:
Franciscan Missionary Sisters for Africa.
St. Matia Mulumba Centre (Educational Institute for Sisters of
various African Congregations).

Schools:
Boys Primary, Girls Primary,
Kindergarten and Boarding Senior Secondary.

8. JINJA TOWNSHIP (1951): Our Lady of Fatima, P.O. Box 247, Jinja,
Tel. 3444.

9. JINJA TOWNSHIP (1956): Our Lady of Assumption, Walukuba,
P.O. Box 903, Jinja.


12. KIYUNGA (1955): Our Lady Catholic Church Kiyunga, P.O. Box 134, Iganga. Schools: Boys Primary, Girls Primary.

13. KYEBANDO (1961): Our Lady Queen of Peace, P.O. Box 41, Iganga. Schools: Boys Primary, Girls Primary.


15. NA W ANY AGO (1960): Our Lady Help of Christians Catholic Church awanyago, P.O. Box 153, Kamuli. Schools: Boys Primary, Girls Primary.

16. WESUNIRE (1937): Sacred Heart Catholic Church Wesunire, P.O. Box 98, Kamuli. The above sixteen Parishes were inherited from Kampala Diocese. The five other Parishes were created much later by Rt. Rev. Joseph Willigers, totaling to twenty one Parishes.

17. BUGEMBE (1990): Holy Cross Bugembe, P.O. Box 1037, Jinja,
Tel. 043-120013

Schools: Mixed Primary schools, Lake View Secondary Polytechnic. Community Based Heath Care (CBHC) Programme.


Schools: Mixed Primary, Technical School, Secondary

19. KAGOMA (1986): St. Gonzaga Gonza Catholic Church Kagoma, P.O. Box 1809, Jinja.

Religious Houses: Sisters of Mary Reparatrix.

Schools: Mixed Primary St. Gonzaga Gonza Secondary.


As seen above, Mission stations were associated with hospitals, dispensaries or health units, schools and orphanages In almost all the Parishes of Jinja diocese, there are priests, religious, schools and institutions. This implies that the pastoral agents are concerned with the spiritual, physical, social, intellectual and moral aspects of the evangelized (holistic approach to humanity). As the priests were

teaching in schools, the religious were charged with medical and social work in hospitals and orphanages. Apparently, today the priests and religious are working along separate lines instead of working in a symbiotic manner. Educational institutions attracted particularly young people who became coverts, and, in turn, were missionaries or 'tiny apostles' to old people. Additionally, the educated ones served the government as clerks and teachers. On a negative note, many an educated Catholic has been satisfied with lower positions in government or public sector. As a result, the influence of Catholics, if any, in public sector is negligible. The Protestants have dominated higher positions in government or public sector.

1.7.2.3 THE ADMINISTRATIVE STRUCTURE OF THE DIOCESE OF JINJA

The new Diocese of Jinja was created by Pope Paul VI on 5\textsuperscript{th} August 1966.\textsuperscript{44} It was cut from the former diocese of Kampala and former's see was transferred to Jinja. The area of Busoga had earlier on been evangelized by the Missionaries of Africa (White Fathers) between 1889 - 1890 but their attempts were short-lived due to religious wars in Buganda. They were replaced by the Mill Hill Missionaries. It was named Diocese of Jinja after the town of Jinja which had then become the centre of all political, administrative and economic life in Busoga. Monsignor John Wierts (MHM) was appointed its Apostolic Administrator. On 4\textsuperscript{th} June 1967, the diocese was dedicated to the Patronage of St. Matthias Mumumba Kalemba.\textsuperscript{45} On 13\textsuperscript{th} July 1967, Mgr Joseph Willigers (M. H.M) was appointed as the first Bishop of Jinja Diocese and ordained on 3\textsuperscript{rd} December 1967.

The Ugandan Priests in the diocese in 1966 were very few, namely, Fathers Thomas Kasaadha (the first Musoga Priest), Benedict Kiiza, Sylvester Mudaago and John Baptist Musana. The Mill Hill Missionaries numbered thirty five (35):

\textsuperscript{44} Pope Paul VI, (5\textsuperscript{TH} August 1966), "Creation of the Diocese of Jinja", letter, in Jinja diocesan archives.
\textsuperscript{45} Munno Newspaper, (Lwakuna/Thursday, 15\textsuperscript{th} June 1967), in Jinja Diocesan archives, (Jinja, Cabinet 4), Pg.2.
This means that while more Priests were needed, Mgr. Wierts hoped for the future growth of the local clergy. In Nyenga and Kisubi Minor Seminaries outside the territory, the diocese had 53 minor seminarians and the major seminarians numbered five (5) in Nairobi, six (6) in Ggaba (Uganda) and one (1) in Rome at Propaganda Fide College.

1.7.2.4 SIGNS OF CO-OPERATION BETWEEN THE CATHOLIC AND PROTESTANT CHURCHES

At the dawn of Christianity in Busoga there were signs of co-operation and friendship between the Church Missionary Society and Mill Hill Missionaries. For example,

"During a Religious Instruction Refresher Course for Catholic and Church of Uganda (Protestant) teachers organised by the Central Government at Jinja College at the end of April 1967, an interdenominational Bible service was held".47

It is, however, regrettable to see the arrival of a new church or religious denomination in a place causing a lot of anxiety to the existing denomination. In answer to this, Waliggo advocates promotion of ecumenism at the grassroots, starting at the village communities upwardly" To him, the education of the laity

46 Ibid, NE 112.


has to be ensured basing on the sense of community and neighbourhood.
Nonetheless, he does not tell his readers how exactly the laity will be educated.
This research will seek to analyze the effectiveness of and identify how the laity
can be educated better or conveniently.

1.7.2.5 THE MISSIONARIES IN THE HOMES OF THE LOCAL PEOPLE
The Mill Hill Missionaries were visiting homes of chiefs and their subjects, making a deep
impression on them. Some people were converted because a white man came to the house of an
African and ate food there. Father Patrick Keller of Budini Mission was successful in visiting
people in their homes and brought in many people to the Mission and baptized their children. 49
During these visits, missionaries gave mainly religious articles such as medals and rosaries.
These gave people more courage to identify themselves and be more united and persevere m the
persecutions by Anglicans and also persevere in the long catechumenate (2 or 3 years or more).

House visitation today seems to have died a natural death.

1.7.2.6 MEDIA
Religious talks on Radio Uganda were also used as a method of evangelization. Publicity of the
Catholic quarters-of-hour was made to people. The English programme was given every Sunday
at 8.30 p.m. A Luganda programme was conducted every Sunday at 9.20 p.m. with the exception
of the third Sunday when there was the broadcast of Holy Mass at 4.00 - 5.00 p.m. The northern
programme was given in Luo every last Sunday of the month at 7.45 p.m. Ateso was every
Sunday at 6.45 p.m. Runyankole - Rukiga catered for the Western programme every second
Sunday at 7.30 p.m. In addition, Runyoro - Rutoro was scheduled for every fourth Sunday at
7.30 p.m.

49 H.P. Gale, (1959), Uganda and the Mill Hill Fathers, (Macmillan and Company Limited,
London),
Pg.287-8.
1.8 JUSTIFICATION/ MOTIVATION.
The researcher feels that the task of evangelization or the church is still a business
of the priests and the religious. The laity are still at the periphery of the church.
This research, therefore, attempts to look into ways of luring the laity from the
periphery into the inside of the church, through persuasion, marketing ideas,
teamwork and sharing in leadership where they will co-own the stake with the
priests and religious.

1.9 METHODOLOGY

The researcher has used both primary and secondary sources. He has already used library
research by reviewing the literature in section 1.7. He has continued to do library research for
Chapters 2 and 3. This methodology is required because the researcher is not the very first to
investigate into this topic. He has recognized the efforts made by earlier scholars on the same
topic. Library research enables the researcher to update his audience. In consulting different
libraries, for example, at Kyambogo, Makerere and Uganda Martyrs’ Universities, Jinja
diocesan archives, Ggaba National Major Seminary, and Philosophy Centre of Jinja, the
investigator has equipped himself with the Dewey and Library of Congress classification
systems.

Questionnaires, too, have been employed in this study. They are a suitable methodology among
the literates like priests, Heads of departments in Jinja diocese, religious, catechists, members of
Parish Councils, Pastoral Council members and a few members of other religious
denominations. The researcher has got answers from people of various walks of life in a limited
time period since
he has not interviewed all stakeholders. Sample questions are attached to the
research thesis to enable readers to judge its accuracy and worth.

Interviews have also been carried out and in the process good relationships have
developed between the researcher and the respondents. The openness of the
motivating. Interruptions have been avoided by interviewing people in a secluded place. Additionally, non-verbal communication does convey deeper feelings on such sensitive issues like delayed church marriages.

The investigator conducted focused group discussions involving the catechists, Sunday school and family life seminars in Jinja Cathedral and Budini parishes. A cross-section of people, namely, young and old, married and unmarried, rich and poor, staunch and nominal Christians have provided necessary and well balanced information.

Finally, the researcher employed observation as another important method of acquiring relevant data. It is a process of acquiring knowledge through the use of sense organs. He occasionally mixed himself and fully participated in the study by keeping himself inside the situation he was studying. He attended some workshops, seminars, meetings of catechists, laity councils, clergy, deanery councils, marriage, ordination celebrations and anniversaries. The best way to know human beings is to study them by being one of them. However, attendance of some of them was preceded by permission or at least informing those in charge of them.

1.10 SIGNIFICANCE OF THE STUDY

This research underscores the role played by the laity or the recipients of evangelization. The study is not a closed chapter but it opens avenues for further research. It is an opening for the researcher into a doctoral programme, particularly about the part played by the laity in evangelization. It serves as an added volume of work in Kyambogo University and the Jinja Diocesan archives. Its publication would help to link Kyambogo University to other Universities.
It establishes the fact that no one has the monopoly of evangelization. God empowers different people to share his words or truths, namely, Priests, religious, laity and even Non-Christians

**LIMITATIONS**

The researcher gave out 115 questionnaires of which 18 were not returned, because some respondents found them difficult to answer. He failed to get time to meet them in person either to simplify for or interview them. Although the costs were relatively reduced by the researcher collecting data with the use of a few research assistants, still more time was consumed in getting back questionnaires. The priests were a great help in distributing questionnaires on occasions of meetings for catechists, sub-centre, centre and parish councils and liturgical celebrations. However, a good number of respondents expected to be paid before returning the questionnaires. Some respondents were so excited about sharing on many delicate or sensitive issues that had never got a forum for airing out. They even expected imminent positive change, which does not rest with the researcher.
CHAPTER TWO

2.0 METHODS EMPLOYED IN RELIGIOUS EDUCATION AMONG THE TRADITIONAL BASOGA

INTRODUCTION

Since traditional religion in Busoga is not evangelical, that is, it is not preached from one people to another, one must be born into it. Given that it has no holy books, one born into it is nurtured through rituals, myths, beliefs and customs, stories / fables, riddles, proverbs and wise sayings, music, dance and drama, sacred places, religious articles or objects, symbols and names of people and places. Religion, too, is conveyed through such moral values which become

2.1 RITUALS

Religion partly expresses itself through such rituals as worship, prayers, offerings and sacrifices. A ritual dramatizes, deepens people's experience of events and enables the latter cope with and humanizes them. Rituals in Busoga are performed to mark planting, fertility, harvesting, rain-making, departure, welcome, house moving, entering sacred places, pregnancy and child birth, naming, clan affiliation, twins, funerals and mourning. Religious ritual is always an appeal to God or spiritual beings to influence events. Behind it is supplication.

51 Ibid. Pg. 19.
52 Ian Smart, (1976), The Religious Experience of Mankind, (The Berne Convention, Lancaster), Pg. 6.
and dependence on supernatural powers. The idea of an exchange of gifts or of offering sacrifice in a religious ritual is a symbol of mutual relationship. Rituals restore hope after a tragic event and bring back confidence to one and others. For example, one that has committed incest (ekitalo), will acknowledge this publicly by accepting to participate in cleansing rituals or else will be adversely affected. Rituals, too, make religion relevant to the Basoga since they depend on oral tradition for teaching, instructing and initiating in religious experiences. They play an important role in the development of an authentic personality. 54 In all rituals, a meal is a very important arrangement, consisting of sim-sim, chicken, beer, finger millet flour. To a Musoga, a meal is eating, a symbol of unity, togetherness and communion among the living and ancestors. Rituals were vehicles by which Basoga religious beliefs and values were conveyed to succeeding generations. 55

2.2 MYTHS

Innumerable myths are recounted by the Basoga to explain the creation of the universe, the first man or woman, the separation between God or gods or spirits and human beings and origin of death. 56 The absence of any writing necessitated the Basoga to pass on their traditional wisdom, experiences and history by word of mouth. They are vessels in which the cultural, social and spiritual heritage of the Basoga were embedded and transmitted. Myths are an important window into the Basoga world-view, often told in song form.

"The principal type of myths is a cosmogonic myth - a myth which tells of the origin of the cosmos." 57

54 Cultural Research Centre, (2001), Ritual Gestures in Busoga, (Jinja), Pg. 1.
56 John Mbiti S, (1979), African Religions and Philosophy, (Heinemann, Nairobi), Pg.23.
57 James Cox L., (1992), Expressing the Sacred: An Introduction to the Phenomenology of Religion, (University of Zimbabwe Publications, Harare), Pg. 79.
Myths are generally told in celebrations or rituals and the life of the believer is renewed or transformed. In other words, myths, together with rituals, disengage the believer from his/her local, historical conditions and lead him/her toward some kind of ineffable experience. The researcher handles two myths, namely, about the origin of the Basoga and the origin of death of humans.

**BASOGA CREATION MYTH OF HUMANKIND.**

Long ago there lived in heaven a mysterious man called 19u1u (heaven). He was the first person in this universe and nobody knows how and when he came into existence. Igulu's firstborn was called Kintu. Kintu fell directly from heaven and landed here on earth in an area called Masaaba (Mt. Elgon) in eastern Uganda. Then he settled, drinking urine and eating cow dung provided by his cow which he had brought with him from heaven. 19u1u had other younger sons, namely, Waluntu, Walumbe, Kiduma, Kyaka, Mpewo and Meru and his only daughter was named Nambi.

A couple of these sons came down on earth to hunt. They found Kintu in Masaaba, Mbale, enjoying all the beauties of this area alone. Kintu was a very good looking young man. He was hospitable to his younger brothers when they visited him one day on their hunting expedition. The brothers went back to heaven and reported everything they had seen about Kintu to their father 19u1u. Igulu sent his sons to steal Kintu's only cow. The cow was stolen and was taken to heaven. Kintu started starving as his cow that had been supplying him with food had been stolen. He was able to live, however, when he started to trap small animals that he could find. First, Kintu caught nabumbuli (spider), which asked for mercy to be released and promised to help Kintu if he found himself in trouble in future. The spider was, thus, released. Next was the eivuvumira (beetle), and it also pleaded with Kintu for release on condition that it would help him out of trouble. It was released there and then. Olukuba (lightening) which is believed

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58 Cultural Research Centre, (1998), *Kintu* (Jinja), Pg. 29-34.
by the Basoga to be a kind of white bird, enfuko (mole cricket) and omusota (snake) were also trapped, but were released after having made a similar promise.

Igulu called Kintu through Mpewo (one of the former's sons). Nonetheless, Kintu found it difficult to climb to heaven until the spider produced a long piece of thread reaching heaven from the earth. Kintu crept along this thread and arrived in heaven. He was given a number of tests by his father, Igulu, failure of which would lead to his murder. The first test consisted in eating and finishing heaps of food. Kintu had been given a hut for staying in, and the mole cricket dug up a tunnel through the ground into it. Kintu filled this tunnel with food that he could not finish off. After this, the mole cricket sealed up the tunnel. Igulu came and checked Kintu's house, but he saw no food because he did not fall into the trick of his son. So, Kintu was considered as having passed that first test. The second test required Kintu to take an axe to chop up stones for his father to make his fire with. Lightening came and helped him by striking the stones apart. The snake came and carried the pieces of stone to Igulu's house. Igulu was very much surprised at this. In the third test, Kintu was ordered to fetch water in a pot from the grass, because his father claimed his water is from dew. Kintu put the pot in the grass and it filled up with water. He presented the pot full of water to Igulu who was surprised and promised to return the cow to Kintu.

The following morning, the herdsmen collected all Igulu's cows from among all the kraals. Kintu was called to look for his cow and take it. He commanded a beetle to help him select his cow. Thereupon, the beetle landed in between the horns of one of the cows, and on another and on a calf. These surely were the cows of Kintu. As a prize for his mysterious tricks, Kintu was given Nambi to be his wife, and both came down to the earth, together with the cows, goats, sheep, chickens and a banana tree. It is said that this time Kintu and his wife Nambi, together with their wealth settled in Buganda which was uninhabited. Kintu and
Nambi bore children who also multiplied and even organized the people there into a monarchy, led by Kintu.

One day, Kintu became very angry, caught his Katikkiro and put him to death. Nevertheless, Kintu felt sorry for his deed and fled Buganda via Buvuma Island to Busoga, settling at a place called Buswikira in Bunha 59 in present day Mayuge district. Most of the people were living in an area called Buyanira and the people were known as Bamaganda or Baise Maganda, which names are derived from Maganda, the name of their great grandfather of the Mamba clan. These people attempted to resist Kintu but he defeated and ruled them. One day Kintu's son, Kaluuba, undid a packet of millet which had become musty. From the mustiness of the millet, Kintu named Kaluuba "Ighumbwe", connected with the verb "okughumba", meaning being musty. The name was taken by his lineages who call themselves the Baise Ighumbwe. Kintu is said to have died in Buswikira, which is at Igombe, Bunha County. His tomb became a rock which is venerated by the Basoga to-date.

The sons of Kintu seem to have ruled over small areas compared to the sons of Mukama, who is also believed to have been another ancestor of the Basoga from Bunyoro5 first settling at Bukhooli (present day Bugiri District). Possibly, the people whom Mukama, his wife, Nawudo, and his children met at the shores of Lake Victoria were the children of Kintu. It is also possible that these shore-dwellers were in Bukhooli, Butembe, Bunha and Bugweri and were a ruling clan.

A comment on the above myth. The legendary figure Kintu did not know where he came from. Neither do the Basoga know with certainty. The owner of life is there, but no one knows where the Basoga came from. One version says that the Basoga descend from Kintu, while another says that they descend from Mukama. The name Kintu (a thing) is intriguing as if he were just a part of creation and not apart from and above creation with a specific name, "Omuntu". The fact that

Kintu ate the dung of his cow and drunk her urine shows his dependence on animal husbandry. Kintu, inhabiting the uninhabited area without food survived by feeding on cow dung and urine, that is, he was creative enough to look for alternatives. Hence, the proverb: "Akalya amagha, n'akamanha bwe kagakyusa" - What eats the thorns, knows how to turn them in the mouth. It means one with a big problem knows how to handle it.

Kintu had revealed the secret of his living and his cow was stolen. It is not wise to reveal the secret of one's life. Thus, the proverb, "Omulamu takwemazaayo” Do not disclose everything to a living person. One should not utterly trust another person. Nambi and her brothers are mentioned as children of Igulu, but no mention is made about his wife or wives. Evidently, the story is told by the Basoga who are a patriarchal society that mentions little about women. 60 Kintu had not expressed desire for Nambi but the latter was given to the former in marriage as a prize for having passed the three tests. Traditionally, girls were given away to boys in marriage even against their will. In addition, Kintu got impossible tasks to accomplish, namely, eating huge amounts of food, collecting dew in a pot, hewing stones out of a rock and finding his cow in the big herds of Igulu. This myth encourages hard work among the Basoga. He overcame all the difficulties with the help of the spider, beetle and lightening. In like manner, the Basoga require co-operation with nature for their survival and development.

MYTH ON THE ORIGIN OF DEATH 61

This myth is technically called "The story of Bamuzingiiza." Once upon a time, there was a great famine on earth. It was so terrible that it disturbed people, animals and birds, particularly on Budolindo village. Due to this, the village was nicknamed, "You are the one who has given the visitor (famine) a chair."

60 Ibid., Pg.11.
61 Cultural Research Centre, (1998), Obufunvu Magezi (Old age is wisdom), (Jinja), Pg. 53-5.
It was too much for the people to stay on Budolindo village, so they moved and settled in another village, known as Buwologoma near a very big forest called Mutaiguta. It took eight days to cover its width on foot and a month to walk its length, day and night. In this forest people used to derive such food as wild yams, cocoyam, guavas, passion fruits, snake gourds, brightly coloured freshy fruits, apples and small animals. Although this forest saved people from hunger, it had a spirit called Mayuuuga which threatened them. This spirit had teeth, each measuring one and a half feet long, four arms, four eyes and four legs and wings with which to fly anywhere. It fed on people as its diet till they were almost extinct on Budolindo village. Nevertheless, there was the only remnant girl called Babigumira and was pregnant. Seeing that she was the last target of the spirit, she climbed a tree on a high volcanic mountain called Kyabalema. Since it feared fire so much, the Mayuuuga spirit would not go even near Mount Kyabalema. With time, she delivered a baby boy whom she named after his grandfather, Bamuzingiiza, head of the Waguma clan. When the child grew up, he began moving around with his mother looking for food.

One day Bamuzingiiza asked his mother as to why there were many houses in the bush and without people. His mother Babigumira started narrating to him how she is the only survivor after all the people had been devoured by the Mayuuuga spirit. From that day henceforth, Bamuzingiiza swore in front of his mother to hunt for that spirit and kill it. Bamuzingiiza first went into Mutaiguta forest and killed an antelope and came back with it. He thought he had killed the Mayuuuga spirit, so he excitedly called his mother out to celebrate his victory. The mother came out only to see that it was not the spirit, but an antelope. Then he went back hunting, killed a buffalo, brought its head to his mother, who told him it was not the spirit. Eventually, Bamuzingiiza climbed Mount Kyabalema and sought advice from his late grandfather’s spirit. He was encouraged by his grandfather’s spirit to be strong and brave, for that spirit would accompany him always. He was told to fast for three days without speaking to his mother, smear himself with ghee, take a spear and a machete, go into the forest and kill the bad spirit. This
he did obey. While in the forest he called out, "Mayuuga - a - a - a." The spirit also replied loudly, "Wuu, WUU, wuu" and the whole forest shook. On seeing a big thing appear, he climbed up a tree. He speared it in the chest, and again in the head, and it died. Bamuzingiiza opened its stomach with the machete, letting out all the people from Budolindo. These people greatly rejoiced in form of singing and dancing. He was praised for saving them from dying inside the stomach of the spirit, and they made him the chief of their village. The meaning of this myth consists in the fact that all people are given talents by God and they use them to help other people. In addition, Bamuzingiiza is compared to Jesus who came to save all people from the clutches of sin and death.
2.3 FOLK STORIES / FABLES

Story-telling is an age-old practice among the Basoga that dates back to the days when the narrator, minstrel and troubadour were indeed important people. "Once upon a time" is the standard phrase in a story, and it is no time and every time. Stories were told on chilly nights by the fireside and during special circumstances by elders to the young ones.

The Basoga considered a tale to be part of a vast body of oral traditions transmitted from olden days from the ancestors to younger generations. Because the spoken word is the remembered word and tales heard during childhood remain a lasting treasure, much of the shaping of character in form of being brave, virtuous and chivalrous is done by this medium of education. The story, too, holds the rapt attention of its listener, inciting imaginations. The listeners hear about themselves in a story. They can be used to orientate people in the present and discover which way to go. Finally, the educational value of


Basoga tales is evident in that normally they do not end with a moral but are open-ended to allow for debate on any possible moral of the story. Story-telling in Busoga will be helpful in the interpretation and application of Bible stories. Below is a tale to explain why the Basoga cook on three stones.

