

SHAPING OUR NATIONAL DESTINY

"The Just shall flourish like the Palm Tree." (Ps. 92: 12)

*Pastoral Letter
of the Catholic Bishops of Uganda
on the occasion of the
Attainment of Independence by Uganda*

9th October 1962

SHAPING OUR NATIONAL DESTINY

A NEW GLORY will be added to the name of Uganda, when on the 9th October 1962, the Nation of Uganda will receive with great solemnity its Independence. For this accomplishment of the people of Uganda, the Catholic Church in its *solemn* liturgy will thank God. The Catholic Church is aware that God watches over His people and provides for their needs. The Catholic Church, therefore, joyfully praises God's goodness in preparing and guiding the people of Uganda to Independence.

The Church salutes and congratulates the people of Uganda - men and women, the high and lowly, kings, chiefs and peasant alike and not least the mother in her home. In a special way the Church congratulates the youth of the country, who inherit an era of Independence and opportunity.

The Catholic Church takes this opportunity to express its gratitude and appreciation of the generous contribution of the British Government, British administrators and the British people to the progress and welfare of Uganda.

Wisdom, a sense of responsibility, justice with charity, unity in diversity, are the qualities that *will* be required of leader and people for a prosperous, happy and peaceful Independent Uganda. Those qualities together with the human and natural resources with which God has blessed Uganda will assure Independent Uganda of a National Destiny of happiness, confidence and prosperity.

The people of Uganda are progressive, intelligent, tolerant, sociable and of a happy, hospitable, character. It is the human resources of a country which are the most important of all its assets. In this Uganda is rich.

The people of Uganda with their traditionally courteous nature, with their disposition to tolerance, co-operation and consultation with wise elders of the country, will face their problems with right guidance, intelligence, courage and energy and will progress to greater prosperity.

God has blessed Uganda with abundant gifts of nature for the welfare of His children.

The Catholic Church is always working on the applications of the teachings of Jesus Christ, the Son of God, to the rapidly changing social conditions of the country. The Catholic Church calls on her world-wide experience of the centuries of her existence for the solution of Uganda's problems and for the welfare of her people.

We must proceed prudently, at times slowly and carefully; slowly, so as to avoid purely ephemeral solutions whether in social conditions, education or liturgy; carefully, so as not to offend the consciences of those people who cannot easily keep pace with the insight of the more advanced groups. But if we use prudence, if we advance slowly, it is only in order to be able to progress more surely with God's blessing to establish the Kingdom of God in our country.

We, the Catholic Bishops of Uganda, Pastors of your souls, in Our solicitude and love of the people of the country, put before you in this letter the principles of Jesus Christ, the Son of God – the Way, the Truth and the Life - to help you shape your National Destiny in peace and prosperity, with God's blessing.

Jesus Christ the Son of God, did not come into this world only to teach us how to pray but He showed us how to live and work, not only by His teaching but also by His example. He taught us the Law of God. He taught us how to observe God's law in every walk of life. In his 'life on earth, at Nazareth, and His public life He gives us practical guidance for our religious, social, economic and political life.

All human beings were created by God, body and soul. Because we are body and soul, on this earth we belong to a twofold Society: a spiritual Society, the Church, and a temporal Society, the State or Nation. We become citizens of a Nation by birth or adoption. By Baptism we become citizens of God's Kingdom on earth, which is the Church. His Holiness Pope Leo XIII said,

“The, Almighty has appointed the charge of the human race between two powers, the Ecclesiastical and the Civil; the one is set over divine, the other over earthly things.”

Therefore, whatever in human things is of a spiritual character, whatever pertains to the salvation of souls, whatever pertains to the worship of God, whatever pertains to the human conscience, pertains to the power and judgment of the Church. When Christ died He appointed St. Peter and His successors, His representatives on earth when He said,

“To thee .shall I give the keys of the kingdom of Heaven - He who hears you hears me.” (Mt. 16: 19)

Whatever is in the civil and political order is rightly subject, under God, to the civil power of the State or Nation as Our Lord said,

“Give to Caesar (the State) what is due to Caesar (the State) and give to God what is due to God”. (Mt. 22: 21)

Under the guidance of Our Lord Jesus Christ, Son of God, in keeping the right order with regard to both of these fundamental, basic, necessary societies, a destiny of good order, happiness, and peace is assured to the Nation of Uganda.

Both of these Societies exist for the welfare of the individual human being and that is why we must first of all understand the dignity, the rights and the duties of the individual human being.

The Dignity of Man

GOD OUR FATHER, Created man with a body and soul, to His own image and likeness. The purpose for which He placed man in this world is to know Him, to love Him and to serve Him. It is by living according to the laws of God that men will find in this life some of the happiness for which they were created and which they will only enjoy in full measure in heaven.

The individual man and woman, adult and child is a human person. Each individual is created by God, is endowed with intelligence and free will and is destined for an eternity of happiness.

The earth and all it contains was created by God to supply man's needs. God gave man all creation to make use of it in accordance with the law of God and thus by praising and serving God, merit for himself the reward of eternal happiness in Heaven.

