

**UGANDA EPISCOPAL CONFERENCE
THE JUSTICE AND PEACE DEPARTMENT**

THE PROPOSED (2nd Draft)

**Disarmament of the Heart: National Reconciliation
Agenda for Uganda**

In Partnership with:

- 1. The Catholic Relief Services (CRS)**
- 2. The Kroc Institute for International Peace Studies**
- 3. The Catholic Peace Network**
- 4. The Centre for Civil and Human Rights**

University of Notre Dame

Preamble: Act justly, love tenderly and walk humbly with your God (Micah 6:8)

The disarmament of the heart is a life-long personal discipline of developing a culture of acting justly, loving tenderly and walking humbly with one's God. It is a process of how a human being constantly establishes the desirable relationship with God and His creation. It is a way of responsible living on earth cognizant that humanity is one family of God and so each member, dead or alive, forms a vital cord in knitting together the entire family. St. Paul rightly puts it that we are all different parts of the same body (1Cor. 12:12-31). This discipline is made manifest in one's life at home, at work, in the places of leisure and in the associations and communities where one belongs. The regular practice of which leads to sustainable peace that is greatly desired at all levels of individual and communal living. The disarmament of the heart is therefore a constant conscious realization and appreciation that a human being is always happy when one lives and works in right relationships.

The disarmament of the heart cuts across human divides. In terms of culture, the more there are individuals with a humbled and contrite heart the more peaceful an ethnic group lives. In terms of religion; when there are more people with a heart of flesh rather than a heart of stone, the more close God is among His people and so the more peaceful they become. When it comes to politics; the more a society has got servant-leaders, the more the progress in terms of integral development and prosperity it attains. In the line of business; when there is less exploitation of the poor in any given economy, the more equitable the development and so people live in peace because each has got enough share of the common good. Even among families; where you find all members living in humility, love and offering genuine service to one another, such families live in peace and harmony. Each of the above is an element of the disarmament of the heart.

By acting justly we become better stewards of God's creation. Christ challenges us not so much to love justice as Pharisees and teachers of the law did, but to practice the justice of love. When he dined with sinners, the lovers of justice complained. When he allowed a sinful woman to kiss his feet, there was a lot of murmuring among the lovers of justice, saying if he only knew the bad name the woman had in the whole village. His kind of justice always makes him leave the ninety nine that are upright and looks for the one that is lost. Jesus' justice of love brings hope in every hope-less situation. His justice gathers but does not scatter; builds but never destroys and heals without causing any wound. His justice rests those who are over-burdened, forgives the repentant, brings back the lost ones, removes obstacles, mends

the sour relationships, strengthens the upright and brings hope to the afflicted. As ambassadors of Christ, His authentic witnesses in the world, we are all called upon to live and promote this very kind of justice in our daily life and work.

Just like the biblical Good Samaritan, loving tenderly is a day-to-day selfless giving to our neighbours. When we love tenderly we become true children of God who obey His greatest commandment of love. However Jesus shows us the way by vicariously dying on the cross so that we may all be forgiven of our sins and attain eternal life. He commanded us that we should always love our enemies and pray for them. Love brings joy and joy always calls for action. It is the joy of the good news, for instance, that takes the Mother of God running in the mountains to her cousin Elizabeth. The same joy is reciprocated by the child leaping in her sister's womb and thereafter this joy is concluded in Mary's song of praise to God, the Magnificat. This is the joy of love that all followers of Christ are called upon to embrace and practice. The love that is Christ-centred, a love that brings joy to all.

Walking humbly with God involves following in the footsteps of His Son Jesus Christ. We have to be on the road all the time. We, in Uganda, have been enslaved by many historical events and circumstances, those caused by ourselves and those that have been imposed upon us. These unfortunate events have left many of us on the roadside begging, so to say. We have been subjects of research in terms of poverty, conflicts, violence and disorganization for many decades. It is now time to disarm our hearts, pick up our mats and walk. It is time to join the rest of the world in all efforts geared towards physical, spiritual, economic, moral, political and social development. Every person in Uganda must join the road in an effort to make every family, every village and every town the true 'Pearl of Africa'. On our road to development, we must always remember to walk humbly with our God, who is the beginning and the end of all our efforts. For if He does not watch over a city in vain do the watchmen keep vigil and if he does not build the house, in vain do the builders labour (Psalms 127:1)

The Social Teaching of the Church: A Call for Action

The Vatican II Council Fathers said in the Apostolic Constitution *Gaudium et Spes (GS)* that in our generation when human beings continue to be afflicted by acute hardships and anxieties arising from the ravages of war or the threat of it, the whole human family faces an hour of supreme crisis in its advance toward maturity. Moving gradually together and

everywhere more conscious already of its unity, this family cannot accomplish its task of constructing for all people everywhere a world more genuinely human unless each person devotes himself or herself to the cause of peace with renewed vigor. This peace on earth cannot be obtained unless personal well-being is safeguarded and men freely and trustingly share with one another the riches of their inner spirits and their talents. A firm determination to respect other people and their dignity, as well as the studied practice of brotherhood, are absolutely necessary for the establishment of peace. Hence peace is likewise the fruit of love, which goes beyond what justice can provide.

The Council Fathers further asserted that there is above all a pressing need for a renewed education of attitudes and for new inspiration in public opinion. Those who are dedicated to the work of education, particularly of the young, or who mold public opinion, should consider it their most weighty task to instruct all in fresh sentiments of peace. Indeed, we all need a change of heart as we regard the entire world and those tasks which we can perform in unison for the betterment of our race. The Church of Christ, present in the midst of the anxiety of this age, does not cease to hope most firmly. She intends to propose to our age over and over again, in season and out of season, this apostolic message: Behold, now is the acceptable time for a change of heart; behold! Now is the day of salvation. GS No 82

St. John Paul II tells us in *Dives in Misericordia* the story of the prodigal son in St. Luke's Gospel (15:11-32), who receives from the father the portion of the inheritance that is due to him and leaves home to squander it in a far country "in loose living." In a certain sense, the prodigal son is the man of every period, beginning with the one who was the first to lose the inheritance of grace and original justice. "When he had spent everything," the son "began to be in need," especially as "a great famine arose in that country" to which he had gone after leaving his father's house. And in this situation "he would gladly have fed on" anything, even "the pods that the swine ate," the swine that he herded for "one of the citizens of that country." But even this was refused him.

The Pope goes on to say that the analogy of this gospel episode turns clearly towards man's interior. The inheritance that the son had received from his father was a quantity of material goods, but more important than these goods was his dignity as a son in his father's house. The situation in which he found himself when he lost the material goods should have made him aware of the loss of that dignity. He had not thought about it previously, when he had asked his father to give him the part of the inheritance that was due to him, in order to go away. He seems not to be conscious of it even

now, when he says to himself: "How many of my father's hired servants have bread enough and to spare, but I perish here with hunger." He measures himself by the standard of the goods that he has lost, that he no longer "possesses," while the hired servants of his father's house "possess" them. These words express above all his attitude to material goods; nevertheless under their surface is concealed the tragedy of lost dignity, the awareness of squandered sonship.

