

CATHOLIC UNIVERSITY OF EASTERN AFRICA

**TANGAZA COLLEGE
INSTITUTE OF SOCIAL MINISTRY**

**APPRAISAL AND EVALUATION OF LODONGA SPIRITUAL AND
PASTORAL CENTRE**

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INTRODUCTION

Any pastoral activity will come to nothing if there is nobody at hand, properly formed and prepared to carry it out. The working tools themselves are useless except in the hands of properly formed catechists. As we are living in a challenging world, catechists must be prepared to face challenges as they spread the Gospel. We must be grateful to the Lord for this institution, a contribution by the laity, but it is also a challenge to our responsibility since those lay catechists must be carefully prepared for what is, at the very least a function of great importance in the church.

It is therefore my wish to present in this paper indicating how the pastoral Centre of Lodonga is endeavouring to effect the same to meet the contemporary pastoral challenges evident throughout the Christian community of Arua diocese.

I am therefore indebted to the director of Lodonga Pastoral and Spiritual Centre, the teachers and the students Catechists who with kindness and generosity availed me with the information that has made it possible for me to write this paper.

CHAPTER 1

NATURAL SOCIAL SETTING OF THE PROJECT

1.1 LOCATION

Lodonga which is in Aringa county is 47 miles, North West of Arua District - North West of Uganda. The county is bordered by; Maracha County, Terego county, Koboko county in the West, Moyo district in the East and Sudan in the North. It is about 4 square kilometres with a population of about 3000 inhabitants uniformly spread

1.2 THE PEOPLE:

Lodonga was not thickly populated. The few indigenous inhabitants were the Yiba group, later joined by many other groups. With the arrival of the missionaries, many people were attracted to join their religion. Some of these people resolved to settle in Lodonga that contributed to the growth of the population. These groups are the Kakwa, Aringa. The Teregians, the Maracha and the Yiba themselves. It is a pluralistic society built up of many ethnic groups. Lodonga is divided into four classes of people, namely: the middle class people mostly comprising the Religions agents, the civil servant, the traders and the peasant farmers.

1.3 RELIGION AND POLITICAL ASPECTS

Most of the people of Lodonga central are Christians, that is, Catholics, and Protestants, other religious sects, traditionalists and few Moslems. But most of, the people living in the border with Yumbe (east of Lodonga) are Moslems while Yiba are mostly Protestant. Despite this religious disparity, people live in harmony and there is a lot of collaboration among the religious groups.

Religion plays a big part in the political life of the people. The mentality of the old generations that the affiliation of individual to political parties is based on the religion embraced by each individual. Catholics are meant to join the Democratic Party (DP) founded by Catholics and the Protestants join the Uganda People's Congress founded by the Protestants. The Moslems have no particular party to join, however they are influenced by the majority to join any political party. But this

mentality is going down among the young generation. At this particular moment, the political parties are banned in the country and people have the movement system of government. Currently Lodonga falls under the administration of local council therefor in the election of local leaders, religion still plays a greater role in the sense that each religious sect vote for their candidate

1.4 ECONOMIC ACTIVITIES

Aringa County is hilly with savannah type of vegetation. The black rich soil is agriculturally viable to any kind of tropical crop. The local people practice subsistence or traditional agriculture using local farm implements. The major food crops cultivated are: beans, maize, cassava, sorghum, millet, and rice that constitute their diet and others sold to meet their domestic needs. Aringa county could be said to be one of the biggest home of tobacco supplying the British America Tobacco-Uganda company. It is the largest income earner that the people have made a fortune out of it. Cotton which is the second income earner is grown with less interest due to reluctance of the co-operative society to promptly effect the payments. Cattle rearing is practised to some extent to beef up the efforts of the people in tilling the land.

1.5 INSTITUTIONS OF LEARNING AND SOCIAL WELFARE.

In the vicinity of Lodonga there are a number of institutions of learning and social welfare structures. There is a primary teacher training college that offers a government-recognised certificate to the successful students. The presence of this college is a blessing to the Centre and the primary schools around since the insecurity has proved a hindrance for the teachers from other districts to come and offer their services. Most of the graduants are therefore posted mainly in that county. They however contemplate to up lift the standard to diploma level in a near future.

There are four primary schools that last for seven years for a pupil to qualify for a primary leaving certificate. Since evangelisation is not done in isolation, the Comboni Missionaries were prompted to open a rural polytechnic school to help the school dropouts to acquire some practical skills to better their living condition. The school is not yet recognised by the ministry of education. They are looking forward to register it so that those capable students may pursue higher level of studies.

The Comboni Missionaries also opened a kindergarten for the children around. In Lodonga is also found a dispensary run and managed by the local nurses to care for the health of the people around.