Originally, the Basoga were cooking over a trench dug upon which a cooking pot was placed. On Kaliro village was a man called Waziiko, whose beautiful daughter, Ndigamaza, had a gap in her teeth, rosy lips, sparkling eyes and shapely legs. At her marriageable age, her aunt Nakasuwa lured for her a young man, Matyama, to marry. The spouses accepted each other. The would-be husband was to bring a piece of cloth before they set up a home. In the meantime, another man, Mugumira, was presented by another aunt, Nakangu. Again, Ndigamaza, accepted this offer. Shortly after this, Naibooli, yet another aunt, brought a man called Bulcusuba to marry Ndigamaza, and she accepted him.

Following the departure of the three men, Ndigamaza was confused about who she could marry. While in a forest collecting firewood, she did not notice a snake inside a bundle. It bit her and she died as soon as she arrived home. Meanwhile Matyama got to know that his lover had died. He became downcast, but went to share his sad moments with his friend Mugumira. In response, Mugumira, who had a small stick which could resuscitate a person, went together with Matyama to share the ordeal with Bukusuba. The three men decided and went to the compound of Waziiko, each looking at his friend because the three of them loved the late Ndigamaza. But each of them did not know the other’s secret.

Mugumira pulled out the magic stick, beat on the dead body and she immediately came back to life. She was surprised to see Matyama, Mugumira and Bukusuba seated there. The mourners began to tell her what had happened. Ndigamaza, addressing her father, Waziiko, and the mourners said she had fallen in love with all the three men, though did not know it. So, she decided to marry.

65 Cultural Research Centre, (1998), *Old Age is Wisdom*, (Jinja), Pg.58-60.
all of them simultaneously. Consequently, the three men turned into cooking stones and
Ndigamaza turned into a cooking pot which rested on these three stones. This is why the Basoga
use three cooking stones. The above story teaches that women play a very significant role in
reconciling people. The story, too, teaches the Basoga to unite and form small groups wherein
each member exploits his/her talents for the benefit of the whole community. Finally, it can be
used to portray the picture of the three persons of the one God.

2.4 BELIEFS AND CUSTOMS

No religion can inspire its adherents without beliefs and customs.

2.4.1 BELIEFS IN GOD

The Basoga believe in a Supreme Being or God, whom they call Kibumba, a name
derived from the work of a potter (Omughumbi). Pottery is one of the activities
done in Busoga, giving rise to the name Kibumba, which means Creator or
Architect or Moulder of the Universe and humankind. He has such attributes as
Omughanzi (All-powerful or Almighty), Omukuumi (Guardian), Inhebyo (Owner
of everything), Omusasizi (Merciful), Liisoikulu (Omnipresent or the Big eye),
Aidhibyona (Omniscient) and Mwene bulamu (Life-giver)

They also believe that when Kibumba created man and woman, he placed them in
the universe, ordered them to marry and bring forth children to fill the world. Kibumba again ordered them to exploit the world in order to meet their needs like
caring for themselves and their children.

2.4.2 BELIEF IN SPIRITS

The Basoga believed that when a person died, his/her spirit remained alive while the body rotted in the ground. The living, therefore, had to take proper care in the burial and remembrance of the dead in order to placate their spirits (mizimu). Spirits are believed to possess supernatural powers and authority which they derive from God since they are God's delegates.

The ancestors are believed to exercise a lot of influence on their descendants. They are considered to be just and righteous and since they do not do wrong, they regulate morality in the community. They do not hesitate to sanction morality. "Given that they are the custodians of morality, they are deeply concerned with the moral conduct of individuals and the community alike.

The Basoga believe that their ancestors eat, drink and demand their due from their earthly relatives. In many compounds in Busoga is a small round hut or shrine (eisabo) for the ancestors. It is normally erected behind the house or in the banana plantation. The head of the home, his wife and children are obliged to take to the ancestors a share of the daily meal which they serve on a clay bowl (ekiba). Beer is poured into a pot or gourd. After a short while the children may go into the shrine and eat the food that has been presented there. This signifies the friendly relationship existing between the grandparents (badhaadha) and their grandchildren.

Besides the ancestors were the Nkuni, that is, the spirits of the first men of each clan to have arrived in Busoga. Nearly every clan had nkuni whose special dwelling place was located where the clan first settled or first arrived in Busoga.

72 Cultural Research Centre, (2002), Traditional Religion and Clans among the Basoga, (Jinja), Pg. 7-77
For example, the nkuni of Baise Iwumbwe (clan of Iwumbwe) is at Mukobe Hill in Bunha County, present day Mayuge district, where they first arrived. They were yet another category of spirits of people more important to the country of Busoga at large than the nkuni. They were spirits of people who had lived on earth and had displayed supernatural prowess. They had more power than the mizimu and were associated with fertility, death, birth and marriage. The two prominent misambwa were Kintu and Mukama whose shrines were found all over Busoga. Settlement in a new place required one even before erecting a house to plant a back-cloth tree for Kintu (Omugaire gwa Kintu). Any new-born child was associated with the Mukama spirit. The spirit Walumbe was associated with death.

Finally, there were also non-human spirits or misambwa of the earth or of the below that inhabited natural objects such as rivers, lakes, rocks, mountains, trees and snakes. They are also referred to as gods or divinities or balubaale. Through them the Basoga link themselves directly with inanimate and the living things. People assign to them qualities and characteristics similar to those of humans. Given the fact that these spirits are somewhat impersonal, people tend to ignore them and communicate through human spirits or directly to God.

2.4.3 BELIEF IN THE IMMORTALITY OF THE HUMAN SOUL OR THE HEREAFTER

One's whole life was seen as preparatory for the next life, though nobody knew when that life would come. Belief in the hereafter directed all of one's life. Special care is given to every human being since life is sacred (given by God), begins at conception and continues in the hereafter. The Basoga refer to the

73........................, (1998), Kintu, (Jinja), Pg.31.
living soul, created by God, as "mwoyo" while a dead person's soul is "muzimu".
The mwoyo is transformed into a muzimu at a person's death.
The idea of life in the hereafter and the interest in the ancestors in the world of the living is demonstrated in mortuary rites. When a person dies, he/she is buried by close relatives who, as part of the rites, present the deceased with items for the journey into the spirit world such as messages to the departed relatives." On this occasion all sorts of messages are sent through this person. This is like sending letters to a friend or relative to a faraway place through the post. The messages take the form of supplications, and they are intended to influence the ancestral spirits to be beneficent. When one is in need of assistance one petitions one's ancestor for help. When an ancestor speaks, in turn, to a person, he/she accepts this message as somehow coming from the Supreme Being and has a strong binding force. This communication is through dreams or spirit possessions, granting one's need.
The belief in the hereafter was handed down to the younger generation through funeral rituals, offerings and sacrifices to the living-dead. A child attends and sometimes participates in the funeral rites of its close relatives. Ancestor veneration is practiced in order to establish a dynamic relationship between the departed and the living.

2.4.4 BELIEF IN LIFE AS COMMUNITY
Like other Africans, the Basoga believe that the past, present and future generations form one community." A Musoga, therefore, has to swing between the demands of the traditions of the elders and the necessity to build the future.

76 Eric Ayisi 0., (1992), An Introduction to the Study of African Culture,(East African Educational Publishers, Kampala and Nairobi), Pg. 79. 
77 Anatole Balikoowa, (1993), Ancestral Veneration among the Basoga,(Katigondo National Major Seminary, Mazak), Pg. 15, (Unpublished).
For example, one cannot easily sell land which has been bequeathed to one; one has to preserve that land for the coming generations. In support of this, Kwarne Nkumah said,

"I conceive that land belongs to a vast family of which many are dead, few are living, and countless numbers are unborn.

To a Musoga, land is a God-given gift to particular clans and which they must jealously guard for their benefit. Today, however, individual success is coming to the fore.

2.4.5 BELIEF IN A SENSE OF WHOLENESS OF THE HUMAN PERSON

Dualism between the body and soul is strange to the Basoga. Just as there is no separation between the sacred and the secular. Neither is there a duality between the body and soul in a person. Spiritual needs are as important for the body as bodily needs are for the soul.

Good health is to do partly with bodily fitness (eating, drinking, working, sleeping) and absence of disease. A Musoga is also regarded healthy when he/she is in harmony with other material beings (the living and inanimate things) around him/her. In addition, one is socially and morally healthy when one keeps established taboos, customs and institutions. Good health, too, consists in one being in harmony with the spiritual world (the departed ancestors, divinities, spirits of the unborn children and God). The health of an individual, therefore, is guaranteed by the community. All these elements enabled a person not to live an individualistic life. Good health covers all that ensures the well-being of an individual, namely, good physical/bodily health, fertility, prosperity, security, peace, harmony with the spiritual and material worlds, with self, the community of the living (family, clan, tribe) and with the living-dead and God. Even in

82 C.S Bate, (1999), Evangelization in the South African Context, (pontifical Gregorian University, Rome), Pg. 59.
greeting, one inquires about another's "sickness" (social, physical, moral, and spiritual).

**2.4.6 BELIEF IN RECONCILIATION**

Relations that were severed were never allowed to go unhealed. Disputes are put to an end by clan members holding a meeting wherein the conflicting parties present their cases. The cause of the disputes is established, namely, cursing, land disputes, murder, incest or divorce. Rituals are performed to undo or rectify a mishap. Below is how a land dispute is dissolved.

In most cases, disputes over land arise when the boundaries are not fixed or respected or when some people are discontented with what they were allotted. One of the parties must recognize and confess his guilt and repent, in a way, cooling the anger of the clan members. A goat is brought by this party, while the other party brings a cock. Both are slaughtered and prepared by the two parties, the blood is given to appease the ancestors that were too offended by these wrangles. The meat of the goat and cock are eaten by the participants in a reconciliation meal called "omuvangano" that marks the end of the wrangle. All these procedures restore people to normalcy. A fresh emphasis of this belief will enable the Basoga deeply appreciate the Sacrament of Reconciliation in the Roman Catholic Church.

**2.4.7 ATTITUDE TO EVIL**

At a very early age, children were taught what to do and what not to do in their conduct. For example, questioning the parents or elders by the children was considered as disobedience or evil. When a child misbehaved, proverbs, stories and folksongs were told or sung to convey a moral message. Furthermore, a whole village was concerned about the behaviour of the young ones. Elderly

85 Cultural Research Centre, (2001), *Reconciliation among the Basoga*, (Jinja), Pg. 2.
members of the community directly reprimanded a child who misbehaved and accordingly
guided it. Another way of preventing evil is taboos. It refers to any ritual prohibition to which an
automatic sanction is attached. They are screaming headlines. With the taboo method fear was
instilled in the child to make it conform to the mores of the clan or tribe. Incest or Ekitalo is a
taboo that can only be cancelled by a ritual bath. 87 A child found doing something wrong was
corrected there and then by anybody present. It takes a whole village to bring up a child.
Religion in Busoga is more of a community affair than individualistic.
Punishments for non-conformity to the required behaviour took the form of parents beating a
child with a small stick on the buttocks, extra work, and denial of rights, privileges or promises.
These punishments were retributive, deterrent and reformatory in nature.

The above ethical education was too regulative and forced people to conform to tradition. One
could not easily develop ethical virtue out of one's conscience. Nevertheless, it had positive
ethical values like respect for humans and corporate existence of individuals that were
conscientiously cultivated. Traditional Basoga ethical education could make a contribution to
modern education.

2.4.8 BELIEF IN MAGIC, WITCHCRAFT AND DIVINATION

Magic is based on the belief that the universe has mysterious or supernatural forces or powers
which can be manipulated and controlled by humankind for good or evil. 88 Magic is classified
into three categories: productive, protective and destructive. Productive magic aims at success in
one's activities.

87 Cultural Research Centre, (2003). Witchcraft, Divination and Healing among the Basoga,
(Marianum Press, Kisubi), Pg. 152.
88 John P. Kealy and David W. Shenk, (1975), The Early Church and Africa: A School Certificate
Based on the East African Syllabus for Christian Religious Education, (Oxford University Press,
Nairobi), Pg.93.
For example, one may buy fetishes (amaghembe) from a diviner in order to obtain wealth.\(^8^9\) Protective magic aims at warding off evil spirits, black magic, theft or sickness (okukinga). Here below is an example of protective magic."

A piece of rope which was used by someone to commit suicide is a symbol of anger and disgust by the one who committed suicide. The merciless spirit of the deceased protects the home against any intruder.

Witchcraft is done out of anger, resentment or jealousy bringing about poor harvests, illness, impotence, barrenness, madness, loss of property or even death.\(^9^\) Most witches are active mainly at night because their work is very secretive. Witches, their relatives and associates are the most hated people to the extent of not allowing them to share meals or local brew (malwa or omwenge ogw'ebigogo) with other people. Even children are prevented from visiting their homes or playing with fellow children at the witches' homes. The Basoga think a witch is always with medicine wherever he/she goes. The death of a witch or sorcerer may not be openly celebrated, but it is a great relief to society.

A diviner's main function is to diagnose disease or cause of a misfortune and to provide a remedy. He/she uses drugs that are usually magical rather than pharmaceutical. The nature of diagnosis and treatment is spiritual and psychological rather than purely physical. The diviner or Mulaguzi manipulates bones, nuts, stones, and tells fortunes, finds lost property, discovers thieves, reveals the past or predicts the future. Many a diviner gains fame and income as a consultant and deliverer in competition with the traditional fetish authorities. He/she draws correct conclusions by supplementing his/her superstitions with


90 Ibid. Pg. 68-9.

91 Ibid., Pg.9.

92 Dickson in *Africa*, (Darton, Longman and Todd, London), Pg.62.

authentic knowledge through carefully hearing all the gossip and studying the characters of his/her patients. He/she also pays particular attention to important happenings on the village and its surroundings. The diviner, then, becomes essentially the servant of society."
The Psychological methods employed in diagnosis and treatments of a client have genuine therapeutic value and serves as a foundation for scientific medicine. The Basoga medicines have cured certain diseases like temporary sterility in some women that Western medicines have failed to cure. This challenges modem doctors to engage in research into Basoga traditional medicines in order to discover, prove or disprove their curative or chemical value or its efficiency.

Despite the fears, suspicion and ill-feelings caused, witchcraft is, however, important, for it acts as an agency and mechanism of social control. It controls human behaviour in society. For example, a sorcerer who is afraid of being detected and accused of sorcery, and who is afraid of supernatural punishment or punishment from his/her fellow community members carefully refrains from his/her evil practices. The Basoga also believe that certain habits like greed, envy, hatred or jealousy are symptoms of witchcraft. Since people do not want to be associated with witchcraft, they will carefully refrain from these habits.

Finally, magic (bad or good), on the whole, enhances faith in the victory of hope over fear of confidence over doubt, of steadfastness over vacillation and of optimism over pessimism. The above beliefs have a lot of influence on the Basoga to the extent that even after their conversion to Christianity or Islam, they retain many of their beliefs, leading to syncretism or double standards.


95 Erasto Muga, (1975), *African Response to Western Religion*, (East African Literature Bureau, Kmpala), Pg. 76

% Arthur S. Cripps, (1926). "Christian Approach to Primitive Peoples in the East and West" in *Quarterly Review for the Study of Missionary Problems* (V 01.24), (Fufion St. Westminster), Pg. 32
2.5 PROVERBS / WISE SAYINGS

A proverb is a short, pithy saying that encodes the philosophical outlook, religious concepts and world-view of a society in a digestible form."

Some proverbs entertain; others warn; some teach morals or religion; others stimulate the imagination of the listener; some are told as a commentary on people's lives in a given period; others teach new things to the hearer; some warn one against evil conduct; others encourage people in doing something. They speak about God, spirits, the world, humankind, human relationships and the nature of things. They serve as vehicles or conveyor-belts transmitting social, moral and religious teachings. They aid in presenting oneself in speech and they serve as a spice when one delivers some important message. Through proverbs, one sustains the attention of one's hearers, which is necessary for effective communication. They are a kind of didactic oral literature wherein one makes a half statement and the hearer(s) participate(s) by completing the other half of the proverb. Basoga proverbs are not only positive, uplifting and inspiring, but are also cynical, fatalistic, negative and pessimistic. However, optimistic and pessimistic proverbs can teach the same thing from different perspectives Basoga proverbs are criticized on the fact that they thwart innovations in the community. For example, "Kyakwise kikwitira irala." What has killed you, kills you definitely. The explanation is that if you have a serious problem, you have only to bear it with no effort to overcome it. 100 In other words, some proverbs are status-quo oriented than change oriented. Besides, they are less popular with young people and in urban situations. Consequently, they might gradually be out of use and

97 Sukuma Research Committee, quoted in Healey, "Proverbs and Sayings," Pg.55.
100 Cultural Research Centre,(2000), Ensambo ed'B Abasoga (Basoga Proverbs), (Jinja), Pg. 49,Number 479.
forgotten. Many of them criticize, belittle and humiliate women. For example, "Omukazi: takusaza mw’ eyokya". A woman cannot make you cut hot meat. The explanation is: Be careful: a woman can divorce any time.

Since God is taken by the Basoga to be the author or source of wisdom, then proverbs which are wisdom sayings stem from God, who is wisdom par excellence. God or Kibumba gives human beings wisdom to observe situations and their environment to come up with such striking phrases that have stood the test of time. Proverbs are almost the same in all cultures because they have God as their common source.

The following are a few of the Basoga proverbs concerning God. 102

- **Akuba ku nte ye : taloberwa.** The owner who beats his cow is not stopped. Explanation: What God has decided to happen, we cannot stop it happening. Abazira maino : Lubaale baagha emamba. Those without teeth are the ones whom God gives meat.
- Explanation: God is so generous that he even gives meat to people without teeth. Some people get things when they do not know how to use them. God is very generous even to those who do not know how to use those gifts.
- **Ateesiga Kibumba, ni Kalaani w’abalogo.** One who does not trust God is the secretary of witches.
  Explanation: Some people put their trust in witches rather than in God and end up creating problems for themselves and others.
  "Kubita mu byanguwa oti mbidhi ebita ku klezia, terwa kufuka ivas"; To be fast as a pig passes near a Catholic Church or it becomes sauce.
  Explanation: Be time conscious.

101 *Ibid*.* Pg. 74, Number 740

102 *Cultural Research Centre, (2002), Traditional Religion and Clans among the Basoga, (Jinja), Pg. 7*
Traditional Basoga wisdom in proverbs will continue to speak to universal experience and find new applications in the modern world. Preachers or teachers of the Gospel message, employ proverbs in such a way that they mention the first half of a proverb, and the audience or congregation responds with the second half. This ensures a great amount of participation and involvement in liturgies and religious education classes. This takes the form of call and response, questions and answers, comments and reflections from participants, and dialogue homilies, an effective teaching and learning method.

2.6 RIDDLES

A riddle is a puzzling question or statement particularly intended to test the cleverness of those wishing to solve it. Riddles bring joy among people especially little children (entertainment) because they are expressed in a playful way while speaking. They stimulate deep thinking, leading to fast discovery of their meanings; sharpen one's mind in finding answers to queries (intuitive knowledge); reflect the knowledge and wisdom of our ancestors on many issues; assist one in explaining the meaning of issues or signs; and help one understand and examine things deeply or meditate on issues. Sometimes, riddles convey a historical message. Some riddles contain religious ideas, for example,

- Alimbonera Waidha ndimugha omutwalo. I will give ten thousand shillings to the one who sees Waidha for me.
  Okwiramu: Toyinza kubona Katonda.
  Response: You cannot see God.

- Katonda ali mu kakebe. God is in a small tin.
  Okwiramu: Eriiso Response: The eye
  God is referred to as Liiso ikulu.


104 Cultural Research Centre, (2000), Ebikoiko eby’ Abasoga (Basoga Riddles), (Jinja), Pg. (i)

105 Ibid. Pg.6 Number 35.
2.7 MUSIC, DANCE AND DRAMA

2.7.1 MUSIC

Songs are refrains built around a single symbol for the purposes of instruction (education) or initiation (enculturation). Music is one of the powerful means of communicating traditional life in terms of sexual matters, love for clan and family, even love between persons, marriage and death. Work songs lighten the burden of work and the heat of the day. Some songs praise most important chiefs or clan leaders in Busoga. Many of them contain religious ideas and practices, that is, they sing about God and religious values. Music, in a way, gives outlet to the emotional expression of the religious life. In other words, singing and dancing in Busoga are a spiritual demonstration. Through music and dance many Basoga religious ideas are celebrated, retained and spread. This means that God is often worshipped through music and dance. Music, too, unites the minds of the singing or dancing group and expresses the fellowship and participation in life. Song texts also frequently allow for the expression of thoughts that might otherwise be repressed or hidden.

At a religious function all the Basoga participate in musical activities, that is, almost everyone can and does sing and many people know how to play musical instruments. The deep booming regular beat is the fundamental beat of the piece and sets the time for other rhythms and instruments. Rhythmic patterns do not arise until people join to sing in chorus and use the drum rhythm along with it. Often the Basoga accompany their music with musical instruments such as the big drum (engoma embedhe), long drum (omugalabe), small drum (akaduumi), shakers (ensaasi or amayebe), xylophones (embaire), pan pipes (enkwanzi), bamboo flute (endere) and fiddle (endingidi. These instruments are played in combination. They are learnt over many years by apprenticeship.

106 Ibid., Pg. 26, number 166.
108 John Kasozi. "Musical Instruments among the Traditional Basoga" in an interview held at the Cultural Research Centre on Wednesday 10th March 2004 at 11.00 a.m.
Basoga rhythm is founded on drumming. Drumming can be replaced by hand-clapping or by the xylophone, what really matters is the act of beating.

2.7.2 DANCE

The variety of rhythms is so impressive, threes beating against four, throbbing and pulsing, creating bodily tension among listeners that is best released by dancing. Through dance, the entire body and soul are involved in prayer and thanksgiving. The Basoga teach children to dance as they teach them to walk and talk. When the children see adults and youth dancing according to their divisions they run around and jump into the circle or line without any shyness or hesitation. A Musoga dances when a baby is born and named, at puberty rites, in rejoicing at marriages, when the millet is harvested to thank the spiritual powers for food and life. The Basoga dance is, therefore, unique in its celebration of life from the significant to the ordinary events. Religious dances generate systematic control over all the forces of good or evil for the harmony between the spirit and material worlds. Once the participants go back to their village life returns to normalcy, but with a sense of change or transformation in the positive direction. The religious traditions are preserved and simultaneously passed on through dance, and modified to address new problems.

2.7.3 DRAMA

Drama is performed in dance, rituals (already discussed above), role plays and festivals. It is the most popular and most enjoyable method as far as children are concerned. It creates community, enhances life, establishes a religious sense of the presence of the spiritual order, of connecting the past with the present, future and change. 112 It gives a sense of reality not easily forgotten and allows the


impulse of self-expression among all the participants. Consequently, it is more satisfying psychologically and people gain confidence in achievement and experience freedom. In festivals the Basoga encounter their God and spirits.

2.8 SYMBOLS

The term symbol is derived from a Greek word "symballein", which means 'thrown together.' Symbol, therefore, throws its own meaning and some other meaning. Ritual symbols, then, are not merely signs representing known things, but possess power to act on participants who change for the better.

In Lusoga language, the word for symbol is Kamanhiso or Kabonero, having the aspect of revealing or an indicator or that from which one happens to know something else. The Basoga have symbols that reveal and act as a means or avenues of communicating with one another, ancestral spirits and God. The abaise Kibira (Kibira clan) believe that the river Nile, locally known as Kiira, was given birth to by a woman of that clan. So, the baise Kibira take Kiira as their chief spirit with which they get in touch by offering sacrifices for their sustenance. The mediation of the symbol establishes a current and an exchange of life and vital energies between the being symbolized and the person entering into contact with the being. Symbols in Basoga religion and culture need to be studied critically and appreciated so as to employ them in the ministry of interpreting biblical symbols.


