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CENTRE PAGES: A Prayer Diary for 2016-7, and the Province, Dioceses and Diocesan Bishops 2015

Front cover photo: children of Gayaza Junior School at the Centenary of Namirembe Cathedral

Message from the Chairperson

One of the features of our present age is the rapid pace of change. Today, despite conflict in various African countries, and despite political, social and economic problems, we see an Africa that is growing in confidence and assertiveness and seeks to play its rightful role on the international scene. That can also be said of the Church in Africa and of the Anglican Church in particular. But as so often happens, change also has the potential to generate conflict because it may involve a break with the past, with what is familiar or accepted practice. It may also involve uncertainty about what things remain constant in change, and how to express or live our identity in the context of changing attitudes and trends.

The conflict may be increased by the fact that social attitudes change at different pace depending on one's context, as I know from the experience of living in the UK for over two decades. Our challenge is one of sustaining communication and creative engagement with those affected by the same changes as ourselves or different from us and to try, by the grace of God, to understand one another.

I believe that this is what the Uganda Church Association has been trying to do all these years, sharing news and experiences, and what resources we may have among those "out there" and those "out here", whose faith and sometimes physical journeys criss-cross. This newsletter comes out of that experience.

I hope you enjoy reading this newsletter, and it would be great to see you, if you are able to come to our next Annual General Meeting on Saturday 9th April 2016 at St John's Church, Waterloo when we shall hear news about Uganda, meet with both Ugandans and those who have worked there and when we shall pray together.

Yours sincerely,

Amos Kasibante

Review of 2015

Revd Amos Kasibante

Unsolved murders

In late December 2014 two top Muslim clerics were shot dead just days apart. The first was Sheikh (Dr) Abdul Qadar Muwaya, a Shia Muslim cleric and Director of the Mayuge-based Ahlul Bant Islamic Foundation who was murdered at his home on 25 December. The second murder was that of Kampala District Amir, Sheikh Mustafa Bahiga killed on the Kampala-Entebbe highway. Both were shot by men on

motorbikes. That brought to eight the number of Muslim clerics gunned down over two years following a similar pattern. The culprits had not been apprehended.

It is understandable if Ugandans entered 2015 with a degree of anxiety about this kind of selective violence and the failure to arrest and have a successful conviction. The police blamed the killings on the Allied Defence Force, a predominantly Muslim group based in the Democratic Republic of Congo that fought the NRM government in the 1990s but seemed to have weakened over the years. The police view was that the slain clerics were suspected to either have withdrawn support from ADF or were discouraging the Muslim youth from joining it. There was suspicion in sections of the Muslim Community that the police were either incompetent or unwilling to arrest the culprits. In January, the police arrested Sheikh Muhamad Yunus Kamoga, leader of the Uganda Tabliq group and 17 others and charged them with the murders of the two clerics. They were released on bail.

Then in February, in Bugiri (Busoga) two police officers of the VIP Protection Unit were shot dead at the home of former Inspector General of Government, Justice Faith Mwendha, and their guns taken, raising questions whether the murder was the action of robbers wanting to acquire firearms or whether there was a political element.

Before the dust had settled, on 30th March the Head of the Directorate of Public Prosecutions, Ms Joan Kagezi, was gunned down on the outskirts of Kampala as she returned home from work. The killers were on a motorbike. Ms Kagezi was the prosecutor at the trial of 13 men accused of the deadly Al-Shabaab bomb attack that killed 76 people in Kampala in 2010.

The women of Apaa

In April, two other incidents raised the political temperature in the country. The first one took place in a little known place called Apaa in Pabbo County in Amuru district in northern Uganda. During the civil war, the people of Amuru had gone to live in camps, but on return they could not trace their land. They claimed that their land had been grabbed. The Uganda Wildlife Authority (UWA) also claimed a big chunk of the land as belonging to them. There was also word that the government wanted to demarcate part of the land for Madhvani to grow sugarcane. The police and military were deployed and used excessive force in evicting the people. The Acholi politicians in Parliament protested at the treatment meted out to the people and when the Minister of Internal Affairs and Minister of Lands went to the area, the women stripped naked as a mark of their desperation and shouting “lobowa” , “lobowa” (our land, our land). The demarcation was halted. The Amuru case highlights a serious and potentially explosive problem in Uganda today – the question of land.

