

WITH A NEW HEART AND A NEW SPIRIT

Pastoral Letter of the Catholic Bishops of Uganda

29th June 1986

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ABBREVIATIONS

- Can.** New Code of Canon Law, 1983
- CFL.** Instruction on Christian Freedom and liberation published by the Congregation for the Doctrine of Faith, 1986
- JEA** "Justice and Evangelization in Africa" published by SECAM 1981.
- GE** "GRAVISSIMUM EDUCATIONIS". Declaration of Vat. Council II on Education
- GS** "GAUDIUM ET SPES". Constitution of the Vatican Council II on the Church in the Modern World.
- LE** "LABOREM EXERCENS". Encyclical letter of Pope Paul II on Human Work, 1981
- LG** "LUMEN GENTIUM". Constitution of Vatican Council II on the Church
- PO** PRESBITERORUM ORDINIS". Decree of Vat. Con. II on the life of the priests
- SC** "SACROSANCTUM .. CONCILIUM." Constitution of Vat. Council II on Liturgy
- FC** "FAMILIARIS CONSORTIO". Apostolic exhortation of Pope John Paul II on the role of the Christian family in the modern world

N.B. all the above documents are available at St. Paul Book Centre, P.O. Box 4392, KAMPALA

- AMECEA** Association of Members of Episcopal Conferences of East Africa
- ARU** Association of Religious (Superiors) of Uganda (Women)
- COMSIU** Conference of Major Superiors of Institutes in Uganda (Men)
- SECAM** Symposium of Episcopal Conferences of Africa and Madagascar

**PASTORAL LETTER OF THE CATHOLIC
BISHOPS OF UGANDA**

To the Clergy and the Religious,
to all Christ's faithful and believers in God,
to all men and women of good will:

Peace and God's blessing!

INTRODUCTION

a) RESPONDING TO THE NEW CHANGES

"Keep watch over yourselves and over all the flock which the Holy Spirit has placed in your care. Be shepherds of the church of God, which he made his own through the sacrificial death of his Son", (Acts 20:28).

Set apart by the Lord

1. Dear brothers and sisters, these striking words of farewell spoken by the Apostle Paul to the elders of the Christian community at Ephesus express very well the responsibility which we, your bishops, have towards you. We have been set apart by the Lord within the Church precisely for this service: to watch over you, to build up your faith, to guide you to a true understanding of the events that took place and are still taking place here in Uganda, to stimulate and encourage you to throw yourselves with enthusiasm and courage into your apostolic and social responsibilities. It is because of this pastoral duty that we send you this letter, a message that has been made urgent by the important changes that have affected our country and which are a new challenge for all of us.

Solidarity with those who suffered

2. As pastors who feel for you with the heart of Jesus himself (Mt. 9: 36), we cannot but begin by expressing our sympathetic solidarity with all of you who have suffered in a special way during this time. Many of you have lost members of your family and close friends. Many of you have been refugees or exiles with all the uncertainty and sadness this involves. Many of you have suffered physically and have been seriously injured in one way or another. Many of you bear the emotional and psychological scars of terror and persecution. All of us, in one way or another, have experienced what a terrible thing violations of human rights and war are and how they bring misery especially to the most innocent and defenceless.

Violence brings violence

3. It was indeed a great sadness to us that the differences and tensions with-in our nation were not in the end re- solved by peaceful means for we know that the use of violence always runs the great risk of generating more violence. We particularly regret the fact that once again significant numbers of Ugandans find themselves in exile, with all the hurt and disruption that this obviously causes.

A breath of fresh air

4. However it is only right that we should express our appreciation of the way in which the National Resistance Army has generally behaved. The evil effects of military action were kept to a minimum; respect was shown for human life and property; prisoners of war were usually treated with propriety. In the period following the war, we have seen that in general there has been an attempt to use political power as a means of service and through negotiation. We have also been favourably impressed by the attempt on the part of the government to overcome tribal divisions and prejudices. Certainly, all these ways of acting have been a most welcome breath of fresh air for us in Uganda and an example to the rest of the world.

Appeal to conversion

5. As pastors who represent Christ in your midst, we have a word also for those of you who have emerged from recent events with a heavy conscience. Perhaps you know yourselves guilty of some serious wrong: murder; perhaps, or extortion or robbery or violence or false accusation, or any of the other ills which have blighted our country. To you we have this to say: the Lord is ready to forgive you and re-create you if you would only honestly admit your sin, repent of it and make serious amends. In the Lord's eyes there is no such thing as "a gone case"; in everyone of us he sees the potential of something new. We appeal to you to open yourselves to him because Uganda also needs you and your contribution in building a peaceful future. (Cfr. Joel 2: 12-13)

Fundamental changes

6. At the outset of the new Government a famous statement was publicly made that the new changes were not to be understood as a simple change of guards but rather as a fundamental change. As the religious leaders of a large part of the citizens of this country, we want to say this: a fundamental change is urgent and necessary in our country. Indeed, we have been calling for such a change for many years especially through our various Pastoral Letters. Indeed it is an essential part of the Church's mission to promote such a change for the good of our country. As a recent Instruction of the Holy See says, " ... the love which impels the Church to communicate to all people a sharing in the grace of divine life also causes her, through the effective action of her members to pursue people's true temporal good, help them in their needs, provide and promote an integral liberation from everything that hinders the development of individuals ... " (CFL, n. 65)

Actively involved

7. We want the Church then, to be actively involved in this change. Also as we shall explain more fully later in this letter, the Church's proclamation of the saving Gospel of Jesus Christ is the most effective instrument for a fundamental change of the human person and human society, because it reaches the inner side of man: "I shall give you a new heart and put a new spirit in you", (Ezk. 36: 25).

A call to action

8. This Pastoral Letter, then, is meant to be action much more than a statement of Christian principles. Indeed, much of what is said here we have already spoken of it in our previous Pastoral Letters. This present message however is, above all, a call to action. To all Ugandan Christians we make this pressing invitation: Understand what the Lord is saying to you in this present moment; throw Ugandan society in the light of the Gospel message; place at the disposal of all your brothers and sisters, believers and non-believers, the vision and energy that come from your belonging to Jesus Christ. The basic Christian attitude in this moment of Uganda's history is not and must not be: "Let us wait and see", but rather: "Let us be the light of the world and the salt of the earth NOW". (Cfr. Mt. 5, 13-14)

b) INTERPRETING THE TRUE MEANING OF OUR HISTORY

A prophetic task

9. Christians through their baptism are called to carry out a prophetic task in the world. Like the prophets of old they live in solidarity with the rest of mankind but are chosen by God to *judge* the events of history in the light of the Covenant between God and man.

In the light of faith

10. In interpreting the history of our Nation, it is important to take into account all the events and to see them in the light of faith. God is the Lord of history and is leading mankind towards its destiny. His plan for the salvation of mankind and of Uganda in particular, cannot be frustrated. "We know that God co-operates with all those who love him by turning everything to their good". (Rom. 8: 28)

We received from missionaries

11. We received the Word of God from the early missionaries and embraced the faith of Jesus Christ with great enthusiasm. The great witnesses to this are our Holy Martyrs. We saw in this Faith a true prosperity through the efforts the Church made for human development in the fields

of health, education and agriculture. We understood that God had blessed us with many gifts, both spiritual and material, particularly our fertile soil.

The dreams of independence

12. When Uganda attained political independence we were filled with hope of a widespread growth of peace and prosperity. We have to admit that in the years since independence, many of our dreams and hopes have not been fulfilled. Rather we have witnessed a growth of exploitation, corruption, robbery, violence, tribal strife and hatred which has led to the loss of moral conscience, a collapse of the economy and a life of indescribable suffering for a large number of our population.

Our own responsibilities

13. Particularly in view of the events of recent years it would be short sighted to ascribe all the blame for the present plight for our country to external factors. As we said in our Pastoral Letter *Be Converted and Live of 1981*: "We blame everybody but ourselves. It is time for Ugandans to grow out of this attitude and face, the future with honesty. We are reaping what we have sown. Evils from the outside have prospered in Uganda because they have found fertile and receptive soil. This is what we mean by conversion and reconciliation: Let us recognize what is lacking within us, accept the blame for our choices and vow never to go back to them again". (N. 18)

Our idols

14. Like the people of Israel in the promised land, all too often the good things that God has given us have become idols, that have taken the place of God in our lives. We have pursued wealth, pleasure and power ignoring God and his commands, and these idols have destroyed us: "Vanity they pursued, and vanity they became". (Jer. 2:5)

Our greatest idolatry

15. The greatest idolatry for us, as for Israel, lies in the fact that while recognising God as Creator we have not looked to his Presence among us in Christ and the Church as the *way*, the method in working for prosperity in our life and in building a Nation that is one: "I am the Way, the Truth and the Life", (Jn. 14:6). We have put more faith in our own efforts, and in things like *magendo*, bribery, economic strategies; personalities in public life, the overthrow of different regimes, than in the power of Christ who changes our hearts and brings about a new unity which is the source of fundamental change in our society. This is why we have failed in bringing peace, stability and prosperity to our country.

Growing in faith

16. Through the events of history God is not simply punishing us. Rather it is through such events that we grow in life, in faith and love.

These painful years have given us many examples of people who gave brave witness to their faith in God, often by the sacrifice of their lives, for the sake of the Faith, for Justice or in defence of the oppressed. Their blood and the blood of all the innocent has not been shed in vain, and we call on all parishes to recall those who gave witness to the faith in these years, and to record their testimony as an essential part of our history, for edification of our Christians and of future generations.

Prayers for the dead

17. Furthermore we call on all Ugandans to remember all who died victims of violence since independence.

In the Holy Eucharist and in other prayers on the 2nd of November we shall pray for the repose of their souls. We shall offer the Holy Sacrifice for the purification of all living Ugandans and ask the Lord to help all of us to drive out sin *from* our lives and to follow Christ who is calling us through his Church to true happiness, peace and national prosperity.

The help of the Lord

18. God has made us understand that these cannot be simply the fruit of human effort however intelligent, but come to us as His gift. God has already made us his children in Christ, and it is only in recognising this and by facing up to our problems as one family according to his law that we can hope to build our Nation. "If the Lord does not build the house, in vain do its builders labour; if the Lord does not watch over the city in vain does the watchmen keep vigil". (Ps 126).

CHAPTER ONE

URGENT NEEDS

a) RECONCILIATION

A new Appeal

19. In our previous Pastoral Letters we have on several occasions called for sincere reconciliation among the citizens of Uganda. In the present situation we find ourselves once again having to repeat this appeal. We do so against the back-ground of the recent sad conflict in our country which has led to a new flare-up of divisions and the desire for revenge.

A clear message

20. The teaching of the Gospel on this point is very clear and we have to thank Jesus for his message, so abundantly explained in the Gospel. It suffices to quote these words from the Sermon on the Mount: "You have learnt how it was said, 'You must love your neighbour and hate your enemy'. But I say this to you: Love your enemies and pray for those who persecute you. In this way you will be sons of your Father in heaven, for he causes his sun to rise on bad men as well as good and his rain to fall on honest and dishonest men alike" (Mt. 5: 45-46).

The evils of revenge

21. The history of our country as an independent nation has been marred by the totally unchristian phenomenon of revenge. It is urgent that all men and women of good will should uproot the desire of revenge from their hearts, especially since we have all had abundant proof that the taking of revenge simply leads to a spiral of violence that nobody can in the end control. Indeed, revenge has caused many Ugandans to lose their lives or their jobs or their property, and it has also caused the harassment of innocent people, simply because they belong to the same tribe as some evil-doers. As the pastors of the Catholic Church here in Uganda we want unequivocally to declare that those who take revenge are separating themselves from Christ and his grace.