116 Richard G. Kayaga, "Value of Symbols among the Basoga", in an interview at Cultural Research Centre, Jinja on Friday, lib March 2004 at 12.00 p.m.
2.9 NAMES OF PEOPLE

In Busoga, many categories of names are given to babies. Some are given to them by their mothers, aunts, fathers or grandparents. As soon as a baby is born, a name may be given according to the conditions surrounding its birth, time of the year as regards farming, or conditions prevailing in the home or village. The name "Bukyanagandi" is circumstantial. The mother's labour pains lasted three days and the father and other relatives had lost all hope, only to be told very early on the fourth day that the mother had delivered a baby boy; the father exclaimed, "Webukya bukyanagandi!" literally rendered, "Where a new day dawns, it dawns with different news.,117 So, the name Bukyanagandi was given to this boy to remember the transition from bad news that characterized the three days to the good news of the birth on the fourth day. Sometimes the person who names may dream of an ancestor immediately prior to or after the birth of a baby. The appearance of this ancestor signals his/her need to be named.

Naming initiates a child into a particular clan, gives it rights over property such as land and identity as individuals different from others. Sometimes names tell the aspirations and future wishes one has for his/her child. For example, a parent may name a child, Tusuubira, so that this child may always hope and work for better things. A name was given either to evoke a good quality or discourage a bad habit in its bearer. Most importantly, no name was given if it had no meaning to its bearer or to the society to which he/she belonged. Kisakye is a name which means God is gracious. Kibumba is the name of God as Creator. The meanings of these names give hope and encouragement to their bearers and to the people with whom they stay or work.

117 Andrew Isabirye, "The Meaning of the name Bukyanagandi", in an interview at Kamira Village, Butagaya Sub-county in Jinja district, in 1983.
CHAPTER THREE

3.0 THEOLOGY (CHURCH'S UNDERSTANDING) OF THE CHURCH'S TRADITIONAL METHODS OF EVANGELIZATION

INTRODUCTION
In this section, the researcher presents the Catholic Church's teachings or understanding of her own traditional methods of evangelization as conveyed by biblical texts, theologians, church history, Ecumenical Councils, Synods and Popes. These methods have been in use for many years and are termed as old or traditional Church methods. They include education; bio-medical or health-care institutions, house visitation, interreligious dialogue, Small Christian communities, inculturation, and witness by life, preaching, catechumate popular piety and liturgy.

3.1 EDUCATION
To begin with, education refers to all those experiences by which intelligence is developed, knowledge acquired and character formed. The work of educating people is done by such agencies and institutions as the home, school, church and the state. Education has the human person and his or her destiny, relations to God, to his or her fellow human and to the physical world as its ideal.

3.1.1 CHRISTIAN EDUCATION

Christianity presents to people the life and lessons of its divine founder, namely, Jesus Christ. Jesus teaches people that He is the truth and light that dispel
falsehood and darkness (In.12:46). He further teaches that faithfulness to civic duty is a requirement that is subordinate to citizenship in the Kingdom of God (Mt.6:33). His teaching appealed to the imitative tendency, so deeply rooted in human nature from which much is expected in modern education. His method is learning by doing, knowledge translated into action (Mt.7:21; In.5:36. AA.) The above teachings and methods employed by Jesus qualify Him as a perfect teacher or a teacher par excellence.

3.1.2 THE EDUCATIONAL WORK OF THE CHurch

Jesus founded the church so that she authoritatively speaks in his name (Lk.5:16). The Christian school offers holistic education encompassing religious or spiritual, intellectual, moral, political, economic and social aspects. The church is obliged, through schools, to promote in the learners a personal spiritual life, a solid grounding in the truths of the Catholic Church, a recognition and acceptance of moral norms, and a vivid sense of social responsibility. Nevertheless, religion should be an essential part of education. This sanctification entails practical training in religious activities such as prayer, attendance at divine worship and reception of sacraments. Christian education, then, calls upon the parents, teachers, religious men and women, community and the state to shoulder it as a duty.

Education is for all. Christianity, then, becomes a vast school having humankind as its disciples. This is grounded on the fact that the apostles were commissioned or appointed by Christ to teach all ages even to the consummation of the world" (Mt.28:20). Christ's education targets the individual person. It

119 Ibid., Pg.5.
elevates the human personality by emphasizing that each individual person or soul is created by God and destined for eternal life (Gen. 1:26-27). The Catholic Church regards the teaching profession as not merely a job by which one earns a livelihood, but paramount as a sacred, dignified and noble vocation. The teachers share in the teaching office of Christ and witness to him in the classroom.123

3.2 BIOMEDICAL OR HEALTH CARE INSTITUTIONS

3.3.1 ETYMOLOGY

The word hospital is derived from the Latin word "hospes" which means a guest. The Latin word "hospitalis" means hospitable and "hospitium" is rendered a guest house or room. Originally, "hospital" designated a place where strangers or visitors were received. Eventually, hospital was confined to an institution that cares for the sick as a way of Christian charity through the use of medical skills and scientific medicines.124

3.2.2 JESUS THE HEALER

Christ himself cared for the sick by performing healing miracles on various diseases including leprosy. But by antedating medical science, Jesus, too, escaped its limitations, especially its comparative lack of interest in the environmental, social and moral aspects of healing. Like his contemporary healers, he used saliva as a symbol of the healer's life (Mk.7:34; In.9:6). At times he touched the affected part of the body, or made a sigh or groan (Mk.7:35), or allowed healing power to pass through his clothes.125 Jesus' healing was holistic: it extended in every dimension, namely, physiological, social, moral, psychological and economic. His own life and preaching comprehensively healed the world's sickness in terms of relief for the sick, sinful, sad, aliens, outcasts,

123 ibid., Pg.625, number 78.
124 http://www.newadvent.or<>cathen/0748a.htmPg.1.retrievedonMonday.26th July2004.at 4.03 p.m.
poor and the ritually unclean. His healing restored people from socio-moral-culturalspiritual apprehension to a living communal sharing (Mt.8:1-4, 23-27, 28-32). In short, healing put back an individual into community life and communal sharing. In taking other people's sorrows upon himself and restoring them to communal sharing and life, Jesus risked being considered ritually unclean, therefore, excludable from community life and worship (Mt.8:16-17). In his mission of health care or healing, stressed in the miracles, he brings people together into a family fellowship. Physiological restoration of the sick, the dying and the dead to sound health tantamount to their restoration to community fellowship.
3.2.3 THE MEDICAL WORK OF THE CHURCH

The church, in response to her Master's command to heal people and in imitation of Jesus' healing ministry, involves herself in the temporal restoration of biological life, through the establishment of hospitals, dispensaries, health care centres, distribution of drugs, and training of medical personnel and promotion of basic health care programmes. It expresses the visible word for the congregation and the church which listens to the Word of God. The understanding affects the method of dealing with sick people, medical knowledge and skill, the understanding of sickness and health and the choice of areas and types of work. The relationship between medical work and evangelistic work is dialectical, that is, the healing ministry needs the proclamation of salvation just as much as the proclamation of salvation needs the concrete experience of healing. This is realized when every Christian conceives healing as his/her duty, not delegated to a particular professional group.

127 Ibid., Pg. 204.
128 Christopher Grundmann, (1999), "Healing and Medical Missions" in Dictionary of Mission: Theology, History and Perspectives, Pg.185.
The church focuses on promoting integral welfare of a human being involving the body and soul, heart and conscience, mind and will, the position and role of man and woman and humanity's individual and collective striving. A perfect community builds a holistic family (Mt.18). The community of Christians should work for the promotion of life in all its aspects and sound health, so that illness and disease should use the human body as a sign for creating the human family-like fellowship. Illness, disease, misfortune and death may not be eradicated from the world, but confidence, hope, peace and calmness should be provided in a fellowship. On this note, this understanding challenges human attitudes towards the disadvantaged of society.

3.3 HOUSE VISITATION

3.3.1 ORIGINS OF HOUSE VISITATION

God authored house visitation by visiting Adam and Eve in the Garden of Eden after they had sinned in order to bring them back to himself (Gen.3:8-11). Jesus consoled the sick people by visiting them in their homes. He visited the home of Peter the apostle where he even cured Peter's mother-in-law (Mt.8:14-15; Mk.1:29-31; Lk.4:38-39).131 He also visited and consoled the bereaved (In.ll: 17-37), and brought new life to the dead (In.ll:38-44; Mk.5:35-43; Lk.7:11-17). The church, too, in her ministry, carries out home or house or family visitation to take the consolation, healing, encouragement and love of God to the Christians. It is normally done by priests, nuns and catechists.

3.3.2 JESUS' VISIT TO PETER'S HOME

The researcher chooses Jesus' visit to Peter's house as representative for other visits made by Jesus to houses or homes. Peter's house was not the most notable building in the town of Capernaum. On the contrary, it was probably not the poorest of all in the place, for Peter owned a boat or perhaps held a half share in a

130 "Pastoral Constitution on the Church in the Modern World" (Gaudium et Spes: GS), (1965), in VaticanCouncil II (VoL1), Pg.904, numbers 2 and 3.
boat with his brother Andrew, or possibly he and Andrew, James and John were proprietors of some two or three fishing boats, for they were partners, and they appear to have employed hired servants (Mk.1 :20). Still Peter was neither rich nor famous, neither was he a ruler of the synagogue, nor an eminent scribe, and his house was not at all remarkable among the residences that constituted the little fishing suburb down by the sea-shore. Yet Jesus honoured this house of Peter with his presence and miraculous power. Jesus does not only visit fine buildings and carved stones of wealthy people like Zacchaeus and Matthew (Levi), but also goes to insignificant cottages or residences.

3.3.2.1 BLESSING COMES TO PETER'S HOUSE

Andrew, in turn, led others to be Jesus' disciples, beginning with those nearest to him by ties of kinship. One's conversion becomes a blessing to others. Each Christian is an Andrew, a means of conquering for Jesus a brother or sister and a brother's household. Each Christian is a Mary and Martha to make up for the deficiency of the men and bring brother Lazarus to the Lord. 133

After the conversion of Peter and his brother Andrew, certain others, namely, James and John, brothers, were partners and companions of the two brothers. It is a great help to one to find godly work-fellows. Each Christian is a James and John as one's partner in the business. It is piety when Christians associate day in day out with their fellow Christians, and often to one another concerning the best things. Christians are called to struggle hard for spiritual existence through working with unbelievers. This house visit of Jesus leads the two pairs of brothers to be saved and received a higher occupation and nobler service, a transition from serving as fishers to fishers of people, and from rowing in their boats to being pilots of the barque of the church.


133 Ibid., Pg.3.
3.3.2.2 THE EFFECTS OF JESUS' VISIT TO PETER'S HOUSE

These words "They told him of her" is a very simple form of prayer. Christians' encounter with Jesus is so beneficial that they tell him commonplace troubles or sins, making the family a domestic sanctuary of the church. Telling anything to Jesus is a simple form of praying, but also an expression of faith in him. So, Jesus' visitation earned Peter's house prayer and healing to the sick. Christ's cure of Peter's mother-in-law transformed the family. God's blessing turns the one who has been the object of the most anxiety into the happiest person; the sinner, saved by grace becomes servant of the Lord; the patient becomes the hostess.

Jesus' visit, too, changes the house from a hospital to a church, from an infirmary to a banqueting hall. Besides, Jesus himself seems changed, too, if chance can come over him, because, from a physician, going carefully into a sick rook, he comes forth a King who has overcome an enemy, and they all look upon him with wonder and reverence as the mighty Lord, victorious over invisible spirits.

3.3.2.3 HOW THE BLESSINGS FLOW FROM THE HOUSE VISITED

The fact that Peter's mother-in-law was cured could not be kept indoors. It is good to speak for Christ whenever one has a fair opportunity. This means that one's life becomes the best sermon. Peter's house, initially a humble residence for a fisherman, now becomes a real hospital, a palace of mercy. It attracts every kind of complaint, lepers, lame, withered and Jesus healed all of them. Joy filled the streets of Capernaum but radiating from Peter's house.

3.4 ECUMENICAL/INTERRELIGIOUS DIALOGUE

3.4.1 CONCEPT

Ecumenical or inter-religious dialogue applies to mutual co-operation, understanding and acceptance among Christians and non-Christian religions.

134 "Decree on the Apostolate of the Laity" (AA: Apostolicam Actuositatem), (1965), in Vatican Council II (Vol.1), Pg.779, number 1, par.2
(Judaism, Hinduism, Islam, Taoism, Confucianism, Buddhism, African religions and Shintoism).

### 3.4.2 COMMON ORIGIN AND DESTINY OF HUMANITY

All people have the basic equality and dignity regardless of their religious background and tend towards a common final destiny. “God reveals himself at all times, to all places, to all people and in all religions. God does wondrous works in other religions just as he does in Christianity.

### 3.4.3 JESUS CHRIST THE SAVIOUR OF ALL

Jesus never praised the faith of his tribe mates, the Jews, but repeatedly rebuked his disciples for their lack of faith (Mt.8:26; 14:31; 17:30; 28:17; Lk.9:41). Nevertheless, he praised the faith of the Roman Centurion (Mt. 8: 10) and of the Canaanite woman (Mt.15:28), both of them pagans. Many people are not Christians, but yet sincerely do good and seek God in their religions, 138 following the dictates of conscience, leading them to respond to God's salvation in Jesus Christ. In addition, Jesus founded the church with a nucleus of the twelve apostles whom he sent on a universal mission of salvation (Jn: 20:21). Jesus founded the church in unity and he desires that this unity continues till the end of time. 139 He even prayed for the unity of the church (In.17:21). This means that reconciliation of all Christians transcends human powers and gifts.

135 Francis Arinze, (1997), Meeting Other Believers,(paulines Publications, Nairobi),Pg.51.
139 "Decree on Ecumenism" (Unitatis Redintegratio : UR), (1964), In Vatican Council II (VoII),Pg. 452, number 1, Par. 1
140 Catechism of the Catholic Church (CCC), Pg. 223, number 822.
3.4.4 THE CHURCH AND THE ECUMENICAL DIALOGUE

Awareness of the communion with Christ and with each other gives rise to a visible common witness. It is not lazy tolerance, indifference and relativism. It is rather an active and deliberate living and working together. The basis of all this is that God's people is one and Christ's body, the church, is one. Unity, however, does not mean uniformity. The differences among churches are genuine and should be considered as such. Historical questions should be addressed historically, while theological questions should be treated theologically. Ecumenical dialogue entails mutual knowledge and acceptance amidst differences, readiness to discuss, reconciliation and forgiveness, willingness to work together and open love for one another (unity in a reconciled diversity). Jesus is the point of reference amidst diversity, requiring of the churches mutual responsibility, accountability and interdependence.

Once the church achieves that oneness in diversity, then, she can serve as a prophetic sign and foretaste of the unity and renewal of the human family as willed by God.  

The ecumenical movement views each religion as a contributor to the whole truth in all its aspects. This implies a change of irritating appellations, for example, the official Roman Catholic documents abandoned calling Protestants "children of satan" and "heretics" or "schismatics" and adopted new ones such as "separated brethren", "dissenters" and eventually "brothers and sisters in Christ." Moreso, non-Christians are no longer the objects of mission. Because the religious traditions of Buddhism, Hinduism, Islam and others reflect the truth that enlightens all people. The church, however, does not resign from her duty and resolution to proclaim Jesus Christ who is the Way, the

142 Ibid, Pg. 467.
143 Dietrich Ritschl, (1999), "Ecumenism", in Dictionary of Mission: Theology, History, Perspectives. Pg.I21. 144 "Decree on the Church's Missionary Activity" (Ad Gentes divinitus: AG), (1 65), in Vatican Council II (VoL), Pg.830, number 15, par.2
Truth and the Life (1n.14:6). She is the ordinary means of salvation that should uncover that ray of truth found in other religious traditions.146

**SMALL CHRISTIAN COMMUNITIES**

Small Christian Communities (SCCs) are synonymously called Small Ecclesial Communities (SECs), Basic Ecclesial Communities (BECs), Basic Christian Communities (BCCs), Base Communities (BCs), or Church in the Neighbourhood.

3.5.1 JESUS AND HIS COMMUNITY

SCCs were started or founded by Jesus himself in imitation of the Trinitarian communion. When he started preaching the Good News he was not alone, but gathered around himself the twelve apostles (Mt.l0:1-4; Mk.3:14-28; Lk. 6:16~ 26).147 this apostolic band became his small Christian community or family. There was also a group of men and women that followed Jesus (Mk.12:48-50). His resurrection was followed by the descent of the Holy Spirit and conversion of three thousand people through baptism, vitalizing the small Christian community of the early church (AA.2:42-47; 4:32-37; 20:7-11). This strongly communitarian experience right from Christian antiquity has been a way of witnessing to Christ's mission. Christ promised his presence where two or three are gathered in his name (Mt.18:20).

3.5.2 THE CHURCH'S SELF -UNDERSTANDING IN THE NEW TESTAMENT

The churches in the New Testament express the one faith in Jesus Christ with different emphases and theologies. 148 For example, while the Ephesian Church in John's Gospel exhibits great hostility between Gentiles and Jews, the Ephesian

145 John Paul II, (1991), The Mission of the Church (Redemptoris Missio : RM), (St. Paul Publications, Nairobi), Pg.95, number 55.

146 "Decree on the Relation of the Church to non-Christian Religions" (Nostra Aetate: NA), (1965), in Vatican Council II (Vol.1), Pg.739, number 2.

147 Rodrigo Mejia, (1990), The Church in the Neighbourhood, (St. Paul Publications, Nairobi), Pg.23.

church in the Letter to the Ephesians is a more reconciled one (Eph. 2: 11-22). While the church in the Letter to the Hebrews appreciates the humanity of Christ, the Church in the Gospel of John undermines it. Yet their diversities in emphasis and theology do not break communion with each other.

3.5.3 THE LOCAL CHURCH

Just as Christ incarnated himself into the world, so does the church go where people are such as in the villages, streets, homes and factories and takes their languages, stories and the entire lives more seriously. All Christians constitute the universal church. The local church comprises Christians of a certain region, for example, Busoga - Diocese of Jinja.

3.5.4 THE CHURCH IN THE NEIGHBOURHOOD

SCCs are a means of overcoming daily socio-economic and political alienations by way of direct relationship, reciprocity, deep communion, mutual assistance, commonality of Gospel ideas and equality among the members. They are a means of celebrating the sacrament of unity, the Eucharist. In them Christians experience the God with them (Emmanuel). The church, then, becomes a new family wherein Christians regard themselves as brothers and sisters. They come to know each other by name and face, therefore, create a sense of belonging and shared meaning. Lay people play a vibrant role and are no longer regarded merely as customers in the church.

A lay person occupies a new position in the church, no longer an implementer, but also a designer of policies. SCCs equip the individual Christian with skills that

151 Peter Lwaminda, (1996), "A Theological Analysis of the AMECEA Documents on the Local Church with special emphasis on the Pastoral Option for SCCs" in The Local Church with a Human Face, (AMECEA Gab Publication, Eldoret), Pg.81.
enable him/her play an active part and share in the transformation of society, especially in the less privileged and rural areas by caring for the poor and the neglected (RM 51). Christians, then, participate in the decision-making process and actions of the church, thereby freeing people from various forms of oppression. Base communities are, therefore, a means of evangelization and a source of new ministries that promote a better human life. These ministries include catechesis, health care, school supervision, counseling of students, promotion of the family and of women, and action for justice and peace.153

3.6 INCULTURATION
3.6.1 JESUS INCULTURATION

Jesus Christ's enculturation is understood within the context of his incarnation and Paschal Mystery (Passion, death and resurrection). Jesus emptied himself and became a human being (Phi1.2:6-11) without losing his Godhead. He was born a Jew (In.4:9), lived as a human being, a Galilean Nazarene (In.1:45-47). He accepted all the finite conditions of human existence except sin (Heb. 4:15). He worked with human hands, thought with a human mind, acted by human choice and loved with a human heart. He ate Jewish food, spoke Semitic language, Aramaic, wore Jewish clothes and paid allegiance to the Jewish ideals, practices and religion (Lk.2:22-24, 41_42).154 He associated freely with people including tax -collectors, sinners, prostitutes, visited and brought salvation to them. He was familiar with the fertility and well-being of his country symbolized by vineyards and fig trees, hard and rocky soils in dry climatic conditions, Mediterranean seasons punctuated by feasts of Passover and tabernacles. He used the Jewish life experiences, their concepts and from such ordinary activities as fishing, sowing and baking bread, he drew lessons about the mysteries of the Kingdom of God. His true identity was disclosed through the normal Jewish social and religious celebrations such as weddings (In. 2:1-11) and the Passover.

153 Pierre Lefebvre, (1998), Ministries and Community for a Church as Family, (Paulines Publications, Nairobi), Pg.7S.

He was schooled in the Jewish law that regulated Jewish cult, calendar, trade, social relationships, hygiene, diet, financial transactions and agricultural techniques. He was circumcised on the eighth day after birth, like any other Jew, presented to the Temple as required by the Mosaic Law. He was a pious Jew who attended synagogue services on the Sabbath day (Mk.1:2; Lk. 4:16). His prayers were patterned on the traditional forms of biblical prayers, for example, thanksgiving (Mt. 11:25) and Psalms. He quoted biblical texts, interpreted and applied them in the contemporary Jewish way and employed parables drawn from daily experiences to convey divine truths.

Jesus' mission was a sacred one of enculturation. In him, God avails himself to all cultures. He treasured his Jewish culture, but challenged it from within. For example, he objected to the legalism and formalism of ritual purity, regulations of the Sabbath day rest and opposed severe punishment taken on a woman supposedly caught in adultery (In.8:1-11). He advocated for love and sincerity as opposed to hypocrisy. He purified the Temple by driving out the merchants and money lenders (Lk.19:45-46). These actions triggered off conflict with the Jewish authorities which climaxed in his death. Nevertheless, by his passion, death and resurrection (Paschal mystery), Jesus transcends all limitations of time and space, assumes and saves all people and cultures (Col: 1:15-20).

3.6.2 INCULTURATION IN THE CHURCH
Complexity of cultures is a blessing or asset to enculturation since it shows the richness of Christ and the universality of his church. A plurality of cultures presupposes a plurality of theologies, thus, there is no eternal theology. The Christian faith starts its own history in each people or culture and its experience of Christ enculturation offers the divine mystery to culture and allows original

expressions of Christian life, celebration and thought. 156 Given the fact that each local church evolves its own theology conditioned by the prevailing circumstances and needs therein, the local church, then, tremendously contributes to the universal church in the field of theology, evangelization, worship or liturgy, charitable works and renewal. Enculturation endeavours are engineered by the Holy Spirit and the local community, particularly the laity, as the primary agents.

3.7 WITNESS BY LIFE Jesus not only gave testimony to the truth, but he was truth itself (In.14:6). He even died for the sake of truth. He commanded and sent his apostles to be his witnesses (AA. : 8).

The Pentecostal experience completely transforms the ordinary people into courageous witnesses before tribunals (Mt. 5:32, 10: 18_20)157 even to the point of shedding their blood for the noble cause of Christ. The life of the church was characterized by fellowship with the Holy Trinity and deep communion within itself (AA. 2:44-47). This communion or fellowship inspires and enriches society because it is full of Christ. Unity and love were paramount. Good citizenship lay in their obedience to legitimate authority. To meet a Christian is to meet Christ (AA.9:5).158

The Christian community is not merely a possessor of the truth, but it proclaims it by life styles or ways of life that make others ask as to why Christians act in a particular way, the value systems they operate with and how they go on putting up with an irritating situation or person day after day.159 In other words, Christian communities become question marks and exclamation points for outsiders or non-Christians. Christians live in such a way that commands respect, admiration and

156 John Paul II, (1979), Catechesis Today Catechesis Tradendae : CT), (Paulines Publications, Nairobi), Pg. 45, number 53.
158 Allan I. Moss, (1997), A History and Theology of Catechetics, (Sir Books C.c., Durban), Pg.7.
conversion from non-Christians (1 Thess. 4:11). This silent witness is louder in serving, forgiving, praying for and blessing others. A committed Christian life speaks volumes. It is a sermon in itself and a means of salvation. The life of holiness among the members of the church rejuvenates the church and it is a recovery of the moral sense in the world. It is a life that keeps God's commandments and rejoices in the Beatitudes of the Gospel. Saintly life is a witness to and a reflection of the goodness of God who alone is good. It upsets and affects society's criteria of judgment, determining values, points of interest, lines of thought, sources of inspiration and models of life (Heb. 4:12; EN 19). Indigenous expressions of holiness confirm the depth and maturity of the Christian faith. They are also a powerful means of evangelization.