1.6 A BRIEF HISTORY AND THE PURPOSE OF THE PROJECT

The idea to start Lodonga Pastoral Centre was conceived in 1986 by Monsignor Frederick Dandrua-Bishop elect of Arua diocese. He saw it as a major need to form the pastoral agents (catechists) who could meet the new challenging pastoral need of the diocese. He posed this issue to be debated on in the diocesan synod of 1987 and the Christians unanimously accepted it. He immediately asked the provincial superior of Comboni Missionaries to take over this project upon which he appointed two Comboni Missionaries Fr. Salvano Renzo as the Director, Fr. Casella as the bursar and later Fr. Jatho Valente, a diocesan priest to work with them as a team. The actual formation started year after (1988) and on the 1st February 1991 20 catechists, the pioneers graduated. From 1991 to the present day, the graduations of six groups of catechists have so far been witnessed.

Lodonga Pastoral Centre is more than a training Centre with three different activities namely:

- Formation of basic catechists.
- On going formation for priests, religious and the laity.
- Spiritual/retreat Centre.

1.7 THE TEACHING STAFF

As I have mentioned before, there are five full time teachers. Due to lack of teachers, the presence of the Teacher Training College is an advantage to fill the remaining gap. Two part time teachers (from the college) render assistance in other subjects that the other five staff of the Centre can not handle.

The three priests and the two catechists are not limited only to the teaching function in the Centre, but are also fully and actively involved in the pastoral activities.

CHAPTER 2

OBJECTIVES FOR THE FORMATION OF CATECHISTS

2.1 FINAL OBJECTIVES/GOALS

The final aim of the formation of catechists in Lodonga Pastoral Centre is to educate catechists to a maturity of their own vocation of announcing the Gospel as teachers and educators as persons who can give testimony of what they preach. To educate them to serve every man and be educators to the growth of faith in others.

To educate catechists who are able to lead to reconciliation, peace and fraternity by their testimony of the gospel and who are capable of inculturation.

2.2. GENERAL OBJECTIVES:

Keeping in mind the final goal, the Centre aims at giving the following formation to the catechists.

The formation of evangelising consciousness

The catechist should be able to teach and lead efficiently the Christian community.

Announce the word of God in faith

Pedagogical formation

The catechists should acquire some educative attitudes and methodological techniques and also have pedagogical capacity. In other words, they become experts in all activities that a Christian leader should perform to give a real service to the Christian community.

Anthropological formation

The catechists should have acknowledge of man and the world in order to animate and guide the others who are both in urban areas and in the village

Formation to Christian experience

The catechists should be conducted to familiarise themselves with the various forms of prayers, liturgy and with the evangelical values.

Doctrinal formation

The catechists should be able to acquire knowledge of the Christian message.

Formation for human and Christian maturity

They should be led to maturity as persons and believers, and should be able to grow spiritually.

Catechetical formation

They should be Catechists for all ages with particular stress on the capability to catechise youth and adults.

2.3. PARTICULAR OBJECTIVES

Spiritual Anthropological dimension

The formation should favour the growth of human maturity and should promote an authentic Christian spirituality. Catechists should be helped to be persons of prayer and dialogue with God.

Biblical-Theological Dimension

The formation intends to help the catechists to:

- An adequate knowledge of the bible.
- Knowledge of the fundamental Dogma of faith and to a vision of vital link between Christ, the church and the sacraments.
- Religious interpretation of life events.

Ecclesial and socio-political dimension

The catechists are helped to:

- Have a sense of belonging to the church.

- Have a mature sense of community.
- Be faithful to the church.
- Mature in the socio-political reality.
- Promote the capacity of a Christian interpretation of history and daily life in the light of faith.

Methodological Dimension

The catechists:

- Acquire the ability to know the project of the walk of faith of those they are catechising.
- Acquire the ability of adaptation.
- Learn and be able to use the means and techniques available according to the necessities.

CHAPTER 3

ACTIVITIES OF THE PROJECT

3.1 TRAINING ACTIVITIES

The Pastoral Centre of Lodonga goes in for formal education and vocational training. By formal education, a catechist understands the teaching of the subjects that convey the knowledge that a catechist is supposed to have. Vocational training offers techniques and skills a catechist needs in the process of transmitting the message to his people. It is clear from this that the Centre offers both theory lessons and practical work in the field.

The programme is spread over a period of two years without repetition and interruption except for regular vacations as recommended by the West Nile Pastoral Institute (WENPI). The periods of theoretical formation alternate with stages spent outside the Centre in practical teaching under supervision in the neighbouring Parishes keeping into account ones language for convenience sake. This covers a period of three weeks.