Reconciliation vital and possible

22. Christ calls for the eradication of revenge by means of reconciliation, forgiveness and works of charity. Such reconciliation is vital in order that peace should be established in our society.

The good of this society must prevail over our personal feelings and interests. Of course, we well know that reconciliation is very difficult but, with God's help, it is not beyond our moral capacity. It is only Jesus Christ the Saviour who can help us uproot from our hearts the spirit of

revenge and in its place communicate to us a spirit of reconciliation and the moral strength to practice it. When God asks us to do something, he always gives us the strength to do it.

A true conversion is needed

23. It is important that reconciliation among us should not be superficial, because, if it is, it will not produce lasting results. It must be a true conversion of mind and heart, inspired by the Christian vision that all men and women are children of God. Reconciliation with brothers is a condition for reconciliation with God. Remember the Lord's clear teaching: "If you are bringing your offering to the altar and there you remember that your brother has something against you, leave your offering there before the altar, go and be reconciled with your brother first and then come back and present your offering". (Mt. 5: 23-24).

Reconciliation is not opportunism

24. It is easy enough to find former enemies working together but often their hearts are far from true reconciliation. It is simply a matter of wanting to share power at all costs and being ready in this pursuit to turn against their fellow citizens. In this regard we need to remember that in the end it is only men and women of principle who are respected and the principle behind reconciliation is not the mere struggle for political survival but rather the inner need of following the teaching of Christ.

Getting together at national level

25. In the past Catholics from the different dioceses of Uganda used to meet often at national level to get to know each other and to overcome the barriers that distance and ethnic differences tended to erect. These meetings served for an exchange of experiences in living the Gospel and for drawing up plans of apostolic action. In recent years such meetings have become more and more infrequent. We exhort the various national Catholic -organisms once again to favour such encounters as they are a great help in building up a spirit of reconciliation and forgiveness.

A function of ecumenism

26. Another field where the task of reconciliation calls us to renewed commitment is Ecumenism. We need to increase the number of our fraternal contacts with members of the other denominations and religions for we are sure that this would open up new areas for the exercise of our Christian love. We encourage also other initiatives which may help us in the struggle for reconciliation.

b) MORAL REHABILITATION

The collapse of moral standards

27. In the past years our country has undergone many disasters as we all know. The greatest tragedy of all, however, has been the collapse in the moral standards of our people and a loss of moral conscience. Many people no longer feel guilty when they carry out some evil actions; and they are no longer aware that what they are doing is evil. When we think that the vast majority of those who have committed crimes are baptised Christians we feel very uneasy.

We sinned against commandments

28. If we list the crimes and other evils that have been done, we see that they are clearly forbidden by the commandments of God that we have been teaching since the origin of Christianity in our country: killing, wounding and torturing are all forbidden by the fifth commandment; rape, adultery and other wrong use of sex are all forbidden by the sixth commandment; all kinds of stealing are forbidden by the seventh commandment; false witness, that has deepened divisions and caused imprisonment, death, torture and loss of property is forbidden by the eighth commandment.

You shall not steal

29. We should like to say more about the seventh commandment at this point because offences against this, have involved not only soldiers and their accomplices, but also many ordinary people. We give here some examples of sins against this commandment that many people have forgotten are truly wrong, offences against God and our fellow men: *Looting*: this has become a habit for some. They think that situations of insecurity give them the right to help themselves to the property of other people, especially the property of the Government Institutions. The fact that property is not defended does not mean it has no owner. Looting, then, is a clear case of stealing, and it requires restitution to be made. It is a personal sin, but also a social sin as it disrupts the supply of goods necessary for the life of the community.

Profiteering in trade

30. The making of maximum profit in economic dealing with the minimum effort, without reference to the true value of goods is wrong. Also wrong is the creation of an artificial shortage of goods in order to increase the demand and consequently the prices. All this is done at the expense of the poor who depend on the traders for goods essential to their life. Instead they are exploited by unscrupulous business men. All these are sinful deeds. These practices contribute to the inflation that reduces the purchasing power of the currency and are thus a grave sin against the community, a social sin.

Lack of responsibility at work

31. A person who accepts employment is bound in conscience to carry out his duty well. One who receives a full salary without doing his job responsibly is guilty of stealing. This has been forgotten by many, particularly in Government service.

More forms of corruption

32. Other forms of corruption that we have to denounce are the following: Embezzlement of public funds, demanding money from the public in order to perform the very duties that one is salaried to perform (bribery), exacting an undue percentage on public contracts, careless or irresponsible administration of public funds, even when there is no out-right theft as it often leads to a break-down in the national economy; disorganization of administrative services that have been drained of the spirit that should animate them, namely professional conscience and dedication. (cfr. JEA)

We have become so used to seeing this kind of behaviour that it no longer seems sinful but it is.

After having considered these facts we realise that the moral standards of the Nation have declined because both leaders and citizens have lost sight of certain **KEY VALUES** which lie at the foundation of social and political life.

CHAPTER TWO

KEY VALUES FOR THE REBUILDING OF OUR NATION

Common Principles

33. The human tragedy of the recent years Principles in Uganda has left its scars on many citizens. Any programme for moral rehabilitation in the country must start from some principles common to all citizens that may guide their everyday life. Any education for democracy or for justice, any political education must keep in mind certain good and true values for the life of the society.

a) THE DIGNITY OF THE HUMAN PERSON

The image of God..

34. The dignity of the human person is given by God in the moment of creation: "Let us make man in our own image" ... "In the image of God he created him, male and female he created them. God blessed them, saying to them. 'Be fruitful, multiply, fill the earth and conquer it'". (Gen. 1: 26-28).

...and His presence

35. Man is the presence of God on earth and makes him known and loved; he is the image of God the creator, cooperating with him in generating more human persons and loving them; he is the image of God in his infinite power, subjecting the earth to himself. He is the image of God because his immortal soul will never die. He has an eternal destiny. For this reason the psalmist says, 'You have made him little less than a god, with glory and honour you crowned him; gave him power over the works of your hand, put all things under his feet'. (Ps 8. 5-7).

Superior to anything on earth

36. Because of his origin and his call, man is superior to anything on the earth. Any offence to his dignity, any violence against his rights is an offence against God himself. This is clear from the greatest commandment of love of God and neighbour, as well as from the ten commandments, seven of which refer to our relationship with our fellowmen. Man is so important for God that when he sinned, God did not abandon him, but sent his Son into the world to suffer and to die for him.

The new human being

37. Thus Christ restored the dignity that human being had received at their creation. In Christ we discover the image of the "new human being" that is the ultimate foundation of our dignity. (cfr. Eph. 2, 15; Rom. 8, 14-17). For this, Jesus identifies himself with the human person, and affirms

that anything done to the least of them is done to him, and that he will welcome into his kingdom those who have done good to others. (cfr. Mt. 25)

Equality of all men

38. This human dignity is proper to everyone, man or woman, born or unborn, rich and poor, sane or insane, healthy or sick, young or old, literate or illiterate, good or bad. Christ himself has a particular concern for the poor, the sinners, the weak, the despised, the sick.

Horried by violation of human rights

39. This is why we have been horrified by the frequent violations of basic human rights over the past years in our country. Several times we raised our voice on this question through our pastoral letters. In 1980 we wrote: "In Uganda today the scale of values seems to be lop-sided and indeed to a certain extent upside down. In some cases human life seems to have less value than the acquisition of money.." (Reshaping Our Nation, cfr. "I have heard the cry of my people" 1980).

And in the following year: "Since independence many Ugandans have died as a consequence of unjust arrest, detention, torture, persecution and murder". ('Be Converted and Live' cfr. Our message, June 1985). We know how things became even worse later. In more recent times our spokesman, His Em. E. Cardinal K. Nsubuga again has intervened against such violations.

We do not want to see the repetition of these sad events and we encourage the Government, many of whose members have been victims of such violations, to fulfil their commitment to the safeguard of human rights in all areas of our Nation as well as in the International Community.

Safeguarding the basic rights of the criminals

40. In this effort to safeguard the basic rights we would like to add here that also the criminals need to be treated as human persons: we dislike the incapacity of condemning them, but also we intensely detest popular revenge, execution without proper trial, torture, punishment in contrast with the moral law and the just laws of the country. "Even the worst criminal does not lose his inborn human rights" (Our pastoral letter "In God we trust" 1982).

Education to social justice

41. On our part we commit ourselves to a programme of education in Social Justice. Social Justice is the attitude by virtue of which the rights of every man are recognized with strong and constant determination. We entrust to our *National Commission for Justice and Peace*:

- the responsibility of giving wide publicity to the International Declarations on Human Rights, and the African Charter on Human and Peoples' Rights and of organizing, either directly or through the diocesan Commissions, study groups in National Institutions, including Major Seminaries and training centres for Religious the responsibility of

scrupulously identifying violations of human rights and intervening in these cases after consultation with the relevant Episcopal Commission.

- the responsibility of proposing to the Episcopal Conference or its Executive Committee lawful-means of -combatting violations of human rights.

The Commission will keep regular contact with the Pontifical Commission for Justice and Peace in Rome and other national and international organization which work for Justice and Peace. We entrust to our diocesan Commissions the responsibility of organising the regular study of the Declarations of Human Rights in schools, in youth movements, in associations of lay apostolate, parishes, Christian communities and other Church centres in the diocese.

A concerted effort by all

42. We propose and encourage a concerted effort by Government institutions, by all religious groups and other humanitarian organizations present in Uganda to create in the Nation a mentality that understands and respects the dignity of the human person, his freedom and his rights. Such an education would lead all citizens to a conscientious respect of these rights, a task entrusted by God and the Church.

b) PROMOTING THE COMMON GOOD

Rehabilitation of the community

43. Moral Rehabilitation is a task that must begin with individuals, with each person taking up his own responsibility. However the community too, needs to be rehabilitated, as the human person is bound to a community in his daily life for good or for bad. Every citizen must be aware of this and harmonize the struggle for his own prosperity and that of his clan with the interests of the Nation as a whole.

National awareness

44. Since independence Uganda has become a State, but it has still a long way to go in order to be one Nation. The people are divided because of loyalty to ethnic, religious and political groupings, and these divisions have given rise to hatred, fear and suspicion. It is necessary that every Ugandan should grow in the sense of belonging to One Nation. We need to promote in each citizen a determined will to live and work in sincere solidarity and unity. At the same time we have to recognize the differences between the various ethnic groups in our country, with different cultures and traditions. We have to recognize also the different religious traditions amongst our citizens. These differences become evil only when used to divide one group of people against the other.

A history of discrimination

45. If we look at the history of our country, we see that this has happened when sections of the population have been granted privileges on religious or tribal grounds and given too great a share in political or economic power, discriminating against the other groups. This is what gave rise to sectarianism, an evil which must be eliminated. But sectarianism cannot be eliminated seeking to destroy the different cultures, religions and traditions. Such a policy would violate man's fundamental freedom and would produce discontent, more strife and new divisions.

Fairness to all

46. The solution lies in avoiding all kinds of discrimination either for or against different groups, against individuals on the grounds of race, religion or political affiliation. All the different groups must be made to feel at home in Uganda, enjoying equal rights and having equal duties in the life of the Nation.