3.8 PREACHING

Preaching or proclamation translates the Greek word "Kerugma" which is the earliest form of transmission of the Christian mystery. But long before Christ, there was prophetic proclamation in the form of an arresting and disturbing appeal (Joel 1:14; 2:15; Jer. 7:2). There are three forms of preaching, namely, sermon, homily and catechetical instruction.

3.8.1 JESUS' PREACHING

His preaching was twofold; the missionary preaching and ministerial preaching corresponding to the Magisterium. He employed missionary preaching, a public proclamation of Christianity to the non-Christian world or unbelievers (Mt.28: 19; 16:15; Lk. 9:2). He also used ministerial preaching to those already in the faith 162 (In. 11: 14-15).


162 bnQ://www.newadvent.org/cathen/07443a.htm Pg.l. retrieved on Wednesday, 7th July 2004 at 10.22 a.m.
Jesus was not theoretical in his preaching and did not expound scripture like the rabbis. He did not tell people what they must do. He declared what God was doing among the people of his time (Lk. 4:21). His preaching about the kingdom demanded a positive or negative response to it. He attracted people to himself before preaching to them (Lk. 5:27-28; 7:36-50; In. 3:1-12). He went out to the people, identified with them and preached to them in open spaces, mountains or beaches, towns or villages, feasts of family weddings, private houses or synagogues, that is, anywhere, and in the real situations of the people, happy or sad, when they prayed or celebrated. He took advantage of where people gathered to preach to them (Mk. 3:7-12; 6:34; 8:1-10). His teaching with authority is expressed in the phrase "I tell you" (Mt. 5:17-20). He also preached by questioning, arguing and answering (Mk. 2:9, 27-28) in order to teach, strengthen the faith of his disciples (Mk. 4:40; 5:25-34), to make people understand (Mk. 8:17-21) and reveal truths (Mt. 16:13). He, too, preached by use of shocking statements by which the listeners are stuck and then slowly recover from the shock to a proper understanding of what is meant. These include, for example, using a child as a model (Mt. 8:3-4; Mk. 9:42-48; Lk. 9:48).

3.8.2 THE MISSION OF THE CHURCH: PREACHING

The official proclamation is a prerogative of the church. The church sends her own personnel to preach in form of homily or sermon. A homily is an exposition of religious truths drawn from a Bible text and adapted to people's needs. It is a ministry and service to the people of God gathered in a liturgical celebration. It is the first mission of the ordained ministers such as the Bishops, Priests and deacons. It is associated with the sacrament of ordination. Nonetheless, by virtue of Baptism all the faithful share in the prophetic office of Christ. Consequently, the catechists and the religious men and women can preach at


Sunday liturgies or services and village funerals. The preaching outside a liturgical celebration either by ordained or lay minister is called a sermon.

Preaching is a prime basis on which ministerial effectiveness is judged. Since homilies or sermons are God's messages, worshippers are not expected to discuss what the preacher presents to them during delivery. Preaching bridges the gap between the biblical world and the modern world. The preacher transfers a relevant message from the past to the present by crossing the historical-cultural gap that separates the world of the biblical text from the contemporary world. The Gospel is meant to touch the personal lives both of the preacher and the hearers. Successful transmission of the Gospel depends on the self-transformation of the preacher. Ideally, proclamation is geared towards transformation of the whole world or salvation (1 Tim. 2:4; Rom. 10:14-15).

3.9 CATECHETICAL INSTRUCTION OR CATECHESIS OR CATECHUMENATE

There were three forms of oral instruction in the Old Testament. Domestic catechesis was done by the head of the family to the children and servants; scholastic catechesis was conducted by teachers in schools and; ecclesiastical catechesis was carefully done by priests and Levites in the Temple and synagogues to proselytes for admission to the Jewish faith. Regular instruction of children started at the age of twelve.

Jesus, too, at the age of twelve, was instructed in Jewish faith and was in the midst of the doctors of the law, hearing and asking them questions (Lk.2:46-47). During his public ministry, Jesus made frequent use of the catechetical method (Mt. 26:55; 28:19; Lk. 23:5; In. 18:20; AA. 1:1). In obedience to Christ's command, the apostles instructed people by word of mouth especially by questioning and answering (AA. 18:25; 1 Cor. 14:19; Gal. 6:6). In the early

167 http://www.newadvent.org/cathan/0507b.htm Pg.1, retrieved on Friday, 30 July 2004 at 11.40 a.m.
church, the term catechesis was used to apply to the activity of instructing those preparing for baptism or to writings for the same purpose. As the church moved into the Gracco-Roman world she met indifference, hostility and persecution. Catechumenate, then, was designed to adequately prepare those to face suffering for the name of Christ. It was more for formation than information.

Catechesis is the whole of the efforts within the church to acquire disciples and help people believe in Jesus Christ, the Son of God. It unveils the mystery of Christ (actions and words) and leads people to communion with the Trinity (CCC 426) as summarized in the Creed. Christ himself teaches others using a person's lips and behaviour. Every Christian is a catechist by virtue of baptism. The catechist has the Bible, liturgical rites, the church year, dogma, doctrines, moral principles and laws, church history and theological insights as his/her sources. Catechetical enterprise enables individuals and communities acquire and deepen Christian faith and identity through initiation rites, instruction and formation of conscience. It is a sacred duty that strengthens the church's internal life as a community of believers and her external activity as a missionary institution.

3.10 POPULAR PIETY OR DEVOTIONS

By devotion is meant exercises of piety or actions of worship including ceremonies, rituals and divine service other than the strictly official liturgy of the church. Devotions are popular in the sense that they originate from and are practiced by ordinary Christians, not by priests and religious men and women; they attract and are spontaneously cultivated by relatively large numbers; and they are capable of communal celebration with prayers of structured groups of Christians and not only of individuals. They arose in the Roman Catholic

170 Carl Dehne, (1975), "Roman Catholic Popular Devotions", in Worship eVo1.49), number 8.
Church as a result of the codification of rites ordered by the Council of Trent. They have been a means of Evangelization. 171

3.10.1 COMMON PRIESTHOOD
The various forms of popular piety express the common priesthood of the laity by way of praising God, offering prayers and entreaty, thus, become a living and holy sacrifice pleasing to God (Rom. 12:1; Heb. 12:28). Popular devotions assist the laity in persevering in prayer, praising God, witnessing to Christ until his glorious return, and hoping for the eternal life yet to come. 172

3.10.2 WORK OF GOD
Popular devotions are for re-locating scripture in the church. Sacred scripture that has been a preserve of the priests and religious now moves also to the lay faithful. Reading scripture enables dialogue between God and humankind and the harmony between the Old and New Testaments. Certain forms of popular piety like the Way of the Cross and the Rosary encourage devotees to relate well biblical texts to particular prayers or gestures learnt by heart.

3.10.3 LIFE OF WORSHIP
Authentic liturgical worship or genuine expressions of popular devotions are based on the Spirit of Christ. 174 The supreme act of worship is the celebration of sacraments. However, spiritual life is not limited only to participation in the liturgy. Much as the Christian is to pray with others, he/she is to pray in secret or privately (Mt.6:6) and unceasingly (1 Thess. 6:17).175

173 Ibid., Pg.66, number 88.
174 Ibid., Pg.62, number 78.
175 "The Constitution on Sacred Liturgy" (Sacrosanctum Concilium : SC), (1963), in Vatican Council II (Vol. I),Pg.7, number 12.
3.11 LITURGY

It refers to the celebration of the seven sacraments or of the praying of the Divine office (Liturgy of the Hours), each of which celebrates the paschal mystery of Jesus Christ. 176

A sacrament is a visible sign or material object that points to an invisible reality. It is the action of Christ and a gesture of the church by use of material things. A sacrament is made up of a material object (matter), for example, water, wine, oil or bread, accompanied by words that make it sacred (form) and minister (what the church does). The Council of Trent (1545-1563) defined that Christ instituted seven sacraments, namely, Baptism, Confirmation, Eucharist, Penance, Anointing of the sick, Order and Matrimony. 177 Its basis is scripture and Christ's revelation to the church over the centuries. On the basis of scripture, seven indicates fullness of God, perfection and fulfillment.

3.11.1 BAPTISM

Baptism is compared to the ritual of naming and initiation in traditional Busoga. Jesus was baptized by John the Baptist even though he did not need to be baptized (Mk. 1:9-11). He commissioned the church to baptize anyone (Mt. 28:16-20). Baptism symbolizes one's burial into Christ's death, from which one rises up by resurrection with him as a new creature (2 Cor.5:17). Through the symbolism of water, the baptized gets the Holy Spirit, becomes his Temple (1 Cor.3:16), are re-born in Christ (In.7:37-38). 178 The Christian name given to the baptized is to show the newness in a person's life. The name Abram was changed to Abraham to signify the ancestor of nations (Gen. 17:4-6). Simon was given the name Peter


177 Josef Neuner and Jaques Dupuis, (1992), The Christian Faith in the Doctrinal Documents of Catholic Church, (Theological Publications, Bangalore), Pg.411, number 1305.

meaning rock, a new name and a special responsibility to lead the church (Mt. 16:17-18). The Christian name gives a true Christian identity.

In baptism, one is cleansed from the original sin committed by the first parents - Adam and Eve. For an adult, all the sins committed in the past, too, are forgiven (AA. 2:3). Just like one belongs to the Basoga community through initiation, the baptized person becomes a child of God. Baptism makes people members of the family of God - the church - the mystical Body of Christ (1 Cor.12:12-13). The commissioning of godparents is a sign that baptism extends the narrow family circle and children are meant to grow into a wider circle of people who can offer them a healing environment and strengthen their faith.179

When Jesus entered the water, the heavens were laid open and he received an affirmation that he is the son of God. In the event of humanity’s shortcomings and tribulations, the Christian should remember that heaven opened up over him/her in baptism. The open heavens reveal the horizon of God. A Christian or stretch oneself into God.

3.11.2 CONFIRMATION
After Philip had baptized the Samaritans, Peter and John laid hands on them later, thus, conferred a separate sacrament of the giving of the Holy Spirit to complete baptism (AA.8:14 ff).180 Confirmation is the sacrament in which, by the imposition of hands, anointing and prayer, a baptized person is filled with the Holy Spirit for inner strengthening of the super natural life and for the courageous confession of faith.181 Confirmation is connected with the Latin verb firmare, meaning "to firm or fast, strengthen, fortify, support, encourage, animate, secure, affirm, help to stand firm." The sacrament of confirmation turns one into a

179 Anselm Grun, (2003), the Seven Sacraments, (St. Paul's Publications, Mumbai), Pg. 25.
Christian adult, that is, one assumes responsibility for one's personal development, appearance, feelings, inner mood, decisions, thoughts and the like.

In baptism, one receives the Holy Spirit. In confirmation, the Holy Spirit gives the seven gifts, namely; wisdom (enables one to relish spiritual things above earthly ones and to put first things first), understanding (helps one to have a deeper insight of faith), knowledge (helps one to think correctly about all created things), courage or fortitude (gives one the strength to do the will of God especially in times of difficulty), counsel (right judgment), piety (right approach to pray to God) and holy fear (respect for God and his commandments).

3.11.3 THE EUCHARIST

Jesus instituted the Eucharist at a festive farewell meal and in the setting of the Paschal meal (Mt. 26:26-29; Mk.14:22-25; Lk.22:15-20; I Cor.11:23-25). He wanted a means by which anyone, at any time, or place, could get in touch, enjoy his presence, talk to him and feel the warmth of his love. He wanted to remain with his followers forever. So, he instituted the sacrament of divine love, namely, the Eucharist. His incarnation, however, is a basis for the bread and wine becoming the body and blood of Christ, without Christ losing his godhead. The Holy Eucharist is the real and mysterious presence of Jesus Christ and all the other sacraments are ordered to it as their end. It is the sacrament of sacraments (CCC 1211). It is the summit of all Christian life (SC10).

The Council of Trent in 1551 introduced the term Transubstantiation to mean the substantial transformation of the bread and the wine into the Body and Blood of Christ respectively at the words of consecration pronounced by the Priest (CCC 1376). The implication is that Jesus is really present in each of the Eucharistic species and in the very small pieces of the host and in any drops of wine in the chalice. The bread symbolizes people's life history. The cup or

chalice represents humankind's joys and sufferings, and desires. The Eucharist, then, is to affect the banal aspects of life and sends recipients on mission of transforming the world, resolving old conflicts and making things lighter. It is a meal of communion like the traditional Basoga meal does.

The Eucharist is conceived as a sacrifice, that is, the bread and wine are raised into the divine realm. It means that people's lives are offered to God from whom they received them. Jesus' death was an unconditional offer of his life to God for the sake of humanity. Christians, too, are to practice the way of love that Jesus taught on the cross.

When one receives Jesus in the Eucharist, one is assimilated by him and one becomes Jesus in a spiritual sense so that other people sense Jesus in the recipient.

3.11.4 PENANCE OR RECONCILIATION

Penance is similar to the ritual of reconciliation in traditional Busoga wherein harmony is sought from God and the community (the living and the dead) Penance is associated with giving satisfaction by paying up and carrying out some penitential act in reparation for the sin committed. It is also called sacrament of confession, conversion, penance or forgiveness.

The Old Testament prepared for this sacrament inasmuch as God induced people to acknowledge their sins before him. To elicit a confession, God said to Adam: "Have you eaten of the tree?" (Gen.3:11). God said to the first murderer, "Where is your brother?" (Gen.4:9) In Mosaic legislation, a sinner brought a sin offering which was burnt in a public place to show that the sinner was not afraid to admit his guilt. Nathan the Prophet heard David's confession after his sin with

184 Anselm Grun, (2003), The Seven Sacraments, (St. Paul's Publications, Mumbai), Pg. 62
186 Fulton J. Sheen, (1962), These are the Sacraments, (Hawthorn Books, Inc., New York), Pg.93.
Bathsheba and assigned to him a penance (2 Sam: 11; 12; 24:10). 187 John the Baptist heard the confession of those who came to hear him preach. These serve as types and figures of the sacrament of penance.

God knows that the white robe given in baptism is not always kept immaculate and that the just man falls seven times a day and that human offences should be forgiven "seventy times seven" (Mt.18:21-22). 188 Therefore, in his mercy, Jesus instituted a sacrament which is a tribunal of mercy for spiritual healing. It was instituted in the form of a judgment, for the remission through sacramental absolution of sins committed after baptism and granted to a contrite person. Jesus was God and had power to forgive sins (Mk.2: 10). God in human form had the authority to forgive sins, that is, through the instrumentality of human nature received from Mary, he was forgiving sins. Jesus Christ anticipated forgiveness of sins through the priests that are endowed with sacramental power to do so. Man cannot forgive sins, but God can forgive sins through man (In.20:21-23). This implies hearing confession because the priests of the church would not know which sins to forgive and which ones not to forgive if they do not hear them.

It is necessary to tell one's sins to a priest; shedding tears in one's handkerchief is no test of sorrow, because one is then the judge. No one would ever be sentenced to prison, if everyone were one's own judge. Sin being pride demands a humiliation that consists in unburdening oneself to a fellow man. Hurtful things hurt more if they are shut up. Sin is seen in all its horror when viewed in relationship to the crucifixion. A priest may not be as holy in his person as the penitent, but he is holier in his powers because Christ gave this power to him. It is not the priest who absolves but Christ using the priest as his instrument since Christ through his human nature forgave sins. The priest is bound by the seal of confession, that is, not even under the penalty of death may he reveal sins confided to him in confession. The sins are not part of his knowledge. It is Christ

who hears the sins and he alone has the knowledge of them. Another reason for confessing sins to a priest is that no one sin is individual. A sin committed by an individual affects the mystical body of Christ.\textsuperscript{189} One's recovery, then, requires the intervention of the church and God. Because every sin is an offence against God and the church, a representative of God and his Mystical Body, namely, the priest must restore the sinner again to fellowship (CCC 1469). Penance, then, has a social nature. Forgiveness of sin is not just a matter between an individual soul and God. Sins are a concern of the church militant on earth and the church triumphant in heaven. Finally, the sacrament of reconciliation prepares the penitent to face his/her personal judgment before God when his/her earthly life is done. It is a way of putting oneself in the merciful judgment of God (CCC 1470). The main effect of the Sacrament of Penance is reconciliation with God or new found friendship with God which results in peace of mind and inner stability\textsuperscript{190} and a sense of relief (CCC 1468).

3.11.5. ANOINTING OF THE SICK
This is the sacrament in virtue of which the sick believer by the anointing with oil and the prayer of the priest receives the grace of God for the salvation of the soul and the natural healing of the body. Jesus is presented as a great doctor especially during the cures of the sick and blind and exorcisms (Mt.8:1-4, 28-34, 9:1-8; Mk: 1: 21-28; 3:1-6; Lk.5:12-16, 17_26).\textsuperscript{191} Jesus, therefore, instituted the sacrament of the anointing of the sick. It is the church's official expression of Jesus' healing ministry and like his ministry; it was always closely connected to the forgiveness of sins. \textsuperscript{192} For this reason, the sacrament of anointing of the sick is preceded by the sacrament of penance. There is no suggestion that the ill

\textsuperscript{189} Clifford Howell, (1975), \textit{the Work of Our Redemption}, (Geoffrey Chapman Limited, Birmingham), Pg.75.

\textsuperscript{190} Christopher Mallia, (1999), \textit{The Sacrament of Reconciliation: The Life of Love Renewed}, (Paulines Publications, Nairobi), Pg. 45.

\textsuperscript{191} \textit{The Sacrament of the Anointing of the Sick: The Risen Life}, (Paulines Publications, Nairobi), Pg.28.

person is close to death, for it is the very person to call for the elders or presbyters (las.5:14-15) Anointing done by the elders suggests that it is a religious act, not a medicinal one. However, it was intended to bring about salvation for the sick, remission of sins and the possibility of physical healing.

It is readiness to enter into other people's pains with Jesus' love that permits healing to take place. 194 In the sacrament of anointing of the sick Jesus dispels the sick person's fears and feelings of alienation through the loving arm of the minister and care-takers. That assurance of love often makes a person susceptible to physical healing. Nonetheless, Jesus did not heal every sick person. He must have watched his earthly father, Joseph, and some of his friends die.

Another avenue is through healing masses which combine healing actions of the sacrament with the healing power of Jesus' presence in the Eucharist. These masses are very powerful experiences of Jesus' healing presence, which affects physical, emotional or spiritual healings.

3.11.6. HOLY ORDERS/ORDINATION

Only men from the tribe of Levi were allowed to become priests in the Old Testament. They passed on what was known about God, purity, offered sacrifices and transmitted God's blessing to everyone. Jesus Christ chose twelve men or apostles to help him in his ministry, thus, instituted holy orders as a sacrament. Jewish Christians called Jesus the High Priest who offered one single sacrifice for the salvation of the world (Heb.10:14). 196 The sacrament of Holy Orders confers a spiritual power for the purpose of governing the faithful and of providing a

ministry of divine worship. The sacerdotal power rules, governs and directs Christians towards eternal happiness.

The clergy lead a different style of life, for they are set apart. They are not married like those of the traditional Basoga. They are more identified by being cut off from a number of secular activities such as military service, political office, and prosecution of civil justice, conducting law suits and business. They are meant to bring about unity among people, therefore, they cannot take sides, but be at the service of everyone, not of a party.199 A clergyman guides people towards their eternal destiny, thus, cannot have any earthly attachments, must be in exclusive love of Christ because ordination gives him a certain resemblance of Christ. He must maintain this through the recitation or celebration of the divine office. Bishops are the principal dispensers of the Mysteries of God and exercise the office of pastor and teacher as one who serves.200 Priests depend on the Bishops in the exercise of their power and they pursue the glory of God knowingly, freely and gratefully in their whole lives.201 Deacons, at the lower level of the hierarchy, are ordained not for the priesthood, but for serving people in the ministry of the Word and of charity (LG 29).

199 Aime Georges Martimort, (1963), the Signs of the New Covenant, (The Liturgical Press, Minnesota), Pg.73.
200 "Decree on the Patorial Office of Bishops in the Church" (Christus Dominus: CD1 (1965), In Vatican Council II CVol~Pg. 572, number 16.
201 "Decree on the Ministry and Life of Priests" (presbyterorum Ordinis: PO),D 965), in Vatican Council II (Vol.I),Pg. 866, number 2.
3.11.7 MATRIMONY OR CHRISTIAN MARRIAGE

By way of comparison, marriage in traditional Busoga and in the Church is marked by a wedding ceremony.

Marriage is a sacrament and not just a contract between man and woman because there are special graces linked with it and Jesus dwells among the spouses and enables them to be faithful to each other? In mutual love and dialogue the spouses become the true co-creators and co-revealers with God? Responsibility calls for the Natural Family Planning provided by God?

Christ did not prescribe the sacraments in detail but left it to the church to give his signs in different forms according to circumstances and needs of the faithful.

205 Edward Ssemmanda, (2004), "The Church as the Channel of Pardon", (Mission Hospital, Kamuli), Pg.1
CHAPTER FOUR

4.0 SUMMARY OF FINDINGS
The very first Jinja Diocesan Synod held between 2nd - 12th January 1995 examines the traditional Basoga methods, the church's traditional methods and advances new methods like integral development, Sunday school, retreats and recollections, and seminars and workshops.

4.1. INTEGRATION OF BASOGA TRADITIONAL AND CHURCH TRADITIONAL METHODS

This unit creates a harmony between the traditional methods employed by the Basoga and the Church's traditional methods of imparting God's truths.

4.1.1. RESEARCH
In order to enhance evangelization through enculturation (RES.2), a Jinja Diocesan Cultural Commission (J.D.C.C.) was set up under the chairmanship of Fr. Sophronius Ssajabi. Under this commission, the Cultural Research Centre (C.R.C) was established in September 1997, now located at Plot 5, Nile Gardens in Jinja town. It researches into, preserves and promotes the culture of the Basoga, especially areas and values that foster and promote respect for elders, elderly women, children and traditional forms of politeness and conflict resolution; traditional education through music, art, drama; the study of traditional spirituality: a sense of ownership, pride and belonging; and knowledge and respect for environment and its healing aspects. Its findings have been compiled into 23 publications, namely, Old age is wisdom (in Lusoga and English), Twire ku butaka (Going back to the roots), Ababita ababiri (Moving in a pair), Tufume (Come and we share proverbs), Wisdom never ends (in Lusoga and English), Akatabo akasooka (the first booklet), Kintu (Myth), Ritual Gestures in Busoga, Lusoga Grammar, Why women never carry a corpse (in Lusoga and English), Reconciliation among the Basoga (in Lusoga and English), Good Luck and Bad
Luck (in Lusoga and English), Basoga riddles, Lusoga Dictionary, Lusoga syllabus, Lusoga Orthography, Traditional religions and clans among the Basoga, Witchcraft, Divination and healing and T-shirts (Ndi Musoga). Celebrating the sanctity of Human Life among the Basoga is in its final stages of publication.