Every human being has the right to develop a full civic, social and intellectual life. To every man, woman and child God gave an intellect and free will and therefore, every human being has certain inviolable rights, endorsed by all civilised nations, which are called Human Rights.

No person, family, tribe or Government can justly deprive a human being of these rights.

At times lawful authority may regulate the use of the rights but never in such a way as to violate them.

The Fundamental Rights of every human being - man, woman and child – are:

1. Right to life and bodily integrity.
2. Right to freedom of conscience: to profess and practice his religion.
3. Right to liberty: to work and to own property and freedom from arbitrary and illegal arrest.
4. Right to marry and educate his children according to his conscience.
5. Right to a living wage and a reasonable standard of living.
6. Right to form free Associations.

All these rights are explicitly recognised in the Chapter on Human Rights of the United Organisation.

Duties

To every right there corresponds a duty, for example,

- the right to marry enjoins the duty to take proper care of wife and children
- the right to a just wage implies the duty of responsible work.

The Law of Charity and Patriotism

JESUS CHRIST taught that the fundamental law of Christianity is charity which says,

"Thou shalt love the Lord thy God and thy neighbour as thyself". Luke, X. 27

Patriotism is related to this law because it is the virtue which inspires us to love our country and its citizens and to take an active interest in it. It is the virtue by which we strive after the spiritual and temporal welfare of the country. True patriotism will seek better standards of living. It will inspire the citizens to keep peace within the country and with its neighbours.

The Christian citizen, therefore, has the obligation to love his native country and everyone of his fellow citizens. A Christian citizen knows his country, he glories in its God-given natural resources, its natural beauty, its mountains, its lakes, its rivers, and its towns. He knows the accomplishments of its citizens, and strives to add to them.

The Christian citizen of Uganda is gratefully aware of the inheritance given him by his ancestors. He recalls the important facts and edifying events of its history. He is proud of his ancestors who have brought glory and honour to the name of Uganda.

In everybody the strength or weakness of that body corresponds to the strength or weakness of all its parts. The Church is a body where the good or evil accomplished by a member contributes to the health and strength of the whole Church and attracts God's blessings or displeasure. Likewise the honour and strength of the nation of Uganda will correspond to the loyalty, honour, justice and efforts of its citizens. Therefore, in Uganda every Christian citizen will loyally do his share to support public services by paying just taxes, by contributing in public affairs with the help of his wisdom and knowledge. In conscientiously

fulfilling his duty of state, whatever his profession or state of life may be, he is contributing to the general welfare. He will observe the just laws of the country.

Patriotism must not be exaggerated so as to deny the just rights of other countries. It must not lead to the belief that the power of the Nation is unlimited.

The Christian citizen will avoid whatever may dishonour the good name of his country such as lawlessness, cruelty, injustice, selfish discrimination. All these are offences against human dignity and cause suffering and discontent and, therefore, disunity.

Opposed to Christian Charity and Patriotism is Hatred. Hatred is an offence against God and a crime against society.

Scripture says, "*Whosoever hates his brother is a murderer*"(Jn. 3: 15).

Hatred grieves at the prosperity of another person and rejoices at his sufferings. It wishes evil to others and does evil to them. Hatred does not always stop at malediction, detraction and calumny but it sometimes leads to attacks on the life and property of others. Hatred begets criminals and is the cause of great suffering among individuals and communities.

The teaching of Christianity is,

"If any man says he loves God and hates his neighbour he is a liar." (Jn. 4: 20),

and also,

"Let us do good to all men." (Gal 6: 10)

The Dignity of Women

CHRISTIANITY has given to the world the example of the respect due to women in the honour and respect shown to Mary, the Mother of God through whom the Son of God was given to the world. Christianity teaches us to give women their rightful place in the community.

It is important to remember that women have the basic rights due to every human being. The Nation that neglects its womenfolk is a nation that is backward and is not utilising all its human resources.

Uganda is slowly ridding itself of an ancient polygamous heritage by which several women had to share the interest and affection of one man. Therefore they were considered of less value than men. The consequence of this polygamous tradition is the inferiority complex which our women suffer.

Christian families should build up the confidence of the girls in themselves. Parents must teach them their true value.

Women share with men the same human nature, they have immortal souls and are destined for eternal life in heaven.

Therefore a girl has as much right as a boy to education and training for her specific role in the community.

God has created the two sexes with differences which are not only physical but also psychological. They are different in character and inclination. As a result of these differences their education, therefore, should be different.

To succeed in teaching our girls self-respect we must begin now teaching boys the same truth.

The husband is the head of the family but the wife has her rights and human dignity. The better the woman is educated the better her home will be, the better partner she will be for her husband and the better will she be able to care for and educate her children.

The care of the children of Uganda in their earliest and most formative years is very greatly the hands of our womenfolk. It is therefore of greatest importance to prepare our women for this most important duty. Likewise men must bear this in mind and in their own conduct show respect of their womenfolk.

It is only a self-respecting and educated woman who knows how to nourish her children intelligently. Such a woman understands the necessity of great cleanliness. She will not endanger the health of her children through ignorance, faulty feeding or lack of cleanliness. She will teach her children to know and love God. She will prepare her children spiritually, morally and physically for life. She will give her husband truly intelligent love and support. Her home will be an abode of stability, courtesy and grace after the example of the Home of Nazareth.