Broadminded policy

41. In this context we welcome the policy of a broad-based Government. However we would like to see such broadness not only in the top-level structures, but also in the numerous posts of responsibility in government and parastatal bodies, in the army, the civil service, the police, the schools, and other posts where the appointments are made by public authorities.

Patriotism is encouraged

48. The love of one's nation and all its members is called patriotism and a patriot is one who loves his nation and defends its freedom and rights. This love is to be lived as a Christian virtue: Christian as it is a consequence of the great commandment of love of one's neighbour, virtue as it avoids exaggerations in practical behaviour.

Exaggerations to be avoided

49. One exaggeration is in despising or hating the citizens of other countries; this happened in the past with the expulsion or harassment of non-citizens, or migrants, or foreigners, or refugees who were law-abiding people, who did no harm, but were even a help to the country. We pray that this will not happen in the future as it is against our African tradition of hospitality and against all standards of Christian love, fairness and human rights.

Citizens should cultivate a generous and loyal spirit of patriotism but avoiding narrow-minded nationalism, keeping in mind that Uganda is part and parcel of the whole human family which is formed into one by links of various kinds between races, peoples and nations. (cfr. G.S. 75, and our Pastoral Letter 'Shaping our Nation' 1962)

A call to Public Officers

50. Love of the nation is first of all to be shown by those in public office in both the political and economic fields. They are to accept their office with a deep sense of responsibility, of service to the nation and its people, as a way of living personally and expressing publicly their love for neighbour. Their office is not merely a means of earning a living; of granting privileges to their favourites or enriching themselves, or of winning popularity or of making people fear them. When they are irresponsible, careless, disorganized or simply lazy, public officers cause damage to the lives of millions of people and to the whole country. We have seen in the past how one man or a small group of people can throw the whole country into disarray and ruin for many years and causing many citizens to flee the country and bringing them untold misery.

. ... and to their sense of responsibility

51. A person in public office is accountable not only to the Nation but also to God, and God will be their final judge. (cfr. G.S. 75).

A public office is a real burden and those who feel unable or unfit for an office should not accept it, or should resign, not stay there for their personal benefit or that of their clan or party at the expense of the common good. This is true patriotism, as indeed it would be patriotic to refuse to cooperate in a government that does not promote the common good, even though one may be competent to hold an office.

A call to all citizens

52. Patriotism is required of all citizens. Their love for the nation should be shown not only by enthusiastic demonstrations on public feasts, but by a real concern for the common good. They are expected to participate in the affairs of the country by exercising their right to vote when requested and by giving their support to honest well-intentioned leaders who will serve the Community and not only the personal interest of the voter.

Citizens are also expected to pay their taxes to abide by the fiscal and financial laws of the country. "Give back to Caesar the things that belong to Caesar." (Lk 19:25) and all the other just laws legitimately approved by the competent authorities (cfr. Romans 13:1-7).

To work for the common welfare, after all, is to work for one's own good, as we are all together in one nation for bad or for good.

Public information a vital necessity

53. To encourage the citizens in their responsibility and in fulfilling their duties, the authorities at all level should give true and necessity adequate information about their work, national planning and investments. We hope that the days are gone when we had to turn to foreign news-media in order to know the truth about our own country.

Access to true information is a basic right of all citizens and public authorities are expected not only to respect the freedom of a responsible press, but also to use their own means of social communication like radio, television, newspapers to keep the public informed of their activities, even if these include their setbacks or shortcomings. Any responsible citizens knows that not everything can be perfect and successful in public administration, but the concealing of the truth may destroy the people's confidence in public authorities and so lead to mistrust, apathy and disregard for the common good, whereas the publication of the true state of affairs may obtain a sympathetic understanding of the population. It very much depends on the kind of relationship public authorities are able to establish with the common people.

Denouncing abuses

54. Patriotism may also lead to the challenging of public authorities without fear whenever required by justice. Fear has been one of the main factors that has damaged the relationship between public authorities and the people. We hope that this state of affairs will not continue. In situations of grave injustices, courage and strength are needed to defend the common good. "When citizens are being oppressed by a public authority that acts beyond its competence, they must not refuse to give or to do what is objectively demanded by the common good, but it is legitimate for them to defend their own rights and those of their fellow citizens against abuses by the authority within the limits of natural law and of the Gospel". (GS 74)

The present Government has asked for this kind of cooperation and we appreciate the guarantee of protection it has given to those who, in all honesty and sincerity, have recourse to higher authorities and to the judiciary for the protection of their rights.

c) THE PRESENCE AND ACTION OF GOD IN UGANDA

Belief in God

55. "Ever since God created the world his everlasting power and deity, however invisible have been there for the mind to see in the things he has made". (Rom 1: 19-20).

The different cultural traditions of Africa and of Uganda in particular bear out the truth of this statement of St: Paul. Belief in the presence and action of God is widely present though it may be expressed in forms that differ from each other. In creating man in his own image God has given him intelligence and love, and an infinite desire that can only be satisfied by the knowledge and love of his Creator. No man, whether good or bad, can ignore God or run away from him. Adam and Eve and their son Cain failed to hide from him (Gen. 4: 4). The psalmist sings, "O where can I go from your spirit or where can I flee from your face? If I climb the heavens you are there. If I lie in the grave, you are there..." (Ps. 139: 7ff).

God has endowed man with a moral sense of right and wrong or conscience. Through this, man can come to a certain knowledge of God and his law which guides him in life. In this way man feels more and more the need of the full truth, of love, justice and peace.

The community is from God

56. Since the human person has been created as a social being, the religious dimension of his life is awakened and developed in the human community. It is God who has created the community through the cooperation of man and woman. So the community must acknowledge God and keep his Laws. These are the basic foundation for the life and activities of human persons and for all the laws of human society. Religion leads the human person to the fullness of life through his daily activities, private and social. Right or wrong, good or bad, just or unjust, these actions are seen by God who will be their final Judge. (cfr. Mt. 25)

The community then is to show gratitude to God. Participation in gatherings of prayer is not only an individual religious duty but also a duty of the community. It is the public worship of God the Creator of the society.

Providence for the Nation

57. God is the eternal loving Father of the Community and the Nation, through his assistance and providence: "From one single stock he not only created the whole human race so that they could occupy the entire earth, but he decreed how long each nation should flourish and what the boundaries of its territory should be. And he did so that all nations might see the deity and, by feeling their way towards him, succeed in finding him. Yet in fact he is not far from any one of us, since it is in him that we live and move and exist" (St. Paul to Athenians, Acts 17: 26-28).

God revealed Himself

58. God is a mystery and man could not, unassisted, find out much about his Creator. It is only through *revelation* that we can truly know and talk about him: "No-one has ever seen God; it is the only Son who is nearest to the Father's heart, who has made him known". (John 1: 18). Christ Son of God is the Revelation of the Father, and his Law to us here in our Nation. We have seen how God has been good to us in spite of the sufferings of all these years. As we set ourselves to work on personal renewal and the re-building of our nation, God must be our inspiration and guide, the yard-stick by which we measure our successes and failures our teacher as we plan for the future.

God is the foundation for peace and happiness

59. Only the laws of God and his help "can renew and restore private and public life, redress the true balance of rights and duties, checking unbridled self-interest, controlling passion, implementing and perfecting the course of strict justice with his overflowing charity. He who could once gave his commands to wind and sea, can turn man's heart to peace and brotherly love" (cfr. Pope Pius XII: Foundations of Peace).

Materialism leads to unhappiness

60. Activities of human persons in the political and economic fields cannot be the full advantage of man without the presence and action of God. In fact man is so made that he has an infinite desire for personal fulfilment and if this desire is not guided by the laws of God it will turn into an endless desire for power money and pleasure that can never be satisfied. Theories based on materialism that hold that man's needs can be met purely by economic and political strategy are doomed to produce lust for power and money and thus lead to dissension, strife, crime and war.

Freedom of Religion

61. In Uganda we enjoy several freedoms. These should be upheld so that we continue to enjoy them even in the future. At this point we wish to emphasize freedom of Religion as a means of making God's presence felt in the world. According to the present Ugandan Constitution that echoes the international Declarations of Human Rights (art. 18) freedom of religion is wider than simply freedom of worship. "Except with his own consent, no person shall be hindered in the enjoyment of his freedom of conscience and for the purposes of this article the said freedom includes freedom of thought and of religion freedom to change his religion or belief and freedom either alone or in community with others and both in public and in private to manifest and propagate his religion or belief in worship, teaching, practice and observance" (N. 16. 1).

Besides the freedom of worship in private and public, both on Sundays and on weekdays, we are also free to teach our religion in private and in public, in Churches and schools, by preaching and through the means of social communication like Radio, TV, books and news-papers and the distribution of literature.

Freedom of assembly and association

62. We have also organizations and associations for different purposes and association social services; since religion is not a private affair we are free also for that within the limits of just laws. Moreover, freedom of assembly and of association is guaranteed by the Ugandan Constitution too (N.18). We are also free to ask for the help of personnel from other countries if we feel it necessary for our work (Uganda Const. N. 19).

An appeal to all believers

63. We appeal 'to all believers in God to make the presence of God, His action and His Word meaningful and relevant in Uganda now. All those who acknowledge God "preserve precious religious and human elements in their traditions" (GS 92), and are all to be used for the wellbeing of the nation, and this is assured if the presence of God is felt in the minds and hearts of all Ugandans and through them penetrate our culture. On our part, we are going to intensify the efforts of evangelisation as the contribution of the Catholic Church towards this goal.

CHAPTER THREE

EVANGELIZATION

A permanent means of Moral Rehabilitation

We turn to Christ

64. When we look at the greatness of the Christ task facing us at this moment of our history, we cannot fail to feel inadequate, because of our weakness and our failures in the past. We turn first of all to Christ the Redeemer who "has borne our faults in his own body on the Cross, so that we might die to our faults and live for holiness" (1 Pet. 2: 24).

A sense of belonging

65. It is the sense of belonging to this new life in Christ that is the basis of Christian morality. The deeper the sense of belonging to Christ and his Church, the more the moral life of our people will rise to the standards proposed by the Gospel.

We need Saints for today

66. Christ is calling us to conversion for today His invitation "repent and believe the Good News" (Mk. 1: 15), reaches us over the centuries through his Church. The first step in our task of moral rehabilitation, then, is to listen attentively to the Gospel. We ourselves need first to be evangelized so that the Word of Christ may penetrate our hearts and minds and our life too. We make our own the words of the Bishops gathered in Rome for the Extraordinary Synod last year: "Because the Church of Christ is a mystery, it must be thought of as a sign and instrument of holiness ... The call to holiness is an invitation to a profound conversion of heart, to a share in the life of God, one Trinity ... Precisely in these days when many people experience an interior emptiness and a feeling of spiritual crisis, the Church must strongly preserve and encourage a sense of penance, prayer, adoration, of sacrifice and self-oblation, of charity and justice ... Throughout the whole history of the Church, in its most difficult circumstances the saints, men and women, have been the primary source of renewal. We badly need saints today and we should earnestly pray to God for them" (Final Report II, 4).