A good number of people do access and read the above publications, learn about the Basoga traditions, do feel proud about their culture, and gain confidence to speak Lusoga freely. In collaboration with the Busoga government, an effort has been made to have Lusoga taught in Teacher Training Colleges such as Kaliro, Jinja and Bishop Willis and in lower primary to replace Luganda. These efforts have been frustrated by the fact that the majority of the Basoga, including priests and religious do not read these books because they have not been groomed into a reading culture. The cultural committees recommended by the Synod (REC. ID) at grass-root levels are non-existent, creating a big gap between the J.D.C.C. and the ordinary Christians. Some Catholics even fear to be in charge of culture, for they will be associated with witchcraft, divination and evil spirits. The teaching of Lusoga in lower primary is at a halt, partly because some civil leaders like the LC V of Iganga district ruled out the teaching of the language in schools within his district. Furthermore, the governments of Uganda and Busoga have not co-operated in funding the enterprise.

4.1.2. MUSIC

Many church and cultural experts in music have composed hymns and songs with Kisoga rhythms and melodies. For example, Rev. Sr. Agnes Everlyn Mutesi (L.S.O.S.F.) produced 2 tapes launched on 20th September 2003 at St. Jude Social Centre at which Shs.480,000= were raised as sales. Emmanuel Menha of Kagoma Parish, Wansimba Sub-centre, composed a hymn out of the Synod prayer, now widely sung before the end of Eucharistic celebrations or Sunday services in Kagoma, Jinja Cathedral and Namwendwa Parishes. Kagoma Parish Choir in particular, has composed and recorded Lusoga church songs on over 10 cassette tapes. These new music compositions are sources of socio-economic
empowerment. This is a good idea except that they are sold on the open market to get money without the approval of the Diocesan Liturgy Commission. However, the Music Sub-committee is busy now compiling the available church Lusoga hymns which will be submitted to the Bishop who, in turn, is to appoint a censor to ensure true Catholic teaching therein (RES.6, art.3) in a bid to have a Lusoga hymn book.

Music festivals have been held to improve church singing at Parish, Deanery, Diocesan and Inter-diocesan levels.

Table 2 showing Parish choir attendance at Diocesan Music Festivals

<table>
<thead>
<tr>
<th>Date</th>
<th>Venue</th>
<th>Total Number of Choirs expected</th>
<th>Number of choirs that attended</th>
</tr>
</thead>
<tbody>
<tr>
<td>16/9/2001</td>
<td>Jinja Town Hall</td>
<td>21</td>
<td>13</td>
</tr>
<tr>
<td>29/9/2002</td>
<td>Jinja Town Hall</td>
<td>21</td>
<td>11</td>
</tr>
<tr>
<td>7/9/2003</td>
<td>Jinja Town Hall</td>
<td>21</td>
<td>7</td>
</tr>
<tr>
<td>12/9/2004</td>
<td>Namunyumya</td>
<td>21</td>
<td>11</td>
</tr>
</tbody>
</table>

The number of Parish choirs that attend the festivals over the years has been declining. Some choirs lack proper mobilization due to wrangles among members. Sometimes the members fail to agree on the hymns to be presented since each composer wants his/her song to be sung. Others do not organize for their transport, expecting the priests to do it for them. Much of the money each choir contributes to the music festival is not well accounted for. Some choirs, particularly, of Kagoma Parish that emerged winner for several years consecutively feel so proud that they go and train other choirs, instead of participating in the festivals. Declaring a choir as last or poorest in performance discourages it from participating in the next festivals. The fixed venue, namely, Jinja Town Hall puts off many choirs that are far away.
4.1.3 BIBLE

The booklets of the Gospel of Mark in Lusoga were the first to be published and availed to Christians in 1996 as a trial at a cost of Shs.500= each. The first complete Lusoga New Testament Bible came out in 2000 out of the sweat of Fr. Frederick Kyuka and Waidhuuba who do the translation work at the Bible House in Iganga Parish. At first, many Catholics and Protestants in Busoga resented it because the transition from Luganda to Lusoga was not easy. Some even thought that God cannot speak to them in any other language than Luganda. This is because Luganda seems easier to read than Lusoga. Other Catholics feel the Lusoga Bible favours Protestants more than they, because of such words as "Yesu" instead of "Yezu" (Jesus), "Korintho" instead of "Korinti" (Corinthians), "Mutukuvu" instead of "Mutukirivu" (Holy). Others still think that the Lusoga in the New Testament Bible is too old or not known to the modem Basoga, while some say the original Lusoga has been adulterated. Consequently, many refuse to possess a copy or even do not want to take readings in the church.

With the encouragement from catechists and priests, the Lusoga New Testament is slowly but surely gaining wide readership. In 1997, Fr. Patrick Mubiru was appointed Diocesan Co-ordinator for Biblical Apostolate. Not much was done because he was not given a job description. In July 2004, Fr. Andrew Ikendeza was appointed new Co-ordinator for the same, because he was already dealing with groups in Itanda Parish that were sharing the Bible for meaningful Christian living. The first ever Diocesan Bible Sunday was celebrated at Itanda Parish on 28th November 2004 in which case awareness on the pre-eminence of the Word of God in the lives of the followers of Christ was created. The C.R. C works hand in hand with Literacy Adult Basic Education (L.A.B.E) to produce a primer in Lusoga to help people read the Lusoga New Testament.
4.1.4 LITURGICAL CELEBRATIONS

Kamuli and Namwendwa Parishes were the first to have Eucharistic celebrations and Sunday services in Lusoga by 15th November 1995. In other parishes, the priests, catechists and the laity found it difficult to cope with it, but when the Bishop started celebrating Mass in Lusoga, they were encouraged to start also. It is only Budini (with Balamogi) and Buswale (with Samia) that still use Luganda as a liturgical language, because Lutenga dialect is pretty difficult for them.

In order to give liturgical formation to the Faithful (REC.5H), four delegates from each parish attended a Liturgy/Music course at Kiyunga St. Gonzaga Gonza Training Centre from 4th -10th February 2001. These delegates would train the rest of the people. One of the fruits of liturgical formation is "Ekimuliikirira" (a Lusoga rendering for light), a Sunday service guide for catechists who has replaced the Luganda one called "Mumuli". It was conceived by a group of catechists in Iganga Parish, namely, Matthias Maganda, John Bosco, Kasubi, and Lawrence Balinaine. Its formulation is guided by Fr. Vincent Ndanda, the Parish Priest. It has not been accepted by Budini and Buswale Parishes that still are using the Luganda one. Moreso, it is cost-ineffective, for out of the 500 copies produced at a relatively low cost by the Kisubi Marianum Press, 400 copies are bought by the Parishes some catechists read it word for word during a Sunday service. Consequently, the congregation goes out of the church with little edification. It should be noted that it is only a guide to ensure that religious services are more carefully prepared and conducted with reverence, avoiding an excesses and whatever is superfluous (RES. 5I). The "Ekimuliikirira", too, helps especially the rural Christians whose catechists may not have received formal training.

The efforts towards inculturation in the Diocese of Jinja are hampered by the failure of the Diocesan Cultural Commission to link up with the Liturgy Commission in making use of the C.R.C findings.
4.2. CHURCH TRADITIONAL METHODS

These are the Church's methods that have been used from the start of the catholic faith in Busoga region (1899) to the time prior to the Diocesan Synod (1995).

4.2.1. SCHOOL APOSTOLATE

Units 2.1-2.6 and 3.1 ascertain that education is for all, and covers all aspects of human life (a holistic approach) and all institutions, namely, the home, school, Church and state must be involved.

To curb the general Catholic Church's neglect of her own schools in terms of religious education, spiritual formation, catechism lessons, management and administration was to be addressed by encouraging priests to celebrate the Eucharist in and visiting schools (REC.IIE). Nonetheless, a big number of priests in charge of schools (assistant parish priests or curates) confined their apostolate or work to celebrating Mass only. Yet, their role extends to giving guidance and counselling to staff and learners, providing symbols of spiritual leadership, providing arbitration to different stakeholders namely, parents, local councils, community and education officers due to their neutrality in the education system, sensitizing parents and their children on the value of education and overseeing the running of Catholic-founded schools.

In 1999 some priests, religious, Catholic teachers, members of School Management Committees (S.M.Cs.), Boards of Governors (B.O.Gs), and Parents and Teachers' Associations (P.T.As) embarked on a distance-learning programme at Uganda Martyrs University - Nkozi to improve the management and administration of schools in the diocese of Jinja. So far, 20 priests, three religious and 50 Catholic teachers and members of
management have completed this course. As a result, a significant improvement in the running of schools has been observed since Catholics have taken an active part in the management of schools (RES.9, art. 2(a). Unfortunately, the study programme above has been abolished because it does not empower an untrained person.
In twenty parishes except Our Lady of Fatima seminars and workshops have been conducted on skills of administration, roles of School Management Committees (S.M.Cs), Boards of Governors (B.O.Gs), and Parent and Teachers' Associations (P.T.As), conflict resolution in schools, Sunday schools, motivation of staff and the plight of the girl child. Many teachers now are confident to teach religious education, enabling it to recover its rightful place in the curriculum. In addition, the relationships between the district and church authorities have improved in the areas of management and staffing in schools. For example, the appointment of a consultation with the Foundation bodies. Also, the Bishop of Jinja must sign a memorandum of understanding with the Ministry of Education and Sports, if a Catholic-founded private school is to be converted into a Government-aided one. The Jinja Diocesan Education Secretariat is working out a process of the formation of a Catholic Teachers' Association to enable teachers live their faith and work as a team (RES.9, art.2b and

Although Budini Parish has ten (10) Catholics heading Catholic-founded and government aided schools out of thirteen, the picture is different elsewhere. For example, of the four Catholic schools in Jinja Cathedral Parish, only one is headed by a Catholic, and this has been the trend in other Parishes because Catholics are not assertive in this area. For any improvement, the Education Secretary is trying to get particulars of qualified teachers in a bid to recommend them for headship in Catholic schools. Pastoral agents such as priests, religious and catechists will easily come in to visit, celebrate the Eucharistic sacrifice and administer other sacraments, and instruct Catholic learners in their faith. It has, however, been noted that Pastoral agents sometimes prefer to have non-Catholic headteachers who know that anytime they can be removed from a school if they do not co-operate. Catholic headteachers somehow take things for granted and may even prevent any Catholic influence where they are. Sunday schools are a
viable project, but some priests are not in for them. Then Sunday schools can work in schools first.

School leavers do join Teacher training institutions to become religious education teachers (RES. 9, art. 2d (i)). They do not teach it thereafter, because it is taken merely as a second teaching subject, not as a vocation. Teaching religious education, too, combines both teaching facts and practising them in one's life. Many a teacher, therefore, feels he/she is a sinner unworthy to teach it. Also, teachers fear to teach it because little or no effort is made to buy reference books.

The lack of interest in religious education is right from the teacher training institutions with poor teaching methodologies of indoctrinating (wanting to convert the learners to the teacher's religion), rather than teaching learners (a way of presentation that confirms learners in their respective faiths). Consequently, academic performance in religious education is generally poor and the society's moral fibre breaks down since values are not adequately handed down.

The catechists teach with conviction and commitment important aspects of Catholic religion in schools (RES. 9, art. 2d (ii)). Nonetheless, they are incapacitated by lack of the required training to suit the learners. Here below is Table 1 showing both trained and untrained catechists in the years 1995 and 2004 in Budini, Cathedral- Rubaga, Iganga and Kamuli Parishes.

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<td>KAMULI</td>
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The untrained catechists confine themselves to non-school-going children, as a way of shunning the challenge from school-goers both in primary and secondary schools. Others are even kept off by headteachers under the pretext that government does not permit catechetical instruction on the school time-table.
4.2. HEALING MINISTRY

Belief in sacredness of life moves people to give special care to human life (cf 2.4.3). In addition, it is everyone's duty to ensure the social, moral, psychological, physiological and religious well being of oneself and others, particularly disadvantaged of society (cf 2.4.5 and 3.2.2)

The researcher sampled two Catholic-founded or Mission hospitals Buluuba (B) and Kamuli (K) and two government hospitals Iganga (I) and Jinja (J). Each of the four hospitals has such facilities as canteen, counselling office and telephone booth.

The canteen avails items needed by the patients, care-takers, and hospital staff; the telephone eases communication, the counselling office gives confidence, hope, peace and calmness, particularly, to the patients. The following are missing in these hospitals, yet they are necessary: Post Office; recreation halls; dental clinic (B,K); a nursery for the premature babies (B,K); a restaurant or takeaway (B,J,K); transport for grass-root outreaches (K); more staff to carry out more programmes; home visiting (K); hospital Chaplaincy (I); hospital Chapel (I,J,K); wheel chairs and stretchers (K); intensive care units; mortuary (B,K); easy public transport (B); gynaecology department (B); high voltage full-time generator (B); and anti-retroviral drugs (B). These missing facilities prevent the hospitals from fulfilling their mission of Christian charity as originally intended. A good number of things are missing in Mission hospitals because the latter are basically dependent on meagre user funds from the patients. More so, these hospitals are not money-making institutions like government ones, but serve the poorest of the poor. They get aid from government, but part of the funds is appropriated by the respective district health officers. Artificial family planning services are also missing in Mission hospitals, for they are not advocated for by the Catholic Church since they disregard the dignity of the human person and have adverse effects on their users. However, the Natural Family Planning (NFP) is taught especially to the women who come to these hospitals.
These hospitals reach out to the communities through outreach services or programmes in form of private clinics owned by some of the medical personnel, mobile clinics, immunization programmes at community health centres, home visiting especially patients that do not afford going to hospitals, doctors visit health centres II and III once a month, radio programmes are given on health issues by a medical person, sensitization conferences or talks to communities on health education, and health officers conduct talks to school children. The above outreaches help people to prevent, treat diseases and sickness and improve on their health. The money that would otherwise be expended on treatment is saved and used on other essential needs.

**HOUSE VISITATION**

Prior to the Diocesan Synod, house visitation as a continued form of evangelization had declined. There was need for the priests to revive the ministry of home visitation as a way of coming closer to the faithful to strengthen and counsel them besides their solidarity with them (REC.6D). Efforts have been made to this effect. For example, in Budini Parish, St. Jude Kaliro and Budini Sub-centres; in Iganga Parish, Bubogo, Magunga, Bukoyo and St. Jude Town Sub-centres; in Jinja Cathedral Parish, Namizi and Kivubuka Sub-centres; and in Kamuli Parish, Kamuli Sub-centre, were visited by priests in the year 2004. On the whole, the sub-centres (out-stations) visited are proximate to the parish headquarters, few in number and mostly by curates.

Despite the little effort made, home visitation yields the following benefits. To begin with, it is a way of identifying together the problems affecting the homes and finding solutions. The priests come to know people individually or by face and name. To be known by a priest is great in the eyes of a faithful. In addition, in Iganga Parish 62 couples squared their marriage in church on 9th September 2004 (when Iganga Parish was celebrating the day of its Patron Saint Peter Claver) as a fruit of house visitation. House visitation is followed by lapsed
Christians becoming active again by way of resuming Sunday services, paying church dues and receiving sacraments. In the priest people see, touch, feel God visiting them causing joy and excitement. They feel happier that a priest dines with them, enters their houses, sits on their chairs and talks to them in a consoling way. A priest's experiences in such homes enrich his preaching, for he does not talk above their heads. The discussions held between the priest and Christians are characterized by openness and warmth. Consequently, the priest is given tokens of appreciation and hospitality in form of money, chickens, cereals and the like. At his departure, the priest is, in most cases, asked to come again in the near future.

Nevertheless, home visitation is not without its problems and this is why it has again declined over the years. Many a priest has many duties or commitments yet has no pastoral plans. Furthermore, the population of families has increased, yet the number of priests in Parishes has not proportionately increased. At the end of the day the priest is extremely tired. Some priests, too, feel that Safaris (Eucharistic celebrations), hearing confessions, baptizing, anointing the sick and witnessing to church marriages, organize and attend meetings of parish council and do office work, so no need of home visitation. Often times there are too many other commitments both for the priests and Christians that house visitation does not feature in their time-tables. Also, some priests are no longer committed as those of the olden times, for they dedicate much of their time and energies to more gainful activities like doing business other than the non-profitable ones like house visitation. In the past, the Christian community used to give spiritual, moral and financial support to seminarians. When the latter were ordained priests, they, in turn, were obliged to kind of pay back in appreciation through house visiting. With the advent of cost-sharing in the Major Seminaries in 1998, the newly ordained priest, having footed his own fees, does not feel obliged and convinced to execute house visitation. On the side of the laity, the lay leaders have not been sensitized on the need and mobilization of their subjects for home visitation. Since it is a new phenomenon,
some people mistakenly think that the priests are looking out for things. In effect, they hide away or absentee themselves while leaving such things as money or cereals for the priests to take. Others, however, may be absent because they have to make ends meet, yet others refuse to be present because they feel the church has not helped them out of their poverty. They busy themselves with looking for survival rather than wait for the priest visiting their homes. The majority generally fear to host priests as the latter might challenge the former on polygamy, illegitimate marriage, and education of children. Despite these difficulties, house visitation is worth carrying out as a viable method of evangelization.

4.2.4. THE RELATIONSHIP AMONG CHRISTIANS AND NON-CHRISTIANS

Although the diocesan synod keeps silent about interreligious dialogue, grassroots people participate in sad and joyful occasions like funerals, marriages, graduations and general elections regardless of religious affiliations. Nonetheless, interreligious dialogue is stronger during crisis times such as war, HIV / AIDS epidemic, famine and the like.

In France is a community of about a hundred brothers, called the Taize Community, from Christian and non-Christian religions from 25 countries. This kind of monastic community was founded by a Lutheran theologian, Roger Schutz, in 1940, to smuggle Jews out of Germany to Israel and America for their security during World War II. It had a small Chapel in which a Sunday Eucharistic celebration was conducted by a Catholic priest and the congregation particularly Catholics and Anglicans received Holy Communion. With the increase in population, a big hall has been erected and Holy Communion is received on weekdays. Simple hymns are used to enable everyone sing and prayers are offered by the participants. The whole celebration lasts about two hours, followed by discussions on Christian values such as charity, peace and justice. In imitation of the above the Catholic church and Church of Uganda around Jinja town held a Taize Week in 1980 at All Saints’ Church of Uganda
Walukuba, another one in 2001 at Our Lady of Assumption Catholic Church Walukuba and in 2003 at All Saints' Church of Uganda, Walukuba. In these Taize Weeks, or communities one reading, particularly, from the Gospels is taken, followed by no preaching. Processions started from Our Lady of Fatima Catholic Parish via St. James' Church of Uganda, Ambercourt, Jinja Cathedral Parish to Walukuba. The members of the Pentecostal Churches are friendly but do not join these functions. They have a feeling that mainstream churches are against them. Additionally, they feel that having declared Jesus as their personal Saviour they should not have any dealings with the "unsaved" world. They regard particularly the Catholic Church as the "devil personified" because of the statues and images in it. It is only the Church of Christ Pentecostal sect that joins the ecumenical prayers. Another loophole is that meetings, inter-religious prayers, and Taize Weeks are held, but no joint action in the socio-economic and political spheres is done. It is only the Bible translation that has been done by the Catholic Diocese of Jinja and Anglican Busoga Diocese, whose fruits so far is the New Testament Lusoga Bible inaugurated in 2000 at Busoga Square, Jinja.

Fr. John Sweeney was active with a small interreligious or interfaith group in Jinja town. It had already held meetings for over four years by August 1994. It has continued to date under the patronage of Fr. Groenewoud Kees (M.H.M), a member of the Jinja Deanery Justice and Peace Committee. It involves almost all religious denominations, namely, Catholicism, Church of Uganda, Sikhism, Zoroastrianism, Islam, Hinduism and the traditional Kisoga religion represented by Budagaali, again with the exception of Pentecostal churches. The Ahmadiya sect does not attend together with other Islamic sects, for the former are regarded by the latter as traitors and more so because they have well educated leaders. The Moslem youths are mobilized to attend by their fellow Moslem and youth representative at the government national level and a friend of Fr. Kees, Shabani, son of Shaban, a mechanic in Wesunire Parish. Interfaith prayer sessions are held once in three months, namely, the last Saturday of the month. The most recent one was held on Saturday 27th November 2004. About 300 people attend these
functions. Guest speakers address people on themes of common concern or non-denominational ones like peace, justice, war in northern Uganda, poverty and illiteracy. Discussions are held and decisions made for a way forward. The difficulty is that some Catholic priests do not attend because they do not see it as an urgent necessity. Secondly, they see it as Fr. Kees's exclusive enterprise. Moreso, Fr. Kees spends a lot of time and energy persuading people of other denominations to attend those gatherings. If he is not present to organize them for one reason or another, nobody else takes the initiative to do so. The Sikhs, however, are unable, in most cases, to attend these occasions because of their business schedules.

For the first time, Rt. Rev. Bishop Joseph Willigers confirmed Catholic pupils in Iganga Boys Boarding Church of Uganda founded primary school on 15th October 2001. This has now become an annual event. For four years now (2001-2004) in the same school an interreligious service has been conducted by the Church of Uganda, Catholic and Muslim prelates together praying for the success of primary seven candidates in their final examinations. The Uganda Joint Christian Council branch office at St. Ludigo Garage operates only by monitoring when general elections are around the corner. On so" October 2004 Iganga district hosted the first interreligious programme organized for the grassroots religious and civic leaders in Busoga region about the need to end the war in northern Uganda.

4.2.5. SMALL CHRISTIAN COMMUNITIES (SCCs)

Prior to the advent of Catholicism in Busoga, people were very communitarian in attitude and practical living as seen in section 2.4.4. Land was owned together, the upbringing of the young people was a concern of the whole community. Likewise Small Christian Communities are relevant to the Catholics of the Diocese of Jinja In response to AMECEA (Association of Member Episcopal Conferences of Eastern Africa: Uganda, Kenya, Tanzania, Eritrea, Ethiopia, Sudan, Zambia and Malawi) option, the Jinja diocesan synod started implementing the Small Christian Communities. Geographical divisions were made under the animation of
a chairperson and emphasis was laid on gathering church revenue in form of offertory and tithes. The Diocesan Synod prioritizes SCCs (RES.5) stressing the church as a family (REC.12A). Many parishes responded by counting Catholic families in their sub-centres, sensitizing them and reducing the big SCCs into smaller ones of 10-20 families. Leaders for specific services were ushered in including catechist, development, youth, women, lay apostolate, education, and health from whom a chairperson, secretary and treasurer were chosen (RES.13). The challenge was that these leaders were not initiated into their respective responsibilities, so they had to learn on job or just enjoyed their titles without doing anything. In addition, very few or none met the requirement of being practising Catholics or receiving sacraments (RES. 14). Those that had the requirements could mobilize people, collect church dues. However, many were either very old or had no administrative skills, despite their goodwill.

Prior to 2002, the priests and catechists in Kamuli tried their best to enliven the S.C.C.s by way of celebrating Mass therein baptizing infants, hearing confessions, confirming the names of saints chosen as patrons. The challenge they met was that the S.C.C’s were too big for them to interact easily with all their respective members.

Kamuli Parish deserves special consideration because with the advent of Fr. James Kabonghe as Parish priest in September 2002, a new approach dawned. In sensitizing people about SCCs, the trained catechists and sub-centres earmarked for Bishop’s pastoral visits were targeted. Some catechists objected to the new approach, for they had got used to the old mentality about SCCs as loci for gathering church revenues. Nevertheless, with time they adjusted to the novel approach of sensitizing people, registering Catholic families and creating SCCs of 10-15 families. Only those SCCs visited and registered at the parish are considered for any spiritual or material benefits from the parish. All liturgical functions on weekdays are celebrated in SCCs, while on Sunday they are done at the sub-centre churches. Leaders of SCCs in Kamuli Parish include the in-charge
of liturgy, education, agriculture, development, lay apostolate, health, youth (male and female),
culture, choir and vocations. In the near future, one responsible for environment will be ushered in. In 2003 these leaders were given the vision to guide them in turning SCCs into self-supporting and integrated areas of evangelization. When priests go for safaris in SCCs, the leaders introduced to them are invited to the Parish headquarters and instructed in their responsibilities.