The Bible says –

A man who has found a vigorous wife has found a rare treasure ...

Content, not sorrow she will bring him as long as life lasts.

Does she not busy herself with wool and thread, plying her hands with ready skill?

From early dawn she is up, assigning food to the household ...

How briskly she girds herself to the task, how tireless are her arms.

Kindly is her welcome to the poor, her purse ever open to those in need ...

Ripe wisdom governs her speech, but it is kindly instruction she gives. .

She keeps watch over all that goes on in her house, not content to go through life eating and sleeping.

That is why her children are the first to call her blessed, her husband is loud in her praise.

Vain are the winning ways, beauty is a snare, it is the woman who fears the Lord that will achieve renown. (PROVERBS 31: 10-30)

Dowry or Bride Price

MUCH OF THE DISRESPECT for women comes from the misuse of Bride Price.

In its present form Dowry or Bride Price is a mutation of the traditional system of offering of gifts and services into one based on money. So in itself Bride Price is not a bad thing.

In recent days however the Bride Price has become so excessive and the abuses so many and unreasonable that both Church and State have made attempts to curb it. It is often used as a vain pretext to say that Bride Price makes marriage more stable. On the contrary it leads many people to think that the marriage contract consists in the payment of the Bride Price which is an error. These unreasonable demands of the parents and relatives endanger the happiness of their own children and the children of

other people. Too often a young couple enter married life with heavy debts. Because unreasonable, excessive demands of Bride Price are made young men and women are forced to postpone unduly their marriages and many might be tempted to seek satisfaction in ways which will bring to them much physical and moral harm.

Let the parents understand that the wealth which they may receive from Bride Price is at the cost of the happiness and well-being of their children's married life.

Let Christian parents set the example and show themselves willing to forego all Bride Price. Let them allow their children to marry without any Bride Price.

Even if in the present varied circumstances and with the present mentality of many people, it would not be wise to abolish Bride Price completely, we should nevertheless try to change this mentality and not encourage it as a good thing but prudently dissuade people from accepting or demanding Bride Price.

Let our young people pray that this mentality will change and that God will give them honest, well behaved Christian partners for life whom they can genuinely trust and love and with whom they will be able to provide for a good, happy, Christian home and the Christian education of their children.

Equality of all men

It is TRUE that all men are equal. All men were created by God to His own image and likeness and are His children. It is this likeness to God that we respect every human being, man, woman or child, strong or weak.

There is no essential difference between human beings because they are all children of God all address Him as *"Our Father, who art in Heaven."* Every human being has an immortal soul.

With this fundamental equality there is diversity. No two human beings are exactly alike. God has made them all different and complementary to one another. St. Paul says *"if the whole body were the eye, where would be the hearing? The eye cannot say to the hand; I need not thy help. Nor again the head to the feet; I have no need of you"* and he goes on to teach us to despise nobody - *"Yea, much more, those that seem to be the more feeble members of the body are more necessary."* (1 Cor. 12: 22)

Fundamental equality does not mean that all have equal capacities or talents. Heredity, social, climatic, physical and intellectual factors may favour some more than others. An important factor is individual likes and dislikes. All might be children of the same family and in this are fundamentally equal in the family but all are not boys, all are not girls, all are not the same age - each one is different but each one is equally a member of the family and each one contributes something to the family either for its sustenance or for its honour.

Each member can only develop the talents given to them by God by associating with others so that ideas are communicated and knowledge passed on.

The same is true for groups and nations. No people can progress and prosper in isolation from the rest of the world. In Uganda where there is such a rich variety of tribes, races, and religion, Christianity teaches us to respect other peoples consciences, their religious beliefs, their traditions, their way of life.

If God causes them all to exist and be different He has a reason for it. God commands us to love all mankind no matter how different they might be from our way of thinking.

Only genuine, sincere love and respect of all human beings in every day conduct will result in a nation of confident people. Smooth words and promises are not enough to give people confidence.

Marriage - The Family

Origin

"It is not good for man to be alone." (Gen. 2, 18) Man is by nature a social being. Therefore the married state of life is the vocation of most people. No one is obliged to marry, but everybody has the right to marry. No human authority may interfere with this natural right. The family - husband and wife - united in one small society is the first element in the social structure of a people or a nation. Now this small unit, this small society consisting of father, mother and children has got its rights and duties. History shows us that whenever degenerate customs interfere with the rights of the family, degradation, the ruin of society and of the entire nation was the result.

The institution of marriage comes from God; so do the laws that govern it and the blessings that flow from it. Man and wife and their children living together, united in conjugal and filial love, form a society, which is necessary for the human race in general and for every tribe or nation in particular. The wife is dependent on the husband for maintenance; the child is entirely dependent on both. Monogamy (one man one wife) and indissolubility (no further marriage while the other partner is alive) are the requisites of a happy family. Polygamy and divorce deprive both mother and child of a permanent home, of secure existence and happiness. Conjugal love between parents and the natural love among children of the same family are deeply embedded in human nature. Therefore laws and customs contrary to these fundamental human instincts are harmful. Who has to feed and clothe the child if not the mother? How can she do this if she is destitute? Who will rear and educate the children if not the parents in mutual co-operation? Polygamy and divorce delay the progress of a people and slowly destroy the high culture a nation may have attained. The uncontrolled selfishness of man - Jesus Christ called this - "hardness of heart" - is the cause of these evils.