It is at this point that he makes the decision to take action: "I will arise and go to my father, and I will say to him, Father, I have sinned against heaven and before you; I am no longer worthy to be called your son. Treat me as one of your hired servants." These are words that reveal more deeply the essential problem. Through the complex material situation in which the prodigal son found himself because of his folly, because of sin, the sense of lost dignity had matured. When he decides to take action and return to his father's house, to ask his father to be received-no longer by virtue of his right as a son, but as an employee-at first sight he seems to be acting by reason of the hunger and poverty that he had fallen into; this motive, however, is permeated by an awareness of a deeper loss: to be a hired servant in his own father's house is certainly a great humiliation and source of shame. Nevertheless, the prodigal son is ready to undergo that humiliation and shame. He realizes that he no longer has any right except to be an employee in his father's house. His decision is taken in full consciousness of what he has deserved and of what he can still have a right to in accordance with the norms of justice. Precisely this reasoning demonstrates that, at the center of the prodigal son's consciousness, the sense of lost dignity is emerging, the sense of that dignity that springs from the relationship of the son with the father. And it is with this decision that he sets out.

In the parable, the prodigal son, having wasted the property he received from his father, deserves - after his return - to earn his living by working in his father's house as a hired servant and possibly, little by little, to build up a certain provision of material goods, though perhaps never as much as the amount he had squandered. This would be demanded by the order of justice, especially as the son had not only squandered the part of the inheritance belonging to him but had also hurt and offended his father by his whole conduct. Since this conduct had in his own eyes deprived him of his dignity as a son, it could not be a matter of indifference to his father. It was bound to make him suffer. It was also bound to implicate him in some way. And yet, after all, it was his own son who was involved, and such a relationship could never be altered or destroyed by any sort of behavior. The prodigal son is aware of this and it is precisely this awareness

that shows him clearly the dignity which he has lost and which makes him honestly evaluate the position that he could still expect in his father's house.

The conduct of the father in the parable and his whole behavior reveals to us God as Father. The father of the prodigal son is faithful to his fatherhood, faithful to the love that he had always lavished on his son. This fidelity is expressed in the parable not only by his immediate readiness to welcome him home when he returns after having squandered his inheritance; it is expressed even more fully by that joy, that merrymaking for the squanderer after his return. In fact, that when the father saw the prodigal son returning home "he had compassion, ran to meet him, threw his arms around his neck and kissed him." He certainly does this under the influence of a deep affection, and this also explains his generosity towards his son, that generosity which so angers the elder son.

St. John Paul II concludes that the father's joyous emotion at the moment of the son's return home is due to the fact that a fundamental good has been saved: the good of his son's humanity. His fidelity to himself is totally concentrated upon the humanity of the lost son, upon his dignity. Although the son has squandered the inheritance, nevertheless his humanity is saved. Indeed, it has been, in a way, found again. His dignity is restored. The father's words to the elder son reveal this: "It was fitting to make merry and be glad, for this your brother was dead and is alive; he was lost and is found." (*Dives in Misericordia* No 5&6)

The vision, mission and vocation of every human being are pivoted onto the dignity and superiority given to him/her at creation, when a person was made in the image and likeness of God. This mission is further given by our Lord Jesus Christ when He assumed human nature and so raising it to a dignity beyond compare. Jesus tells the human being to always aim at being perfect as the heavenly Father is perfect. This perfection is not a story to be told nor a marvel to be pondered, but a life to be lived. You are the salt of the earth, you are the light of the world (Mat 5:13-16) and by being and doing so, they will know that you are my disciples (John 13:35). All Christ's faithful, each according to his or her own condition must make a whole hearted effort to lead a holy life.

In his Apostolic Exhortation *Africae Munus*, Benedict XV1 called upon all the people in Africa to rise up because the God we are strongly witnessing here in Africa is a God of the living and not of the dead. He challenged us to put all the

opportunities and endowments we have in our midst to full use for our own development and for the development of our posterity. He revealed to us that Africa has a special position in the salvific work of God, a very dear continent before God and that we have to constantly feel happy and energized in the service of God and His people. The Holy Father however, cautioned us that if we have to succeed in our mission, we must work together in unity, right from the bishops to the laity. Each one, as a member of God's one household, has an indispensable role to play, and we must play it very well. We must be missionaries to ourselves and also send missionaries to evangelize or re-evangelize other continents. We must be the true 'salt of the earth and the light of the world.'

Benedict XVI continued to say that reconciliation and justice are the two essential premises of peace and that they define its nature. Reconciliation is an inner purification of man which is the essential prior condition for building justice and peace. But this purification and inner development towards true humanity cannot exist without God. It is God's grace that gives us a new heart and reconciles us with him and with one another. Christ re-established humanity in the Father's love. Reconciliation thus springs from this love; it is born of the Father's initiative in restoring his relationship with humanity, a relationship broken by human sin. Reconciliation overcomes crises, restores the dignity of individuals and opens up the path to development and lasting peace between peoples at every level. (AM No. 19-21)

The Holy Father continued to say that in Jesus Christ's life, ministry, death and resurrection, the Apostle Paul saw God the Father reconciling the world to himself, discounting the sins of humanity. Paul saw God the Father reconciling Jews and Gentiles to himself, creating one new man through the Cross (*Eph* 2:15; 3:6). Thus, the experience of reconciliation establishes communion on two levels: communion between God and humanity; and – since the experience of reconciliation also makes us (as a reconciled humanity) 'ambassadors of reconciliation' – communion among men. Reconciliation, then, is not limited to God's plan to draw estranged and sinful humanity to himself in Christ through the forgiveness of sins and out of love, it is also the restoration of relationships between people through the settlement of differences and the removal of obstacles to their relationships in their experience of God's love.

The Pope asserts that only authentic reconciliation can achieve lasting peace in society. In the wake of a conflict, reconciliation – often pursued and achieved quietly and without fanfare – restores a union of hearts and serene coexistence. As a result, after long periods of war nations are able to rediscover peace, and societies deeply torn by civil

war or genocide are able to rebuild their unity. It is by granting and receiving forgiveness that the traumatized memories of individuals and communities have found healing and families formerly divided have rediscovered harmony. Reconciliation overcomes crises, restores the dignity of individuals and opens up the path to development and lasting peace between peoples at every level. The Holy Father concludes that human peace obtained without justice is illusory and ephemeral. Human justice which is not the fruit of reconciliation in the truth of love remains incomplete; it is not authentic justice.

The Holy Father concludes his message in *Africae Munus* as follows "Once more I say: Get up, Church in Africa... because you are being called by the heavenly Father, whom your ancestors invoked as Creator even before knowing his merciful closeness revealed in his only-begotten Son, Jesus Christ. Set out on the path of a new evangelization with the courage ...and build a fair and lasting peace that respects each individual and all peoples; a peace that is open to the contribution of all people of good will irrespective of their religious, ethnic, linguistic, cultural and social backgrounds. May the entire Catholic Church accompany with affection her brothers and sisters of the African continent". AM 173 & 174

In his Exhortation *Evangelii Gaudium*, Pope Francis encourages all Christian faithful to embark upon a new chapter of evangelization marked by joy, while pointing out new paths for the Church's journey in years to come. He invites all Christians, everywhere, at this very moment, to a renewed personal encounter with Jesus Christ, or at least an openness to letting him encounter them and to do this unfailingly each day. He says that now is the time to say to Jesus: "Lord, I have let myself be deceived; in a thousand ways I have shunned your love, yet here I am once more, to renew my covenant with you. I need you. Save me once again, Lord, take me once more into your redeeming embrace." (*Evangelii Gaudium*, No. 3)

With the above in mind, the Holy Father however, admits that there are Christians whose lives seem like Lent without Easter, especially when it comes to facing moments of great difficulty. Sometimes there are those who are tempted to find excuses and always complain; acting as if they could only be happy if a thousand conditions were met. There are those members of the faithful who preserve a deep and sincere faith, expressing it in different ways, but seldom taking part in worship. There are also the baptized whose lives do not reflect the demands of Baptism, who lack a meaningful relationship to the Church and no longer experience the consolation born of faith. There is yet another category of those

who do not know Jesus Christ or who have always rejected him and yet many of them are quietly seeking God, led by a yearning to see his face.