SCCs were reduced in size to the extent that "blowing a whistle" brings them together within the shortest time possible. Now each SCC prepares a specific Sunday liturgy in turns on Saturday evening by cleaning the inside and outside and decorating the church. In the Parish church, the members of SCCs within the sub-centre even wash and iron church vestments. On Sunday, members of the SCC on duty do take readings, present the prayers of the faithful, serve as ushers, involve themselves in Gospel procession and offer special gifts such as a bottle of wine, a packet of hosts, trays of eggs, apples, vegetables, glasses, chickens, matooke, potatoes, goats, soap, scrubbing brushes, and money. SCCs in Irapa, Buganza, Bugulumbya and Nakibungulya Sub-centres are the most vibrant in Bible sharing. Each SCC accesses the Kamuli Parish Newsletter containing the 7 steps of sharing the Word of God as recommended by LUMKO (a catechetical training centre in South Africa for pastoral agents). Also Richard Lubaale and Patrick Musonko, co-ordinators of the Holy Cross Family Rosary Ministries accompany the priests on safaris and train people in sharing the Word of God in SCCs. Below are the seven steps:

First step: A selected MasterlMistress of Ceremonies, through a prayer or hymn, invites God in the midst of the members seated in circle.

Second step: A text especially from the Lusoga New Testament is read by the host who directs the sharing. Each member is expected to have a Lusoga New Testament Bible and opens the text before it is read.
Third step: In a minute's silence, each of the participants reflects on the text.

Fourth step: Each person selects and loudly proclaims three times a word or phrase or sentence that has struck him/her.

Fifth step: A few members share their testimonies vis-a-vis their individual strengths and weaknesses.

Sixth step: A text and activity for next week is agreed on, like visiting a sick person and inviting a priest to anoint him/her, or building a house for a destitute or poor person or planting 10 bananas in each home within the SCC, the 11th for the Patron Saint for meeting financial obligations of that SCC. In this way, SCCs become self-supporting and self-propagating financially and spiritually. The vision is that each SCC will be given 2 passion fruit seedlings from the Parish nursery to enable members multiply them to supplement their diet and alleviate poverty. There is also a plan to plant many tree and pawpaw nurseries so that the parents of each child baptized are given a tree or pawpaw seedling to plant in their respective homes to ensure payment of school fees and promotion of good environment.

Seventh step: The MC leads the members into the evaluation exercise of the meeting, making compliments and correcting mistakes, thanks the members for turning up and asks a member to conclude with a prayer or intone a closing hymn.

In Jinja Cathedral Parish, a few of the SCCs are catechetical in the sense that children that attend the prayer meetings master some of the prayers, a good foundation for catechumenate.
Challenges include resistance especially from Christians that prefer anonymity or individualistic tendencies. Some of the members feel that weekly meetings, preparing for and participating in Sunday liturgy are taxing. Others feel and admire to belong to SCCs in which they are more acceptable than where they are. Still some fear that SCCs try very much to expose some of the weaknesses in their faith.
4.2.6. WITNESS BY LIFE/ LIFESTYLE

A Christian inspires others by his/her life. One's faith is concretely lived in one's Good actions or deeds (cfMt 7:21-23; In 13:34; AA.2:44ff; 11: 19-30).

4.2.6.1. RT. REV. JOSEPH BERNARD LOUIS WILLIGERS, THE FIRST BISHOP OF THE DIOCESE OF JINJA (cf. picture on page 95)

His simple lifestyle is manifested in having an open house and office to which anyone can come and see him without a prior appointment. He listens to anyone coming with a problem and tries to help whenever possible. Because of this, the clergy and the laity are united with him. He visits the sick clergy in their parishes and, if possible, he encourages them to seek treatment in the hospital. He knows his priests, Major Seminarians and some leaders of Parish Councils and Sub- centres by name. He visits every Parish at least once a year for 3 days: either Friday, Saturday and Sunday or Saturday, Sunday and Monday, visiting at least two outstations, administering the Sacrament of Confirmation, opening new churches, blessing marriages in the church or even installing extra-ordinary Eucharistic ministers (Catechists or the religious). Consequently, there are very few Catholics in the diocese that do not know or have never seen him. From speaking Luganda, he now speaks, in his very words," wonderful Lusoga" and has endeavoured to know the customs of the Basoga. His excellent memory enables him to remember the roads to different outstations in the 21 Parishes, although it is declining with old age (74 years now).
He holds a clergy meeting twice a year in which everyone speaks freely. He meets the laity in the Pastoral Council twice a year to share their experiences and together forge a way forward. One finds him driving a simple car, namely, Suzuki Samurai at first, and of late, Corolla Super Limited, instead of being driven, cutting branches of trees and tending flowers in his compound. He fulfills the promises he makes to the outstations, especially, donating iron sheets for particular churches. He is a preacher not by word of mouth only, but also by his way of life.

He admits he has not been a man for drawing great plans. He has been more concerned with the day-to-day situations, depending mainly on others for new undertakings. He is not enthusiastic about copying from other dioceses, thus, making Jinja a unique Diocese. He sometimes tends to be impatient with people that fail to meet his expectations.
4.6.2 PRIESTS AND RELIGIOUS

Many priests and religious live simply and are known by the Lay Faithful as men and women of God and of prayer respectively. A good number do pastoral or socio-economic work without prayer at all or with a minimum of prayers. One of the reasons is that the prayers of the Breviary are resented especially by very busy people or are dry and boring. Some have even regarded work as a form of prayer ("Workholics"). As a result, their lifestyle has degenerated in the sense that they become brutal, cruel, unkind, dictate over, take themselves as far above and do not talk to themselves and the Laity with humility. Generally, the religious are so closed in their convents that they are far removed from, not known and helpful to people.

Over the years, the priests and religious somehow work harmoniously as a team. For example in Jinja Cathedral Parish the three priests of the Congregation or Order of Servants of Mary (O.S.M.) celebrate Mass on Sundays in Namulesa Sub-centre, help in the building of the church by mobilizing the people, giving some financial contribution and visit the sick in their homes. Their seminarians help in the Sunday schools, visit the sick, encourage and mobilize the people to pray the rosary in S.C.C.s and homes and conduct the Way of the Cross in Buwenda and Budagaali Sub-centres. Fr. Silverio Kagumire of the Apostles of Jesus Congregation celebrates the Sunday Eucharist, teaches the Catholics of Nakabango Sub-centre on development and sells them banana trees to plant in their gardens at a subsidized cost.

Three Mill Hill priests celebrate Mass on Sunday in Ambercourt Sub-centre and visit homes in Rubaga Sub-centre. Their Seminarians visit homes in Gaddafi Army Barracks, participate in the choir and serve as commentators at Mass. The Missionaries of Africa celebrate the Sunday Mass in Mafubira Sub-centre, while their Seminarians prepare liturgy and visit homes in Kivubuka and Makenke Sub-centres.
The Claretian Missionary Fathers (C.M.F.) hold Eucharistic celebrations at Mpumudde Sub-centre, whilst their Seminarians help in the choir and Catholic Charismatic groups. The Comboni Missionaries (M.C.C.J.) celebrate the Sunday Eucharist in Butiki College, while their Seminarians instruct students for First Holy Communion.

The Evangelizing Sisters of Mary (E.S.M.) help in the choir, liturgy preparation, catechesis, women and children in Mafubira and Mpumudde Sub-centres. The Daughters of Mary (D.M : Bannabikira) serve in the Sacristy, help in the choir in Jinja Cathedral Parish Church, visit homes and serve as Eucharistic Ministers in the Army and Police Barracks. All the above pastoral agents report their pastoral experiences to the Parish Priest. The Seminarians and priests hold meetings with him once a semester. But they have deemed it necessary to meet him twice a semester.

Team work or spirit, however, is lacking elsewhere in the diocese between priests and religious in pastoral matters. One reason is that the religious do specialize mainly in the teaching and medical professions. So, they have little or absolutely no idea about pastoral/liturgical concerns and the reverse is also true for priests. Many a time, on festive days like Easter and Christmas, the religious go on Holy Communion services, yet do not lead a service because they do not know how to conduct it. A catechist leads a service and then invites a nun or brother to distribute Holy Communion. Some priests intentionally exclude the religious from any pastoral activity, for the former want to do everything alone. Often times, the religious serving in Catholic-founded educational and medical institutions would not like any interference from the priests simply because they are not professionals in these fields or guard against the tendency of some priests that draw money from them for its own sake. When misunderstandings crop up among them, they sometimes go as far as being known or even involving and scandalizing the laity. These tensions become worse to the extent that each party longs for the transfer of the other, which is not edifying at all.
4.2.6.3 THE LAITY

According to Bishop Joseph Willigers, Catholics generally do not join politics simply because they fear to be corrupt. Today those in public service would like to be given money for the services that they are charged to dispense. The lay people have been scandalized, on many occasions, by the unbecoming behaviour of the priests and religious, but the former pray and show concern for them in faith (RES. II ; REC.8D). They even talk in defence of, give financial and moral support to, and remain loyal to them, for they are the consecrated ones of God. They are proud of their Catholic faith with which they identify themselves. They admit when they are in the wrong and correct their mistakes. They complain when they are unfairly treated. The Legionaries (members of the Legion of Mary), particularly, visit the sick in their homes and even others that need spiritual or moral support. They contribute funds and tangible items for one among them who is preparing either for marriage introductions or marriage in the church or graduations. They express their solidarity to those who have lost their dear ones by attending funerals and contributing condolences. Some stand for the truth when others sue them to court because of land disputes. Some have been imprisoned or poisoned or even murdered because of bearing witness to the truth.

On the contrary, many Catholics are eaten up by drunkenness causing extreme poverty. Some even take to drinking as early as 10.00a.m instead of going for work. The little money acquired is all spent on drinking. Others even first drink before going to church for Mass or service or take to drinking after prayers. Some Catholics do conspire with non-Catholics to sell church land, making losses to the church.

4.2.7. HOMILIES AND SERMONS

In Budini Parish from October 2004 a system is in place in which a catechist preaches during a Eucharistic celebration in him/her outstation. This helps the catechist to gain confidence in preaching to his/her people in the presence of the
priest. This presupposes adequate preparation. Also, he/she improves his/her preaching skill. It is an occasion for the priest to know the competence or incompetence of his catechist. In addition, the priest is preached to by a catechist, which is a rare practice. Other parishes could adopt this practice. In every Eucharistic celebration that he presided over in Irundu, Kagoma and Wesunire Parishes, Fr. Aloysius Helfer (M.H.M) invited a trained catechist to supplement his 5-minute homily to help expound what the Christians may not have grasped in Father's homily delivered in Luganda. It is some kind of Team preaching. As a way of improving on their preaching, the priests make use of biblical commentaries like Africa, our way of life, Celebrating the Word of God, We give thanks to God and the Sunday Readings. The Lay Faithful appreciate their homilies by clapping hands (although this may signal the fact that the priest preached what the people wanted to hear) at the end of the delivery, show smiling and attentive faces or ululating, or some personally appreciate the priest or catechist at the end of the Mass or service. Unfortunately, when a priest or catechist preaches badly nobody dares to come up and tell him/her.

In April 2001, the Eucharistic Handmaid Sisters donated "the Jesus" video tapes to the priests in the Diocese of Jinja, who have used them together with the "Safari Cross" tapes to supplement and enrich their preaching (REC.7G).

On the whole, priests and catechists preach for 7-10 minutes on Sundays in the rural outstations under the pretext that people are attentive within the first 5 minutes. Many homilies and sermons are Tridentine in nature, that is, they over concentrate on the soul only, and leave little room for the social concerns of the people, namely, justice, peace, violence in families, education of the children, poverty and HIV/AIDS, which Vatican II preaching looks out for. This stems from the fact that the pastoral agents do little in pastoral programmes like house visitation, attending funerals, political campaigns, graduations, marriage introductions that make them know the needs of the congregation. In effect, some end up using the pulpit for scolding the congregation for making little
Contributions of tithes and offertory. Sometimes poor preaching yields little amounts of tithes and offertory. Part of what is preached remains at the threshold of the church.

4.2.8. ORIGINS AND DEVELOPMENT OF FAITH

This involves family catechesis, by priests/religious and catechists.

4.2.8.1. FAMILY CATECHESIS

Few families teach their children prayers and basic teachings of the Catholic Church. Children in such families can learn prayers like the sign of the cross and the grace before and after meals. A few parents are well grounded in Catholic values and teachings as laid down in the Catechism. Their efforts of praying, good lifestyle, caring for children, imparting their faith to children and relatives, sending children for catechumane, are quite inspiring but insufficient at the moment. This is because some parents are not well-grounded in Catholic values and teachings as laid down in the Catechism. Some parents do not send their children for catechumenate, but send them to scare birds from rice gardens, or working in sugar plantations or sell items like pan cakes or sweet bananas for survival. Catechumenate at the church has been taken as an excuse for some parents not to instruct their children in matters of faith.

4.2.8.2. CATECHESIS BY PRIESTS / RELIGIOUS AND CATECHISTS

In Budini and Jinja Cathedral Parishes, it is mainly the catechists who give catechetical instruction to the catechumens. Three days before the actual day of receiving the Sacraments, the catechumens move to and reside at the Parish headquarters where they are taught by the priests such technical elements as the Order of Mass and the Sacrament of Penance. They are also taken to the Parish church where they are explained about the Tabernacle, liturgical vessels, vestments, pictures of the Way of the Cross, Statues and Images of, say, Jesus, St. Joseph and the Blessed Virgin Mary. They do some manual work on the parish compound, and clean and decorate the church.
film on the life of Jesus. In Iganga and Kamuli Parishes, all catechetical instructions are given by the catechists and the priests only administer the sacraments.

Catechists do a wonderful work by making the catechumens learn by rote all the prayers, sacraments, Bible stories, Ten Commandments of God, and the 7 commandments of the church. They know the catechumens by name and face, their life's circumstances, their parents and guardians, their respective homes and teach them in their local environment, using local examples. One group grows into adulthood with full memory of prayers, values and doctrines and enjoys solidarity with fellow Catholics. But, in general, the quality of the catechumenate leaves a lot to be desired. The content or syllabus of the catechumenate is detached from the daily lives of the catechumens. It emphasizes spiritual life at the expense of their socio-economic, moral and political spheres. Only headlines or basic elements of the Catholic faith imparted to them are good at this stage, but cannot be used for spiritual survival. It has encouraged learning by rote but it suffocates the spontaneity in prayer. Even when an opportunity is availed in the church for spontaneity in the prayers of the Faithful, total silence characterizes the church members. Consequently, many of them, in the absence of ongoing catechesis, are lured to join Pentecostal churches.

The 208 trained catechists in the diocese carry out their work with devotion except that they receive little remuneration, recognition and appreciation from the priests and Catholic community and lack conviction in catechesis as a pastoral task and apostolic witness. Since they are not full-time workers and yet are available when need arises, their remuneration cannot cater for their family needs. Of necessity, they involve themselves in various other concerns and cannot fully give over to the work of catechesis. As a result, the catechumens are instructed for only about three months instead of one year (RES.8). The 582 untrained catechists teach the catechumens with goodwill and what they learnt in their catechumenate, putting a lasting impact on them. Nevertheless, a good number of
catechumens go away half-baked, unable to instruct others, producing half-baked Catholics, who cannot also instruct others.

4.2.9. LAY APOSTOLATE MOVEMENTS

In the diocese of Jinja is found Legion of Mary, Pioneer Total Abstinence Association of the Sacred Heart of Jesus, Young Christian Students (Y.C.S), Catholic Charismatic Renewal, St. Vincent de Paul Society, Women groups, Xaverian Movement, Servants of Mary, Friends of Mill Hill and the Youth. Also pilgrimages are made to St. Matia Mulumba's (Every Third Sunday of October) and St. Gonzaga Gonza's (Every First Sunday of July) shrines at Kyebando Parish and Bugonza (Budini Parish), respectively. All these devotions and lay apostolate movements fall under the Lay Apostolate Office (REC.13A), now manned by Fr. Godfrey Etolu.

This research examines Legion of Mary and Catholic Charismatic Renewal that are vibrant and women.

4.2.9.1. LEGION OF MARY

It fosters prayer life and particular devotion to the Blessed Virgin Mary through recitation of the rosary. The members meet for prayers once a week, especially, on Sunday; visit the sick and pray for and with them; encourage people to receive sacraments (like Matrimony); clean the church, serve as ushers, take readings on Sundays and feast days; console the bereaved; all receive sacraments; visit lapsed Catholics and encourage them to resume Sunday service or Mass; encourage parents to send their children to school and catechumenate. They cast lots to pray for and share gifts among themselves. They contribute to the secret bag out of which they run their activities like transport to meetings at Curia, Comitium and Senatus levels, buy some items for the needy, table cloth, statues of Mary, candles for their meetings.
The movement, however, is full of old people because the youth are repelled by prayers that have no life. It is also restricted to practising Catholics (those that receive sacraments) excluding many others. Some members are irregular at prayers due to long distances, lack of devotion, old age or involvement in socio-economic commitments elsewhere. The secret bag has too little to run the group's activities. The few projects set up collapse naturally due to lack of technical know-how. Often times they lack spiritual guidance since spiritual directors are very busy with other pastoral duties.

4.2.9.2. CATHOLIC CHARISMATIC RENEWAL (C.C.R.)

Small pockets of the C.C.R began to surface in the diocese of Jinja in 1994. It is now in all the parishes. With the establishment of the Siloam Community (with a mission to give light:( cf. In.9:7) of trained laymen and women originally at Bugembe in 2001, but now in the former convent of the Poor Clares in Kyebando Parish, the following has been and is still done. Popular missions, conferences, renewal days, retreats and recollections in all parishes except Jinja Cathedral and Walukuba have given catechism beyond headlines of the Catholic doctrines, increasing offertory and tithes-giving in parishes. The members actively involve themselves in the liturgy and weekly prayer meetings by clapping hands (Ps.47:1), dancing (ps.149:3), raising arms (Ps.134:2) with musical instruments (Ps.150:3-5), sharing testimonies and praying with spontaneity. Through counselling, those with emotional problems receive inner healing. Dedicated to the Holy Spirit, the C.C.R. members are delivered from drunkenness, adultery, fornication, evil spirits, envy, selfishness, leading to renewal. Leadership courses have enabled many members to assume positions in the church and Local Councils (LCs). Many people have drifted from trusting witchcraft to trust in God and human efforts. C.C.R has familiarized people with Bible reading and reflection. Behaviour change programmes have sensitized school children on the danger of HIV/AIDS. The members pray and work for the renewal of the whole church and secular world. The above activities move the lay people to the fore
and prevent, particularly the youth from leaving the Catholic church to Pentecostalism. Challenges include spiritual pride especially as the out-pouring of the Holy Spirit may generate self-satisfaction like that of the Pharisees (Lk.18: 12f). The "true believers" or the "baptized in the Spirit" look down on others outside their camp. The movement makes itself a panacea (remedy for all diseases and problems and answer to everything). Some members turn away from objective norms and listening to the Holy Spirit's inspiration alone (emotionalism), rejecting intelligence and culture of human knowledge and reason. Others over-concentrate on its mysticism and devotion at the expense of struggling for peace, justice and socio-economic involvement, creating a big gap between heavenly consolation and Christian responsibility in this world. Copying lots of mannerisms from Pentecostals invites intimidation, denial of sacraments and even expulsion from the church by the conservative Catholics.

4.2.9.3. WOMEN

Women groups do exist in Buswale, Iganga, Kagoma, Kakira, Kiyunga and Nawanyago parishes. Of these, St. Veronica Women's Group in Iganga Parish is worth considering, for it has stood the test of time and is more active than all the others. It started in 1996 under the animation and patronage of Fr. Dominic Kamaanya, the parish priest of Iganga (1996-2003). Women from all sub-centres were invited to the Parish for a three-day course and analysis of their strengths, weaknesses, opportunities and threats (SWOT analysis) was made. The priest only animates them as far as identifying their felt needs and coming up with their answers is concerned.

There are two groups, Group A with sixteen members, meets on the second Friday, while Group B also with 16 women, meets on every third Friday of the month in a home of one member on a rotational basis. Their programme starts with a song, be it traditional or Christian, the Chairperson (host) welcome
members, news are shared about themselves. Minutes of the previous meeting are read and matters arising explored. The "aunt" does the counselling (okulamba) on the life and responsibilities of women, for example, caring for their children and husbands, depending on what has been shared in the news. The Patron, too, counsels them from the spiritual point of view. An expert already invited addresses them on such topics as agriculture, child-rearing, health or law (REC. 9D, art iii). Then the host takes her fellow members on a guided tour around her home on what was addressed and advised in the last meeting. The initial savings made were Shs.1500/= per person, later on increased to Shs.2500/=, both of which are affordable to all the members, kept with the Bank of Baroda, Iganga Branch. Gifts are given to four members identified by casting lots in the previous meeting, preceded by the host introducing her husband to the group. The members to be considered in the next meeting identify what should be given to them, called "Okwoya". The meeting concludes with a meal and prayer.

Materially, each woman has a goat, mattress, saucepans, a permanent house, enough food and good sanitation in her home. Their moral life has improved through the counselling given by the "aunt". Politically, through leadership courses, many of them have been elected on sub-centre and Local Councils (REC.9D, art. V). Through exposure tours within and outside the parish, they have acquired skills about fuel-saving ovens, vegetable gardening and the like. Socially, when they meet they entertain themselves by singing and dancing so that one with a problem goes back refreshed. Spiritually, by the advice of their patron, many women that had marital problems have settled and by September 2003, all of them, except three, had got married in church. They have attained success due to the involvement of their husbands who give them financial and moral support. These women groups meet the challenge of illiteracy - some women are slow in learning requiring a lot of patience in repeating over and again. Rumour mongering results from some misinterpreting what may have been shared about others' homes. Others borrowed more money than they could afford to pay back.
in time, stagnating the group's activities. Nonetheless, a revolving fund was gotten by the
patron, which helped to rescue the situation. Some members travel long distances, come late
and drag the group. This prompted the division of the group into two; Group A and Group B
as explained above. These groups, unfortunately, have not multiplied as Legion of Mary or
C.C.R has done. So their future is questionable.

41.10. SACRAMENTAL LIFE
Is another way of being in union with God besides listening to God's word.

4.2.10.1. BAPTISM
Many people know the meaning of their surnames, but hardly know what their patron saints
are renowned for or why they were given those particular Christian or baptism names.
Whilst some go in for names which they call "modern" or sound well, others choose names
that are not very common.

4.2.10.2. BECOMING A CHRISTIAN ADULT
All the year round, the Bishop pays pastoral visits to all parishes and administers the
Sacrament of Confirmation to about 200 candidates in each parish, on average. As they
assume Christian adulthood, no duties are assigned to them concretely. Moreover, most
confirmants are still very young, say, 13 years, unable to grasp fully what responsibilities
are enjoined on them.

4.2.10.3. THE EUCHARIST
In connection with Section 2.1, the Eucharist should be celebrated as a ritual involving
eating, social interactions, service of others (diakonia) and sharing. What happens, however,
is that some few receive the Eucharist, while many do not. Only practicing Catholics
(receiving sacraments) assume positions of leadership in the church (RES.14). The
Catholics enter the church quietly, men sit on one side while women sit on the other, the
singing is left to the choir, even according to the liturgical instructions from the Vatican
(Rome),

the
Celebrant does not have to leave the sanctuary to wish others the sign of peace. Only those who can read well take the readings regularly. In many churches, people are not directed where to sit. Each Catholic individually struggles for socio-economic survival. At the end of Mass or service, because feeling at home is missing, most people rush away without greeting each other or sharing their joys and sufferings at least in conversation or in the prayers of the Faithful. Church and other meetings are characterized by domination and dictatorship by a few members.