Seeking work elsewhere is often an illusion. Many a time the men come home poorer than when they went away. Often the gains they have made have been squandered. At home their own plots have gone to ruin, their houses are in ruin, the family is destitute. They have not the minimum of equipment, no clothes. The result is often a most unhappy home.

It is the duty of the menfolk to provide the necessary equipment for the home and to support their wives and sustain their children. Like fathers like sons. If the men love and respect their homes, their children will do likewise. Manual work is healthy, and dignified and unites the family. Jesus Christ ennobled manual work by giving the example when working for His living with His own hands.

Industrial development could be a danger to the stability of family life when married men leave their homes for long periods and are separated from their wives and children. In such cases there is grave danger of the disruption of homes and an increase in immorality and juvenile criminals.

Every effort should be made to provide good, suitable housing for workers with families to safeguard family life.

The State has the right to compel a father of a family to provide for his wife and family and in cases of need to assist them.

Rights of the Family

Stability

THE FAMILY has a right to stability and it is the duty of the State to protect the stability of the family in the interest of the Nation. The enemy of family stability is divorce. The education of children requires many years. The mutual, conjugal affection of husband and wife both require stability. Injustice is inflicted on

mothers who have borne children and have laboured many years in a home and are then suddenly left destitute. Thus mothers will often be forced by their destitution into immoral unions. The sacrifices which a married couple make to keep their home united ennoble their character and strengthen their union.

The Christian example of stability and of family life was given to the world in the home of the Son of God Himself at Nazareth. There is the example of the perfect home. There is the example for husbands - Joseph; for wives - Mary; for the children - the Child Jesus.

Family Prayers, Family Rosary, Reading of Bible

A CHRISTIAN home where God is always remembered is a home that is happy; even if it is poor, even if it has trials.

The unity of the Family will be maintained and strengthened when the family keep together. Family morning and evening prayers, the practice of reciting the Rosary together demands sacrifices and a strong resolution on the part of the parents but it will always be true that,

"The family that prays together will stay together",

The daily reading of a short passage from the Bible - the word of God - will also contribute to renewing in us the thought of God, Our Creator and Our Father.

In imitating the examples of Nazareth the country will be blessed with happy homes, happy parents and happy children and these homes will give to the nation worthy and noble citizens.

Right to a Family

A FAMILY has the right to have children. The first and most valuable resources of a Nation are its human resources. Nobody has a right to urge or compel people to limit their families because of social conditions. If social conditions are an obstacle to a family, social conditions must be changed and not human rights abolished. The family also has a right to a decent standard of living and a living wage. It is the duty of all to co-operate to make conditions suitable for a decent standard of living for a family.

Duties of Parents: Home Education

PARENTS have the duty to provide all that is necessary for the physical, intellectual and moral welfare of all of their children. To them has been confided the care of the souls of their children. It is an inviolable right of the parents to educate their children and it is also a grave duty. The first education of any child begins in its home. In the home for several years it is in the closest possible contact with its parents. God has given every child two parents to educate it. The influence and affection of both parents are necessary to every child. The first education that the parents should impart to their children is the love and fear of God and the love and the love of all that is good, avoiding by word or example to harm the child. Thus good homes will prepare good citizens for the state, honourable people, who also love their fellow countrymen and respect authority.

Because in most cases the full education of the child is beyond the capacity of the parents, the parents confide their children to teachers who complete the education begun in the home. It is the duty of the parents to form associations and assure themselves of the suitability of the teachers to whom they will confide their children that the work begun in the home will not be undone by unsuitable teachers. Nobody can dictate to the parents what kind of teachers to whom they will entrust the moral education of their children.

Christian Teachers

INDEPENDENT Uganda inherits a wealth of devoted, loyal Christian teachers to whom the Nation owes a debt of gratitude for their contribution to Uganda's progress to Independence. Let Uganda's future Teachers preserve this Christian inheritance and increase it.

The Christian Teacher takes as his inspiration, his model and his guide the greatest of all Teachers- Jesus Christ, the Son of God, Teacher of the world.

The duties and responsibilities of teachers for the souls of children are very great and the past history of Uganda and its progress has shown that sons and daughters of Uganda are capable of assuming these duties.

To the Teachers the parents confide the souls and bodies of their children. The teacher prepares these boys and girls for good citizenship in this life. He prepares them also for eternal life for which God created them. By word and example he must communicate to the children the beauty of Christian virtues. With sincere, persevering diligence he must impress young minds with a spirit of piety, truthfulness, honesty, obedience and love of God.

He must himself be deeply convinced of the religious truths which he teaches. Religion cannot be taught as a mere subject but it must influence and inspire a child's whole life and it must cultivate in him the fear and love of God and the love of all that is good.