Rupture in the ruling party

The second case was the leakage of what became known as “the Kayihura tapes”. These were tapes recording a conversation between Gen Kayihura, the Inspector

General of Police and a double agent who was reporting on the then Prime Minister and Secretary General of the ruling NRM party, Patrick Amama Mbabazi, as doing underground work to stand against the President in the coming elections. The tapes not only signalled the wedge between the President and arguably the second most powerful man in the NRM administration since 1986; they also confirm suspicion in some circles that the IGP was a partisan.

High profile deaths

On the Church front, the Diocese of W. Buganda lost its Bishop, the Rt Revd Godfrey Makumbi, who died after a long battle with throat cancer on 30 May, aged 52. He had been Bishop for 4 years. In September, the death occurred of Gen. Aronda Nyakairima sending shock waves through the country and the Uganda People's Defence Force (UPDF). Gen. Aronda suffered a heart attack on a plane travelling from S. Korea to Dubai on his way home. The 56 year old was a hero of the bush war that brought the NRM to power. He served several positions in the army before being made Army Commander. At the time of death he was Minister of Internal Affairs. He was highly regarded for his hard work and professionalism.

University strikes

In August, just days before the beginning of the University academic year, there was a strike of non-academic and support staff over pay in all the government universities in the country: Makerere, Gulu, Mbarara University of Science & Technology; Busitema, Muni, and Kyambogo. The government has increased the salaries of the academic staff only and the support staff saw it as a form of segregation.

The year was also marked by student strikes at three Universities: Makerere, Nkumba and Kyambogo. This was over tuition fees and administration. Students at the Uganda Christian University also threatened a strike protesting the against the fees policy. In all cases the police had to be called in and at Makerere and Kyambogo there were scuffles between students and the police with several students suffering injuries or the effects of teargas.

The Pope's visit

The climax of 2015 was the three-day visit at the end of November of Pope Francis to the country and in particular to the Catholic and Church of Uganda (Anglican) martyr sites at Namugongo. He met religious and political leaders and also met with the Kabaka of Buganda. The visit of the Pope, coming barely three months before the country's general election in February 2016 turned the eyes of the world to the state of the nation as it prepares for an election whose stakes are arguably going to be higher than the previous elections. Others are contesting against President Museveni who has been in power for 30 years.

Revd Amos Kasibante, formerly a tutor at Bishop Tucker Theological College, is a vicar in Leeds and Chairperson of the UCA.

Uganda Networks Update

Charles Woodd



THE WEBSITE GOES LIVE!

Can you think of one place where you can:

- Find out the current Uganda shilling-sterling exchange rate
- Read up to the minute articles from the Ugandan newspapers
- Look for recommended places to stay in Uganda, if you are planning a visit
- Find a report detailing opportunities for tourism development around Lake Victoria, or a UN infographic showing statistics about violence against women worldwide
- Look for jobs or volunteering opportunities relating to development or ministry in Uganda (and advertise them free if your organisation is a member)
- Search for UK or Ugandan charities or churches working in Kabale...or Gulu...or anywhere in Uganda
- Search for organisations working on microfinance...or secondary education...or many other topics, throughout the country
- Enrol in a free online course in any of a huge range of subjects through Future Learn
- Ask other users practical questions - like the user who was looking for a charity involved with Playgrounds in Uganda, and found one through contacting the site?

I am sure you've guessed - the answer is the Uganda Networks website www.ugandanetworks.org. If you didn't guess, or didn't realise how much the site offers, go and have a look for yourself - you may well be surprised.

Following the forward-looking initiative of UCA's members in 2013 to agree to invest in the development of the site, and two years of careful preparatory work by a small but dedicated group, the site went live in July 2015. Through publicity through UCA and the other networks, and with the help of free advertising on Google, the site recorded 2733 'hits' (ie visits) in December. 280 individuals are now on an email mailing list, and more than 150 organisations and projects are listed in the searchable directory.

In addition to UCA's initial investment, Uganda Development Services, Church Mission Society, and the A S Charitable Trust have contributed £9,165, ensuring the site can operate at least till the middle of 2016. Further grant applications are pending – around £9,000 is still needed to underpin the running costs of the site for the next 2 years or so, until the income earned from membership fees and listing charges to business services is sufficient to meet the full costs.