4.2.10.4. FORGIVENESS OF SINS

To many Catholics, the Sacrament of Penance or confession is merely a ritual in which people are put right with or reconciled to God. Reconciliation among conflicting neighbours is apparently solved by death or transfers or avoiding each other, which makes things worse.

4.2.10.5. PRAYING FOR THE SICK

The common experience is that a priest is invited to anoint a sick person who is almost dying. One of the reasons is that Catholics had been taught that this Sacrament of anointing is for the dying or saying bye to the dying. Secondly, this Sacrament has been taken to be the last resort. When a person falls sick, his or her relatives endeavour to take him or her to the hospital or to the witchdoctors. When they fail there, only do they think of inviting a priest to anoint the patient.

4.2.10.6. MINISTERIAL PRIESTHOOD

Table 3 showing Priestly ordinations in the diocese of Jinja from 1994 - 2004.

<table>
<thead>
<tr>
<th>Year</th>
<th>Priests ordained</th>
</tr>
</thead>
<tbody>
<tr>
<td>1994</td>
<td>3</td>
</tr>
<tr>
<td>1995</td>
<td>1</td>
</tr>
<tr>
<td>1996</td>
<td>3</td>
</tr>
</tbody>
</table>
The table shows that priestly (and religious) vocations are not too bad although they are low, reasons being diminishing faith in families, decline among priests in promoting vocations. Some priests are not happy with their vocations (a disgruntled lot). The social prestige of a priest is no longer as high as it was in the past, due to the fact that priests are not maintaining that mysterious element in them: they quarrel, abuse each other in public. Priesthood is not a salaried profession, so young men are attracted to other lucrative professions. The monthly allowance given to them, say, Shs.80,000= is not even a right. In the past, a priest's presence was preferred to a politician's. However, today the politician takes the attention of the people much more than a priest.

**4.2.10.7. CHURCH MARRIAGE**

In order to encourage Christians to marry in the church (RES. 10), the Diocesan Pastoral Team together with the Holy Cross Missionaries inaugurated the Family Life Ministry in 1998. It stressed alternative ways of enabling large numbers of people have church weddings without the burden of huge expenses. Two Family Life ministers from each Parish were trained to give courses on marital and family life in their respective parishes. With time, they were reinforced by Fr.Fulgens Katende and two legitimately married ladies from Kampala, through the Diocesan
Family Life Co-ordinator, Fr. Stephen Mudoola. Courses have been conducted in six Parishes a year, stretching from Friday evening to Sunday afternoon. Generally, church weddings have been witnessed resulting from the efforts of Family Life Ministry.

The challenges are such that there has been no syllabus for Family Life followed, leading to unnecessary repetitions with the same audiences. Moreso, the two ladies from Kampala have not at times come to animate courses as scheduled since they must attend to their family obligations. Also, their urban experiences sometimes do not apply well to rural families. The Family Life Ministry is running separate programmes apart from the Diocesan Pastoral Programmes.

4.3. NEW CHURCH METHODS

These refer to those that emerged as a result of or shortly before the Diocesan Synod. They include integral development, Sunday school, retreats and recollections, seminars and workshops.

4.3.1. INTEGRAL DEVELOPMENT

As earlier seen in section 2.2, Kintu used his intelligence and creativity to survive. Integral development tries to equip people with skills of earning a better and desirable livelihood.

Jinja Diocesan Development Co-ordinating (development arm of the Catholic Diocese of Jinja. Started as a Development Office in 1987 by Brother Joseph Boerkamp, replaced by Mr. Paul Bateeze in January 1994, it has grown into an organization. It first used the approach of service delivery or direct implementation through writing projects for parishes and setting up a fund out of which loans were extended to poor people. Many beneficiaries failed to pay back, thus, rendering the "revolving" aspect of the loans ineffective. In 1996, JIDDECO started building capacities of priests, religious, women, youth, local communities, institutions, Diocesan Personnel,
Major Seminarians and organizations through residential short courses so that they can deliver services to their target groups.

From 2000 - 2003, it has been co-ordinating and facilitating a Gender Responsive Intergrated Development (GRID) programme executed by 12 Partner Implementing Organizations (P.I.Os) in 15 villages of 12 Sub-counties spread throughout the five districts constituting Busoga. 2801 households with 3500 members and above have been involved in the programme. P.I.Os include Rural Environment And Community Transformation (REACT) based in Busede Sub- county in Jinja district, Iganga Parish Integrated Development Organization (IGAPIDO), Itanda Parish Integrated Development Organization (ITAPIDO), Multi-purpose Training and Employment Association (MTEA), Kyebando Integrated Development Association (KIDA), St. Matia Mulumba Co-operative Savings and Credit Scheme - Kyebando and Kamuli Parish Integrated Development Association (KAPIDA) among others. The focus was on increasing food production at household level and improved living conditions among children between 0 - 6 years, youth of 7 - 18 years and child-bearing mothers, reducing the rate of stunted children through health education and environmental sanitation, gender sensitization and reduction in women's workload, improvement of income-generating activities, adult literacy and advocacy. The first task was to transform society through changing people's attitudes.

All the rural P.I.Os exhibited a strong sense of responsibility and community ownership. In Kyebando (Mayuge district), a well-kept "mother garden" was in place and supplying members with planting materials. Similarly, in Kamuli, KAPIDA has been requested by the District Administration to share their skills in sustainable agriculture with neighbouring places, a sign of recognition and effectiveness of their work. JIDDECO has started linking people to important administrative and planning structures and people are enabled to move on their own. Besides, JIDDECO Development workers have, in more than one way, fully assumed the role of agricultural extension and community development
workers, filling the gap and demonstrating to Government departments that there are alternative ways of addressing the problem of food security. Before JIDDECO started its programmes, six (6) in every ten (10) homes (approximately 60%) could only afford one meal a day, usually a small piece of cassava or sweet potato. Most times this was consumed without any sauce or protein. Presently, 8 out of 10 participating homes have at least two (2) meals a day, and in anyone meal a family has carbohydrates, pulses (plant protein), greens and fruits (vitamins). Increasing amounts and range of agricultural produce are the most prominent outcome of improved methods like making and applying organic manure to improve the degenerating soils, making of organic pesticides, post- harvest handling in order to minimize losses, as well as local methods of preserving and storing the harvested foods.

There has been lower prevalence of disease and generally improved health status. In Busige-Bwidhabwangu village (Iganga district) between 2001 - 2003, immunization levels had surged from 20 children out of 213 to over 200 out of 250. Similarly, the environmental hygiene has improved through malaria and diarrhea control, building plate rackets, tip-taps, digging rubbish pits, and increasing the number of latrines from 50 in 2001 to 120 in 2002. Women attending antenatal clinics had also risen from 32 to 138. Even Family Planning services in the community were benefiting from 4 to 28 women. In Buteeze and Bubiito (KAPIDA), a significant drop in infant and child mortality was reported. In the 1990s at least 5 children died in a year, but in 2001 and 2002, only two (2) children died due to improved nutrition. In Kyebando, the women are less frequent visitors to the dispensary because the children are healthy and women no longer look scruffy as they used to be in the past. On the whole, there has been a reduced rate of infection with HIV / AIDS and improvement in the care of the affected people.

The GRID Programme has increased women’s effective participation in community management in 15 villages through mobilization of community for
gender awareness on legal and human rights. They have introduced improved fuel-saving stoves, leadership and improved farming techniques as well as literacy. Primary ownership of the mother garden is evidently with the women, likely to lead to further income-earning opportunities and ownership of assets. Men have joined hands with women to contribute their labour for agriculture, building of latrines and bath shelters. Great improvement has been noted in communication between married spouses. A large proportion of women were not only consulted on important matters in their families, but were also involved in decision-making. Respect for women was also noted to have extended beyond the boundaries of the local P.I.Os. In the case of KAPIDA, for example, the contact person is a woman, Mrs. Josephine Dhizaala. In both KAPIDA and KIDA some women have assumed leadership positions in the organizations and district administrations.

Trees have been grown for various purposes like those that make the soil fertile, agro-forestry trees, animal fodder, firewood, timber and for sale. Chickens, goats and cows are reared for improving nutrition of especially children between 0-6 years and pregnant mothers. The local breeds are crossed with the improved or hybrid ones in order to improve the milk or egg production. Locals have now learnt how to grow vegetables in backyards or kitchen gardens and planting of improved grafted fruits such as mangoes, passion fruits and oranges.

Although JIDDECO has won much praise due to extending its programmes to people of different religious affiliations, non-Catholics have benefited more, for Roman Catholics are slow in embracing new enterprises or initiatives due to their upbringing in humility. Further still, P.I.Os are still heavily dependent on JIDDECO for financial and technical advice, to the extent that they would collapse with the collapse or closure of JIDDECO. They still cover a very small portion of the districts of Busoga. The spirit of voluntarism among the Community Resource Persons (C.R.Ps) is tested by the communities’ meagre financial resources vis-a-vis the pressure of the former spending more time with the communities apart from contributing to their own livelihood. In Bburuda
(Bwidhabwangu-Busige Rural Development Association) members were worried about the near absence of a mechanism of tapping agricultural surplus that was then being realized by local farmers resulting from improved methods and increased food production. In nearly all P.1.0s there was need to address farmers' incomes as a complementary process to the food security programme. Failure in that would again lead to more food being marketed which, in turn, would endanger food security, thus, re-incarnating the vicious circle. The impact of improved fanning methods has added a substantial amount of workload to the already burdened woman's chores. Although JIDDECO staffs have trained in gender programming, no coherent gender strategy exists and discussion of this does not feature, for neither JIDDECO nor the Diocese takes it as a priority action.

JIDDECO IS overloaded with writing and handling project proposals of all Diocesan departments and parishes, preparing reports to donors, senior staff serving and sitting on a wide range of diocesan commissions of Transport, Health, Peace and Justice, Laity Council, leading to lack of focus. It also inevitably faces the dilemma of serving the diocese and its structure and implementing development programmes which go beyond the boundaries of the diocesan structures and whose operations are more independently determined. JIDDECO's development concern in some parishes have collapsed because some priests who take them over at transfers do not appreciate the efforts of their predecessors, so in their way of doing things suffocate the projects and witness their collapse. Others have failed to co-operate with JIDDECO and are not interested in the well-being of their flocks.

4.3.2. SUNDAY SCHOOL

It is a special way of conducting church services or Mass for children in the church today. It is special in the sense that it is conducted in a special place; shortened with short songs/hymns relevant to themes; needs more than one teacher; has a designed programme; teachers are specially trained; children are
grouped according to age (4-7, 8-10, and 11-12 years); learning materials are often used; readings are simplified according to age; children participate fully through the activities given to them by teachers; lesson preparation lasts for a week; and teachers know their children well.

Sunday school is a new method of evangelization in the diocese of Jinja and it is found only in our Lady of Fatima Parish (Parish Church and Rubaga Students/Youth Centre on Kiira Road) and Jinja Cathedral Parish (Kyekide, Ambercourt, Budagaali and Buwenda Sub-centres). This research treats Kyekide Sunday School to open possibilities for rural Sunday schools. It started in June 2004 in preparation for Bishop's pastoral visit in that Sub-centre. Every Sunday 15 children between 7-10 years assisted by adults in drumming participate in singing both traditional and Catholic songs/hymns and dramatizing shortly before the announcements are made during a Sunday service or Mass. Under the direction of two teachers, Matilda Nkolo and Charity Mutesi, earlier trained by the Sub-centre catechist, Mr. Clement Balazeewa, the children make a procession from outside right into the church. The singing of Catholic hymns embodying teachings is catechetical in nature, for children at a tender age learn Catholic doctrines. The songs in Luganda or Lusoga cultural experiences equip and familiarize children with their own cultural practices and attitudes of the Basoga, Itesot, Baganda and Japadhola found in the place. These hymns/songs are led by different individual children, resulting in children developing their creativity and voluntarism. The parents are very pleased with seeing their children perform in form of singing and dramatizing. The active involvement enables the children to memorize what is presented and they are motivated to participate next time. Moreso, as real life experiences are dramatized, the congregation is reminded to persevere in good elements while guarding against what suffocates their faith. Their active involvement in singing, taking readings, Gospel and offertory processions, offering spontaneous prayers are an example for the adults to do the same. All the above activities are practised everyday from 9.00 - 11.00 p.m in preparation for Sunday.
The Kyekide and perhaps other Sunday schools face the challenge of composing songs/hymns and drama always in line with the themes of the Sunday readings. This is because the two teachers are not familiar with biblical themes. In addition, some people might see Sunday school as mere entertainments from children and miss the point. Finally, there is only one group of 7-10 years, excluding those below and above that age group.

4.3.3. RETREATS AND RECOLLECTIONS

Priests have annual retreats in preparation for Christmas festivities, for example, 9\textsuperscript{th} - 14\textsuperscript{th} December 2001, 8\textsuperscript{th} - 13\textsuperscript{th} December 2002, 8\textsuperscript{th} – 12\textsuperscript{th}" December 2003 and 12\textsuperscript{th} - 17\textsuperscript{th} December 2004. They also have deanery recollections once in three months (4 times a year). The religious men and women have monthly recollections in their communities and Lenten and Advent retreats in preparation for Easter and Christmas celebrations. Those that are not perpetually professed have annual retreats preceding their annual renewal of vows. Also, retreats and recollections are organized for the religious that are teachers and medical personnel.

Lay people, too, especially women, members of the Legion of Mary, C.C.R and youth do participate in retreats and recollections. Candidates in the Uganda Martyrs' Minor Seminary (U.M.M.S) and in the religious Houses of Formation on Rubaga Hill - Jinja have theirs at the start of the term or semester. Those on Pastoral Spiritual Year had them in 2002 and 2003 at Kiyunga Training Centre.

Retreats and recollections are basically for moral and spiritual renewal. Participants re-visit their vocations and make resolve to live anew. Although it is not explicitly intended, participants, too, get a break from active life or routines. Besides, they are moments of meeting others and sharing their experiences together.
The Lay people do not bother or ask as to who is to animate or direct the retreat or recollection for their spiritual nourishment. The priests and religious would like to know who is to preach to them. In either case, the retreat or recollection preacher is decided by the one in charge of or imposed on the audience in question, for example, Chaplain, parish priest or care-taker. Normally, people expect or select preachers that have a lot of experiences, especially, the old or elderly or those priests experienced in giving or conducting retreats and recollections. Those persons taken as very spiritually and morally upright may be slotted in. Others prefer preachers that ably handle a package or topic that suits a particular age-group or congregation.

The challenges met include lack of follow-up to know how far participants are faring in the post-retreat or recollection times. In addition, most retreatants are women and members of C.C.R, Legion of Mary and Youth. The men and other Catholics feel they can manage on their own. Others are not familiar with these spiritual enterprises. The turn-up for priests and religious is approximated at 90% and 60% for the lay people. Spiritual matters are not as appealing as bodily ones. Some people have a mistaken conception of retreats and recollections as essentially for panel-beating. Busy people like teachers, medical personnel and school chaplains feel they are moments of being locked up, so leave them for less busy people. Others attend them because they must or it is fashionable, not really for spiritual renewal. Sometimes, people get discouraged when they do not experience any renewal following retreats and recollections. It is also no use for priests and religious renewing themselves when the people they serve are not renewed.

4.3.4. SEMINARS AND WORKSHOPS

Countless seminars and workshops have been conducted for priests, religious and lay Faithful in the diocese of Jinja. Among the topics covered include behaviour change, Small Christian Communities, family life, animal husbandry, married life, diocesan policies, diocesan synod, HIV / AIDS, project cycle management,
reconciliation, sustainable agriculture, ecumenism, liturgy, the role of Catholic media in conflict resolution in Uganda, Lusoga writing, the role of S.M.Cs, U.P.E (Universal Primary Education), Sunday school, natural and alternative healing methods, water harvesting and environmental sanitation, strategic thinking and planning, gender and health.

Seminars and workshops do create awareness on current issues and how people should address them. The participants acquire knowledge, skills, attitudes and values without fear of examinations and at less cost, for most seminars and workshops are funded by donors, local or foreign. Mutual understanding develops among participants of different age-groups, religious affiliations and tribes. People are also economically empowered in form of fringe benefits given to them like transport refund, sitting allowances, papers and T-shirts. Moro, animators or organizers learn how to mobilize others, and as a result, they become community leaders or LCs. Pilot schemes emerge as a way of follow-up. Local initiatives and co-operation or team work develop at the grassroots.

Nevertheless, seminars and workshops are manipulated many times by top leaders or organizers for their selfish gains. They are at times stage-managed at the expense of the beneficiaries, for example, participants may not be paid yet they are supposed to be paid. Sometimes, they are given to wrong audiences for convenience of a few individuals. For example, it is irrelevant to give a seminar or workshop on modernization of agriculture to town residents instead of the rural folk. Follow-ups can be hard because of lack of funds or mismanagement at the grassroots level. Many a seminar or workshop is sheer paper work. Very few involve the practical touch, for they are very expensive.

The world is moving so fast that what is relevant and current today will not be so tomorrow, requiring dynamic seminars and workshops, which is very costly in terms of time, energy and money. Poor turn-ups characterize seminars and workshops in which no fringe benefits are given to the participants.
CONCLUSION

The traditional Basoga methods were overshadowed by the traditional Church methods, making the latter inadequate and ineffective. Integration of the two categories of methods is not enough however; it calls for adoption of new methods. Of these new methods, Sunday school is most effective for the children, life in the spirit seminars and workshops for Catholic youths and recollections for the adults.
CHAPTER FIVE

5.0 RECOMMENDATIONS

5.1.1 RESEARCH

More seminars and courses be given to remove the misconceptions about culture.

- The Kyabazinga, Members of Parliament hailing from Busoga, Basoga priests and other people of good will could be persuaded into accepting and funding Lusoga to be taught in primary schools.

5.1.2 MUSIC

- Let the adjudicators be fair by declaring a choir a winner in an item of some sort, say, a particular hymn, musical instruments, stage management, voice fluctuations, or smartness of the uniform.

- Each choir member should contribute Shs. 1 000/= to the choir treasury to meet the required expenses. More so, there is also need for financial support from the rest of the lay Faithful to boost their choirs.

- Choirs should use their talent of singing by composing hymns, have them approved by the Diocesan Liturgy Commission, then recorded and sold to the masses. The money got out of that will run their activities.

- The ever new hymns can be learnt by the congregation through repeating them over and over again for several Sundays.

- That the Diocesan music festivals rotate in all Parishes.

- That the Catholic uses instruments also used especially by the Pentecostal Churches namely, Organs, Keyboards and Piano to make Liturgies lively.
BIBLE

- Let the Biblical Apostolate office have a mobile Bible shop to enable people access Bibles in their localities.
- Readers' Editions be availed to primary and Sunday schools and homes.
- Pastoral agents should encourage every family, if not everyone, to possess and read the Bible.
- Christians should be trained to read the biblical texts well and meaningfully.
- The Bible should be quoted in sermons and references from the Bible be made.
- The priests be interested and interesting in the Bible.

5.1.4. LITURGY

- Besides the copies of "Ekimuliikirira" bought by the sub-centres, the lay people should be encouraged to buy copies as individuals.

- More courses be given to the people of God to ensure liturgical formation. In addition, all liturgical functions should be taken advantage of by priests and catechists to create awareness among people in matters liturgical, economic, political, social and moral (holistic).

- Another smaller committee be formed to comprise of 3 people, one from the J.D.C.C., another from the Liturgy Commission and an expert in Liturgy to concretely inculturate liturgy and other areas using the findings of the C.R.C.
• These findings of the C.R.C. should be utilized by all the priests by reading the books on Kisoga culture.

5.2. CHURCH TRADITIONAL METHODS.

5.2.1. SCHOOL APOSTOLATE

• Catholic teachers can be empowered by seminars, workshops or courses to teach catechism in schools. If a teacher can suitably teach a subject that he/she has never majored in, Catholic teachers, too, can teach catechism lessons provided they make an effort.

• Catechists with O'level or A' level qualifications be trained as teachers of religious education, and even give catechetical instructions to Catholic children in schools. Their promotion to headship of schools be secured to further Catholic principles therein. A Catechists' Association is a viable way out. Let schools endeavour to buy some, if not enough, reference books and encourage teachers and learners to read them

• Through lay apostolate movements like Young Christian Students (YC.S.), Legion of Mary, the Xaverian Movement, Catholic pupils and students can be registered and followed up to University level, having details of their names, courses, places of study and work.

• This will go a long way in tapping their resources particularly with regard to school apostolate, mobilizing fundraisings, forming Old Boys/Girls Associations, encouraging parents to pay school fees, training school choirs, supporting poor children in school.

• It is not enough for Doctoral and Master's Degree holders to teach. They have to have a teaching profession to enable them teach student teachers.
5.2.2. HEALING MINISTRY

- The religious leaders should invite medical personnel to address congregations gathered on a Sunday on such health issues as Natural Family Planning, nutrition, prevention and treatment, particularly, of HIV/AIDS. This should be done shortly before the end of a church service or Eucharistic celebration.

- A follow-up of patients especially the terminally ill could be done by nurses and doctors through regular visits or mobile clinics to the most remote areas. In addition, visitations done by Legion of Mary and C.C.R members be enhanced.

- The Chaplaincy should be allowed to run as a department with some active medical personnel (B). The communities surrounding the hospitals need to be sensitized on their role in the pastoral care of the sick and they are to be mobilized to access these services (B, J).

- That some people at the grassroots be involved and incorporated into the administration of the hospital through local council and church council representation so that they can be educated to appreciate it as their own. The hospital is administered as if it is meant to make money, not for those who work in it, but for someone else (B).

- The World Day of the sick celebrated annually on a Sunday following 11th February should be taken as an opportunity to give to sick people help in form of bed-sheets, food, clothing, blankets and medicines besides prayer.

- Each parish should mobilize the Christians to come to the aid of sick people especially those lying in hospitals.
Each hospital should have a chaplain, and where he is lacking, the priests in the parish should make efforts to visit, pray with and for the patients lying in hospital.

5.2.3. HOUSE VISITATION

- Since priests are overwhelmed by the big numbers of Christian families, then the religious (if any) and catechists be incorporated to assist in home visitation.

- Let priests draw plans in which home visitation is a priority.

- That priests visit the homes jointly, not just one of them shouldering it.

- More Eucharistic celebrations be held in homes and not be tied to sub-centres and baptisms only. Obviously, a home may not afford the stipend (Shs.3000=) and fuel (Shs.5000=). But since a home Mass involves other Christians of a given SCC or Sub-centre, the funds can be pooled together to meet those expenses.

- The work done by Legion of Mary, Young Christian Students Association, and Catholic Charismatic Renewal should be harmonized with that of priests through joint pastoral planning and execution.

- The causes of the increase in religiously indifferent parents must be identified if catechetical programmes oriented to evangelization are to have an impact on them and their children. Parish members should seek out such families and invite them to take part in Parish activities, for example, services for the sick, the elderly, the poor and others that are in need.

- The pastoral agents should plan to visit their flocks especially at a time convenient latter.
5.2.4. THE RELATIONSHIP AMONG CHRISTIANS AND NON-CHRISTIANS

- The organizers of interreligious dialogue need to know and befriend members of the various denominations through paying courtesy calls, allowing a religious leader of one denomination to give a reflection on the Word of God to a congregation other than his or her own.

- Each parish should institute a committee to oversee Catholic collaboration with non-Catholics.

- The interreligious committee be charged with the following:

  (i) Formulate a policy regulating and guiding these collaborations.

  (ii) To promote co-operation especially in solving common problems affecting people such as poverty, HIV/AIDS, famine by setting up joint development projects.

  (iii) To sensitize people all over the parish on interreligious collaborations.