The Holy Father suggests that we must devote the necessary effort to advancing along the path of a pastoral and missionary conversion which cannot leave things as they presently are but be in a state of mission. The Church must look with penetrating eyes within herself, make her own self-examination and mirroring her exemplar, Christ, ponder the mystery of her own being and compare between the ideal image of the Church as Christ envisaged her and loved her as his holy and spotless bride and the actual image which the Church presents to the world today. There ought not to be a blame game in this. All the clergy, religious and laity must truthfully and truly examine themselves in regard to this with an intent of making the church be a true reflection of God's community living on earth. All members of the church must make a true and realistic disarmament of the heart.

Uganda's Historical and Current Wounds that Call for the Disarmament of the Heart Agenda

Like the Psalmist, every Ugandan needs to pray to God; a new heart create in me oh God; put a steadfast spirit within me (Psalm 51:10). The Catholic Bishops of Uganda began their Pastoral Letter *Be Converted and Live* with the following words, "*In the past we have all lamented the state of our country, we have detailed all the material and spiritual evils that has kept it divided... No material amount of reconstruction will succeed to raise us up unless we first acknowledge that we are sinners, no one excluded... we all share it in equal parts*". No 4. They continued to say that although Christianity has been in Uganda for over 100 years, and we can rightly say that Uganda is a Christian country, a lot of evils still exist. These evils are not caused by pagans alone, since the majority of Ugandans are Christians, 'ambassadors of Christ'. We can with a degree of certainty say that as true followers of Christ, Christians have not been true to their name and vocation in our society. We have not been the true salt of the earth and light of the world as we ought to be. We have in one way or another not been authentic witnesses of Christ in our society. This therefore calls for a disarmament of the heart so as to acknowledge our wrong-doing and ask for forgiveness from God and from one another both individually, as clans and as communities. As we continue building our country to prosperity, we need to disarm our hearts of all mischief that we have been part of, that has been inconsistent with our mission and vocation as Christians living in the world

today. We need to acquire that new heart, a steadfast spirit, a moral rearmament and a new energy and so be responsible citizens and leaders in our society to cause integral development.

In the previous two national workshops on reconciliation, all the participating pastoral agents realized and agreed that as the people of Uganda, we are still wounded. Wounds of tribalism are deep. Wounds of revenge, anger and violence are still painful. Wounds caused by the many wars and violent conflicts that have taken place in almost every part of Uganda are still fresh and have not yet been healed. Wounds of historical injustices and land conflicts are still being nursed by several people and communities in Uganda. There are many more wounds that can be mentioned here that call for healing. It is very important to note that the same Ugandans who have caused these wounds are the same people who have suffered their consequences directly or indirectly. The same wounds have held people in poverty and underdevelopment especially the rural population. The church has not been spared of these wounds too.

The Bishops have always made efforts to heal the wounded memories of the people. For instance, they dedicated the year 1981 beginning with Ash Wednesday as the year of repentance and reconciliation. The proclamation of the Year of repentance and reconciliation has its roots in the Holy Scripture. Nineveh was spared of God's wrath when its King and its people made amends for their sins in sackcloth and ashes. The remnant of Israel was called to penance before setting about to rebuild Jerusalem. At the intervention of Prophet Nathan, King David repented for his sin of lust and murder. The Israelites called a jubilee year every fifty years to restore the proper relations between the people and God and among themselves: it was a year of forgiveness and reconciliation. In the New Testament, John the Baptist preached the Gospel of repentance in order for the people to prepare well to receive the Holy one of Israel. Jesus Himself cried over the fate of the Holy City defiled by hypocrisy, injustice and corruption and also warned the unrepentant Jewish nation that on judgment day, the men of Nineveh would condemn it (Mat 12:41).

Historically, Uganda became a British protectorate in 1894, being governed by the Imperial British East African Company (IBEAC). This Company was a commercial association, a business entity founded to develop African trade in areas controlled by the British colonial power. The British government had granted it the right to raise taxes, impose custom duties, administer justice, make treaties and act as the government of the area. Unlike other African countries, Uganda never became a colony. It was a protectorate that was administered using indirect rule. The traditional Kings and Chiefs

signed agreements with the colonial Governors who trained and assigned local chiefs with the responsibility of implementing colonial policies. Many of the military Governors and their new local recruits were very ruthless and thus caused a lot of resentment, rebellions, anger and hatred among the various communities of Uganda. For example, in 1897, the Kabaka of Buganda (Mwanga) rebelled against the British colonial rule. The Banyoro rebelled (Nyangire Rebellion) in 1907. The Acholi did the same (Lamogi Rebellion) in 1912. In 1947 and 1949, there were many riots (Bataka Riots) in Buganda. The effects of these unfortunate but historical events as a result of indirect colonial rule are still felt even today. The divide-and-rule method of administration applied by the colonial masters had a very long lasting impact onto the Ugandan traditional setting, and to a very large extent broke the inter-connectedness of the Ugandan communities.

Ugandans have been at war against Ugandans. We have killed and maimed one another during the various wars that have been fought before and after our independence. A lot of property has been destroyed. Our national rate of growth and development has been rather slowed down. There is no region in Uganda that has not suffered war and its devastating effects. Violence now seems to be widely seen and taken as a common way of solving problems. This trend is quickly eating up our society as it has penetrated into families and schools where our young generation is nurtured and taught the way how to live as human beings. Domestic violence in homes and violent strikes in schools are now very common practices. This kind of state of affairs must change. The church in Uganda has to be a champion and pioneer of this change. We urgently need ambassadors of reconciliation, both young and old, in all the sectors of Ugandan society to lead by example. We need to multiply the number of authentic witnesses of Christ in our Ugandan society.

In terms of culture, the wounds of tribalism are still deep in people's hearts that call for healing. Although Uganda is one independent country, people still live as though there are many tiny 'states' or ethnic groups in one big 'continent' called Uganda. The spirit of patriotism is still low among the people. Many people still live and act as though our nation is far away from us. Yet the ethnic arrangement if well harnessed is a very valuable asset in development. Sometimes we rarely feel the power and strength of this cultural endowment. The love for Uganda is a matter of the heart; otherwise our country is really beautiful. There is not a single visitor who has not appreciated the beauty of Uganda, the land of variety in terms of culture, food stuffs, dress, music and dance, and many others that make the country so attractive. By healing

ourselves the wounds of tribalism, we shall be able to experience the real intention of God for making Uganda such a rich country in terms of variety and diversity.

While in politics, there is a visible lack of maturity in multiparty democracy more especially at the lower local governments. Political tolerance among the various political parties has been a lacking ingredient. This has therefore slowed down service delivery to the rural population. There are many violent conflicts that have taken place and so have kept people in anger against each other. Negative political camps have been formed and used to fight one another. The situation is made worse during time for political campaigns and elections, as we have witnessed bloodshed and death arising from the violence. Many candidates at the various political posts have gone ahead to spend a lot of money during campaigns bribing the voters to cast their votes in their favour. The danger therefore has been that the people elected at various political posts have in one way or another compromised the smooth electoral processes and thus having people in political offices who would actually have not been in office if it was not for electoral mal-practice. This has caused a lot of anger among those who feel that justice has not been done which has resulted into open fighting. Sometime we have had people occupying offices which actually they would not occupy.