Upon completing the two years, the successful candidates are offered advance certificate of attendance. They are also provided with cassocks a bag for apostolate, instruction kit and teaching aids (Bible pictures) on the day of their graduation.

3.2 CHOICE AND ADMISSION OF A CANDIDATE

The Centre finds it difficult to lay down clear cut rules as to the level of faith and the strength of motivation that a candidate should have in order to be accepted for training as a Catechist. Among the reasons for this are: the varying levels of religious maturity in the different Ecclesial communities, the scarcity of suitable and available personnel, socio-political conditions and poor educational standards. However, the Centre gives preference to those who have completed the one-year course in the centres of either Maracha or Angal and those with a higher academic standard. The candidates admitted are from Arua and Nebbi Dioceses forming the greatest number and a few (four) from Torit and Yei dioceses (South Sudan) who are there due to Moslem antagonism towards the Church in the Southern Sudan.

Presently there are 43 student catechists, 23 in year one and 20 in year two.

3.3 CONDITIONS FOR ADMISSION

- Somebody must be called, proposed and accepted by the Christian community and recommended by the Parish Priest.
- A candidate entering the pastoral training Centre for the first time must have had two years of active and consistent pastoral experience in a chapel.
- Must have a minimum educational level of P.7 at most.
- Properly married in the church.
- A candidate should be between 25-40 years old, some exceptions are based on pastoral reason.
- Should be able to comprehend and communicate in English.
- Should have a sound health and be able to strive on beans.
- The methodology used includes lectures and group discussion based on the topics chosen by the teacher.

3.4 SYLLABUS

The books were proposed by the West Nile Pastoral Institute (WENPI). The essence of the syllabus precisely starts from the catechists themselves, experiencing Christ in their liturgical life, that is to say, making their own journey of formation. Each teacher was encouraged to draft his syllabus after which the staff evaluated them in turn (with the exception of church history which was due to be done) before presentation for approval by the WENPI. What is still in place is the draft that will be forwarded in due course for endorsement.

THEORY LESSONS

DOCTRINE

Aim: To make them aware of the whole life situation of the Church socially and economically.

Class I

- Content:
1. Introduction.
 2. Invitation to Faith
 3. The Father of our Lord Jesus Christ Jn.1, 18 cf. Mt.11, 27

4. God the Lord and Creator of all Mal.2, 10; Prov.2, 2.
5. Living Man- The Glory of God Ps.8, 4.
6. The fallen Man and the faithfulness of God Gen. 1,31; Eccl. 7,30.
7. The Son of God becomes our brother 2 Cor. 8, 9.
8. The public life of Jesus.

Class II.

9. The Holy Spirit Jn. 14,16, Rom.5, 5.
10. The Holy Trinity.
11. Dogmatic Constitution of the Church
12. Building a just and good society.
13. Christ and the life of prayer
14. Sacraments in general
15. The death of a Christian
16. The fulfilment of all Mt. 25, 34

4 periods a week, 84 periods per year.

LITURGY

Aim: To live in various dimension for the personal growth and for the help of the community.

Class I.

- Content:
1. Adult catechumenate.
 2. The Eucharist
 3. The liturgical year
 4. Baptism of infants
 5. Confirmation
 6. First communion.

Class II.

7. Reconciliation
8. Anointing of the sick
9. Sacrament of Order
10. Matrimony
11. Funerals
12. Blessings.

BIBLE

Aim: To give the knowledge of the fundamental Dogma of Faith and to a vision of vital link between Christ, the Church and the sacraments.

Class I.

- 1st. term. Introduction.
 Main themes running through the Bible
- 2nd. term. The Gospel of St. Matthew (or Mark or Luke).
- 3rd. term. Genesis
 Exodus

Class II.

- 1st. term. Acts of the Apostles
 The Prophets
- 2nd. term. Psalms
 Job
 Figures of historical Persons
- 3rd. term. Gospel of St. John
 Apocalypse
 Letters

4 periods in a week, 28 periods per term.

ENGLISH.

Aims: To enable the catechists to express themselves in simple, correct oral and written English

To enable them to acquire the necessary reading and writing skills, which they can utilise for their personal studies later when in the field.

To read simple literature for enjoyment

- Topic I. Part of speeches
 Basic sentence forms
 Language structure.
- Topic II. Essay writing.
- Topic III. Literature.

5 periods in a week, 105 periods per year.

METHODOLOGY

Aim: To enable catechists to acquire the skills of teaching Christian Religious Education (C.R.E) in the primary schools at all levels.

To enable catechists to prepare schemes of work lesson plans comparable to that of a primary teacher.

To enable the catechists to conduct lessons in the class room situation effectively.

2 periods per week, 42 periods in a year.

LEADERSHIP Text: LEADERSHIP By Anthony D'Souza.