It is important that teachers employed in this all important task be given a suitable standard of living.

In close contact with Christianity and the Church, and under its guidance, as in the past their work will be fruitful for the physical, intellectual and moral welfare of the future citizens of Independent Uganda.

Rights in the Education of Children Parents' rights in Education of Children

THE FAMILY is the first and fundamental society. In this society children receive the long training that they need *for* life. Children have a natural right, based on their human nature, to have their faculties developed and their characters formed. Parents love those who in their marriage union they have begotten and they have the prior right and the duty to undertake this education of their children. Parental authority derives from this natural function of love and guidance. Children should see in their parents the human image to which they learn to conform. Modern psychology has particularly insisted on the importance of the early years of childhood which are spent almost exclusively within the family circle. Such responsibility imposes grave obligations on parents; they have to care physically for souls of small young human beings who are wholly dependent on them; they must gradually open immature minds to the knowledge of the world; they have to lead them gently to love other people and to love God. Parents, who carry out their duties as educators in the way they should, can be replaced by no other authority. They should be assisted by the State in every possible way in this the noblest of all occupations.

State's Rights and Duty in Education of Children

MOST PARENTS are unable to instruct their children fully enough to meet the manifold tasks – social, economic, political – that life will require. For this reason, it is normal that the State should come to the aid of parents in the education of their children. The State also has the right to lay down certain standards of instruction for its young citizens so that they can make an adequate contribution to the life of the State. We insist however that it is the right of the parents that is prior in the education of children. The parents alone have the right to say what religious and moral formation should be given to their children; they are

also entitled to make their own provision for their children to attain to the level of instruction, and receive the formation for citizenship, which the State of its right demands.

Church's Right in the Education of Children

If the STATE is entitled to prescribe the basic secular formation that children should receive, it is the Church as a religious society that is entitled to see that her members are given a basic religious formation. The right of the Church like that of the State ranks, however, after that of the parents on whom falls, as we have said, in the first place the obligation to see that their children receive a religious and moral as well as a general formation.

Catholic Schools

It MUST also be clear from what we have been saying that the rights of the parents and the requirement of the political and religious communities, together, *in* unity, are assured when all men respect the denominational character of schools. The State is the servant of the people and has the obligation to give the citizens the lawful service they ask for. The State has not the right to oppose the legitimate demands of its citizens for the religious education of their children, even of minorities. The Government is the servant of the people and not its master. To the people it owes service.

Abolition or penalising of denominational schools initiated and established by citizens, cannot be imposed by the State on the grounds of economy *or* unity. There will always be diversity, which is a good thing. The education of children with sound moral, religious principles in their own religion is not measured in terms of money. Citizens have the right, then, to receive support from public funds which ultimately come from them, to have their children educated according to the religious convictions of the parents.

To say that the State cannot subsidize denominational schools is contradicted by the fact that in the most progressive and enlightened lands the State guarantees, encourages and supports any initiative taken by any community to establish schools.

The Catholic Citizens of Uganda 'Want Catholic schools for Catholic children with Catholic teachers.

At the same time, with Christian Charity, they do not bar any .child from their schools on religious grounds nor do they force a child to adopt their religious tenets.

"To God what is God's" The Spiritual Society - The Church

HE CATHOLIC CHURCH is a visible supernatural Society founded by Jesus Christ, the Son of God. The Church received its mission from Jesus Christ Himself when He said to His apostles: *"Go ye and teach all nations"*.

The origin then of the Catholic Church is not Greek, Jew, Roman, European or African but Divine.

Christianity came to Europe, from Asia through Greece and Rome. To Peter and his successors Our Lord said:

"To thee I shall give the Keys of the Kingdom of Heaven." (Mt. 16: 19)

The extent of the mission of the Church then is the whole world and the object of this mission is all people until the end of time.

"I am with you all days unto the consummation of the world." (Mt. 28: 20).

The aim of the Church is the promotion the promotion of the worship and service of God as taught us by Jesus Christ for man's eternal salvation. The mission of the Catholic Church is the eternal salvation of souls not temporal power. Governments change. Political parties change. The Catholic Church is for all ages – carrying to all ages and people the message of God.

By Baptism we are born again through the Church and become children of God and subjects of the Kingdom of Christ on earth, which is the Catholic Church. The Catholic Church gives us this life of God; she is our spiritual mother. In becoming members of the Catholic Church we receive life from her - the life of the children of God. She gives us the rule of Faith given to the world by Jesus Christ, Son of God. Under the guidance of the Catholic Church we are sure we have attained the truth which makes us free. The Church gives us the sure knowledge of God who said,

"I am the Way, I am the Truth and Life". (Jn. 14: 6)

Through the Church we know man's true Origin, Destiny and Greatness. Through the Liturgy and the Sacraments, the Church gives even to the weakest the means and assistance to attain their end - eternal salvation. We would like all men to share these blessings with us freely.

The Catholic Church in Her long centuries of existence has seen the birth of many a nation. It has also seen their growth and prosperity as they allowed themselves to be guided by the teaching of Jesus Christ. It has seen their decay when they deviated from God's ways.