In line with the above, the evil of corruption has deeply wounded our Ugandan society. Corruption has been an evil widespread that it has penetrated almost every sector of our society. It is so deeply rooted that sometimes people do not even realize that some of their practices are actually corrupt tendencies. This is an evil that requires a thorough disarmament of the heart, something that needs true healing so that our society is free from corruption. Corruption has made the distribution of goods and resources so inequitable that a lot of wealth is in the hands of few people while many Ugandans are living in poverty. With economic leakage through corrupt practices, rural poverty has been endemic because finances and other development services rarely reach the intended beneficiaries. Many good development programmes have been started to benefit the rural population but some have either collapsed or some have been very poorly managed due to the evil of corruption. Although government has put several measures to curb the vice, including setting up an Anti-corruption Court in the national judiciary system, the practice is still deep rooted into various governmental and non-governmental operations. This is a wound that needs spiritual and moral surgery to heal.

The other wound that needs urgent moral and spiritual attention is alcoholism with its associated behavior. Many families are living in poverty not because they lack development opportunities but because there is financial leakage through abuse of alcohol and reckless living and spending thereafter. Alcoholism and other drug abuse are linked to many other bad behaviors in our society. For example, there is a very close link between alcoholism and laziness and also between alcoholism and gender based or domestic violence. These mul-practices seem to go hand in hand. This challenge has been aggravated by the wide-spread of other immoral behavior such as drug and sexual abuse, prostitution, gambling, theft and robbery and a high degree of lawlessness. Cities, towns and trading centres have been worst hit by such behavior though now they are wide spread in the villages. These evil practices are continuing to break the moral fabric of the Ugandan society especially among the young generation, and thus call for an urgent intervention for the spiritual and moral rearmament.

The other wound that is rarely taken as a wound is the destruction of our beautiful environment. The wonderful gift from God, given to our ancestors, to us and to our posterity freely; that is, the gift of being owners of and living in 'the Pearl of Africa' is getting destroyed in our hands. We are not being authentic and true stewards of this precious gift from our loving God. Our environment has become a victim while we, who ought to be its faithful custodians, have become its offenders. Arising from the wanton cutting down of trees without replacing them, different parts of Uganda have experienced severe flooding followed by severe droughts. Both phenomena have resulted in the failure of crops. Famine which used not to be a regular occurrence in Uganda is now common. It is unfortunate that we have started experiencing climate change, desertification, the drying up of water springs and water contamination and diseases to both people and animals caused by our irresponsible behavior towards our environment. Just as the HIV/AIDS pandemic has not only infected some people but affected everybody, so also is global warming likely to infect and affect everybody. It is on this basis that we urgently need reconciliation between us human beings as offenders and our environment as a victim in order to rebuild the justice of love between the two mutually beneficial friends.

Judging from the above wounds we have inflicted against one another, we can rightly say that authentic witness to the teaching of Christ has been an ingredient lacking in our Christian life, both individually and as Ugandan communities. Although Christianity has been in Uganda for more than 120 years and has spread far and wide, it has not deeply penetrated the hearts and lives of the believers. Although we are proud to say that Uganda is a Christian country in terms

of quantity, it is not true in terms of quality given that the most part of the evils since independence have been the work of Ugandans. They have not been perpetrated by aliens or by pagans but rather by Christians who make up the majority of the nation. As Christians, we ought to admit that we have failed to put a significant imprint in our nation because we have not been true to our name, mission and vocation.

The presence of Christians as authentic witnesses and ambassadors of Christ has been weak. At times by our silence and indifference we have condoned evil deeds. We have not formed strong family and church structures that could be a basis for a healthy nation. We have always played the childish blame game for the evils that we experience around us. Actually evils from outside have prospered in Uganda because they have found a receptive and fertile ground. Why is Uganda ranked top in the consumption and abuse of alcohol among the African countries? Who are the people involved in alcohol abuse? Why is Uganda ranked high among the corrupt countries in the world? Who are the corrupt officials and what are their names? Why is Uganda leading in cases of domestic and gender based violence in East Africa? These are a few out of the many questions that call upon the church in Uganda to make an honest evaluation in regard to true and authentic witness to the teaching of Christ and thereafter come up with swift and concrete actions geared towards the rejuvenation of faith-in-action.

However, during the dark and dirty moments of our history the Bishops have always continued to remind us that God did not abandon us. God did not abandon our land, but rather we abandoned Him in our evil practices. We have destroyed the marvelous heritage that the creator entrusted to us, the Ugandan soil with its beauty found both in nature and the people that make up the nation. We have not opened our hearts and lives fully to be immersed in God's love, and so express the same to our neighbors. We sometimes forget the fact that true Christianity and true social, economic and political life go hand in hand. Ugandans must be convinced that it is only by being good Christians that they will be good citizens and good leaders. It is by disarming our hearts that we shall be authentic witnesses of Christ.

The Bishops have further observed that it is unfortunate that many honest Christians see and experience injustices, deception, theft, corruption etc, and are afraid to speak up. They fear for their own personal safety, the future of their families and their jobs, and so the timid Christians will choose neutrality. In doing so, however, they foster the growth of evil, selfishness, indifference and dishonesty as a cancer that eats up our society. This is a sin of omission. Whenever we

do not act at all when we are supposed to, and leave evil ways to take their course, we are guilty before our creator. Every Christian is always called upon to witness Christ at all times and under all circumstances just like the example of the Uganda Martyrs. They are heralds of the good news not only in their pious practices, sacraments, religious work but all spheres of human activity including the social, economic and political fields.

In conclusion therefore, while addressing the Synod Fathers during the Second African Assembly of the Synod of Bishops, Cardinal Emmanuel Wamala said, "The ministry of Reconciliation which has been entrusted to us, as we read in 2Cor 5:18, is an extremely challenging task. We must go to the root causes of the conflicts and even wars. Leadership without sound principles is, in my view, the main one. How shall we address this problem? I see no other way other than education. We should influence family and formal education to include basic democratic principles which we find in the Social Doctrine of the Church. The structures we have in the Church, starting from the family, Small Christian Communities, the schools and others, are some of the fora in which, with prudence, the training of principled leadership could be conducted. It is also there that reconciling individual groups and tribes could be initiated." We thus need to have ambassadors of reconciliation in families, in schools and in all sectors of society, a reason for the disarmament of the heart agenda for Uganda.

The Ugandan Bishops efforts in Reconciliation since the Country's Independence

There are various efforts by the Ugandan Bishops either individually or collectively in regard to their contribution to reconciliation work in Uganda. It is very difficult to mention it all in a single piece of work, but a few examples may be pointed out here. In their Pastoral Letter, *Shaping our National Destiny* at the occasion of Uganda's independence, the Bishops reminded all citizens of the then newly independent nation that Jesus Christ the Son of God did not come into this world only to teach us how to pray but He showed us how to live and work. He did this, not only by His teaching but also by His example. In His life on earth, at Nazareth, and in His public life, He gives us practical guidance for our religious, social, economic and political life (Page 5). While on earth, Jesus was the perfect witness of the father, He testified that he who has seen him has seen the Father. He also prayed for us that we may be one as He is one with the Father.