Class I only.

Aims: To enable the catechists to identify good leadership qualities.

To differentiate between good leadership and bad leadership.

To enable them to acquire human management skills to be effective in their field of work as leaders of the Christian community.

2 periods per week, 42 periods in one year.

PASTORAL

Aim: To teach them how to lead others in community and liturgical prayer, and how to carry out various other pastoral activities

Class I

Content. Introduction

- Part I.
1. The call of God's messengers
 2. God calls
 3. God sends
 4. God speaks
 5. Our response
 6. The Church speaks.

Class II.

Part II. The work of God's messengers.

7. Planing-Communication
8. God's messenger as a counsellor
9. God's messenger as a leader
- 10 Conclusion
11. With a new Heart and a new Spirit.

3 periods in a week, 63 periods in a year.

HOMILETICS

Aim: To equip catechists with skills in preparing good homilies, preaching effectively in a modern society, giving practical experience in teaching.

Class I.

Content: Introduction to homiletics
 Practical exercises
 Training a leader
 Training a sacristan
 Prayer activities

Class II.

Preparation of a homily
 Preaching practice in groups

4 periods in a week, 84 periods per year.

LEARNING SKILLS Text: Study skills by Jenaro Opolot, MUK.

Aim: To enable the catechists to acquire basic skills in order to improve their academic performance in all subjects.

2 periods per week, 42 periods in a year.

PASTORAL ETHICS

Aim: To equip them with etiquette of a pastoral agent in a pastoral activities with reference to teaching, leading prayers, relations with the priests, Christian community, civil authorities, other denominations and with prudence in financial administration.

Class II only.

Topics: Introduction

Meaning of ethics

Professionalism of the catechist in different duties.

2 periods per week, 42 periods in a year.

SPIRITUALITY

Aim: To enable the pastoral agents to educate others basing on the communion of Faith and love with the person of Jesus.

Class I.

1st.term Spiritual life

2nd.term Describe the decision needed to start of in earnest: “ I have decided to follow Jesus”.

Describe sinfulness: What makes an action to be sinful.

Describe “ Renewal “ and “Progress”.

3rd.term Prayer.

Class II

1st term Perfect Faith-Hope-Charity

2nd.term Different Spirituality.

3rd.term What is the value of “work”, like fasting, vigils, mortification, etc., in the growth towards holiness? Are self-discipline and constancy necessary?

Need of the community, of regular contact with a “spiritual friend”, and of apostolate, etc.

The Holy Spirit is the sanctifier.

1 period per week, 7 periods per term.

CATECHESIS

Aim: To equip them with the way of teaching Doctrine.

8 periods per week, 168 periods a year

PRACTICAL/TEAM WORK.

The theory lessons are the basis for the practical preparation for door-to-door outreach to the people. The teamwork is carried out by the second years at the end of first term, accompanied by their teachers.

Their work falls under the following activities:

Sacramental function

- Assisting Christian couples to have their marriage blessed in the church and providing counselling.
- Visiting and caring for the aged, the sick and the dying by calling a priest to anoint the sick.

Teaching function

- Teaching those who have not yet received the Christian message.
- Reading and explaining the Word of God.

Pastoral function

- Help to build Christian community.
- Visiting Christians in their homes.
- Arousing the generosity of the Christian community in regard to *Decima* and Sunday collection.
- Promoting Christian attitudes towards other religious denominations, showing respect in an ecumenical spirit.

After each day of the visits, they pray together with the Christians in a nearby chapel. Each team evaluates the activities at the end of the day.

3.5 SPIRITUAL CENTRE (THE *CENACULO*)

On going formation

Close to the Pastoral Centre is the *Cenaculo* where retreats and on going formation are conducted. The priests, the religious and the laity are encouraged to actively participate in the on going formation programmes organised by the diocesan on going formation co-ordinator at SPACE. This is not narrowed to the diocese of Arua only but the program entails the newly founded diocese of Nebbi. The interaction of the priests, religious and the laity is a source of enrichment to one another.

The Pastoral Agents are witnessing an extraordinary growth in situations that need constant critical analysis. One effect is that our age is characterised by change, change that is constant and accelerated that affects every aspect of the human person and the society that he or she lives in. Because of change there is need for new attitude which should always be changed to conform to this change, a constant readiness to begin a new and to adapt.

On going formation offers this enrichment of the whole person. In this way, the Church constantly adapt its pastoral mission to the circumstances of the men and women of each age, so that the message of Jesus Christ can be brought to them in a way that is understandable and adapted to their condition. To ignore revisiting of life that involves the whole person is to isolate oneself from the world that has to be brought close to the Gospel. On going formation keeps the Pastoral Agents energised and better focused on how to pastor their sheep. Their apostolate will became a joy and a blessing instead of an endless task of routine jobs without any direction.