The Catholic Church has a rich fund of experience and knowledge, useful to the nation of Uganda, if the Nation is willing to be influenced by it.

The Catholic Church is international. In it people of all nations and of all cultures meet and are united to one another and are enriched by their association. So also in Uganda the common belief of Catholics throughout the country brings them together and unites them while respecting the differences of tribes.

The Catholic Church has fulfilled its mission to Uganda in the past. Its accomplishments can be seen throughout the length and breadth of the country.

It will continue to offer its good services to Uganda without discrimination of race, tribe or creed, in its missions, its churches, its schools, its hospitals.

It forces its religion on nobody following the example of our Lord Jesus Christ. It should be accepted freely.

It proposes and explains its doctrine to any person willing to listen. It is ready to share with others its experience.

Christianity in the Catholic Church has inspired men, women and children to the greatest intellectual, cultural and moral accomplishments the world has ever seen. Such accomplishments are the foundation of so many well-known monuments of religion perpetuated in the glorious ancient cathedrals of Sorbonne, Madrid and many others as old all founded by Catholics.

The rich inheritance of Human values in the examples of Augustine of Africa, the thousands Martyrs who died for their faith in early persecutions by pagan Rome, is preserved by the Catholic Church and renewed in the Martyrs of Uganda - converts to Christianity - who preferred to burned to death at Namugongo and sacrifice their lives rather than betray their belief in God.

There are also the Martyrs of Charity inspired by the love of God through the centuries of Church's existence - Damian of the abandoned Lepers and Peter Claver the apostle of the Africans - and thousands of others less known. In itself the numerous devoted priests, brothers, nuns - European and African - devoting their lives to the instruction of the people of the country and the relief of pain in hospitals and dispensaries, without any remuneration other than God's pleasure.

Such is our rich inheritance and our rich resources.

The Catholic Church in its long existence has had to face many a time the problems that Uganda will encounter. Problems of unity with diversity, tolerance, freedom from fear, freedom from hunger and want.

History through the ages has shown the Catholic Church as a keen promoter of civilisation, culture, the arts, true education, the protectress of human rights.

Christianity (the wisdom of God) has all the answers if we look for them in the teachings of Christ, and allow ourselves to be guided by the Light of the world - Jesus Christ, the Son of God. It is for the genius of the people of Uganda to adapt the teachings of Jesus Christ to their native culture without altering that teaching.

Christianity through the Catholic Church perfects

Christianity does not destroy anything of value in the culture or tradition of a country. The evidence of the past is before us. The Catholic Church has shown herself the guardian of the language, culture, traditions and human values of Uganda.

Pope John XXIII summed up the views of the Catholic Church in this respect when he said,

"Wherever there are aesthetic values of art and science that can enrich the human family, Church is ready to favour such efforts of the spirit. She, as you now, does not identify herself with any particular culture, not even with Western culture to which her history is so closely bound. The Church is ever ready to recognise, to welcome and to encourage all things that honour the human mind and heart."

The Catholic Church and Natural Religion

With regard to natural religions Pope Pius XII said,

"The Catholic Church does not despise or reject indigenous religious teachings but she rather completes and perfects them with Christian wisdom once they have been freed of error or defect".

African religious aspirations are perfected in the great Christian Sacrifice of the Cross and the Holy Eucharist, and in the Christian use of symbols - sacraments and sacramentals.

In Africa religious thought conceived a world inhabited by spirits of many kinds. The Christian Faith points to real spirits – spirits closer to God than men and greater in power, to whom we turn with confidence, they are the angels of God.

An African does not cut himself off from his ancestors in coming to Christ. The communion of Saints – that vast community of the just who are with God and of the just who live in the world embraces those African ancestors who lived good lives and who have gone to Heaven, as much as it does those just who

died before Christ's coming into the world. It is Christian teaching that anyone who lives according to his conscience is pleasing to God. Such a person can have the implicit desire of baptism and so can be saved through the working of the divine light and grace.

In this way we can treasure our family traditions. Those members of our families who have lived according to God's will have gone to heaven, where, being near God, they pray for us. In this way the social influence of the Catholic Church extends into Eternal Life also.

Christianity perfects human nature and valuable human institutions. In supporting Christian principles and the Church, nations gain the respect of their citizens together with peace and prosperity, and their destiny is a happy one.

African Clergy

The Catholic Church has had its aim, since its first arrival in Uganda, the education of the sons and daughters of Uganda that they may assume responsibility for their own country. It was the Catholic Church which first sent students overseas for higher education as far as back as 1890. It was the Catholic Church who first placed Africans of Uganda in the highest position in the Church as Bishops and Priests. It was the Catholic Religious Societies of Brothers and Sisters who were first given their independence to manage their own business by a Superior General or Mother General of the respective societies.

Through these African priests, brothers and nuns, the Catholic Church has shown to the whole world her belief and confidence in the people of Uganda to progress and to minister to their own people.

Catholic Families in this country must provide enough priests, brothers and nuns not only for their own country but also to send their sons and daughters to carry their faith to other less fortunate lands.