  (iv) To formulate prayers for joint funeral and marriage celebrations and organize prayer and worship for a unity week.

5.2.5. SMALL CHRISTIAN COMMUNITIES (SCCs)

- Sensitisation should precede forming the S.C.Cs.

- Once the SCCs involve the material or economic aspect, they sell alot.

- Pastoral agents should utilise all available opportunities to sensitise the Faithful on the goodness of SCCs.

- Fr. Kabonghe should help fellow priests sell the SCC model during on-going formation courses.
5.2.6. WITNESS BY LIFE

5.2.6.1. PRIESTS AND RELIGIOUS

- That some dose on theology, liturgy and pastoral matters be imparted in the houses of formation for the religious Sisters and Brothers.
- The priests can animate or train a religious in how to conduct a Sunday service in a given locality.

- It requires humility on the part of priests so that they work in symphony with the religious. The priests should take the religious as partners in service of God and his people. This entails planning pastoral activities together in a parish.
- The priest should be sensitized on the value of delegating other people, especially the religious and laity.

5.2.6.2. THE LAITY

- Victims of drunkenness should be helped through counselling, behaviour change programmes like "Alcoholics Anonymous" and retreats and recollections, particularly, for the laity (RES. 21).

- Chunks of church land lying unutilized should be put to use by hiring it out to people who can best use them or setting up projects on it such as a school or cows. The priests and lay leaders and all laity can borrow a leaf from the simplicity of lifestyle of Rt. Rev. Bishop Willigers. Our leaders can improve rather than resist in evangelization.
5.2.7. HOMILIES AND SERMONS

- Continuous formation, teaching and empowerment both of the priests and Laity intended in preaching entails designing more programmes and utilizing Kiyunga Training Centre a little more.

- There is need to invest in the Media. The church in Jinja will go a long way in disseminating the message of God by affording airtime on radio and also making use of public address systems.

- Preachers should not confine themselves to Church pulpits or celebrations, but also go to market centres and streets. When priests are ordained, it is presumed that they know and do the preaching. But not every priest is gifted in preaching. Those that are not gifted in preaching can administer the sacraments, while the gifted ones do the preaching. The local church of Jinja should invest in preachers by training them.

- Team Ministry will improve preaching. The priests staying together in a Parish can prepare their homilies so that they deliver one central idea on a given day.

- Some catechists’ meetings be utilized to discuss the preaching Ministry and even prepare some sermons together for the coming Sundays.

- The preachers should create fora for getting feedback on their homilies/sermons, for example, going at the back of the church to hear comments about what was preached.

5.2.8. ORIGINS AND DEVELOPMENT OF FAITH

5.2.8.1. FAMILY CATECHESIS

- Family Catechesis needs a thorough and appropriate re-organization through
seminars for adults and the youth.

- Sunday schools should be started and encouraged in all Parishes by priests and some Christians that are willing. Birthdays, Patron Saints' days, wedding anniversaries can be celebrated at family level.

**5.2.8.2. CATECHESIS BY PRIESTSIRELIGIOUS AND CATECHISTS**

- Memorization should not die out completely especially with regard to the great events of the history of salvation such as the words of Jesus, important Bible passages, the Ten Commandments, the formula of the profession of faith, the liturgical texts, essential prayers and key doctrines.

- To ensure ongoing formation, let Bible sharing groups be formed, Catholics be encouraged to join Lay Apostolate groups, small Christian communities consolidated, retreats be organized.

- Catechists should form an association with a constitution as to have the ability to get a loan from the bank to improve on their livelihood. This will supplement the three-year programmes designed by JIDDECO for the socio-economic welfare of catechists in the whole diocese.

- The syllabus should be stretched as to include some elements that equip catechumens with ways of self-reliance like keeping a chicken or goat or pigs.

**5.2.9. LAY APOSTOLATE MOVEMENTS**

**5.2.9.1. LEGION OF MARY**

- The members should befriend especially headteachers to allow them form praesidia for the school youths.
Courses will help the members to acquire skills on viable projects before they are set up. Spiritual directors (priests that assist Legionnaires in their devotion) can delegate a member of the group to give guidance when they are not available.

5.2.9.2. CATHOLIC CHARISMATIC RENEWAL (C.C.R.)
- Church authority should give constant direction to the C.C.R members especially on baptism in the Spirit, glossoralia, healing in order to maintain their loyalty to the institutional church (RES. 12).
- The Ministry of pastoral counselling which is so much related to faith- healings should be strengthened and not only to include ordained ministers, but also well trained lay men and women.
- There is need to start projects to empower the members economically to balance with spiritual life.

5.2.9.3. WOMEN
- Any Catholic Action should start with a small number of committed people to ensure its continuity.
- Women groups should be based on love of each other, not on money.
- Leaders should not be chosen basing on first impressions of people speaking well or having credentials. Six (6) months must elapse to allow the members study each other well and choose leaders that will listen and guide the group.
- Savings should be within the ability of the contributors. What kills most groups normally is overstretching contributions.
- Priests should initiate projects or groups for which they only animate, such that they do not go with them at transfers.
• Let women be helped to utilize the 16 hours of working in generating income for the homes.

5.2.10. SACRAMENTAL LIFE

5.2.10.1. BAPTISM

• Let the practice of telling the congregation gathered for prayer the Saints to be remembered in the week and what they are renowned for be consolidated.

• That the Christian names given to those for baptism be part of the instructions to the parents and god-parents before baptism of their children.

• Traditional names which are revelational be used like Kisakye (God is kind), Kibumba (potter or creator).
5.2.10.2. BECOMING A CHRISTIAN ADULT

- Confirmands should be encouraged to join popular devotions and Lay Apostolate movements to sustain their faith throughout their lives.

- On the day of confirmation, let each candidate be allotted a special responsibility to be performed in his/her local church and a follow-up be made, like taking readings in the Church, or becoming godparents.

5.2.10.3. THE EUCHARIST

- Small Christian Communities could be encouraged to have a short meeting of 5 minutes or so after Mass or Sunday service to share their joys and sufferings.

- The Ministry of hospitality, warmly welcoming people to the church be rejuvenated by ushers, showing them where to sit.
The congregation should be constantly challenged to cultivate the culture of saving funds together for their socio-economic empowerment.

5.2.10.4. FORGIVENESS OF SINS

- Catechesis be given to the penitent to risk reconciling with neighbours before the ritual of Penance. Counselling can be extended outside the ritual of confession.

5.2.10.5. PRAYING FOR THE SICK

- The Pastoral agents are to re-design a new teaching that drifts people from the old mentality of inviting a priest only when a patient is at the point of death. This means that praying for the sick will be done as soon as one falls sick.

- The priests, too, are to be more ready to visit the sick in their homes. This calls for collaboration of small Christian leaders that inform the priests in good time about the patients.

- The Priests could also patiently share briefly with the patients to discover the latter's psychological, physiological and socio-economic conditions and those of their caretakers and advise accordingly.

5.2.10.6. PRIESTHOOD

- Priests should restore their social prestige by remaining a mystery that is, refraining from quarrels, abuses keeping secrets among themselves. They should not pray all the time in their rooms, but visibly that those who see them are edified and reminded to also pray (evangelical prayer).
• Kagoma Parish has been renowned for many vocations over the years. This is ascribed to Fr. Aloysius Helfer having keen interest in priestly and religious vocations by way of having a vocations promoter and parish vocations committee. Holy hour on every first Thursday of the month praying for vocations, making Christians contribute money shortly before the end of every Eucharistic celebration or Sunday service, avocations' Day involving priests, religious, novices and seminarians hailing from Kagoma Parish. The rest of the parishes should borrow a leaf from this.

5.2.10.7. CHRISTIAN MARRIAGE

• A syllabus for Family Life Ministry be designed and consistently followed. More animators from within the diocese and parishes be trained to ensure continuity and convenience of the programmes.

• Instead of concentrating on instructing couples just preparing for church wedding, marriage catechesis be given to people in three (3) phases namely; long before the people come together as husband and wife, then just before the wedding and finally after church wedding to sustain and nourish the Christian marriage.

• The In-charge of Family Life Ministry should liaise with and integrate his programmes into those of the Diocesan Pastoral Office. Experienced Christian couples be incorporated into the team instructing those preparing for Christian marriage to serve like aunts (sengas) in traditional Busoga.

5.3 NEW CHURCH METHODS

5.3.1. INTEGRAL DEVELOPMENT

• More courses in leadership and entrepreneurship be given to inculcate assertiveness, shrewdness and competitiveness among Roman Catholics.
• Sustainable food production would involve other players in sourcing and organizing markets, identifying and sharing relevant market information, addressing post-harvest storage and other problems.

• JIDDECO should find a way of bringing on board the relevant Government departments and encourage them to take up their due responsibility. The relationship between JIDDECO with the clergy will improve as the latter abide by the latter's programmes.

5.3.2. SUNDAY SCHOOL

• Prepare a place specially for children preferably the front part in the church. There is need for teachers to seek guidance from catechists or priests as regards themes from Sunday readings. Each parish should start and sustain Sunday schools given the above benefits.

5.3.3. RETREATS AND RECOLLECTIONS

• More often than not, the retreatants be given the opportunity to select their own director who will satisfy their spiritual needs.

• The participatory role of the audience be taken into account by answering questions and challenges posed by the preacher, engaging in fruitful discussions, making complements or Bible-sharing.

• Given the preacher's knowledge about the audience's life-settings, he/she should not directly address them, but tactfully help them see where they are and going.

• Some experienced lay people can give retreats and recollections to priests, religious and laity.
• The men and women, and other Catholics be sensitized on their dire need for retreats and recollections. Individuals can be encouraged to have retreats and recollections at family or Small Christian Community levels.

5.3.4. SEMINARS AND WORKSHOPS

• In order to shorten the long chain of middle-men in the transfer of resources, the donors or benefactors should meet the beneficiaries in person rather than being satisfied with concocted reports.

• Let the priests, particularly, make an effort to attend the seminars and workshops together with their flocks for easy implementation of the decisions made. The venues are rotated to the participants' convenience.

CONCLUSION

Since the Diocesan Synod in 1995, efforts have been made to implement the resolutions and recommendations. Nonetheless, the ever-changing needs of the Faithful have sometimes overwhelmed the methods of evangelization in current use demanding for new ones. At parish level, the priests and other pastoral agents always in transit have employed a variety of methods that hardly give regard and recognition to the preceding efforts. At the diocesan level, a new Pastoral Co-ordinator implies new pastoral approaches which override parish programmes, creating an unstable progress. At the moment, the Diocese has a full-time Pastoral Co-ordinator who is involving all the priests, religious and lay faithful in further and systematic implementation of the synod through the 3-year (2005-2007) Diocesan Pastoral Development Programme with particular interest in families and S.C.Cs, Leadership, Economic Development and Christian Education in schools. This calls for conversion of heart, attitudes and changing goal posts particularly on the part of priests and the top administration of the Diocese.
GENERAL CONCLUSION

The traditional methods of evangelisation, namely, education, health care institutions, house visitation, ecumenism, Small Christian Communities, inculturation, witness of life, preaching, catechetical instruction or catechumenate, popular piety and the seven sacraments have had a big influence on Catholics in Busoga region, socially, morally, politically and economically. Nonetheless, they have been inadequate. One of the reasons is that they did not rhyme well with the methods of imparting and consolidating religion in traditional Busoga such as rituals, myths, folk stories and fables, beliefs and customs, riddles, proverbs, music, dance and drama, symbols and names of people. New consideration was given to studying and making an attempt to marry the two sets of methods as laid down in the 1995 Synod Resolutions and recommendations.

In addition, the new methods advanced, namely Sunday school, family life ministry, workshops and seminars, retreats and recollections for especially the laity, and integral development have tried to change people's attitude towards making a Catholic true to himself/herself, faithful to the church and yet enterprising. The only loophole is that these methods are being undermined by the political influence in the sense that participants in meetings and gatherings are given tokens in form of sitting or transport allowances. In like manner, seminars, workshops, retreats and recollections, family life and development courses are well-attended only if sitting or transport allowances are guaranteed. In fact, the church is not a money-generating institution. Her financial and physical resources depend on the goodwill and generosity of her adherents. Unfortunately, in most cases, the Christians are taken for granted, that is, they have to be there and get involved in the church's pastoral programmes, whether they want or not.

The changing circumstances over the ages have called for a new theology and practice, necessitating the pastoral agents to move from their traditional places of evangelisation, namely the pulpit, mission stations, parish halls, convents, schools, church buildings, chapels to market centers, meetings, seminar halls, places of work, entertainments, graduation parties and burial places.
The pastoral agents, then, have more work than before. All the more reason then to delegate the laity, pushing them from the periphery to the fore of the church. Lay apostolate movements and associations have gained new importance in the business of evangelisation.

Although traditional methods of evangelisation are responsible for nominal Catholicism, the other factor at play includes the cultural set-up in Busoga region. Many people in Busoga are so much engrossed in their culture that the new Christian elements were and are accepted publicly, but secretly resisted or rejected. For example, Christian marriage is very much admired, but not taken seriously. This is because polygamy, with its advantages of social prestige, reduction in workload, wives being a source of manpower and children, is still attractive to the men and women in Busoga. In addition, the people are very superstitious, believing that magic, witchcraft and divination are very helpful. The Christian God is known and worshipped, but some Catholics feel that it is more secure to have faith in the Basoga ancestors, namely Kintu, Mukama, Nawudo, Kigenhu, Wunhi, Lukoghe and Isegya that are close and attentive to their plight. More efforts are needed to study the traditions and customs and answer the social, political, moral and economic and psychological needs accordingly.
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# LIST OF INFORMANTS

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<tr>
<th>NAME</th>
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<td>Migiire Alan George</td>
<td>49</td>
<td>Buyodi</td>
<td>16/8/2004</td>
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<tr>
<td>Villigers Joseph</td>
<td>74</td>
<td>Bishop’s Office Jinja</td>
<td>18/7/2003</td>
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</tbody>
</table>
1. Religious Foundation of your school
   a) Catholic
   b) Protestant
   c) Islamic
   d) Others
   Tick where necessary

2. i) In your estimate which religion (Catholic, Protestant or Islam) has the highest, second and lowest number of learners in your school?
   Highest
   Middle
   Lowest

   ii) Teachers
       Highest
       Middle
       Lowest

   iii) Group employees/ support staff
       Highest
       Middle
       Lowest

   What reasons do you give particularly for the highest and lowest?
3. a) Why do most teachers fear to teach religious education or religion in schools?


b) What programmes would encourage them to teach it with ease?


HOSPITAL/HEALTH CENTRE APOSTOLATE

1. Name of the hospital/health centre:

2. Are the following facilities found in the hospital/Health centre?

   (a) Canteen  Yes  No
   (b) Counselling  Yes  No
   (c) Telephone booth  Yes  No
   (d) Post Office  Yes  No

Mention other facilities that are not there, yet are necessary to have


What programmes are designed and implemented to reach out to the patients who have no access to hospital/health centre?
3. Propose a number of recommendations on how hospital/health centre apostolate or administration would benefit more the grassroots?

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

HOUSE VISITATION

i. Small Christian Community/ kabondo_____________________________________

ii. Sub- centre___________________________________________________________

iii. Centre_______________________________________________________________

iv. Parish_______________________________________________________________

v. Deanery______________________________________________________________

2 Who of these has ever visited your home or Small Christian Community?

(a) Priest Name__________________________________________________________

(b) Religious brother Name________________________________________________

(c) Religious sister/ nun Name_____________________________________________

(d) Catechist Name_______________________________________________________

(e) Any other lay leader Name____________________________________________

(f) A combination of more than one of the above________________________________

3. How long did the visitors stay in your home?

i. Below 10 minutes

ii. Between 11-20 minutes

iii. Between 21-30 minutes

iv. Above 30

b) On the day you were visited how many other homes were visited?
4. What were you sharing or talking about with the visitors?
   
   i. a) Spirituality  
      b) Morality  
      c) Education  
      d) Leadership in church  
      e) Economic stand 
   
   ii. Mention any combination of the above if any 

   ____________________________________________________________  
   ____________________________________________________________  
   ____________________________________________________________  
   ____________________________________________________________  
   ____________________________________________________________  

5. What followed this sharing in concrete terms? 

   ____________________________________________________________  
   ____________________________________________________________  
   ____________________________________________________________  
   ____________________________________________________________  
   ____________________________________________________________  

6. House visitation has declined over the years 
   a) Yes  
      Reasons 

   ____________________________________________________________  
   ____________________________________________________________  
   ____________________________________________________________  
   ____________________________________________________________  
   ____________________________________________________________  
   
   b) No  
      Reasons 

   ____________________________________________________________  
   ____________________________________________________________  
   ____________________________________________________________  
   ____________________________________________________________  
   ____________________________________________________________  
Are people generally happy with visitors?

a) Yes
How do they express that?
.................................................................................................................................
.................................................................................................................................
.................................................................................................................................

b) No
How?
.................................................................................................................................
.................................................................................................................................
.................................................................................................................................

In your own view how should house visitation be best carried out?
.................................................................................................................................
.................................................................................................................................
.................................................................................................................................

CATECHETICAL INSTRUCTION OR CATECHUMENATE (OMUGIGI)

1.
i. Small Christian Community .........................................................................................

ii. Sub-Centre .................................................................................................................

iii. Centre .........................................................................................................................

iv. Parish ...........................................................................................................................

v. deanery..........................................................................................................................
2. a) Date of birth : ______________________

b) Date of Baptism ______________________
c) Date of First Holy Communion (Okweyatulira) ______________________

3. Who instructed you in Catechumenate?
   i) Catechist
   ii) Religious sister/ nun
   iii) Religious brother
   iv) Priest
   v) Any other

4. Where were you instructed?
   i) Home
   ii) Small Christian Community
   iii) Sub-Centre
   iv) Centre
   v) Parish

5. List down what you were taught
   ……………………………………………………………………………………………………………………………
   ……………………………………………………………………………………………………………………………
   ……………………………………………………………………………………………………………………………

6. What particular activities were you doing besides the instruction?
   ……………………………………………………………………………………………………………………………
   ……………………………………………………………………………………………………………………………
   ……………………………………………………………………………………………………………………………

7. Mention the courses, talks and seminars, retreats (Ensirika) you have attended
   ……………………………………………………………………………………………………………………………
   ……………………………………………………………………………………………………………………………
   ……………………………………………………………………………………………………………………………
8. What lay apostolate or spiritual movements do you belong to?
   a) Legion of Mary
   
   b) Catholic Charismatic Renewal
   
   c) Youth movement
   
   d) Total abstinence/pioneer movement
   
   e) None

9. In your opinion give reasons why your own mugigi is better or worse than that of other people?
   a) Better
      Reasons
      …………………………………………………………………………………………………………
      …………………………………………………………………………………………………………
      …………………………………………………………………………………………………………
      
   b) Worse
      Reasons
      …………………………………………………………………………………………………………
      …………………………………………………………………………………………………………
      …………………………………………………………………………………………………………

10. What would you recommend to improve the catechetical instruction in our time?
    …………………………………………………………………………………………………………
    …………………………………………………………………………………………………………
    …………………………………………………………………………………………………………
POPULAR DEVOTIONS / LAY APOSTOLATE MOVEMENTS

(EBIBIINA EBY' ENKOLA ENKATOLIKI)

1.
   a) Parish, ____________________________________________________________
   b) Your popular devotion ____________________________________________

2. What activities do members carry out?
   ................................................................................................................
   ................................................................................................................
   ................................................................................................................
   ................................................................................................................

3. The source of income for the movement.
   ................................................................................................................
   ................................................................................................................
   ................................................................................................................
   ................................................................................................................

4. List down the problems that the movement faces.
   ................................................................................................................
   ................................................................................................................
   ................................................................................................................
   ................................................................................................................

5. Suggest possible solutions to the above problems.
   ................................................................................................................
   ................................................................................................................
   ................................................................................................................
SMALL CHRISTIAN COMMUNITIES (OBUBONDO)

1. a) Small Christian Community (Akabondo) 

   b) Sub-Centre

   c) Centre

   d) Parish

   e) Deanery

2.i. Number of Small Christian Communities in your Sub-Centre ____________________

   ii. Number of families/homes in your kabondo ________________________________

   iii. Number of people in your kabondo ________________________________

3. What were the steps or procedures in establishing your Small Christian Community?

   ………………………………………………………………………………………………………

   ………………………………………………………………………………………………………

   ………………………………………………………………………………………………………

   b) What should be the procedure or steps in establishing a Small Christian Community?

   ………………………………………………………………………………………………………

   ………………………………………………………………………………………………………

   ………………………………………………………………………………………………………

4. What activities are done collectively as members in your Small Christian Community?

   ………………………………………………………………………………………………………

   ………………………………………………………………………………………………………

   ………………………………………………………………………………………………………
THE SACRAMENT OF CONFIRMATION (SAKRAMENTU L YA KONFIRIMASIO)

i. Small Christian Community ___________________________________ 

ii. Sub-Centre ________________________________________________

iii. Parish ____________________________________________________

2.
Date of Birth __________________________________________________ 

b) Date of Baptism ______________________________________________ 

c) Date of Confirmation __________________________________________

3.
i. What responsibility do you hold in the church? 
   ........................................................................................................
   ........................................................................................................

ii. Describe what you do 
   ........................................................................................................
   ........................................................................................................

4. Tick the lay apostolate movement (Ekibiina eky’enkola edkatoliki) to which you belong. 
   i. Legion of Mary
   ii. Youth
   iii Catholic Charismatic renewal 
   iv. For the married in church
   v. Any other

5. Propose concrete ways in which those to be confirmed or are already confirmed learn the art of existence and living intensely.
   ........................................................................................................
   ........................................................................................................
   ........................................................................................................
   ........................................................................................................
THE SACRAMENT OF EUCHARIST (SACRAMENTU L YA UKARISTIA)

1. 

a) How many Masses (Missa) do you have in your Sub-Centre in a year?

b) Give reasons for these many or few times.

2. 

i) Write down the good elements of Catholic liturgy or worship (Okusinza)

ii) List down the things that you are not happy with in your worship?

iii) How would you advise those concerned to improve the Catholic way of worshiping God?
3.

a) Why is it that Roman Catholics do not carry their Bibles or Ekitabo ky'O mukristu to the Mass (Missa) or service?

b) (No content provided)

c) Identify the effects of 3 (a)

4. How would you encourage them to be familiar with the Bible or other liturgical books or books of worship?

b) (No content provided)
INTERVIEW GUIDE

INTER RELIGIOUS DIALOGUE

In what ways are the grassroots people involved in inter religious dialogue?
What challenges do they meet?
Make recommendations for improvement

INCULTURATION

Outline the achievements and failures of Diocesan cultural commission and Cultural Research Centre.
What would you recommend for further inculturation?

WITNESS OF LIFE

Identify the areas in which Priests and religious co-operate as pastoral agents.
Give reasons why in some Parishes the Priests and religious do not work as a team?
Suggest a way forward for co-operation.

PREACHING

Evaluate the homilies and sermons given by priests and catechists.
What advice would you give for better preaching?

PENANCE

Why do many Catholics shy away from the Sacrament of reconciliation?
What programmers would be put in place to promote it?

HOLY ORDERS

Give reasons for decline in vocation.
Suggest ways of increasing vocations to priestly (and religious) life.

MATRIMONY

What are the successes and failures of the holy cross family life ministry?
Advise it on how to improve life in families
Dear Sir / Madam,

RE: EDUCATIONAL RESEARCH

FR. ISABIRYE BUKYANAGANDI ANTHONY

The bearer of this letter is a student of Kyambogo University pursuing a Diploma / Degree course.

He / She is conducting a research, which is part of the requirements for the fulfillment of the award.

You are therefore requested to assist him /her data collection.

Yours sincerely,

[Signature]

Dr. Peter Wasswa Mpagi
H.O.D. RELIGIOUS STUDIES

C.C. Academic Registrar