The purpose for which God created and placed human beings in this world is to know Him, love Him and Serve Him. The Uganda Young Christian Society movement (YCS) summarized this mission in their 'see, judge and act' notion, while the X-verians call it, charity forever. In living this purpose, everyone is called upon to extend the same to the fellow neighbor for in the neighbor we see God. For as long as you do this to others, you have done it unto me (Mat. 25:40). A Christian true witness thus is not only manifested in the love and trust in God, but also in the love and service to the neighbor.

In realization of our position among nature, every human being is called upon always in joy to give thanks to the Father who has made us fit to have our share of what God has reserved for his people in the kingdom of light (Col. 1:12). This is the life everyone has to live and share with others. By being and doing so, each one becomes a true witness, an apostle, an ambassador of the One in whom we are and from whom we share the name 'Christ-ian'. It is then that we become authentic members of His church and fit to be called, sons and daughters of God, and that is what we are. Our Ugandan Bishops remind us that all Christians must strive to live a holy life, a life of integrity, of prayer, of obedience to the law of God and the church, both in his/her own life, in the life of the family and in society (*With a New Heart and a New Spirit*, No. 93)

While addressing the Synod Fathers in the Second African Assembly of the Synod of Bishops, Bp Mathias Ssekamanya, the then President of the Uganda Episcopal Conference said that we have reasons to thank God for the positive contributions of our priests, religious and lay faithful, who witness to the Church's mission of being salt of the earth and light of the world. Many of them serve as agents of reconciliation, justice and peace. Thus, a good number of church founded schools and hospitals attract many people even non Christians, because of quality services based on justice, love and spirit of Christian reconciliation. In any given diocese there are lay men and women who dedicate their lives as animators and leaders of fellow lay faithful in parish council or organized associations of the laity.

In 1963, a year after independence, the leadership of the Catholic Church joined hands with the leadership of other Christian denominations to establish the Uganda Joint Christian Council (UJCC). This is a faith based ecumenical organization that has its current membership comprising the Anglican Province of the Church of Uganda, The Roman Catholic Church and the Uganda Orthodox Church. The environment in which UJCC was established was characterized by bitter conflicts between and among faith communities during the colonial era, which challenged the three religious leaders

who recognized a need for Christians to witness together and live in harmony. UJCC was established with the purpose of working towards greater mutual understanding and unity; achieving cooperation by means of joint consultation and action in practical matters of common interest such as economic empowerment and development; and developing options for member Churches to pursue and enhance their capacity and responses to pertinent issues. UJCC was also established to make recommendations for actions to member Churches and other bodies; and working with member Churches to fulfill the great commission of Jesus Christ – Mathew 28:19-20.

Further co-operation among other religious bodies gave rise to the formation of Interreligious Council of Uganda (IRCU) in the year 2000 that has got the Anglican Province of the Church of Uganda, The Roman Catholic Church, the Uganda Orthodox Church, the Seventh Day Adventist Church, The Islamic Religion, and the Pentecostal Churches. Over the years these two ecumenical bodies, UJCC and IRCU, have continued to strive to promote human dignity through interventions in various areas of ecumenical and inter-religious interest such as, Family Life development, Education, Governance, peace building and conflict transformation and the fight against H.I.V and AIDS. By uniting together, the actions and voices of the Church advocating for the voiceless have been loud and clear to many leaders and ordinary citizens on issues of H.I.V. prevention and treatment, corruption, addressing land wrangles , poverty, illegal possession of small arms and light weapons, human sacrifice, environmental degradation, election malpractices, poor education and health services, violent conflicts, human rights abuses, intolerance and peaceful co-existence among others.

In 2006 the Gulu Ecclesiastical Province instituted the Peace Week Celebration to sensitize the community on the importance of reconciliation, justice and peace. They did this in their umbrella ecumenical organization called the Acholi Religious Leaders Peace Initiative (ARLPI). This event has continued up to this day. Efforts are being made to extend this practice to the other Ecclesiastical Provinces. The ARLPI has been very active in the efforts to end the war in Northern Uganda through peaceful means of negotiation and dialogue. It plays a key role in reconciling people together for a peaceful northern Uganda. Many of its key leaders have participated in many programmes that are geared towards bringing healing to the people who have suffered war a great deal. The celebration of the peace week therefore is seen as yet another avenue of bringing people together to pray for peace and to reconcile against God and against one another and to share the different messages of peace.

In the year 2007, with the help of UNESCO, through its Department for Catholic Education, the Bishops Conference published the following books to guide peace education: "Peace Education through Peace Clubs: A Guide for Primary Schools in Uganda" and "Peace Education through Peace Clubs: A Guide for Secondary Schools in Uganda." These are being used to promote peace building in both primary and secondary schools.

In September 2009, Uganda Episcopal Conference spearheaded a Multi-Sectoral Stakeholder Consultative Conference under the theme: "Search for Sustainable National Reconciliation, Justice and Peace at all levels." Although it was interreligious based, it also brought on board the political and cultural leaders, Civil Society Organizations (CSOs), the private sector, Non-Governmental Organizations (NGOs), the International partners, and the diplomatic community. The core objective was the 'promotion of peace building and reconciliation as a foundation for sustainable development and peaceful co-existence irrespective of ethnicity, faith and political affiliation. Some of the issues which dominated the three days consultation included: domestic violence, corruption, ritual murders, resurgence of ethnocentrism, politicization of ethnic differences and deteriorating standards in public leadership. Key resolutions included raising the awareness of the citizens and empowering them on their rights, holding annual conferences on national reconciliation, justice and peace, intensifying the fight against corruption and moral decadence and mobilizing the people to improve their livelihoods.

Through the Justice and Peace Department, the Conference carried out a survey on "The impact of investment policies on security of the citizens' lives and property in Uganda: The people's voice to social justice." It involved the districts of Buliisa, Hoima, Kibaale and Masindi. Commercially viable Oil reserves have been discovered in this region as more exploration is going on. The findings were published in October, 2009. On top of long standing ethnic and land conflicts in the region, new conflicts were beginning to emerge as a result of the oil discovery in the area. The Conference through its concerned departments has on-going programmes to empower the community leaders with development, conflict resolution and advocacy skills so as to mitigate the challenges observed in the survey and promote sustainable reconciliation in the Bunyoro region. In conclusion therefore, the Church has always seen it as her duty to play a prominent role in bringing about reconciliation, justice and peace in Uganda.

The Bishops' Teaching in the Various Pastoral Letters

The Bishops' messages are published in a series of pastoral letters which were issued at different times in the Uganda's history to guide the people as they faced different challenges. They were sometimes seen as a challenge to the government as their primary concern was the lives of the people. The bishops were not silent on the violation of human rights as exemplified in their pastoral letters. The following are the Pastoral letters where we find their messages during the different times of Uganda's growth;

1. Church and State: Guiding Principles, Nov. 1961
2. Shaping our National Destiny, Oct. 1962
3. Reshaping our Nation, Jun. 1979
4. I have heard the Cry of my People, Oct. 1980
5. Be converted and live, Mar. 1981
6. In God we Trust, 1982
7. With a New Heart and a New Spirit, Jun. 1986
8. Towards a New National Constitution, Mar. 1989
9. The HIV/AIDS Epidemic, Sept. 1989
10. Let Your Light Shine, Oct. 1992
11. Political Maturity: Consolidating Peace and National Unity in Uganda, Apr. 1995
12. Be my witnesses, Aug. 1996. (Emphasis on the vocation and mission of women in Church and society)
13. The Evil of Abortion, April 1998

14. True Peace comes from Respect for Human Rights, Jan. 1999.
15. Test the Spirits, July 2001
16. A Concern for Peace, Unity and Harmony in Uganda, Apr. 2004.
17. Peace to all People of Good Will. Dec. 2004
18. Towards a Democratic and Peaceful Uganda based on Common Good, Nov. 2005.
19. Building a Peaceful, United and Prosperous Uganda through Free and Fair Elections: Consolidating Electoral Democracy in Uganda, Jun. 2010.
20. Fifty Years of Independence: Celebrating our Heritage, Oct. 2012.