The Gospel to everybody

67. When we ourselves are evangelized and full of love for Christ and his Church, we are filled also with the desire for the salvation of all that give us the energy and intelligence to communicate the new life of Christ to the people around us. We then welcome the right and accept the duty to evangelize the people of God: "Go to all peoples everywhere and make them my disciples". (Mt. 28: 19); "Go throughout the whole world and preach the Gospel to all mankind" (Mk 16: 15). The message about repentance and the forgiveness of sins must be preached to all nations (Lk 24: 47). Today in Uganda, just as two thousand years ago in

Palestine, the Lord is sending us, his Church, to preach the Good News to our brothers and sisters.

I. A CALL TO ACTION

An emergency situation

68. Since the work of Evangelization, is an urgent and deep need of our nation today, we appeal to all pastoral agents and to all the faithful to rally round us, to mobilize, to join hands with us in this work, and to consider the immediate future as an emergency situation for a deep Christian renewal and moral rehabilitation.

a) THE ROLE OF THE BISHOPS

In the past, we have sought to exercise our office with the strength of the Holy Spirit and the help of all the Christian people. The present need of deeper evangelization, however, makes us more aware than ever of our pastoral ministry and we want to assume it with a new sense responsibility.

Catechesis of the faith

69. We want to commit ourselves in a special way to a complete and systematic catechesis of the faith. We note that in the lives of many Christians the knowledge of the faith and of its ethical demands does not grow according to the changing situations. This is a problem that affects everybody, especially students and the professional classes. Sad to say, the vast majority of Catholics do not find their spiritual nourishment in the Word of God. They tend to grow up with religious notions they acquired when they were children and, naturally, these notions are quite inadequate to help them understand the beauty and demands of the Christian faith for their adult life. We shall see to it that homilies deal with contemporary issues in the light of God's word, and arouse enthusiasm for the Christian life.

Catechesis for adults

70. We also intend to see to it that the catechesis given to adults in this period of the Church in Uganda should serve in the first place as an introduction to participation in the liturgical life of the Church and especially in the sacraments. We intend to explain to the Christian people the fundamental principles of the sacramental life. In this way their sharing in the sacraments will become a true source of life for them. It is our intention to establish and promote at national level a pastoral plan which takes account of this need of adult catechesis.

The example of the Pope

71. In this field the example of the Pope is a great inspiration to us in our pastoral ministry. Through his journeys, his homilies, especially at the Wednesday audiences in Rome, the Pope is constantly teaching the Church how to live her faith in a vibrant way in the modern world. And

through his apostolic exhortation "Catechesis Today" (1979) he wisely guides us in this fundamental mission of ours. We also earnestly invite all pastoral workers to join us in following the guidelines of this document that contains the conclusions of the fourth Ordinary Synod of Bishops (1977).

b) THE ROLE OF THE PRIESTS

Making the Bishop present

72. Between the Bishop and his priest, there exists a relationship based on the sacrament of Holy Orders. In this way the priest makes present, as it were, the bishop in the place where he works and he takes upon himself the bishop's pastoral role according to his capacities and personal gifts.

Facing present difficulties

73. We have to recognise that the difficulties of Uganda's recent history have created various obstacles for the proper exercise of the priestly ministry.

They have made it hard to draw up proper pastoral plans because often our first priority was to survive in emergency situations. In our present situation also, the work of evangelization finds a considerable obstacle in the tendency of people to want material goods above everything else and so to belittle the salvation brought by Christ. This can become a temptation for priests themselves and they may tend to give excessive importance to administrative and other matters and so to take upon themselves work that more properly belongs to lay Christians.

Offering specific priestly ministry

74. Against this background we want to emphasize very strongly that both Christian and non-Christian people have more need now than ever of the specifically priestly ministry of the Church's ordained ministers. We call upon our priests to commit themselves ever more deeply and faithfully to this ministry.

Incarnating the priesthood of Christ

75. The source of a priest's identity is always the priesthood of Christ. The priest is signed with the seal of this priesthood which requires of him an ever fuller union with Christ the Priest crucified and risen for the salvation of all men. The priest's zeal for the work of evangelization has its source in his union with Christ.

We underline some of the principal tasks of the priest in the present circumstances.

Dedication to the Word of God

76. We exhort the priests to a continuous and deep study of the Scripture which of God will equip them to explain the Word of God in a convincing way even to the more educated members of society. Great care should be given to the preparation of the Sunday homily so that it is relevant for everyone and responds to the true needs of the faithful in the present situation. Moreover they will have to give themselves to the study of the Council Documents and the other important statements of the Magisterium.

In our present situation priests will also need an especially deep understanding of the Church's social teaching. They should find ways and means to give a catechetical explanation of the faith to the various groups and sectors in their Christian community.

Evangelization through liturgy

77. The second specific field of work of the priest is that of the liturgy and the sacraments. Liturgical celebrations are among the principal means of evangelization and so must be given full attention. All efforts are to be made to lead the faithful to that *full, conscious and active* participation in liturgical celebrations which is demanded by the very nature of the liturgy, and which is "the primary and indispensable source from which the faithful are to derive the true Christian spirit. Therefore in all their apostolic activity, pastors of souls should evangelically set about achieving it through the requisite pedagogy." (SC, 14)

It is necessary to explain often, and in a concrete way what it is that the sacraments signify and effect.

Conversion through the sacrament of reconciliation

78. Although the ministry of reconciliation through the Sacrament of Penance is one of the most difficult aspects of the priest's work, it is also one of the most beautiful and important in the present situation. The rite of the Sacrament indicates two fundamental aspects:

- Calling the individual faithful to conversion. Feeling compassion for the penitent, the priest uses the means of spiritual direction to guide the Christian towards a true and continuous conversion.
- Calling the whole community to conversion. The whole community is involved in the process of conversion and penance. Catechetical explanations and a proper preparation of this communal celebration following the new rite of Penance, can help to make the process of reconciliation more lively and effective.

A call to unity

79. In the present situation of strife and disunity, we invite all priests, diocesan and missionary, to be united among themselves and with their bishops and give a witness of this unity. We are all working for the same Master, and for the same purpose, namely the building up of Christ's Body. We often celebrate together the Lord's Supper; we are nourished by the same word and the same

food. Our indispensable unity with Christ will be perfected only through unity among ourselves. This spirit of unity will help also to overcome isolation, loneliness and frustration, "united we stand, divided we fall".

It will be a unity through the bond of charity, prayer, cooperation, friendship and the sharing of goods; and it will be expressed through gatherings that may be helpful for our sanctification, pastoral work and relaxation. (cfr. P0. 8). This unity is to be evident first of all at Parish level where we should be witnesses of Christian love to our faithful. It has to become a fraternal unity at diocesan level (cfr. Can. 245) and bring a wonderful witness at national level. To help in this we have already approved the Association of Diocesan Priests, and we hope that from diocesan level it will grow to be established at National level (cfr. Can. 278: 1).

c) THE ROLE OF MEN AND WOMEN RELIGIOUS

Proclamation of the Beatitudes

80. Consecration to God through religious profession is a special way of living a form of life in conformity with Christ and with the proclamation of the Beatitudes. The people of our time need to see in a very concrete way how the life and law of Christ are really the path to the full realisation of the individual and the community. We know, instead, that the general tendency in our day is in fact to see this fulfilment in economic and political power as absolute values.

A life of apostolate

81. It is a matter of urgency that religious be a sign of the power of the Lord Jesus and of his Spirit. They should show how consecration to God makes them free to serve his Kingdom and to be really the salt and light of the world. Apostolic zeal, the desire to bring the presence of Christ into all the contexts in which religious work, is an essential element in the following of the Lord who gave his life for the salvation of all. Without this desire and a sustained apostolate, religious life loses its meaning for itself and for the world.

We would like at this point to invite religious superiors to review the occupations of the religious in their charge, and to encourage those who can, to give their assistance for the implementation of the priorities we have set out in this letter as our immediate target. This, they will do as a requirement of their fellowship in Christ and of their consecration to God for his Kingdom.

An evangelical witness

82. And so we ask our religious to face the present situation with courage. The renewal asked of them by the Church must lead them to a dear witness of evangelical poverty and of the ability to work with dedication in the service of all, but especially of the poorest. While they must give this witness with their lives, they must also give it with their words.

A programme of on-going formation

83. A continuous and deep study of the Scriptures must nourish the religious life so that the Word of God, lived and experienced, may be communicated in a credible and complete way. Programmes of on-going formation in the different Congregations and organised by COMSIU and ARU should lead the renewal of religious life towards an ever more adequate preparation for the apostolate according to the charisms of the individual Congregations. Religious who work in institutions such as hospitals and schools should take every opportunity to propose the example and word of Christ in an evangelical way.

d) THE ROLE OF THE LAITY

A true Christian is an apostle

84. There cannot be a serious work of evangelization and moral rehabilitation without the involvement of lay people, men and women. Every baptised person has received the mission of proclaiming the Good News for the salvation of men. One cannot be a true Christian without being an apostle. Everyone is called to his own special responsibility in this field.

A tradition of lay involvement

85. In Uganda, thank God, we have a long of lay tradition of lay involvement in the apostolate. Right from the first preaching of the Gospel by the missionaries, a group of men and women emerged convinced of their missionary responsibility. The Uganda Martyrs are the most wonderful representatives of this group and this tradition. Deprived soon after embracing the faith of the presence of the missionary priests, they continued un-dismayed in the preaching of the Gospel to those around them in such a way that, when the missionaries returned, they found the number of catechumens considerably increased.

Preparation to the Synod of the Laity

86. This tradition did not end with the first Ugandan Christians and today it must be continued and further developed in our new situation. The fact that the Synod of Bishops, planned for 1987, is precisely on the theme of the place of the laity in the mission of the Church should serve as a stimulus to all of us in this regard. We invite all of you to prepare seriously for this Synod, especially by means of a systematic study of the questionnaire sent out by the Synod Secretariat which we wish to be studied at parish, diocesan and national level. A necessary preparation for the study of this questionnaire is a re-reading of the Conciliar Decree on the Lay Apostolate, "Apostolicam Actuositatem".

Specific vocation of laity

87. It belongs to the mission proper to lay Christians to make present in their various environments the power of Christ's salvation.

They are especially called to face with Christian commitment the challenge of social, economic and political life, of the defence and promotion of human rights and of questions relating to Christian family life. In this regard we would like to recall the words of the Conciliar Document on the Church: "Even by their secular activity, the laity must aid one another to greater holiness of life, so that the world may be filled with the spirit of Christ and may the more effectively attain its destiny in justice, in love and in peace. The laity enjoy a principal role in the universal fulfilment of this task. Therefore, by their competence in secular disciplines and by their activity, interiorly raised us by grace, let them work earnestly in order that, created goods, through human labour, technical skill and civil culture may serve the utility of all men according to the plan of the Creator and the light of His word," (LG. 36).

Open witness to the faith

88. Inspired by this vision of the laity's vocation we invite them, in their various the faith environments, not to hide the fact that they are Catholics. Unfortunately in the past, for fear of being discriminated against, many Catholics in public office avoided giving any open witness to their faith. We very much hope that in the new atmosphere of freedom and equality it will be possible for them to bring their Christian convictions to bear on the decisions they have to take and the work they are called to do. (cfr. LG. 35)

Enjoying the confidence of the pastors

89. Naturally, the laity have a right to expect from their pastors the support, the trust and confidence which will equip and free them to give courageous witness. The support, approval and blessing of responsible lay initiatives is not a privilege granted by the clergy; it is an acknowledgement of the rights of the faithful for the fulfilment of the mission they have received from God and from the Church: through baptism lay people directly participate in the priesthood of Christ (1 Pet. 2: 4-10) and this gives them the right and duty to be active in the building of the Body of Christ in full cooperation with the ministerial priesthood (cfr. Can. 225; L G. 37).