I was privileged to participate in the on going formation organised for the priests of the two dioceses animated by Fr. John Mary Waligo, focused on Justice and Peace. He challenged us, the Church, demanding that we examine our mode of action, possessions and the life style in the Church.

- How we treat and pay the lay workers.
- The place lay people play within the Church in decision making.
- Women and their share in participation in the life of the Church.
- The rights of everyone in the spirit of dialogue.

- The Church and the rights to freedom of expression,
- How we promote the right of the person in the Church.

These are, to mention but a few, some of the major injustices that as led to lack of democratisation in the Church, a term that Many Church leader do not want to hear.

3.6 SPACE COMMUNITY SERVICES

The Centre considers that the students are mature enough and are able to follow effectively every activity without supervision by the administrators. They felt that there was no need to design any guiding stipulation, but a slogan BE AWARE OF OTHERS, a manifestation of love and concern for one another. Nevertheless, no one can deny the fact that in a community as such, a kind of internal order be guided and harmonised by some few individuals without hurting the interest of the group. This body, formed by the catechists themselves is termed “ the prefect body “ structured as follows:

- Head prefect and the assistant.
- Assistant food moderator
- Work supervisor and assistant
- Liturgy master and assistant
- Librarian and assistant
- Choir master and assistant
- Store keeper and assistant
- Dormitory master and assistant
- Time keeper
- Class monitor from each class and assistants
- Canteen master and assistant
- Sanitary master
- Tailor
- Entertainment master
- Infirmarian

CHAPTER 4

FUND RAISING

4.1 FINANCIAL RESOURCES

Like any other institution where the students are residences quite a substantial amount of money is required for its daily running. It has been estimated that for the formation of a catechist in a year the Centre spends a bout shs. 250.000. The total spending of the Centre for the all year is 12 millions. This Centre depends mainly on foreign grand. Two years ago, Missio, which finances pastoral projects gave as grand to the Centre 50.000 Deutchmark. The two Comboni Missionaries also receive private offerings for the Centre. This together with the grand from Missio alone, they are able to cover 70% of the centre's expenditures. The only local income-generating source is the grinding mill, which serves the Centre, the Teacher Training College and the people around. A total of about 3-3.5 million shillings is realised in a year from the grinding mill, which caters for 20-25% of the expenditures. Each student is also asked to pay shs. 4.000 which is met by the Christian community. This covers the remaining 5%.

The Director said that since the beginning of the project, no local support in terms of cash has ever reached them. He complacently told me that there is no course of alarm at the moment since the grand and offerings still puts them in a position to meet all the required demands of the Centre.

This money is spent for: feeding, transport, medical care, stationary, salaries and sundries.

4.2 REMUNERATION

The diocesan priest who resides in the community of Comboni Missionaries does not receive salary (as he said) but gets 15 mass intentions monthly through this community. The two catechists receive shs. 40.000 which they said is inadequate for their sustenance. To reinforce their meagre income, they have to revolve the same in the cultivation of food crops. This again according to them is insufficient for the work in the field, hence they are to labour a lot for their survival. This prompted them to solicit for the assistance from the Director to meet the tuition fee of their children, which he is happily effecting it. With this in mind, he decided to schedule their

solicit for the assistance from the Director to meet the tuition fee of their children, which he is happily effecting it. With this in mind, he decided to schedule their teaching sessions in the afternoon so that they could take the advantage and invest morning hours in the field.

I would like to mention here that I did not enquire about the payment of the other part time teachers and the actual break down figures of the expenses and financial management since the bursar left for the United States shortly after my arrival. However the Director assured me that they are accountable to the missio.

Note: 1 US dollar = Ush 1020.

CHAPTER 5

5.1 SHORT AND LONG TERM STRATEGIES

SHORT TERM STRATEGIES:

- The Centre intends to forward the drafted syllabus for approval
- In view of expenses, the director is looking forward to find benefactors to sponsor the studies of the catechists.

LONG TERM STRATEGIES.

- To offer possibility of further studies in other institutions for those who have performed well.
- To expand the Spiritual Centre. Presently seminars are conducted in the chapel whose function is to be observed.
- The Centre also contemplates the possibility of giving on-going formation for one month to those who have been in the pastoral field for at least ten years.

5.2 STRENGTHS AND WEAKNESSES

STRENGTHS

- The presence and determination of the Comboni Missionaries despite insecurity is a great contribution to the efficient running of the Centre.
- The program is well organised and followed effectively.
- The teachers are well prepared and have long experiences in teaching and pastoral fields.
- The student catechists are highly motivated and committed in their studies and following the community services.
- Tangible resources and finance are quite supportive for the effective formation of the pastoral agents spiritual and on going formation. Also there is easy accessibility of water and uninterrupted electricity.
- All the staff members are involved in the planning and budget preparation of the Centre.