Ultimately the site will be a success if organisations join, services apply for listing, individuals sign up on the email list, and people generally find what the site offers useful. You can help a lot, by using the site yourself (assuming you have access to the internet of course!), encouraging any relevant organisations you are in touch with to join, recommending any relevant services you know of (for instance from your own travels to Uganda), or any useful resources that we can add, and joining the mailing list as an individual.

UCA members have already helped hugely to get the site to this point. Don't stop now! Help to make sure the site becomes the one-stop shop for sustainable development and ministry in Uganda that it has the potential to be. If you have any queries, suggestions, recommendations, comments, please contact our part-time Website Administrator Sally Robertson at office@ugandanetworks.org or on 0238 097 2175.

Charles Woodd is UCA Treasurer and UCA's representative on the Uganda Networks Committee.

UCA Activities

Revd Dr Michael Hunter

In 2015, breaking with tradition, the UCA Committee decided that the format of its annual meeting should be changed. So instead of a straightforward AGM with speaker we instead hosted – in partnership with Uganda Networks and Christian Network Uganda – a *Day for Uganda*. This was chosen in part to highlight the impending launch of the Uganda Networks' website whose development arose from a decision by UCA members at the Annual Meeting in 2013 and towards which UCA had committed significant capital. The change of format worked well and there was a significant increase in attendance. More on the development of the Uganda Networks' website can be read in the preceding article.

Over the past 12 months we have been able to make 4 different grants to help those in Uganda in ministry or preparing for it.

- Our commitment to support some in training for ordination has continued with grants for 3 students at UCU, Mukono.
- We have provided funds to help print a Chaplains' Handbook and to support the School Chaplains' Workshops organised by Revd Richard Rukundo, the Church of Uganda's Provincial Children's Ministry Co-ordinator.
- We have recently agreed with Ridley Hall to provide a grant for 3 years towards the Professional Doctorate Studies of Revd Kenneth Karyaija from Kampala Diocese. He is studying how mentoring can best be developed in the Ugandan University context; his research will be mainly carried out in Uganda.

- We provided a grant to cover nearly three quarters of the cost of a conference for the clergy of Luweero Diocese. A report from Bishop Eridard on the conference is found elsewhere in this Newsletter.

2016's *Day for Uganda* has gained one more host – *Okusinza mu Luganda* – and we look to build on the increased interest shown last year. The Committee, which in January 2016 held its first meeting by means of skype, will as always be aiming to use its funds wisely to further ministry in Uganda. We are also looking forward to seeing the continuing development and use of the Uganda Networks website. What began as an idea seems now to be becoming a small plant: who knows where it will end?!

Revd Dr Michael Hunter, at one time Tutor and Chaplain at BTTC, is Secretary of UCA.

Pope Francis' visit to Uganda: Bringing Christ's Love Closer Home

Stephen Ssenkaaba

It was March 2014. Nearly six months after the rumour that the Holy Father had been invited to preside over the Golden Jubilee celebrations of the 1964 canonisation of the Uganda Martyrs, the news finally came: Pope Francis would not be visiting Uganda for this. There was considerable disappointment from many Catholic and non-Catholic followers of the Pope. So when the news came more than one year later that the Pope would be visiting Uganda in November 2015, the excitement was understandably overwhelming. *"The visit of Pope Francis to Uganda is a real sign pointing us to something...this great man, this busy man, this person who seems to be loved by everyone and who loves everyone...what message is he bringing to us in Uganda?"* said retired Emmanuel Cardinal Wamala to Vatican radio. Wamala felt particularly blessed for, with Pope Francis' visit, he will have witnessed all three papal visits to Uganda. *"I think I am very fortunate to have been here during the visits of Blessed Pope Paul VI and Pope St. John Paul II to Uganda. I hope that Pope Francis finds me still alive. Like everyone else, I am eagerly waiting for this visit with great excitement,"* he said. Wamala echoed the sentiments of many Ugandans who felt blessed that a man whose simplicity and beaming face has captured the imagination of the world would be their guest for some three days.