Special gifts to the faithful

90. Christ fulfils his prophetic office of proclaiming the Kingdom of the Father - "not only the by the hierarchy who teach in his name and faithful by his power, but also by the laity" (L.G. 35). · "It is not only through the Sacraments and ministrations of the Church that the Holy Spirit makes holy the people ... he also distributes special graces among the faithful of every rank. By these gifts he makes them fit and ready to undertake various tasks and offices for the renewal and building up of the Church" (L.G. 12, cf. Rom. 12:1-8).

Training of leaders

91. Initiatives should be taken to form the laity, and especially lay Christian leaders at parish, diocesan and national level, and to make them aware of their responsibilities in the Church. This duty falls first of all on those ecclesiastical bodies and persons whom we have set apart for this

work and to whom we have given the time and the means to prepare themselves for these important offices. We encourage the formation and consolidation throughout the country of lay associations and movements for adults and young people.

Socio-economic commitment

92. We call for the promotion by lay Catholics of various initiatives of a socio-economic character that will arouse all citizens, but especially the poor and the young, to improve their individual and family standard of living. Such initiatives provide an especially appropriate form of apostolate for the laity.

We recommend also all those initiatives which serve help women to care properly for their children and to grow in their own human formation in the light of the Gospel's teaching.

A call to holiness

93. "All Christ's faithful, each according to his or her own condition must make a whole-hearted effort to lead a holy life". (Can. 210, cfr. L. G. 40). Some Christians still think that only priests and religious are called to holiness. This is not true. All Christians are expected to strive for a holy life, a life of integrity, of prayer, of obedience to the law of God and of the Church, both in his own life, in the life of the family and in Society. Just as all Christians are called to holiness, so they are called to apostolate, as this is the first manifestation of love and charity. True apostolate finds its source in a living union with Christ "whoever remains in me, with me in him, bears fruit in plenty, for cut off from me you can do nothing" (Jn. 15:5). There is no true apostolate without personal holiness, there is no holiness without intimate union with Christ to be achieved through the reception of Sacraments and a continuous growth in faith and charity.

II. PRIORITIES IN EVANGELIZATION

Selecting priorities

94. We have appealed to all pastoral workers to commit themselves fully and without hesitation to the work of evangelization. Since the area of such a work is very wide we wish to select a few priorities so that we can concentrate on them for the next few years. Some more detailed planning will be necessary both at national and diocesan level.

a) SMALL CHRISTIAN COMMUNITIES: A STRUCTURE FOR EVANGELIZATION

A hope to the Church

95. In his Apostolic Exhortation on the Church in the Modern World, (1975), Pope Paul VI stated that Small Christian Communities "will be a hope to the Universal Church" (No. 58). We, together with the other Bishops of East Africa (AMECEA) decided in 1976 to give priority to the building of Small Christian Communities, and in 1979 we made an evaluation of the work done, and confirmed this as a priority.

Pope John Paul II explicitly mentioned the need for Small Christian Communities in his address at the Opening of the Catholic Higher Institute of Eastern Africa (CHIEA Nairobi 18th August 1985).

Necessity of Christian solidarity

96. Hundreds of people attend Sunday Mass in our parishes but this does not nourish them sufficiently. They do not get the help they need in facing up as Christians to the needs of their everyday life. For many, participation in the Sunday prayer is their only religious practice. In the normal daily life their Christian Faith is not very much in evidence. But Sunday prayer is only one aspect of Christianity. A Christian is one who practises the commandment of love, and in solidarity with others in the name of Christ faces the real problems of life, thus bringing development and total liberation. (cfr. Acts 4: 32-35).

Fundamental Pillars

97. The Small Christian Communities are the way in which the Church helps the Christian to live his faith in this way. The communities are small, of about 50 to 100 persons, in other words of a size that allows people to know each other and to share each other's lives. There are three fundamental pillars on which these communities are built:

- i) Prayer based on listening to the Word of God.
- ii) Mutual love of the persons which is expressed through concrete solidarity in helping each other spiritually and materially.
- iii) A commitment to helping the persons to grow and to improving the social and economic conditions in the environment.

A pilot project

98. We wish that in every parish there should project be at least one pilot project in this line. When we come on pastoral visitation we shall be happy to see the progress made by these groups. We know very well that the care of communities of this kind demands effort and sacrifice on the part of priests and other pastoral workers, but once such groups get off the ground they are a source of great help and encouragement. Furthermore through these communities lay people become more responsible and active in the Church and can give a great contribution for the life of such groups and for their propagation.

Organizations of seminars

99. In order to help the priests and other of pastoral workers in this regard, we ask our Diocesan Pastoral Coordinators, in collaboration with the Episcopal Commission for Pastoral Ministry, to

organize Seminars and meetings that may explain the reasons for supporting these communities and may show how they can be guided towards the fulfilment of their aim.

b) EVANGELIZATION OF THE FAMILY

The domestic church

100. The Church proclaims and promotes the human and Christian values of marriage and the family as an essential part of her mission received from the Lord. (cfr. G.S. 47-52). The family is the basis of every human society, and is the first ecclesial community called to announce the Gospel to each of its members as they grow up. As the "Domestic Church" it has the task of bringing each member to full maturity by means of a progressive education and catechesis.

Most affected institution

101. The family is perhaps the institution most affected by the swift changes taking place in society. Despite all these changes, many families continue to live faithfully the human and Christian values of marriage. There are others on the other hand who, for various reasons, find themselves in doubt and confusion, and so they fail to realize the greatness and beauty of the vocation to love and to the service of human life.

The Church's greatest concern

102. A sign of the Church's great concern for the family was the Synod of concern Bishops held in Rome in 1980 and the Apostolic Exhortation of Pope John Paul II "The Family in the Modern World" that presents its doctrinal and practical directives. The same concern brought us bishops to meet with our brother bishops of East Africa at Moshi in April this year in order to examine the theme "Families: truly Christian and truly African".

An urgent need

103. It is urgent that we and our closest collaborators should tackle this question, through study and attentive pastoral care. In this way we wish to bring about a broad "inculturation" of the Christian faith in the context of family life in Uganda. The starting point for this work must be the Apostolic Exhortation on the family, and the directives both doctrinal and practical, of the Moshi Conference. These must be studied carefully by all pastoral workers and the leaders of the relevant associations and then explained to the faithful, in preaching and by means of courses at diocesan level. In order to help pastoral workers we would like to suggest the following programme.

A pastoral programme at parish level

104. Pastoral workers should intensify the regular and systematic parish level visitation of all the families, including those with irregularities as regards matrimony, and willingly listen to their

problems. They will encourage those who can to fully participate in the Sacramental life of the Church and those who cannot to pave the way to such a participation and to attend Sunday and other Christian prayers. Very often the visit of the priest himself will be necessary. Many problems can be fruitfully resolved at the level of the Small Christian Community where this is existing. Otherwise it would be necessary to introduce an association or movement that gathers groups of families regularly to tackle the various problems and to advise on suitable solutions. Priests are to encourage, support and offer doctrinal and spiritual help to these groups.

Preparation to Marriage

105. Pastoral workers are requested to organize courses for couples preparing for marriage. The custom of direct preparation for marriage at parish level need not be abandoned, but often it is not sufficient because in addition to instruction in the Church's teaching on marriage it is necessary to deal with the medical and psychological aspects of marriage as well as problems concerning pro-creation, and the upbringing of children. In cities it would be possible to organize such courses for more parishes. The whole matter could also be fruitfully taken up by suitably prepared pastoral workers in secondary schools. (Cfr. F.C. 65-66)

Marriage guidance team

106. We bishops shall in our turn choose at diocesan level a team of competent and exemplary persons who will be ready, on a regular basis, to offer their counsel and help to couples preparing for marriage, and to families with difficulties not easily resolved at parish level. This group which will include a priest, a doctor, a lawyer and a Christian married couple will be also available to help in the organization of courses at parish and deanery level as well as for consultation throughout the diocese.

National Council for the family

107. We wish to set up a National Council for the Family that will keep in touch with the Pontifical Council for the Family. This Council will be directly responsible Pastoral Ministry. It will be a centre for research and information for the dioceses and will coordinate courses at diocesan and deanery level, and where necessary also help to organize such courses. Its task will also be to prepare and distribute material necessary for pre-paring couples for matrimony and family life.

The responsibility of the family

108. All the above suggestions will of the family remain sterile without the cooperation of the families themselves. We ask them to live or to restore the dignity and responsibility they have in the world according to the plan God gave to them. In the words of Pope John Paul II the family has a great responsibility as: "The future of humanity passes by the way of the family" (F. C. 86).

Families are to become what they are by definition, that is, 'an intimate communion of life and love'. If that will be so, many problems will find their solution in the family itself.

c) OUR NATION'S YOUTH TO BE EVANGELIZED

The importance of Youth in the Mission of the Church

109. Everyone agrees on the importance of young people in the life of the society and the Church. They are of special significance in Uganda where 60% of the population is under 25 years of age. The Youth is the section of our population that has perhaps suffered most over the last twenty years from the continuous erosion of moral values. Their rehabilitation is a matter of urgency.

The hope of the Church

110. In the FINAL REPORT of the Extra-ordinary Synod of Bishops, held in Rome towards the end of 1985 we read: "The Council calls young people 'the hope of the Church' (cf. G.E. 2). This Synod turns to young people with a special love and great confidence and looks for much from their generous dedication, urging them to take their place in the mission of the church". (II, C, 6).

A Clear priority

111. Pope John Paul II gives clear priority to young people in work of Evangelization, and they gather in large numbers to listen to his teaching. He wrote an Apostolic Letter to them on the occasion of International Youth Year and invited them from all over the world to meet in Rome on Palm Sunday 1985. He subsequently established Palm Sunday every year to be a day specially dedicated to young people.

Difficulties in transmitting the Gospel

112. Young people are the future of the Church and of mankind, and the Church has the mission of transmitting and renewing the great message of salvation. In this mission the Church is facing grave difficulties. Many young people fail to see the relevance of the gospel message in their lives, and even those who are faithful to Sunday prayers, are failing to take up their responsibility in the social, economic and political fields with a Christian identity.

Only people who have found Christ and the Church fascinating and relevant in their own lives, can take up such a responsibility. Thus we need to communicate the Gospel message and the Christian life in a way that reveals the beauty and joy of belonging to Christ and his Church. If more Pastoral workers could take up this challenge, then our youth could rediscover their human dignity and responsibility and the relevance of Christian faith in their lives.

A feeling of alienation

113. Young people find themselves in a world that does not help them to grow and they often feel alone in facing up to the grave problems of work and family life. Often they do not find among the adults examples as regards true moral values or initiatives that are valid in the socio-economic fields. They do not learn the value of work, particularly manual work, which is a major responsibility of their life.

Responsibility of Parents

114. We invite everyone, then, to give priority to the apostolate of Youth. Firstly we turn to parents and invite them to fulfil their God-given task of educating their children in all fields, intellectual moral and spiritual. We exhort husbands to share fully in this role and not leave the main responsibility to the wives. A complete education needs the presence of both parents, both in character training and religious formation. It requires the example of both parents, the prudent correction of faults and a good amount of vigilance. We have realized that many parents give too much freedom to their youngsters and allow them to fall victims to their lack of experience, to the bad example of their companions and the environment.