WEAKNESSES

- The library is ill equipped with books that do not meet the students' standard. Most of them are theology books, too heavy for them to comprehend. Others are like English books that are of substandard.
- Too much dependency on the foreign funds.
- The involvement of the diocese is very poor. This can create a mentality that the project belongs to Combonians, which can cripple the participation of the local people.
- There is less emphasis on the integral formation. The catechists should be conscientise on the social economic and political injustices that hitting the entire society they live in.
- Some students find it difficult to cope with studies due to low and varying levels of education.
- Frequent threats by the remnants of the West Nile Bank Front (WNBF) rebels jeopardise the normal running of the Centre.
- The Centre does not have adequate land to support and promote the spirit of self-reliance.

CHAPTER 6

RECOMMENDATIONS AND CONCLUSION

From what I have seen, Lodonga SPACE is a well-established Centre with well-laid objectives and programmes. Despite some few constrains it gives a good formation to the catechists. Nevertheless, I would like to inject in some insights that I believe could be of help for the Centre.

The continuity of the Centre is only possible if the local people are also involved. Presently the Centre is doing its best because of the Comboni Missionaries who solicit funds from Europe. Without hesitation I would like to make it clear that the viability of the Centre after the Comboni Missionaries might be at stake. The Centre Administration should try their best to encourage local fund raising whether in cash or in kind even if the contribution may not meet 2% of the Centre expenditure. Not everyone can contribute or collaborate to the same degree or in the same way, nonetheless, each one should be ready to be as generous as possible, according to the resources that are available. The Christian community should recognise the level of their responsibility for a support that extends to all aspects of the Centre. I think it would be a good idea also for the Centre to inform the Christian community about the formation of the catechists and the financial administration if at all the fund raising aspect becomes effective.

It is also my feeling that, for the sake of continuity, there is need to recruit a diocesan priest who can guarantee the continuity of the Centre should it be handed over to the diocesan. Theological preparation alone may not be enough for the person to run the Centre, the Director to be (local clergy) should be equipped with knowledge that is universal, that is to say, Administration skills, financial management and the like, that is of paramount importance for a good leader or Director.

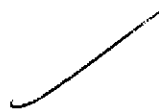
In the formation of the catechists, there should be a balance in the spiritual and social development sensitisation as a part of formation. In other words an integral formation so that they (catechists) may be ready to take their place in society, preparing them in such a way that they will make them become of social commitment

which will enable them to work for their improvement in social structures. We are all aware that today's world has tremendously impoverished where human exploitation is the order of the day. With these tools in their hands, the catechists could be instrumental in conscientizing people about their rights that have been constantly abused at the expense of their ignorance. I am quite sure this also prevails in our church, where we take our education, position or even other priests with their sacramental power to under rate the catechists whose work is of paramount importance in the Church and deny them their right in the church decision making.

I would like also to address the issue of payment of catechists, which is not uniform in all the parishes. In fact, one might say that each parish or diocese has its own system or policy for the remuneration of catechists. There should be better selection of the candidates so that they are given further studies and be able to take their place among the intellectuals. It does not necessarily mean that they have to be experts or know every thing that is going on but be given adequate professional education for them to acquire recognised government certificates to allow them teach in schools or any kind of employment for their additional earnings.

To substantiate this, I would like to bring in an example that I sighted in one of the centres I visited on my way back. One of the catechists gave me the break down structure of their payment as follows: a two year trained Catechist receives Shs. 1300, a one year trained is paid Shs. 1200, and a six week trained gets Shs. 1100. These are effected in two shifts; January to June, and July to December. In fact most of the parish priests term this as "token" and not salary. This is a peanut! a situation which the Mother Church should look into seriously and if not analysed critically might crystallise in to poor public opinion and false image on the vocation of a Catechist. Yet a Catechist is someone with a unique ministry, who stands as a messenger of God and yet live with the people and has a family to feed and care. It is near to impossible for a Catechist to evangelise with an empty belly. The Christian community with their generosity should consider and give a Catechist a just earning that can help him sustain his family without him gambling with life as they are usually seen. The remuneration is a practical means where people can have access to goods that are intended for common use, being the goods of nature or manufactured ones. Both these goods are accessible only through salary one receives as remuneration for his work.