Quick preparations

The confirmation of the visit on June 12th left only five months for the organising committee to prepare. The time seemed too short. But that did not discourage all involved from doing their best to prepare a memorable visit. People responded overwhelmingly to various fundraising drives, particularly towards the two major construction projects: the completion of Munyonyo shrine where the trail to Catholic martyrdom started and where Pope Francis would meet catechists and teachers, and the refurbishment of the Namugongo Catholic Martyrs shrine where most martyrs were

executed and where the Holy Father would celebrate public mass. From June, the shrine was closed to the public as was the mini-basilica which is also the Namugongo parish church. The Namugongo Primary School soccer field served as an open air “church” for local parishioners. They endured five months of ‘exile’, walking by busy, dusty construction trucks on their way to church. But they did not complain. People offered what little money they had to support preparations for the Papal visit. Roko Construction worked overtime to ensure that the shrine would be ready for Saturday, November 28th. Christians were rallied to contribute to the reconstruction that would see shs 44 billion (about £9 million) spent on improving both venues. Corporate organisations joined to support the initiative. “Yoyoota”(refurbish) Namugongo became the buzz word for a raffle draw that offered Archbishop Cyprian Kizito Lwanga’s Mercedes as the grand prize to the lucky winner. But it was the Vision Group’s initiative to sell rosaries imported from the Vatican and blessed by the Holy Father – at sh 100,000 (\$29) – that got many Catholics talking. Many rushed to book their rosaries. The sceptics said shs 100,000 was too much for a rosary that ordinarily costs about shs 10,000 (\$3) but many could not hear of that.

Preparations were hasty, sometimes worrisome. Some people did not believe that a place that had been nearly razed would be ready for such a world event only five months later. None of that defeated the resolve of Ugandans to make this a memorable visit for Pope Francis. “We have been working day and night to give new life to Namugongo,” Maroria Matoya, the site architect and project manager at Namugongo said. The doors to a partially completed Namugongo were opened on Friday evening, November 27th. The altar was not complete but able to host mass.

Uganda’s “Habemus Papam”

People stayed glued to their television sets waiting for 5:00 pm when the Papal Alitalia aircraft was expected to touch down at Entebbe. At 5:15pm the Pope emerged from the white and green plane to applause and excitement from dignitaries waiting on the tarmac and many more Ugandans lining the streets and watching TV. He flashed his wide friendly smile, waving to the masses and handing out both his hands to greet the President, bishops and other dignitaries.

The Pope’s programme was crowded: a meeting with the President and some dignitaries at State House followed by another session with catechists and teachers at Munyonyo on the Friday of his arrival. Mass at Namugongo catholic shrine the following day, following a short visit to the Anglican shrine in Nakiyanja, led on to a session with the youth at Kololo, a meeting with the sick and the elderly at Nalukolongo Bakateyamba home and thereafter a session with bishops, priests and the clergy at Lubaga Cathedral. Then on Sunday morning he would fly to the C.A.R.

The Indefatigable Shepherd

There were very few signs of exhaustion by Pope Francis from his previous visit to Kenya when he stood on a podium inside State House to address dignitaries. The

smiling pontiff, in his slow deliberate tone took his chance there to draw the world's attention to Africa. *"My visit is also meant to draw attention to Africa as a whole: its promise, its hopes, its struggles and achievements,"* he said.

People waited into the darkness as the Pope left State House for his meeting with catechists and teachers in Munyonyo. Here he blessed the new statue of St. Andrew Kaggwa, one of the martyrs killed there, and addressed the eager crowds: *"May you be wise teachers,"* he said. He thanked the catechists for their work before planting a tree. He retired after 9:00pm.

Saturday morning was bright and beautiful. The Pope, still looking as fit as a fiddle, was on the streets of Namugongo Road by 8:00 am on his way to celebrate mass at the Catholic shrine. He even got off his little black Kia SOUL SCV1 car on to the popemobile to have greater access to the cheering crowds. The anticipation, the love and the smiles told of a man loved by people, one ready to reach out. After a short visit to the Anglican shrine, he then led mass at the newly refurbished man-made lake at the Catholic shrine, leading a procession of red-robed bishops in sublime church hymns. *"Today we recall the sacrifice of the Catholic and Anglican Martyrs,"* he said during the eucharistic celebration that united rival presidential candidates. He called on Uganda to embrace fidelity to God, honesty and integrity of life and genuine concern for the good of others.