The responsibility for the basic training in religion lies firmly on the parents. "You shall love the Lord your God with all your heart, with all your soul, with all your strength. Let these words I urge on you today be written on your heart. You shall repeat them to your children and say them over to them whether at rest in your house, or walking abroad, at your lying down or at your rising" (Dt. 6: 4--7) .

Cooperation of young people

115. We invite also those young people who live with enthusiasm their belonging to Christ and the Church to become true evangelisers of the youth amongst whom they live. If they remain alone they can do little, but united in Small Christian Communities or other apostolic movements they can be very effective in missionary activity towards their contemporaries.

Involvement of the laity

116. We invite mature lay people to look seriously at the problems faced by our youth, to seek with them for solutions to these problems. Let them look seriously into the question of employment, and find ways of providing work opportunities suitable for young people with adequate pay and conditions of service.

In this regard adults should bear in mind that young people today are living in a society that has gone through many changes, and no longer corresponds to that in which they grew up themselves. Young people themselves are different from the previous generation and there are new problems and new situations that did not exist before. It is important that adults help young people to face up to and live in today's world, with all its advantages and disadvantages.

The role of the clergy

117. In all parishes one of the priests, usually the youngest will have particular care of the young people. He will organize proper associations and movements for those in school and for those who have left school. His main responsibilities will be:

- to train the leaders of the group so that they can run the associations themselves;
- to follow with perseverance a programme of proper catechesis in Christian doctrine and assist in the formation of character and in spiritual development;
- to organize recreational and sports activities;
- to assist those already in the world of work in the organization of projects for self-reliance and development.

He will ask where possible the cooperation of religious in the training and assistance of these groups.

Training of Seminarians

118. In all the Major Seminaries students will be trained in the organization of youth groups, and during their pastoral year and vacation they will take special interest in youth organizations.. We shall indicate later movements and youth organizations that have been already successful in Uganda, in order to facilitate the training of those in charge.

An urgent commitment

119. We are going to set apart more personnel for this work at National and diocesan levels with the precise task of pre-paring programmes for the groups and of training ecclesiastical and religious assistants and leaders. We are also considering setting apart some premises, mainly in towns, for Youth Centres with various educational, re-creative and religious facilities.

The Youth in schools

120. Youth in the schools deserve particular attention both in view of their great number and because school days are the most important and crucial period in the formation of the human person.

The Church has still a responsibility in the running of the schools of which she is the founder, since she is still the owner of the premises. Through the members of the Management Committees of primary schools and her representatives on the Board of Governors in the case of secondary schools, the Church can and must promote and supervise the education of the children and young people. Parents are expected to take a keen interest both in the academic standard of the school and the formation for life given there. This will include the behaviour and professional standard of the teachers and headmasters. All these factors should be considered by parents in deciding the school suitable for their child.

Catholic teachers to give good example

121. Catholic teachers have great responsibility in giving good example as regards good Christian life and professional competence in their sense of duty and their dedication in leading young people to full human and Christian maturity through an integral education. They are encouraged to get together to help each other in this great task, especially through the introduction or revival of Catholic Teachers Associations.

Teaching of religion

122. Parish clergy will supervise the teaching of religion in schools and as far as possible add to what is given by the teachers. More attention is to be given to the teaching of religion in secondary schools, and no secondary school of any kind should be left without the teaching of religion. For some years now Religious Education has been optional in Secondary schools. This is a grave situation that needs to be remedied since the religious dimension is part of the very nature of man and any formation that neglects it, is incomplete as a preparation for life. We wish the subject to become again compulsory.

In order to bring out the relevance of religion to young people today its presentation must be linked to life and deal with concrete problems like love, sexuality, marriage, work; social justice and political life.

The school a privileged parish

123. Pastoral workers should consider the schools as a 'privileged parish', meaning by this that in the schools they can meet hundreds of people together at any time, whereas in ordinary parish work, apart from Sundays it is very difficult for them to meet so many people. Frequent visits of pastoral workers to schools are necessary in order to get acquainted with the problems of the youth, their needs and aspirations. Students may also be in need of personal counselling.

Pastoral workers will try to organize Christian movements in all the schools and give assistance mainly in the training of leaders.

Suggestions as regards education system

124. As we are not only interested in religion but also in the integral development of man we would like to offer some suggestions as regards our education system:

- free and compulsory primary education should be provided as an immediate target in order to give every citizen a better understanding of life and its problems and a basic training in useful skills. Long term plans should be made also for post-primary training for everyone. Boys and girls in their early teens after primary school are not ready for the world of work and still need further formation in preparation for adult life.

- an immediate initiative is to be taken in favour of the many school-leavers who are wandering aimlessly in the slums and towns. This could be in the form of Rural trade or Farm schools, Technical Schools already tried out successfully by the Church in the past. In these schools many young people learned skills that helped them to earn a decent living, as well as being helped to human maturity by the educative atmosphere these schools provided. The more active and intelligent of these have been very successful in their trade and have given a valid contribution to the Nation's economy, as well as improving the living standards of many families. The Church is ready to cooperate in this field as much as she can.

- a diversification in the training is to be offered in secondary schools. Our present secondary school system needs to provide the kind of training suited to the abilities of many children, and to impart the wide selection of skills needed by the nation's economy. It is therefore in the interests of the individual children as well as of the nation as a whole to provide a more diversified training in skills at secondary school level, without abolishing the present system which is quite adequate for many.

A warm appeal to youth

125. Dear young men and women, in our efforts towards the betterment of our Nation we have outlined what society should do for you and your formation. But nobody can do anything of any use for you without your own cooperation. All efforts towards moral rehabilitation will be frustrated without you. We need you. Your young hearts, your open mind, your fresh energies are necessary for the future of Uganda. You can rightly ask the adults of our country: "How have we come this far? Why have we reached such a degree of brutality, of corruption, of injustice, of oppression, of violence, of murder?" (cf. Pope John Paul's letter to Youth). You can ask all these questions and indeed you must ask them with the intention and determination to change the trends of the past and work for a better world today. You are our hope, you are the future of this Nation, and of the Church present in it.

"The Church looks to the young ... " writes Pope John Paul II, "To you as a group and in each of you as individuals. This is how it has been since the beginning and from Apostolic Times. The words of St. John in his first letter offer a particular testimony of this: "I am writing to you, young people because you have overcome the evil one. I write to you children because you know the Father. I write to you young people, because you are strong and the Word of God abides in you (1 Jn. 2: 13-14) ". (Pope's letter to youth 1985)

Uphold your dignity

126. Dear young people, do not be passive; take up your responsibility, uphold your dignity and the dignity of every human person. Be prepared for a continuous struggle for the common good

against injustice and exploitation; against every falsehood and deceit; against everything that spoils friendship and human relations, against every sin. (cf. the Message of John Paul II for the 3rd of June 1986) Work hard to make the presence and love of God felt in our country a presence we have met in Christ and in his Church. Meet him regularly in your daily prayers, meet him in the sacraments, meet him in his Words, meet him in your fellow Christians; welcome him present in the poor, the sick, the needy. Trust in him in times of difficulties and sufferings. Through the Church join him in the new life he brought, a life of truth and holiness, a life of justice, love and peace. Share this life with others through your witness, your joy, your concern for every man. Be true apostles among the people of your own time.

CHAPTER FOUR
CHURCH AND POLITICS

I. CLARIFICATIONS

Different views

127. One of the questions concerning the Church's evangelising mission most often discussed in our present situation is the relation between the Church and the realm of politics. It is clear that there exist among Ugandans differing views on the question and some public statements have been made which have only served to increase confusion in people's minds. We know that many people are waiting for a clarification from us about this, since we have the responsibility of proposing the official teaching of the Church.

A Code of principles

128. The Church has a code of principles that regulate the relations between the Church and politics and between the Church and the State. Down through the centuries these principles have been constantly updated and renewed in order to respond more adequately to various developments in this field. The most authoritative statement on these questions in modern times is Vatican II Pastoral Constitution on the Church in the Modern World.

a) THE ROLE OF THE CHURCH

Evangelization and man's actual life

129. We feel it will be easier to avoid misunderstanding if we begin by defining first the role of the Church in this regard and then the functions of politics. The Church is an institution established by Jesus and entrusted to the Apostles and their successors for the salvation of men. It is a sign and Instrument (a "sacrament") of communion with God and unity among all men (cfr. L.G. No. 1). The Church's main aim, as we pointed out earlier in this letter, is evangelization, which promotes the integral development and salvation of man. Thus the Church's mission will include a prophetic proclamation of another life that is man's sublime and eternal vocation and the "preaching of an inner conversion that will bear fruits of goodness, honesty and justice here and now. Thus evangelization constantly relates to man's actual life and always has something to say to the national and international communities.

b) THE FUNCTION OF POLITICS

Politics and political involvement

130. If this, in a few words, is the role of the Church, what is the function of involvement politics? Here we have to distinguish between two notions of politics and political involvement. The first and broad sense of politics is that science which teaches man to seek the common good at both the national and international levels. Its task is to spell out the fundamental values of every community in the temporal sphere and to enable the leaders of a nation to provide the community with ways and means for an honest, just and peaceful life, combatting all elements of backwardness, like lawlessness, poverty, hunger, ignorance, disease and corruption.

The Concern of the Church

131. In this broad sense politics cannot be without interest for the Church but is instead of considerable concern to her, since she is also concerned with the happiness of man in this world and his integral development. The Church fosters the values that should inspire politics and she inculcates the great commandment of love that is the secret of a peaceful honest and just society. (Cfr. Puebla Documents 521-525)

Party Politics

132. In its second and narrower sense, politics is usually synonymous with "party politics". Groups of citizens unite to pursue and exercise political power in order to solve economic, political and social problems in accordance with their own criteria or ideology. In this case the leaders of the Church, represented by the hierarchy and the clergy, will not identify themselves with any particular political grouping. (cfr. G.S. 76) The laity, may and should work in different political groupings, provided that these have a policy and principles that do not contradict the teaching of the Christian faith.

The Church a moral conscience of the nation

133. In this sphere of party politics, the Church is entitled to pass a judgement on the various political ideologies. When she does this, she is not "interfering" but rather exercising her role as the custodian of the faith and human values. (cfr. CFL. 65).

In fact, as one African leader has stated, the Church represents the moral conscience of a nation, and she is expected to spell out what is good or bad, right or wrong, in the political life of a given community.

Church and political parties

134. In this exercise of her teaching and prophetic role, the Church may come into conflict with some political groupings. Those affected by her criticism will accuse her of meddling in politics

while others will congratulate her. In any case, the Church will seek not to allow herself to be dragged into the political arena of any groups but will try to find ways and means of cooperating with all honest and fair political parties or movements. The Church will not hesitate to denounce those regimes which violate human rights and fundamental human freedoms: "To denounce injustices is an integral part of evangelization" (1971 Synod of Bishops).

c) THE SECULAR STATE

Secularization is welcome

135. In the context of this reflection on the relationship between the Church and politics, we also note some recent affirmations that Uganda is a "secular state". The Church accepts a process of "secularisation" insofar as it means the legitimate autonomy of the State in its proper sphere. In this sense, Vatican II also affirmed the legitimate autonomy of culture and science. We welcome the statement that Uganda is a secular state if this means that Uganda does not have an established religion or a so-called State religion, and that consequently the government will not interfere in the sphere proper to the Church.