Each teacher should be treated as equal member of the community. If the Director of the Centre and the teacher who work in the Centre has to live according with the same ideals one thing has to be put into consideration. A teacher must receive an adequate salary, guaranteed by a well-defined contract for the work they do in the Centre. A salary that will permit them to live in dignity, without excessive work or a need for additional employment that will interfere with their duty. This will make them participate authentically in the responsibility for the Centre to achieve its objectives. The Centre should use every means available to encourage this kind of commitment, without it, the objectives of the Centre can never be achieved fully. Their esteem and commitments for this service will be proportional to the way in which they are treated and remunerated.

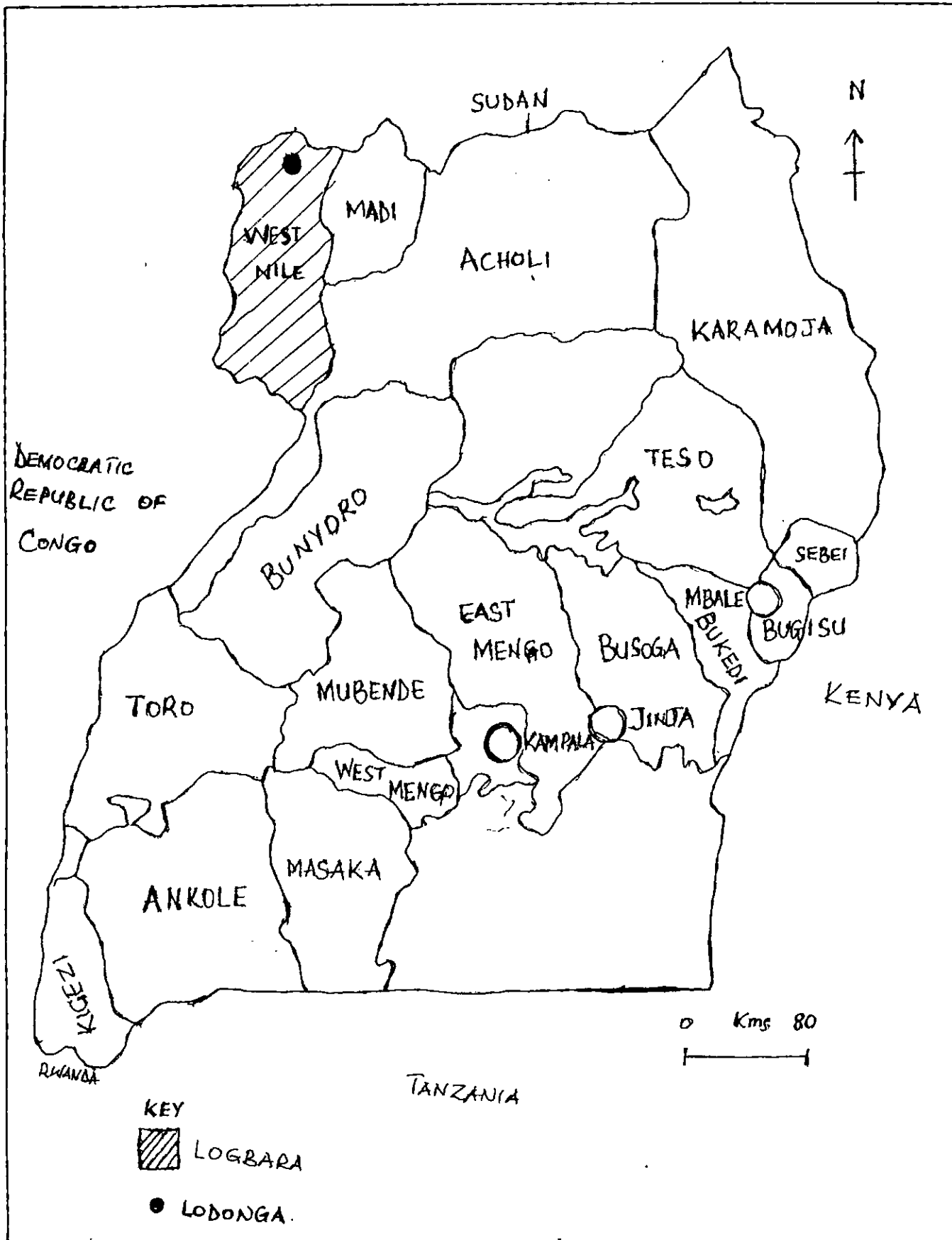


CONCLUSION

In Conclusion, I would like to say that catechists must never have any doubts about the fact that they constitute an element of great hope for the Church. The Church puts its trust in them with the task of gradually bringing about the true Gospel values to everyone. We cannot but have the greatest appreciation and respect for the participation of the catechists in missionary activities and their characteristics, which are rarely found in the Ecclesial communities.