Laymen in the Church

In Independent Uganda it will be of the greatest importance for the educated catholic citizens to take their place in the nation as leaders with constructive contributions to the thought and activity of the nation.

Here let us acknowledge the great contribution made to Uganda's progress and achievement of Independence by our Catholic laymen - the catechists and teachers. Many of the leaders of the country owe much to the devotion of the village catechists. We owe a special debt of gratitude and a place of honour to our Christian teachers. Their deep loyalty and steadfast devotion, their contribution to the national and political life of the country vividly show what the Christian Layman can contribute - a contribution to be greatly increased in Independent Uganda. Let many others great and small, weak and strong follow their example.

The lay apostolate is expressed in many forms, from the silent sacrifice offered for the salvation of souls to kind words and example which compel the admiration of all also that co-operation in activities proper to the hierarchy which may be communicated to the ordinary faithful. The hidden lay apostolate is, perhaps the most precious and fruitful of all. What has sometimes happened is that the religious knowledge of our educated lay folk has not kept pace with the development of their secular knowledge; some among them come to doubt the religious truths they have learned earlier in their intellectual formation; others experience a certain tension between the different aspects of their knowledge.

Consequently we have at times lost or have had only the lukewarm co-operation of individuals who should be among the leaders of the people and should prepare themselves for such leadership. The remedy for this state of affairs is to make sure that the religious learning of cultivated individuals keeps pace with their secular learning.

Not to take some active part in the apostolate of the Church is to expose oneself to the danger of losing the faith. To take an active part is to consolidate and enrich our faith, to show God gratitude for the gift of faith that He has given us and to love our neighbour in an eminently practical way. Moreover, if our Catholic faithful live true in this fashion to their Christian convictions and if they bring to bear on private and public life the massive collective influence of their ideas and actions, the country will be far the richer for it and many of the abuses that trammel society will be removed.

There is no citizen - man, woman or child, of whatever community - there is no state that has anything to fear for their rights when society is guided genuinely, sincerely and practically by Christian principles.

Catholics and other Religions

The Church is in this world to give glory to God and eternal salvation to mankind.

Whole the Catholic Church pursues this aim, she is aware of the existence of other religions seeking the same aim.

The Catholic Church maintains that Jesus Christ, the Son of God, did not leave mankind in any doubt about the Truth of His message, he established a Society – the Catholic Church – with authority from Himself to carry His message to all mankind without fear or error until the end of the world. He gave this mission to His apostles and their legitimate successors and to them alone when He said:

"Go ye and teach all Nations." (Mt. 28: 19)

The Catholic Church recognises and respects the good will and sincerity of other religious Communities who worship God in good faith, in accordance with the convictions of their conscience.

Religious freedom is written into the Constitution of Uganda. Let us keep this always well in mind. It should be a reality and not just words. We must claim this right and defend it.

Catholics and Muslims

To our Muslim fellow-citizens we have sentiments of respect. We share with them a reverence for the one God. We appreciate their spirit of prayer. Christians and Muslims can work together for the good of Uganda.

To all citizens of Uganda whether of the Catholic Faith or not, the Catholic Church offers its service. It neither demands nor expects privileges. It demands like any other community, the respect of its rights and fair treatment; no more, no less.

Church and State

We are members of a twofold Society – a Spiritual Society, the Church – and a Temporal Society, the Nation.

These two societies complete and help one another. They are not in opposition.

The authority of both the Spiritual and the Temporal Societies comes from God – that of the Church, directly from God, by divine institution; that of the Nation indirectly, through the people's vote. Both having the same source, they cannot be in contradiction; both come from God, though differently, and God cannot contradict Himself.

Each in its sphere is supreme, each has fixed limits within which it is contained. These limits are defined by the nature and special object of each of the two societies.

"Give to God what is God's and to Caesar what is Caesar's (of the State)." (Mt. 22: 21)

Such is the teaching of Jesus Christ, Son of God.

Though the Civil authority has not the same immediate end as the spiritual power, does not proceed along the same lines, and does not use the same means, nevertheless, in the exercise of their separate powers, the two Societies must occasionally meet. Their subjects are the same persons, often they deal with the same objects, though in different ways. There are many things in life which have as much to do with man's soul as with his body.

So if conflicts arise there must be some order or procedure to solve the differences and to secure harmony.

When the true authority of the Church and the State are well understood, loyally accepted and respected by all, then there is harmony and order this gives great benefit to the Nation. It is God's wish that this harmony and order exist between the Church and the State.

The distinction which we make between Church and State does not mean separation. One should not ignore the other. When Our Lord distinguished between the Civil and the Spiritual power He clearly did not imply their radical separation.

To distinguish between two things is not the same as to separate them.

In man there is a clear distinction between body and soul but their real separation would bring great harm to the person; it would be death. This agreement and harmony which should exist between Church and State is not only beneficial to both, but is also the most opportune and efficient means of securing, through their combined efforts, the welfare of the citizens in their temporal welfare and their Eternal Destiny.

When the Civil authority and the Spiritual are in harmony the dignity of the State is enhanced and the State, being guided by God's law governs justly.

This loyal collaboration is not only desirable, it is essential.