Secularism is not accepted

136. The Church, however, does not accept the tendency which Pope Paul VI called "secularism". This is a tendency, at the level of thought and of action, which separates human persons from God and even sets up an opposition between them. Secularism also explains the world solely in its own terms and without reference to God. (cfr. Extraordinary Synod of Bishops, Final report, II, A. 1.; 1985). According to this view, God is superfluous, if not a down-right obstacle to man's progress. Here, then, a secular state would mean a "godless" state. It is clear that such a view can be accepted neither by the Church nor by believers in God as a whole. (cfr. Reconciliation and Penance N. 14).

The State to acknowledge God

137. Bearing in mind that nearly all Ugandans are believers in God, the State would not represent the feelings of the people if it ignored God, the Creator and source of all authority. The State in its corporate capacity should acknowledge God as supreme Lord and show gratitude for his favours. This formal acknowledgement may in practice amount to some public worship or prayers on certain occasions, such as the official opening of Parliament, the swearing in of public officials and days of national petition and thanksgiving. In Uganda such acknowledgement of God's place in our national life is traditional and is embodied in our motto "For God and my Country". Moreover, the State is expected to recognise the right of religious groups to teach, to worship, to make public profession of their faith and of their conscience as enlightened by their faith.

II. MUTUAL COOPERATION AND UNDERSTANDING

Sincere dialogue

138. The political community and the Church are autonomous and independent of one another in their own fields. Since, however, the main object of their activities is the human person, who is expected to be loyal to both Church and State, it is desirable that both institutions cooperate with one another and enter into a sincere dialogue concerning local and prevailing situations. We have seen, in fact, that there are areas of common interest that could potentially cause some conflict. (cf. GS. 76). For our part we are ready to enter genuine dialogue with the Government and collaborate with them to bring about justice and peace as long as basic human rights are respected.

a) EVANGELICAL COMMITMENT

Our own field of action

139. The first kind of cooperation that we can offer to the government will be that proper to our own field of action. "It is thus pursuing her own finality that the Church sheds the light of the Gospel on earthly realities in order that human beings may be healed of their miseries and raised in dignity".(CFL. 65).

We have seen, in fact, that in spite of the faith we have preached, as a norm of life and a total way of living together, little impact has been exerted on the personal and social conduct of many Christians. Injustices, abuses of human dignity and violations of human rights have also been perpetrated by Christians.

A good Christian to be a good citizen

140. Through this Letter we call for a greater evangelical commitment from Christians towards the building of a new society. If all Christians are sincerely committed to being authentic followers of Christ, there will surely be a great decrease in the number of robberies, rapes, killings, abuses of authority and other acts of lawlessness in our midst. A good Christian is in fact expected to be a good citizen. The more we succeed in forming good Christians the greater the service we render to the nation.

b) SOCIAL SERVICES

Integral development of man

141. We also intend to continue to cooperate with the government in the field of social services, and other development projects. The mission of the Church is the integral development of man. Since the beginning of her presence in Uganda the Church has been a pioneer in the fields of education, medical services, charitable assistance .and the promotion of technical skills, a major

step forward in the field of self-reliance. We shall continue in this work as we are commanded by Christ who encourages us towards the various expressions of Christian love. We know we can depend on the government's support in these initiatives.

c) CATHOLIC SOCIAL DOCTRINE

A rich deposit

142. We also want to offer our cooperation to the government by proposing to our Christians the social doctrine of the Church and by giving support and constructive suggestions to the various initiatives and programmes of the government for the welfare of the nation. The Church has a rich deposit of teaching about the social life of man, based on the fundamental tenets of the Gospel and her own long experience over the centuries. This teaching is expressed in various key documents issued in different circumstances of human history and in various parts of the world. We *believe* that to propose this social teaching now will be of great benefit for the life of the nation as it will help the Christian citizen to be loyal both to the Church and the State. We are therefore asking the various *relevant* departments of the Uganda Catholic Secretariat to draw up a syllabus for the teaching of Catholic Social Doctrine, indicating its main sources in the Church's documents.

III. AREAS OF MUTUAL CONCERN

We feel it would be helpful if we were to indicate our views about some areas that are the concern both of the Government and the Church.

a) POLITICAL EDUCATION

A Commendable effort

143. The Government has embarked on a programme of political education, carried out by means of talks, literature, radio, television and through schools instituted for this purpose.

We welcome the venture, and indeed see political education necessary as part of the process of motivation of the citizens which enables them to participate more in the life of the Nation and more aware of their rights and duties in society.

The Church in her social doctrine over many years has offered men the philosophical and theological foundations of such education that has been recommended also by the Second Vatican Council: "So that all citizens will be able to play their part in political affairs, civil and political education is vitally necessary for the population as a whole and for young people in particular, and must be diligently attended to" (G.S. 75).

We wish to offer some suggestions in order that this laudable effort may be of lasting benefit and provide a solid and true methodology for the political life of our country.

Avoiding shortcomings

144. This education would do well to avoid the shortcomings it has assumed in other countries. One of these shortcomings is that the role of politics in the society is so emphasized that it is presented as the only solution to all the problems that citizens encounter in their life and the true key for the interpretation of all human events in the society. This position leads to a partial and distorted interpretation of history and gives rise to false affirmations.

In fact some exponents of this political education have already expressed their judgement for instance on the coming of the first missionaries to Uganda, asserting that they were sent by the colonial powers so that through their doctrine they could keep the local population in "submission" in such a way as to allow the colonial authorities to pursue their own interests at the expense of the local inhabitants. This assertion, apart from being false and baseless, shows that event of a fundamentally religious and humanitarian significance is interpreted according to criteria that are exclusively economic and political. It would seem also that in some schools of political education even some affirmations of the Christian Gospel are interpreted purely in political and economic terms, and thus rendered meaningless. This approach would lead to an evaluation of the Bible as an "obsolete guide for life" to be replaced by a new code of behaviour.

Respect of the religious dimension

145. These trends may reveal a tendency to censure certain essential aspects of the human person like the religious dimension, thus leading to a partial approach to man in his life and its problems. Thus instead of a true political education what may result is an indoctrination according to limited criteria. This could cause a climate of intolerance of other opinions to spread throughout the country, which would threaten people's freedom of thought and could provoke new divisions and discriminations among the people especially if this spirit is taken up by the security forces. Thus we would find ourselves, albeit in a different way, in a climate very similar to that of the past which we want to eliminate.

Our advice

146. To remedy this state of affairs our advice is that for this important work, those responsible should be persons with a broad knowledge of the whole political field, who are able and willing to present opinions different from their own.

We suggest also that the courses should present solutions to the fundamental problems of life offered by different religious faiths as well as other schools of opinion. This is necessary if the students' minds are to remain open in an attitude conducive to mutual respect genuine political growth and national brotherhood. To help this openness, we strongly recommend a study of the

International Declaration on Human Rights as well as the African Charter on Human and Peoples' Rights recently subscribed by the present Government. In presenting the programme of the school of political education the Secretariat of NRM asks for criticism. This is the considered advice we offer together with other relevant points of this document.

b) DEMOCRACY

Restoration of genuine democracy

147. Democracy is the first of the ten of genuine points in the programme of the National democracy Resistance Movement. We welcome their commitment to the restoration of genuine democracy. The main charter for the understanding of democracy according to the teaching of the Catholic Church is the speech of Pope Pius XII on Christmas Eve 1944 (cfr. G. S. 75). We do not intend to enter into all the details related to this form of government, but would rather draw attention to some points that we consider of special importance and relevance.

Democracy from the grass roots

148. We encourage Catholics, men and women, young and old to participate in the elections for and the running of the Resistance Committees at all levels. It is the duty of every good citizen, and hence of every good Catholic, to cooperate *in* the discussion and solution of problems in the community. We are confident that the democratically elected members of these committees will be free to take relevant decisions for the good of their zone and not only to implement decisions taken somewhere else.

Parliamentary Democracy

149. We look forward to the return of parliamentary democracy through the structures of universal suffrage, (one person, one vote), general elections and political parties. We hold in fact that a multi-party system of government is an expression of the fundamental freedom of assembly and association guaranteed by our National Constitution.

Social Democracy

150. We would like to see the spreading of a social democracy in which mass education, social services and a fitting standard of life are offered to all, eliminating in justice and fairness, the sharp divisions between rich and poor and any discrimination among citizens.

Background to Democracy

151. We are, however, much more interested in a lively spirit of democracy that will give full meaning to the above structures and ensure their success in fostering the welfare and progress of our country. The structures mentioned above, in order to function well, need democratically minded people. There are in fact some political leaders who hide beneath the structures of

parliamentary democracy but are in fact dictators. Under their influence elections can be rigged, information can be distorted and structures can be manipulated. A true democratic spirit is achieved through a proper education to democracy inspired by principles which have an eminent place in Christian teaching:

Love and respect for all citizens as children of God and brothers and sisters in Christ; the conviction that all human beings are born equal in respect of their rights and duties; the exercise of freedom as the faculty of choosing whatever is good and right with respect for the freedom of others and within the limits imposed by just laws; the willingness to be law-abiding citizens so as to cooperate in the peaceful co-existence of all members of the society

Inspired by such principles, democracy will become a good system for the education of citizens in the exercise of their rights and duties and in the practice of fundamental freedoms as contained in international declarations of human rights. This can happen provided leaders are sincere, the press is free and means of social communication are available to the common man. The democratic form of government, like all human institutions, is full of shortcomings, but it is the form that suits the human person best, as an Intelligent and free being and the co-operator of God in the building of his future.

c) THE ECONOMY AND THE WORLD OF WORK

A grave

152. The economic situation of our country causes grave concern to all those who have at heart the true good of the people. The consequences of several years of political unrest, mistakes made in economic policies, corruption, the pursuit of private interest at the cost of the public good, the destruction of property and military expenditure, all these have caused the Ugandan economy to plummet to levels so low that one can reasonably fear a complete collapse if the right measures are not taken at once.

Salaries and the cost of living

153. The value of the Uganda currency falls day by day, inflation is at incredible levels, the buying power of money is constantly reduced and the gulf between real salaries and the cost of living grows constantly wider. In this situation, as always, those who suffer most are the defenceless, especially the thousands of people who live on the outskirts of our cities and those who had to leave their homes and land for long periods. We bishops, enlightened by the social teaching of the Church, would like to *give* our contribution to the re-construction of our country (cfr. G.S: 42).

New life to agriculture

154. Agriculture is the basis of the Ugandan economy. God has given our land great productive capacity. Our land is so fertile that Uganda cannot only provide food for all her inhabitants but also produce considerable quantities for export. While we recognise the importance of revitalising the industrial sector, we nevertheless think that the first and most urgent economic decision to be made is that of giving new life to the agricultural sector. This problem needs to be faced with courage. (cfr. G. S. 66 and Puebla 68)

Peace for agricultural workers

155. In the first place agricultural workers need peace and tranquillity; in recent years too many of them found themselves reduced to cultivating just sufficient land in order to survive, tired as they were of seeing their harvests destroyed or stolen by the various armed groups or of having to abandon their land in order to take refuge elsewhere.

Remuneration for the producer

156. If the means of transport are improved and the markets reorganised, it will be possible to offer farmers an incentive to produce not only for their own maintenance but also for sale. If this is organised properly, it should be possible to reduce the number of middlemen so that the price of agricultural products provide a real remuneration for the producer and not be prohibitive for the consumer.