Some of the pastoral letters contained well elaborated pastoral plans to address some challenging situations that the people were going through at different times. Who knows, possibly if the bishops did not intervene, the evils would have been worse than they happened. Many of the bishops also individually stood up against some of the evils that were being faced at the different times. In this way, God's voice would always be heard even during the difficult times that the people were going through.

For example, in their pastoral letter *Towards a New Constitution* in March 1989, as their first contribution to the constitutional process, they called on Government to be fully committed to the process, to respect the appointed Constitutional Commission, to respect people's views and to create a free atmosphere in which everyone could express his or her views without fear. The bishops called on all Ugandans to actively participate in the process and to contribute their views in the interests of democracy, peace, nation-building and development. This call was most timely and was much appreciated by all. It was heeded to by the Catholics and non-Catholics as the analysis of people's submissions would later on show. The bishops themselves contributed their views as a group. The national and diocesan commissions of justice and peace did the same. The catholic theologians organized an entire one-week theological workshop on the new constitution. Each catholic diocese, most of the religious organizations and catholic lay groups

submitted their own memoranda, as did many individual Catholics throughout the country. The positive impact of this message did a lot in encouraging people to actively participate in the entire process.

In conclusion, the Bishops have always guided their flock during times of joy and times of grief. They continuously walked side-by-side with their people. They said that the work of evangelization is a collective effort. During their workshop on Reconciliation, they said that there is now an urgent and deep need of our people in our nation today to enter deep into their hearts and examine their lives in regard to their disposition with God and with one another. There is need to re-visit our quality as authentic ambassadors of Christ in our Ugandan society. They therefore agreed to spearhead the formation of a long-term moral vision for Uganda based on reconciliation. They therefore made an appeal to all pastoral agents and to all the faithful to rally round them, to mobilize, to join hands in this work and to consider the immediate future as an emergency situation for a deep Christian renewal and moral rehabilitation. They continued to challenge all the baptized Christians that their light must shine in the sight of people so that seeing their good works, they give praise to the Father in heaven (Mt.5:16).

Justification of the National Reconciliation Agenda for Uganda

To evoke conversion and penance in man's heart and to offer him the gift of reconciliation is the specific mission of the church as she continues the redemptive work of her divine founder. It is ministry founded on and illumined by the principles of faith which is directed toward precise objectives and sustained by adequate means, prayer and the pastoral activity of penance and reconciliation. Its point of departure is the church's conviction that man, to whom every form of pastoral activity is directed but principally that of penance and reconciliation, is the man marked by sin whose striking image is to be found in King David. Rebuked by the prophet Nathan, David faces squarely his own iniquity and confesses: "I have sinned against the Lord (2Sm 12:13)," and proclaims: "I know my transgressions, and my sin is ever before me (Psalms 51:3)." But he also prays: "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow (Psalms 51:7)," and he receives the response of the divine mercy: "The Lord has put away your sin; you shall not die (2Sm 12:13)."

The church always finds herself face to face with wounded persons in the world but who have the desire to be freed from sin and, especially if one is a Christian who is aware that the mystery of mercy, Christ the Lord, is already acting in him or her and in the world by the power of the redemption. The church's reconciling role is always carried out in accordance with that intimate link which closely connects the forgiveness and remission of the sin of each person with the fundamental and full reconciliation of humanity which took place with the redemption. Reconciliation thus presupposes and includes doing penance in the fullest sense of the term: repenting, showing this repentance and adopting a real attitude of repentance- which is the attitude of the person who starts out on the road of return to the Father. The church's ministry of reconciliation therefore intervenes in order to bring each person to the knowledge of the self, to the rejection of evil, to the re-establishment of friendship with God, to a new interior ordering, to a fresh ecclesial conversion. It has an obligation to go to the roots of that original wound of sin in order to bring healing and to re-establish, so to speak, an equally original reconciliation which will be the effective principle of all true reconciliation.

Every Christian is by baptism made one body with Christ and is constituted among the People of God and so share in the priestly, prophetic, and kingly functions of Christ. We are a royal priesthood; a consecrated nation and a people set apart and so must make Christ known to others, especially by the testimony of our lives in faith, hope and charity. The longing for sincere and consistent reconciliation is a fundamental driving force in our society, reflecting an irrepressible desire for peace in the very midst of division among people of good will and true Christians to mend the divisions, to heal the wounds and to re-establish at all levels an essential unity. This desire arouses in many people a real longing for reconciliation even in cases where there is no actual use of this word reconciliation itself.

The culture of reconciliation is not new in Uganda. Across all cultures and ethnic groups, there are traditional practices that have existed for centuries that people undergo to reconcile among themselves. Traditionally, whenever prompted by any wrong-doing, individuals would reconcile among themselves, families would also reconcile among themselves and clans would do the same. Reconciliation is a common practice that spreads over all cultures that is geared towards mending the broken relationships in order to restore peace in the family or community. Proper relationships have always been desired in all cultures.

Irrespective of what has gone wrong in our country as a result of our action, God's hands are still open to receive us back as his lovely children. We need to disarm our hearts of all the wrong doing, take a personal and collective responsibility of our history and re-arm ourselves with acts of mercy, acting justly, loving one another tenderly and walking humbly with our God. We need to re-poses our original vocation of being the salt of the earth and the light of the world. We need to constantly call to mind our history so that we are able to appreciate that in the process of disarmament we are being transformed from the old to the new creation. Once we put Christ at the centre of all our work of reconciliation, success is guaranteed, because, if anyone is in Christ, one becomes a new creation. God's grace then gives him or her a new heart and a new spirit and reconciles us with him and with one another.

The ministry of reconciliation is not ours, it is God's. God is the beginning and the end of all our efforts of reconciliation; we are only ministers of God's work. Its success therefore will not be attributed to us, but to God's Spirit but we are to be held responsible if this ministry is not well spread among all God's people because this is the reason why he chose us among many people to be his special servants, a chosen race, a royal priesthood and a consecrated people; Ambassadors of reconciliation (AM No. 20).

The Vision of the Disarmament of the Heart Agenda for Uganda;

The vision of the Disarmament of the Heart Agenda for Uganda is a realization of peaceful individuals, families and communities that live and work together in peace and harmony for individual and collective integral development and prosperity.

The Mission of the Disarmament of the Heart Agenda for Uganda;

The mission of the Disarmament of the Heart Agenda for Uganda is to provide an opportunity for all the people of Uganda to critically analyze the past and the present quality of our lives in regard to wise stewardship, responsible citizenship and servant leadership as a foundation for building a stronger God fearing and prosperous nation.

Overall Aim of the Disarmament of the Heart Agenda for Uganda;

The overall aim of the Disarmament of the Heart Agenda for Uganda is to stimulate among individuals, groups and communities the heart of a deep retrospective inward looking as a way of owning and taking responsibility of our past history as a basis for building sustainable peace and integral development.