In Kololo independence grounds, the Pope embraced the youth, many of whom had been waiting there since early morning. He arrived at about 4:00pm to music and screams. He drove around the grounds to drumbeats and ululations. He sent a powerful message to the youth summarized as three points: overcome difficulties, transform the negative into positive and pray.

The Holy Father was well received in Nalukolongo where he embraced the elderly, sick, disabled and orphaned. He visited and prayed in the chapel there and at the burial site of the late Emmanuel Cardinal Nsubuga, founder of the home. He also paid tribute to him for his vision. He called upon parishes to pay attention to the needy and the elderly.

It was getting dark when he got to Lubaga Cathedral where he met the Kabaka of Buganda and his wife Sylvia Naginda before meeting the clergy. Pope Francis asked the clergy to *"honour the memory of the Uganda Martyrs by their witness and be faithful to their ministry."* A tired Pope went back to have a rest before heading off to the airport early on Sunday morning.

He certainly enjoyed his trip as much as Ugandans did but most importantly taught great lessons to Ugandans and touched the hearts of many. People like Tamale Mohammed, a crippled cobbler from Kawempe, who crawled several metres on his amputated legs, beating security just to see the Holy Father in Nalukolongo. *"It was not easy to get here amid the tight security,"* he told me, *"but I had to come to see this*

man. I have heard that he is a kind man. I had to see him in person. I feel happy that I have touched him," he said brandishing a rosary handed him by a Papal aides. It is such that energise Pope Francis. It is these that his papacy revolves around.

Stephen Ssenkaaba is a journalist working with the World Vision newspaper.

Namirembe Cathedral Centenary Celebrations

Anne Peebles-Brown

Ebenezer: *'Thus far the Lord has Blessed Us'*

1 Samuel 7, v12

In November 2015 I was privileged to join the Vice Dean, Canon Roly Reim, and Lay Canon George Medd of Winchester Cathedral in going to Uganda for the centenary celebrations of the Cathedral Church of St Paul, Namirembe, one of our Partners in Mission. I had been part of the group which welcomed Dean Benon Kityo of Namirembe with two colleagues and their wives when they visited Winchester in July.

We were welcomed at Entebbe airport by the Dean, and stayed in Namirembe Guesthouse, just below the cathedral. From our rooms we had an amazing view across the city of Kampala. The centenary celebrations extended over a full week, with events in the cathedral every day. The text quoted above was the week's theme – and there were posters around and within the cathedral, and in other churches we visited.

The first Sunday commemorated the laying of the Cathedral Foundation Stone by the then Kabaka of Buganda. Many of the Buganda royal family attended this: the current Kabaka was represented by his wife as, traditionally, the Kabaka does not attend church services! The Kingdom of Buganda was abolished by Idi Amin, but there are now moves to restore to it some official role. Bishop Wilberforce preached at this service, which lasted about four hours! (We had already been to the two earlier services that Sunday morning, the 7am and the 8.45am.) Lunch was most welcome!

Each day of the week there were special services. All aspects of the life of the cathedral were celebrated, with services for the Mothers' and Fathers' Unions, the Men's Fellowship, the 'Daughters of the King', the Sunday School and youth groups, the ordained ministry, and for those who had been married in the Cathedral. The celebrations included concerts and dance. Some of the services were in English, some in Luganda, and some in a combination of both.

The Friday service, the celebration of lay and ordained ministry, culminated in a ceremony to open the new Visitors' and Resource Centre, partially sponsored by the Uganda Church Association. The whole congregation moved to outside the new building, and Bishop Wiberforce unveiled a plaque commemorating the event, matching one he unveiled when the foundation was laid. Those who could then moved inside to get a first look at the exhibits which had been prepared.

After lunch, we returned to the cathedral, as speeches were made describing the history of the arrival of Christianity in Uganda and of its first Bishops. I found the story

of Bishop Hannington, who was martyred on his way to take up his post, particularly interesting. We later spent some time in the Visitors' Centre. While still requiring further work, the exhibits show the history of the development of Christianity in Uganda, the story of the Ugandan Martyrs, and of the succession of buildings which have been the successive Cathedral churches of Namirembe.