More food

157. It is necessary for Uganda to produce commodities for export (tea, coffee, tobacco, cotton, etc.) which are an essential source of foreign exchange. Nevertheless, correct planning must avoid these products holding back the cultivation of other foodstuffs that are necessary for the citizens of Uganda, and are made available to different parts of the country which are in need.

Grassroots investment

158. A serious agricultural policy for the present moment does not so much require high investment but rather grassroots investments that reach the small agricultural producer. Helpful in this respect would be the distribution of hoes, education in the use of ox-driven ploughs, a few well-maintained tractors available to the whole community, the irrigation of certain areas, excavation of wells and boreholes and the availability of fertilisers. Appropriate and well planned foreign aid can be a real help in this kind of investment.

Utilising the lakes

159. In a similar way it is possible to utilise much more another of God's great gifts to Uganda her lakes and rivers. Aid should be given to the fishing industry but this should be directed not so

much to large concerns as to small fishermen. This aid could take the form of adequate financial assistance, accessible markets, suit-able means of transport freezing centres and the organisation of cooperatives. The water of our rivers could be usefully exploited for the production of electrical and mechanical energy (e.g. mills). A complicated plant is not necessary; small operations can be very helpful, since they save fuel and so decrease the use of foreign exchange.

Man the centre of the economy

160. Man and his work are the centre and the aim of economy. (cfr. G.S. 64) Human work is indispensable for economic life and this means all kinds of work: manual work, brain work, administrative and organisational work. Work is a fundamental dimension of human existence on earth; is a universal obligation (cfr. 2 Thes. 3: 5..:12); is the main source of the nation's wealth and the worker should be the first to enjoy this wealth.

The dignity of work

161. Also we in Uganda need (not?) to re-discover the dignity of work; no matter of what kind, and this will also mean re-educating those who for years have used the gun instead of the hoe. Work should bring man to a more human form of existence. In order that this should be the case, the State is called to make laws that defend the rights of workers so that these latter are not exploited by those who have greater economic power. Every dutiful and honest worker has the right to a just wage and decent social security. Wages and salaries must be proportionate to the needs of the worker's family and must also ensure proper care for the worker; when he is sick or old. (cfr. L. E. 19) We bishops personally commit ourselves to the just treatment of those who work for us and we exhort all members of the Church and especially Church institutions, also to give good example in this matter. (Can. Law, 231)

Improved conditions in rural areas

162. In rural areas, where generally the farmer is self-employed a commitment is required for the provision of services essential for the wellbeing of the population in the fields of health, education, security and social life. If such measures are taken and accompanied by a proper defence of the prices of agricultural goods, it will be possible to limit the growth of that plague of modern times, urbanisation. This will in turn lead to a decrease in unemployment with all its attendant evils.

The worker in the making of the decisions

163. However, in order that man should really be at the centre of economic life, we need to think not only about the economic aspect of his work, but also about involving him in the decisions concerning production. The participation of the worker in the running of his company, profit-

sharing, various forms of co-operatives, both in the public and private sector, all these will contribute not only to the dignity of the worker but also to his great commitment to increased production. (cfr. G.S. 68, cfr. L.E. 14)

Difficulties to overcome

164. We are well aware of the serious difficulties that the government has to face and we commit ourselves to cooperating with the authorities, at the same time inviting all Christians and all people of good will to do the same. We understand that not everything can be done at once and that there will need to be a gradual and progressive rhythm. However, we exhort those responsible for these matters to have the courage to make concrete plans and to face at once the solution of the most urgent problems. They will thus inspire new confidence in the action of the government. With an economic revival, in full respect for human dignity, we will be able to look forward to a new period of development and progress for our nation.

d) THE ROLE OF THE SECURITY FORCES

The insecurity of the past

165. Our country's experience of the security forces in these past years was very painful indeed. Instead of being for the protection and defence of the citizens, the army very often became an instrument of oppression, of violence and of death. As a result, people lost all confidence in the armed forces; indeed, they were afraid of the soldiers and ran away from them. In Uganda, the police force had a long tradition of honesty and seriousness and enjoyed the confidence of the whole population. Now, however, given the fact that the police were exploited by the political powers and treated with no respect by the army, they have lost part of their dignity and influence.

Restoration of proper functions

166. It is a matter of urgency to give back to the security forces their proper functions. Once the army has completed its task of dispersing the armed groups within the country, it should return to its task of defence against outside attacks and extraordinary functions. To this end it is of the greatest importance that very severe discipline should be maintained among the soldiers. The time must be over once and for all when to be a soldier meant to have the right to do any misdeed against the population. The number of soldiers should be reduced and they should normally be kept to barracks or employed in works of public utility.

Once the police force is properly reorganised, it should return to its role of keeping public order, of safeguarding the law and ensuring the safety of citizens and their property. The police must be at the service of the community's well-being. A serious effort must be made to equip them properly so that they can intervene promptly and efficiently when it is needed.

Fair and selected recruitment

167. Both for the army and the police force, recruitment should be intentionally carried out in all the regions of Uganda so that in the security forces all the ethnic groups be represented. Recruits should have completed secondary education. They should be recommended by the elders of their communities who can vouch for their seriousness, good morals and commitment. Before recruits are finally admitted to the security forces they should be subjected to proper training and testing.

The role of women

168. We encourage the participation of women in the social and political life of the country, yet we would like to say something about their presence in the security forces. With regard to the police and prison services, it will be necessary to have serious-minded women recruited, given the difficult and delicate problems they will have to face with regard to women and children. As for the army especially, we would suggest limiting their presence to medical and social services, as this is more in keeping with their mission of love, of life and peace.

Young boys in the army

169. We would also like to hope that as soon as possible the authorities will send to families or relatives and/or to school the very young boys enrolled in the army during the height of the war. Uganda needs citizens who have matured in a normal way and not brought up in the hard and violent environment of military life.

Surrender of arms

170. We encourage the government and the security forces in the efforts they are making systematically to gather the very many weapons spread in homes and villages throughout the country. We welcome the amnesty promised to those who surrender their arms within the fixed time limit. We appeal to all people in Uganda to surrender any arms and ammunitions they might have illegally and we do this in the name of the Lord of peace.

Religious ministry

171. Since we know how important is the religious formation of all citizens and therefore also of members of the armed forces, we ask that it be made once again possible to offer an organised and permanent religious ministry to soldiers and police. The Church is ready to cooperate with the government in the civil and spiritual formation of the members of the armed forces.

Precise role security forces

172. In the past we became accustomed of to various groups somehow linked with forces the security forces who had power to search houses, arrest people and mistreat them. We were never

given a satisfactory explanation of their role in the life of the country. We know that besides the Uganda Police Force other police forces may exist. In such a case the Nation is to be informed of their existence and their role. At present the army is playing a part in the internal security of the country. In order to protect people against abuses by members of the security forces, or by people falsely posing as such in the present situation, we should be clearly and unequivocally informed of the conditions that empower such persons to search houses or arrest people. We shall be grateful to the authorities concerned if such formalities are explained to the people, thus removing what still remains of past fears.

e) THE UGANDAN CONSTITUTION

Constitution the supreme law of the country

173. We understand that a revision of the Constitution is in preparation. We welcome this plan and are ready to give our cooperation. The Constitution is the supreme law of the country and both the legislative and executive bodies are expected to abide by it. As, however, the present Constitution enacted in 1967 has been, in practice, if not juridically, imposed on the country, in many points it has not become effective. Moreover, many members of the executive and legislative bodies did not take it as a personal commitment to uphold and defend it, except in those items which interested them directly. We have also to say that little has been done to make the citizens aware of its content, its implications and of the rights and duties involved in it.

Fundamental role of the Constitution

174. We attach great importance to the work of revision, not only for juridical reasons as regards the setting up of public structures, but because of the human and social implications of such a body of legislation. The Constitution can help to unify the Nation and create a new mentality capable of overcoming the various divisive factors. Moreover legislation determines a way of life and consequently shapes people's moral standards and behaviour, making it easier for them to establish an orderly development in the life of both individuals and society as a whole.

Since the human person for whom the law is made is free and intelligent, it is necessary that the law be enacted in such a way as to make the free and intelligent person feel at home with it, and to be convinced that the law is for his good, both as an individual and as a member of the society in which he lives.

The Constitution to be popular

175. It is on this condition that the law becomes popular, i.e., accepted by the citizens. It is welcomed as part of their life and commands an interior consent, as well as an exterior conformity. This is essential if the law is to be successfully implemented and the constitution defended by the citizens against violations.

To this end it is vital that the Constitution be *popularly* drawn up: the draft should be prepared in consultation with competent and experienced people, such as the judiciary, groups of elders main national organizations like the law society, political parties, trade unions, and religious leaders.

The draft should then be submitted to a *Constituent Assembly* composed of representatives of the whole nation, directly elected through special general elections, for discussion and final approval. We pray to the Lord for a complete success in this venture and we hope that in the course of the discussions in Parliament the citizens of this country will be kept fully informed at the different stages of the progress of the work carried out by their representatives.

CONCLUSION

Involving the help of the Saints

176. The task required of each one of us in the present situation is a great challenge to human and Christian hope. We know we are not alone in performing the Lord's work. We believe in the "Communion of Saints", and we know that they are helping us in our work. We are celebrating the Centenary of the Uganda Martyrs, who are not only models of faith and courage, but are living and present, working with us for the Salvation of the Nation.

We want to be worthy of their help, to continue to promote a real devotion to them, even after the celebrations of the Centenary and. with new impulse as true Patrons of our Nation.

...and Our Lady

177. The Blessed Virgin Mary hold the first place among the Saints who are our models and helpers. Since the beginning the missionaries consecrated Africa to Mary, and we have done the same ourselves on many occasions. (cfr. our Pastoral Letter. "In God We Trust"). It is also remarkable to see how our people have a great love and trust in her, who is venerated in so many ways. We entrust this letter and the fulfilment of its proposals to her. We ask her to take up the building of the Nation as Mother and Queen of Uganda and to assist us in all our efforts.

Educational function of this document

178. We commend this pastoral letter to every one of Christ's faithful and to every man and woman of good will, and ask them to implement it with all their intelligence and strength. The primary task, a condition for the success of this letter; is one of education. So we ask those who are able, to study this message deeply and explain it to others.

Priests; religious and lay leaders should take up the study of the letter together, in Churches, chapels, Small Christian Communities, various meetings of associations and movements.

Together they will find ways to implement it in the various fields and together they will have the strength to live it out in practice.

May the light of the Lord shine on us all, and may his love poured into our hearts by the Holy Spirit, give us strength to face the challenge of this new beginning with the joy and confidence that come from Christ. May we be worthy of the promise of the Almighty: "I shall give you a new heart and put a new Spirit in you" (Ezk, 36, 25).

And we pray for you with the words and the heart of Paul when he wrote to the Ephesians:

"This, then, is what I pray, kneeling before the Father, from whom every family, whether spiritual or natural, takes its name: Out of his infinite glory, may he give you the power through his spirit for your hidden self to grow strong. So that Christ may live in your hearts through faith, and then, planted in love and built on love, you will with all the saints have strength to grasp the breadth and the length, the height and the depth, until, knowing the love of Christ, which is beyond all knowledge, you are filled with the utter fullness of God".

Glory be to him whose power, working in us, can do infinitely more than we can ask or imagine; glory be to him from generation to generation in the Church and in Christ Jesus for ever and ever. Amen." (Ep. 3, 14-21)

The Catholic Bishops of Uganda Kampala,

29th June 1986 Feast of St. Peter and St. Paul Apostles.