The true end of the State is closely bound up with spiritual aims. For although distinct in their origin, in their nature and in the immediate aim of their activities, the two societies have, nevertheless, the same ultimate goal in view which is the whole human community, namely, the eternal salvation of its members. The Church tends immediately towards this goal by means of her beliefs, her rites and her discipline. The State on its part whilst having the same end in view, does so indirectly. It does not carry out any religious duty strictly speaking but it must so order its government and temporal administration that the action of the Church may be facilitated and that no obstacle may impede the citizens in their spiritual liberty and independence. Such co-operation can be achieved only in an atmosphere of unity and reciprocal understanding. It would not be possible otherwise for two independent powers to combine without close understanding for the same purpose – the welfare of the citizens – each in its sphere.

The Doctrine of a Secular State (that is a State which declares it has no religion) is both wrong and impractical. In this, the State would become so imprisoned in its temporal functions that it would no longer concern itself with God or the spiritual good or even the spiritual needs of its citizens – a temerity without parallel even among pagans.

It is because the Church recognises the independence of the State in its own sphere that the Church seeks its co-operation for the common well-being of the citizens. Between autonomous powers such

harmony of aims can only be brought about by a constant mutual understanding and contacts as well as friendly agreements.

It is not then enough to say that temporal matters are the affair of the State, spiritual matters that of the Church. This would establish an exactly defined frontier between the two powers. Such a point of view, however, is indefensible because the direct competence of the State extends to Law, Justice, and Morality in so far as these derive from natural law and from reason. Now, it is just here on this moral juridical plane that Church and State meet. It is here that harmony is required.

There are in the daily life of a people many "borderline questions" which can only be settled by recourse to general principles: thus for example, the question of Marriage in which both the Spiritual Society and the Temporal Society are interested. The Church is fully aware that the Sacrament of Matrimony which has for its object the maintenance and the propagation of the human race has necessary connections and relationships with human interests resulting from marriage, but pertaining to the Civil order; these matters belong quite properly to the competence, and fall within the scope, of the State.

Concerning the education of children. No injury to the authority and rights of the State can result from the prior rights of the family and Church in matters of education. These rights are bestowed upon civil society by the Creator Himself, not in virtue of any right of fatherhood such as is claimed by the family and the Church, but for the sake of authority without which the State cannot promote the common good which is its true end.

In these and similar complex questions, we find that the Spiritual and the Temporal Societies are mutually concerned. It is, therefore, impossible to lay down a hard and fast rule to determine where the sphere of action proper to each authority begins and ends. It follows consequently that the absolute separation of Church and State must be either an illusion or contrary to common sense.

Church and State cannot ignore one another without harming one another. There is, therefore, one means only whereby they can settle any disputes which may arise; - the two should keep in contact, must consult, must negotiate and come to an agreement. Mutual, friendly relations between the two will bring great advantages to both societies and to the citizens.

Hence it can be said, that the Church and the State have need of one another to fulfil their respective missions.

The Church, Guardian of Liberty, need be feared by no man who values the liberty, freedom and independence of the citizens and who value the defence of all that is right and just.

Conclusion

The Destiny of Uganda is in the hands of its own people. It will be a happy, prosperous Destiny provided that the leaders and the people follow the right, God-given path.

We, your pastors, in this letter, set before you the consideration of the right path. We have set out before you your rights and duties as children of God and citizens of -Independent Uganda. It is our duty to make use of all the talents and blessings God has given 'us to develop our country.

Independence does not mean that we set aside God's commandments. Independence does not mean freedom from taxes and work. In all of our languages we have the proverb - "God helps those who help themselves". It is only by hard work, much thought and prudence that we shall be able to maintain and develop the independence for which so many have worked and made many sacrifices.

Let the Christian Citizens, then, fulfil conscientiously their duties in private and in public: in private by keeping the commandments of God and His Church, by good example and love of all men; in public by taking part in public affairs and bringing to them the contribution of their thought and their work. Let their

voices be heard in the government of the country, both at National and District level and in the administration of all public services such as schools and hospitals - in fact in all spheres of life.

We want a good standard of living for our people. Freedom to go hungry or to be unhealthy or to live our lives in fear is no freedom. We want economic freedom because, without it, political freedom cannot exist and is empty. We want freedom in our personal lives, because freedom must find its true expression at the level of the individual citizen. We want that freedom for all the Citizens that virtue brings, because sin can only bring slavery. We want above all freedom to serve God, because His truth alone can make us truly free.

May Religion, Justice, Unity, Peace be the pillars of Independent Uganda.

May God guide and bless Independent Uganda both its leaders and its people.

Let the Government and people of Uganda be assured of our prayers to God to guide them in their Independence.

FLOREAT UGANDA!

Given under our hand on this third day of October 1962

J. KIWANUKA, Archbishop of Rubaga
J. B. CESANA, Bishop of Gulu
J. GREIF, 'Bishop of Tororo
A. TARANTINO, Bishop of Arua
V. McCAULEY, Bishop of Fort Portal
P. WASSWA, V.G. of Kampala
D. KIZZA, V.G. of Masaka
G. LEFAIVRE V.G. of Mbarara