Specific Objectives of the Disarmament of the Heart Agenda for Uganda;

Specifically, the Disarmament of the Heart Agenda for Uganda will be guided by the following objectives

1. Developing a National Resource Base for the Disarmament of the Heart Agenda for Uganda
2. Enabling the youth, both in school and out of school to embrace the disarmament of the heart agenda that is geared towards transforming their hearts and lives into responsible citizens and leaders and so build sustainable peace as a springboard to their integral development and prosperity.
3. Supporting families to embrace the disarmament of the heart agenda that is geared towards re-building stable and prosperous families and so build sustainable peace as a springboard to their well-being and development.
4. Working with the religious, political and cultural leaders to embrace the disarmament of the heart agenda that is geared towards moral transformation and so build sustainable peace through responsible stewardship, servant leadership and working for the common good

The approach for the implementation of the Disarmament of the Heart Agenda for Uganda;

The approach for the implementation of the disarmament of the heart agenda for Uganda will be liturgical, pastoral and through non-formal education. Although the Justice and Peace Department will be the lead department, a number of other departments will also participate in the implementation of this agenda. A multi-sectoral approach will therefore be employed in the implementation phase of this agenda.

Although reconciliation is a life-long process, for purposes of articulation of tasks and evaluation of the success of the planned activities, an initial period of three years of implementation is hereby proposed for the disarmament of the heart agenda for Uganda.

The Implementation Log-frame

Objectives (4): Resource Base; Youth; Families; Public Leaders

1. Developing a National Resource Base of the Disarmament of the Heart agenda

Activity	Output	Impact Indicators	Responsible	Duration
A) 1. Identification and consensus building of the National Reconciliation Agenda Resource Persons	1. National Reconciliation Agenda Resource Persons identified	1. The CV of the Resource Persons compiled	Justice and Peace Department	June-Dec 2015
2. Designing, testing and approving the curriculum for the disarmament of the heart agenda for all the levels of implementation	2. The disarmament of the heart agenda curriculum developed and approved	2. The curriculum is approved by the Uganda Episcopal Conference	Justice and Peace Department	June to December 2016
3. Developing and publishing materials and manuals for the disarmament of the heart agenda	3. The disarmament of the heart agenda materials and manuals developed	3. The materials and manuals are approved by the Uganda Episcopal Conference	Justice and Peace Department	June 2015- May 2020

2. Enabling the youth, both in school and out of school to embrace the disarmament of the heart agenda and so build sustainable peace as a springboard to their integral development

[2A. Young Luminous Teams of St John Paul 11]

Activity	Output	Impact Indicators	Responsible	Duration
A) 1. Formation and training of the 'Young Luminous Teams of St John Paul 11' ambassadors of reconciliation in all catholic founded Primary Schools	1. One 'Young Luminous Team of St John Paul 11' ambassadors of reconciliation formed in every catholic founded Primary School	1. One well trained, equipped managed and active Team with regular fellowships in every catholic founded primary school	1. Justice and Peace, Pastoral, Education, Lay Apostolate, Youths, Women's Bureau, Communications and Radio Sapientia Departments of Uganda Episcopal Conference and of the Dioceses.	January 2016 to December 2020 (Five years).
2. Formation and training of the 'Young Luminous Teams of St John Paul 11' ambassadors of reconciliation in all catholic founded Secondary Schools	2. One 'Young Luminous Team of St John Paul 11' ambassadors of reconciliation formed in every catholic founded Secondary School	2. One well trained, equipped managed and active Team with regular fellowships in every catholic founded Secondary School	2. Radio Maria and other catholic founded electronic, print and other media houses	
3. Formation and training of the 'Young Luminous Teams of St John Paul 11' ambassadors of reconciliation in all catholic founded Vocational Institutions	3. One 'Young Luminous Team of St John Paul 11' ambassadors of reconciliation formed in every catholic founded Vocational Institution	3. One well trained, equipped managed and active Team with regular fellowships in every catholic founded Vocation Institution		
4. Formation and training of the 'Young Luminous Teams of St John Paul 11' ambassadors of reconciliation in all catholic founded Institutions of Higher Learning	4. One 'Young Luminous Team of St John Paul 11' ambassadors of reconciliation formed and trained in every catholic founded Institution of Higher	4. One active Team in every catholic founded Institution of Higher Learning		

	Learning			
5. Formation and training of the 'Young Luminous Teams of St John Paul 11' ambassadors of reconciliation of the youth out of school in all catholic parishes	5. One 'Young Luminous Team of St John Paul 11' ambassadors of reconciliation formed and trained in every Catholic Parish	5. One active Team in every catholic Parish		

[2B. Diocesan Leaders of the Teams]

Activity	Output	Impact Indicators	Responsible	Duration
B) Holding quarterly trainings and reporting sessions for the diocesan leaders of the Teams to deepen their knowledge in reconciliation, enhance their leadership skills and get feedback on the performance of the Parish Teams	Four two-day trainings held each year for the three years.	1. Well written, evidence based reports submitted to the National JPD Office on the performance of the Parish Teams 2. Feed-back information sheets analyzed	Justice and Peace Department	January 2016 to December 2020 (Five years)

[2C. Diocesan Leaders of the Teams]

Activity	Output	Impact Indicators	Responsible	Duration
C) Holding one national convention of all the leaders of the Parish Teams and another one for all the financially able Team Members	A two-day convention for the leaders and a one day convention of the Team members held	1. The number of participants registered in each of the convention 2. Evaluation Reports from members	Justice and Peace Department	January 2016 to December 2020 (Five years).

3. Supporting families to embrace the disarmament of the heart agenda and so build sustainable peace as a springboard to their well-being and development

[3A. Couples of the Holy Family of Nazareth Association – Ambassadors of reconciliation]

Activity	Output	Impact Indicators	Responsible	Duration
A. Formation and training of the Couples of the Holy Family of Nazareth Association under the patronage of St. Andrea Kaahwa as ambassadors of reconciliation among families in every Catholic Parish	A. One Association of Couples of the Holy Family of Nazareth under the patronage of St. Andrea Kaahwa formed and trained as ambassadors of reconciliation among families in every Catholic Parish	A. One well trained, equipped, managed and active Association of Couples of the Holy Family of Nazareth formed and trained in every Catholic Parish	A) 1. Justice and Peace, Pastoral, Education, Lay Apostolate, Youths, Women’s Bureau, Communications and Radio Sapientia Departments of Uganda Episcopal Conference and of the Dioceses. 2. Radio Maria and other catholic founded electronic, print and other media houses	January 2016 to December 2020 (Five years).