The final Sunday saw a great celebration service commemorating the actual centenary of the Cathedral. Balloons adorned the West door, several dignitaries from the city, and the Bishops of several other dioceses in Uganda were present. Archbishop Stanley preached and then unveiled two plaques in the cathedral, one in English and one in Luganda, commemorating the centenary. It was an occasion of great joy and celebration – with contributions from the Sunday School and local school choirs, and other musical groups and dancers. Again the service was followed by lunch for all.

We were shown many interesting parts nearby. We visited some historical sites including the Shrine of the Ugandan martyrs at Namugongo. This site also includes a Seminary at which many Ugandan Clergy study. Wearing hard hats, marvelling at the wooden scaffolding and trying not to fall over trailing electrical leads, we were particularly fascinated to see the new museum building, still under construction: it was obviously finished in time for the Pope's visit three weeks later!

We were also taken to stand astride the Equator, to see the source of the Nile as it runs out of Lake Victoria and to the zoo (aka Wildlife Learning Centre) at Entebbe, so that we would not leave Uganda without seeing some animals! The bird life (for a birdwatcher) was amazing, even from the balconies of the guesthouse. We toured the old Parliament buildings, seat of the parliament of Buganda, and received wonderful hospitality throughout our stay.



The new Visitor Centre at Namirembe Cathedral



Flag that accompanied Bishop Hannington's body

While we had little contact with people outside the cathedral community, we could see the contrast of wealth and poverty, and heard from our hosts and others in the guesthouse much of the local villages, orphanages and hospitals. All around was evidence of the campaign for the upcoming elections and of those to prevent the spread of AIDS.

We returned home to a typically grey November, but with memories of friendship and generosity that are a continual sunshine. I, for one, would love to return.

Anne Peebles-Brown is a member of Winchester Diocese.

From All Saints, Orton, to All Saints, Kasese

Ian Elliott

A few years ago retired clergyman Chris Jenkin and his wife Mary visited missionary friends in Kasese at the foot of the Rwenzori Mountains. Among the kaleidoscope of churches, schools and projects to which they were introduced was the relatively new congregation of All Saints, close to the busy town centre where they were warmly welcomed.

Back home in the village of Orton in Cumbria, Chris and Mary decided to sound out the PCC of their local church (which also happened to be called All Saints) about the possibility of forming a link with their namesakes in Uganda. Not only did such an idea sound quite radical in the context of our rather conservative Cumbrian parish, but the two churches were about as different as chalk and cheese!

All Saints, Orton, is a parish with a long history stretching back over the centuries to the Middle Ages. Nowadays, as in many rural areas around the UK, the congregation is small, elderly, and decidedly traditional in its style of worship and seems to face a constant uphill struggle to maintain its historic, Grade II listed church building. All Saints', Kasese, is still a relatively new mission congregation (started in 2004) and not yet officially a parish (though this should change in 2016). The congregation is large

and rapidly expanding, as is Kasese town itself. The all-age congregation (grandparents to toddlers) is lively, outward-looking, and typically African in the exuberance of its worship. When the link between the two churches was first established this worship was being conducted in the less-than-inspiring setting of a dilapidated wooden-boarded building, but on my own first visit there in 2010 I was taken outside and proudly shown a small pile of bricks – “the start of our new church!” which they were planning to build on a fair-sized plot of land they had been allocated immediately behind the existing building. Two years later I returned to find this new building already up to the top of the ground floor windows and was told that they had recently taken the decision to incorporate an upstairs balcony as the rapid growth of the congregation meant that the building as originally designed was already too small!

Early in 2015 Chris and Mary received an email from the vicar saying that the building was now more or less complete and that Bishop Jackson of South Rwenzori Diocese would be coming to dedicate it at the end of November. *“Could you please bring a group of about twenty people from our link church of All Saints, Orton, to share with us in the celebration?”* They replied that they would see what they could do, but that if they brought twenty there would be nobody left in the church at home!

In the end five of us travelled to Uganda for two weeks, including a week at Kasese. On our arrival (after a rather gruelling 11-hour drive down from Murchison Falls National Park) we were greeted like royalty on the outskirts of the town by a group of forty or so church members (a couple of us wondered whether they were really Roman Catholics practising for welcoming the Pope, who was due in Kampala three days later!). The fact that they had been awaiting our arrival for the best part of four hours seemed to do nothing to dampen their enthusiasm!