APPENDIX No 1

Geographical Location of Lodonga



APPENDIX No 2
SPACE Daily Time Table

SPACE

CATECHISTS TRAINING COURSE

DAILY TIME TABLE

	Mond.	Tuesd.	Wedn.	Thurs.	Frid.	Satur.	Sund.
6.30			R R I S I N G				
7.00			Morning Prayers			<i>work</i>	7.30
7.30			CLASS				or 10.00
8.15			CLASS				
9.00			B R E A K F A S T				
9.30			CLASS			FREE	Mass
10.15			CLASS			TIME	in the
11.00				B R E A K			Basilica
11.30	CLASS	HOLY		CLASS			
12.15	CLASS	MASS		CLASS			STUDY
1.00			L U N C H				
			FREE TIME				
2.30			CLASS		<i>Catech.</i>	FREE TIME	
2.45			CLASS		<i>Session</i>		
4.00	<i>Sports</i>	<i>work</i>		<i>Sports or work</i>			4.30
	<i>bathing</i>			<i>bathing</i>			Service
6.00	HOLY	<i>bathing</i>		HOLY	<i>Bible</i>	HOLY	Evaluation
	MASS			MASS	<i>Sharing</i>	MASS	
7.30			S U P P E R				
			FREE TIME				
8.30			S T U D Y				
9.30			Rosary and Night Prayers				
			R E S T				

**APPENDIX No 3
SPACE Team Work**

SPACE TEAM WORK

Arivu Parish 3rd to 23rd of August 1998

JEAKO - AJIA - ARIVU ZONES

Monday 3 Arrival at Jeako Meeting at 3.00 p.m.

Tuesday 4	JEAKO	183 estim. families	7 groups
Wednesday 5	JEAKO	"	7 groups
Thursday 6	NYIRIVU	96 estim. families	7 groups
Friday 7	OBARU	147 estim. families	7 groups
Saturday 8	OBARU	"	7 groups

Sunday 9 Arrival at Ajia Meeting at 3.00 p.m.

Monday 10	OMBOKORO	278 estim. families	7 groups
Tuesday 11	OMBOKORO	"	7 groups
Wednesday 12	OMBOKORO	"	4 groups
Wednesday 12	SURUKUNI	42 estim. families	3 groups
Thursday 13	AUPI	153 estim. families	7 groups
Friday 14	AUPI	"	2 groups
Friday 14	AMALO	29 estim. families	2 groups
Friday 14	OYEKO	52 estim families	3 groups
Saturday 15	<i>FEAST OF THE ASSUMPTION OF THE B. V. MARY</i>		

Sunday 16 Arrival at Arivu Meeting at 3.00 p.m.

Monday 17	ARIVU	360 estim. families	7 groups
Tuesday 18	ARIVU	"	7 groups
Wednesday 19	ARIVU	"	7 groups
Thursday 20	ARIVU	"	7 groups
Friday 21	OMBAVU	61 estim. families	4 groups
Friday 21	OBACIKO	61 estim. families	3 groups
Saturday 22	OBACIKO	"	3 groups ✓
Saturday 22	EREVU	45 estim. families	4 groups

Will be done by the members of the team

**APPENDIX No 4
SPACE Team Work**

SPACE TEAM WORK

LODONGA PARISH 3rd to 23rd August 1998

MONGOYO - MBILINJI - LODONGA

Monday 3 Arrival at Mongoyo Meeting at 3.00 p.m.

Tuesday 4	MONGOYO	120 estim. families	6 groups
Wednesday 5	MONGOYO	"	3 groups
Wednesday 5	ARUKO	49 estim. families	3 groups
Thursday 6	NAKU	70 estim. families	6 groups
Friday 7	DONDI	72 estim. families	6 groups
Saturday 8	OKUVURU	66 estim. families	4 groups
Saturday 8	DRAJINI	22 estim. families	2 groups

Sunday 9 Arrival at Mbilinji Meeting at 3.00 p.m.

Monday 10	MBILINJI	160 estim. families	6 groups
Tuesday 11	MBILINJI	"	6 groups
Wednesday 12	OMBOKOLO	183 estim. families	6 groups
Thursday 13	OMBOKOLO	"	6 groups
Friday 14	MILIOKO	30 estim. families	4 groups
Friday 14	AUDI	18 estim. families	2 groups
Saturday 15	FEAST OF THE ASSUMPTION OF THE B. V. MARY		

Sunday 16 Arrival at Lodonga Meeting at 3.00 p.m.

Monday 17	OMUGO	87 estim. families	6 groups
Tuesday 18	ARINGA	84 estim. families	6 groups
Wednesday 19	LUZIRA	54 estim. families	6 groups
Thursday 20	KAKWA	62 estim. families	6 groups
Friday 21	YIBA	78 estim. families	6 groups
Saturday 22	CENTRAL	52 estim. families	6 groups