[3B. Diocesan leaders of these associations/ambassadors]

Activity	Output	Impact Indicators	Responsible	Duration
B) Holding quarterly trainings and reporting sessions for the diocesan leaders of the Associations to deepen their knowledge in reconciliation, enhance their leadership skills and get feedback on the performance of the Parish Associations	Four two-day trainings held each year for the three years.	B) 1. Well written, evidence based reports submitted to the National JPD Office on the performance of the Parish Associations 2. Feed-back information sheets used analyzed	Justice and Peace Department	January 2016 to December 2020 (Five years)

[3C. National convention for parish leaders and some members]

Activity	Output	Impact Indicators	Responsible	Duration
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C) Holding one national convention of all the leaders of the Parish Association and another one for all the financially able Association Members	A two-day convention for the leaders and a one day convention of the Association members held	C) 1. The number of participants registered in each of the convention 2. Evaluation Reports from members	Justice and Peace Department	2019 and 2020 respectively.
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4. Working with the catholic professionals, religious, political and cultural leaders to embrace the disarmament of the heart agenda and so build sustainable peace through responsible stewardship, servant leadership and working for the common good

[4A. Key Pastoral Agents]

Activity	Output	Indicators	Responsible	Duration
A) Conduct four regional meetings of the key pastoral agents to introduce the need for reconciliation and the disarmament of the heart agenda for Uganda and thereafter select a regional team that will work closely with the National office to oversee the implementation of this agenda in the region	A) 1. Four regional workshops held, one in each ecclesiastical province 2. A regional Team of at least nine members selected from each region.	A comprehensive regional report produced and published	Justice and Peace Department of the Uganda Episcopal Conference and the Diocesan Departments for Justice and Peace	June to December 2015

[4B. Parliamentary Caucuses]

Activity	Output	Indicators	Responsible	Duration
B) Conduct four regional trainings of parliamentary caucuses to introduce the need for reconciliation and the disarmament of the heart agenda for Uganda and thereafter select a national team of Parliamentarians as ambassadors of reconciliation among fellow	B) 1. Four regional trainings of parliamentary caucuses held, one in each region 2. A regional Team of at least nine members of parliament selected from	A regional report produced and a regional team in	Justice and Peace Department of the Uganda Episcopal Conference and the Diocesan Departments for	January 2016 to December 2020 (Five years)

politicians	each region	place.	Justice and Peace	
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[4C. Cultural Leaders]

Activity	Output	Indicators	Responsible	Duration
C) Conduct four regional trainings of cultural leaders to introduce the need for reconciliation and the disarmament of the heart agenda for Uganda and thereafter select a national team of cultural leaders as ambassadors of reconciliation among fellow cultural leaders	C) 1. Four regional trainings of cultural leaders held, one in each region 2. A regional Team of at least nine cultural leaders selected from each region	A regional report produced and a regional team in place.	Justice and Peace Department of the Uganda Episcopal Conference and the Diocesan Departments for Justice and Peace	January 2016 to December 2020 (Five years)

[4D. Civil Society Organizations and Media houses]

Activity	Output	Indicators	Responsible	Duration
D) Conduct four regional trainings of leaders of Civil Society Organizations and Media houses to introduce the need for reconciliation and the disarmament of the heart agenda for Uganda and thereafter select a national team of Civil Society Organizations and Media houses as ambassadors of reconciliation among their peers.	D) 1. Four regional trainings of CSO leaders held, one in each region 2. A regional Team of at least nine CSO leaders selected from each region	A regional report produced and a regional team in place.	Justice and Peace Department of the Uganda Episcopal Conference and the Diocesan Departments for Justice and Peace	January 2016 to December 2020 (Five years)

[4E. Security Agencies]

Activity	Output	Indicators	Responsible	Duration
E) Conduct four regional trainings of leaders the Security Agencies to introduce the need for reconciliation and the	E) 1. Four regional trainings of Security Agencies held, one in each region	A regional report produced	Justice and Peace Department of the Uganda Episcopal	January 2016 to December

disarmament of the heart agenda for Uganda and thereafter select a national team of Security Agencies as ambassadors of reconciliation among their peers	2. A regional Team of at least nine leaders of Security Agencies selected from each region	and a regional team in place.	Conference and the Diocesan Departments for Justice and Peace	2020 (Five years)
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[4F. Catholic Professionals]

Activity	Output	Indicators	Responsible	Duration
F) Conduct four regional trainings of selected Catholic Professionals to introduce the need for reconciliation and the disarmament of the heart agenda for Uganda and thereafter select a national team of Catholic Professionals as ambassadors of reconciliation among their peers	F) 1. Four regional trainings of catholic professionals held, one in each region 2. A regional Team of at least nine leaders of catholic professionals selected from each region	A regional report produced and a regional team in place.	Justice and Peace Department of the Uganda Episcopal Conference and the Diocesan Departments for Justice and Peace	January 2016 to December 2020 (Five years)

[4G. All Selected Leaders]

Activity	Output	Impact Indicators	Responsible	Duration
G. Hold one National Convention of all the selected leaders of the above teams to deepen their knowledge and understanding of the disarmament agenda and get reports of the various sectoral activities.	G) 1. One convention held at the national level 2. The National Task Force of the disarmament of the heart agenda for Uganda established	1. A report of the National Convention produced and a National Task Force in place. 2. Evaluation Reports from members	Justice and Peace Department of the Uganda Episcopal Conference and the Diocesan Departments for Justice and Peace	December 2020

The Broad Activity Implementation Plan per Year

A detailed annual work plan for each year will always be developed and approved by the Caritas, Justice and Peace Commission. Its development will be done in a participatory manner including all the implementing partners. The successes and failures of each year will form a key component in informing the necessary interventions in the following year. The following however will form the basis of the annual plans.

1. Activities for the year ending December 2015

- a. Presentation for approval of the proposal to the Bishops, at UEC and Commission Levels (June and November)
- b. Presentation of the proposal to the Uganda Catholic Secretariat Management and Staff (June)
- c. Presentation of the proposal to the identified National Resource Persons (June)
- d. Presentation of the proposal to the implementing line diocesan departmental heads/key pastoral agents
- e. Establishment of the National Reconciliation Agenda Co-ordination Unit in the Justice and Peace Department
- f. Launching the NRA-Uganda at the National and Regional Levels. (Year of Mercy Proclamation: 8th December)
- g. Fundraising for the programme: Contacting potential partners
- h. Drawing the budget and the annual work-plan for 2016

2. Activities for the year ending December 2016

- a. Development, producing and circulating of the curriculum and other materials for the NRA-Uganda
- b. Translating the materials into major local languages.
- c. Training of the Regional Trainers at the National Level

- d. Conducting four Regional Meetings of the regional leaders in the Eastern Region
- e. Conducting weekly radio and television programmes by the National and Regional Resource Persons
- f. Formation of the annual work-plan for 2017

3. Activities for the year ending December 2017

- a. Conducting more radio and television programmes and securing columns in national and regional newspapers
- b. Formation and training of the Young Luminous Teams in Central and Northern Regions
- c. Formation and training of the Couples of the Holy Family of Nazareth Associations in Eastern and Western Regions
- d. Conducting four Regional Meetings of the regional leaders in the Western Region
- e. Formation of the annual work-plan for 2018

4. Activities for the year ending December 2018

- a. Conducting more radio and television programmes and securing columns in national and regional newspapers
- b. Formation and training of the Young Luminous Teams in Central and Northern Regions
- c. Formation and training of the Couples of the Holy Family of Nazareth Associations in Eastern and Western Regions
- d. Conducting four Regional Meetings of the regional leaders in the Northern Region
- e. Conducting a mid-term evaluation exercise
- f. Formation of the annual work-plan for 2019

5. Activities for the year ending December 2019

- a. Conducting more radio and television programmes and securing columns in national and regional newspapers
- b. Formation and training of the Young Luminous Teams in Eastern and Western Regions
- c. Formation and training of the Couples of the Holy Family of Nazareth Associations in Central and Northern Regions
- d. Conducting four Regional Meetings of the regional leaders in the Central Region
- e. Formation of the annual work-plan for 2020

6. Activities for the year ending December 2020

- a. Conducting more radio and television programmes and securing columns in national and regional newspapers
- b. Formation and training of the Young Luminous Teams in Eastern and Western Regions
- c. Formation and training of the Couples of the Holy Family of Nazareth Associations in Central and Northern Regions
- d. Conducting the three National Conventions of the leaders of the ambassadors of reconciliation
- e. Final Five Year evaluation of the proposed NRA-Uganda and making decisions for the way forward