After an “all singing, all dancing” reception we found ourselves caught up in a motorcade with horns blaring and hazard lights flashing as we followed a band that had been hired for the occasion – not only into the town, but around it in a sort of spiral before finally ending up outside the church in the centre. Chris (who plays the trumpet) was amazed by the band’s ability to keep playing non-stop for the 45 minutes or so that this lasted! Inside the church we were welcomed with more singing and a number of speeches by different church officials (and a string of notices regarding the various outreach activities taking place in the week leading up to the dedication service). Thankfully this only lasted about half an hour, as our excellent driver was practically asleep at the wheel after the long day’s drive – but he did manage to stay awake to drive us round to our hotel afterwards.

The rest of the week consisted of a series of invitations to meals (with both Ugandan and expat families), sharing in the midweek fellowship meeting at All Saints, visiting a street kids project on the outskirts of Kasese, and calling to deliver greetings and gifts to two primary schools linked with schools in our Cumbrian parish (Busunga – twinned with Orton C of E Primary, and St John’s, Kitswamba linked with Shap School). We also managed an overnight expedition to Kisiizi Christian Hospital (in the hills a little over 100 miles south of Kasese) and the Chilli Children Project in Rukungiri which does an amazing job of supporting disabled children and their families, including

teaching the families to grow (and helping them to market) chillies as a way of raising money to provide for the particular needs of their children.

However the highlight (and primary purpose) of our visit was joining in the dedication of the new All Saints' Church on the Sunday. After the early English-language service (reduced(!) to an hour and a half on this occasion) we joined the Bishop and other diocesan staff members for breakfast at a nearby hotel owned by a church member.

We returned to the church to find many others arriving to join the surprisingly large congregation from the earlier service who had (naturally) stayed on for the main event. Soon after 10.00 we followed the Bishop outside the building and then back in through the main door after he had knocked on it with his staff to request admission by the churchwardens. They and the stewards (all in uniform) were kept busy bringing in extra chairs as more people kept arriving to swell the congregation until the church was filled to overflowing for the service which lasted well over four hours.

The opening procession, taking in the main focal points of the building, included the baptism of a couple of babies in the newly-dedicated font (an essential part of the dedication of a new church in the Church of Uganda) and a suggestion that anyone who could reach any part of the wall of the church should place a hand on it while the Bishop prayed for the whole building. As well as dedicating the building itself and its main features, the Bishop invited all the church officers and staff to come to the front while the whole congregation joined him in praying for them. The sermon (which took quite a time as the Bishop was switching between English and two local languages to make sure everyone got the message) was a call to make sure that All Saints would use its strategic location in the town centre to be truly a church for everyone - local council, the business community, police, hospital, newcomers to the town arriving at the nearby bus station... and (we were pleased to hear) the street children, some of whom are already part of the congregation.

Some parts of the Communion service were quite hard to hear due to the tropical downpour that started at this point. Putting glass in the windows was one of the jobs still to be completed so some got quite wet! But the storm passed as suddenly as it had arrived and by the time we emerged at the end of the service it was hotter than ever and everything dried off very quickly.

Towards the end we had not one, but two collections (the second a 'thank offering' for those with some particular personal cause for gratitude that day). Both involved people crowding up to the front, in no special order, to place their offerings in large baskets held by stewards. Not all the gifts could be received in this way, however, as some brought 'gifts in kind' – including goats, chickens and an assortment of produce. The chickens were trussed and couldn't move about (much!) and the goats were tethered to a window bar behind the Bishop's chair where they proceeded to do what goats do. Nobody seemed the least put out by this and a few minutes later one of the choir ladies appeared with small brush and pan to clear up. At the end they were brought across to the front of the church and exchanged for cash in an auction (though not as

we know one in the UK!). This was handled very professionally by one of the church leaders, and gave rise to considerable merriment and good-natured banter all round!

The next day while Chris and Mary met with the trustees of the 'SKILLS' ((Street Kids Information & Learning for Life) Project the rest of us enjoyed a walk in the foothills of the Rwenzori Mountains with a couple of very well-informed young men to guide us. We returned from our visit with much to reflect on and thank God for – and much to share with our friends at home. Hopefully the link between our two churches (and also the schools) can continue to flourish and be a source of much prayer and mutual encouragement as we both seek to serve our one Lord in our very different situations.

Revd Ian Elliott is a retired clergyman in Carlisle Diocese.

From Kippax to Kabale

Heather Jamieson

In August a group of 10 people, including 3 from the Parish of Kippax with Allerton Bywater and Swillington, visited Kabale, Uganda's second largest town, for two weeks. The timing enabled us to take part in the Kabale Convention which is held every ten years. The Convention celebrates a huge revival of Christianity in Uganda in 1935 and provides a focus to renew people's commitment to living out and proclaiming the Gospel in Word and Action.

It was an amazing experience to be with 10,000 Christians meeting on a hillside to share worship and listen to speakers (with interpreters!). Children's Church of c500 children meeting alongside the main Convention was also quite an experience: some of our group helped to lead this (though we were rather overwhelmed when we realised that there were only 3 or 4 Ugandan leaders involved!!)

Apart from the 3 days of the Convention we also visited a variety of Christian-based projects including hospitals, schools, a water project, and caring for Street children. All of these had been started by Churches, Mother's Union or individuals and were actively supported by their Bishops and clergy. It was extremely humbling to experience the generosity of people who materially had so little and the dedication and commitment of people who were determined to make a difference.

A few of us had visited some of the projects three years previously. It was incredible to see some of the changes that had happened in that time. One school had literally built their own school hall – including making the bricks! That school also now had two laboratories and equipment as well as an IT suite with 40 laptops!! The hospital now had two full time doctors instead of one and a considerable number of nurses which had not been the case before.

It is hard to capture in a few lines the impact the visit had on each of us. The area around Kabale is extremely fertile with every possible patch of land producing fruit,

vegetables and cereals and yet hunger is a real problem for many. Multi-nationals are buying up land to grow crops like tea for export. There has been much progress in Uganda in the last 10 - 20 years or so but stability is still fragile and the General Election in 2016 is vital. Please pray for Uganda and that the vitality of its Christian witness may continue and grow.

Heather Jamieson is a member of the parish of Kippax with Allerton Bywater and Swillington in the new Diocese of West Yorkshire and the Dales.

Report on Luweero Diocesan Clergy Conference

Bishop Eridard Nsubuga

Luweero Diocese comprises three political districts: Luweero, Nakasongola and Nakaseke; it has 5 archdeaconries and one deanery, with a total of 34 parishes and 50 serving clergy scattered all over the Diocese. We rarely have Clergy Conferences, since they are costly, and so it was great pleasure to us when the Uganda Church Association agreed to contribute UG shs 2,750,000 (about half the total cost) towards the Diocesan Clergy Conference held during January 2016.

The conference brought together 49 clergy from across the Diocese for fellowship, evaluation, recharging of spiritual batteries, planning, sharing of challenges and discussion of the way forward. The conference was begun by a spiritual devotion under the theme: *“Revive your Church O Lord”, (Habakkuk 3:2).*

Rev. Canon James Serugo drew the attention of the Clergy to several challenges of changing patterns facing their ministry. These included:

- *The population explosion* – It was noted that the Clergy in the Diocese are implicated in the population explosion as most of their families include 7-8 children. Such large numbers not only contribute to the population explosion but also become a big burden for most married couples. *“Clothing, feeding and education, bearing in mind that education is not free in Uganda, become a real struggle”,* Canon Serugo pointed out. He cited incidents where parents have as a last resort sold off their personal property, such as their only means of transport (bicycles), in order to pay their children’s school fees.
- *Saving Culture* – The Clergy were also encouraged to develop a saving culture out of their small stipend. They were encouraged to join the Diocesan Savings and Credit Scheme and to buy shares, as one of the ways of planning well in advance for their retirement. They were also encouraged to pray and support the Pension House Project whose construction is being planned: the proceeds of this will go towards their pension scheme.
- *Migration of young people to independent Churches* – This is a continuing challenge witnessed by both Clergy other committed Church members.

- The introduction of *changes in our worship* was discussed, with emphasis on modernizing it. Most Church of Uganda worship in central Uganda is still conducted traditionally according to the 1662 Book of Common Prayer. Most of our young people refer to this worship as boring. We heard from clergy who have been able to introduce services that attract young people to their Churches. Training in children's and youth ministry was also encouraged.

Following the observation that confirmation candidates in almost all parishes are predominantly young people the *building of discipleship teams* was regarded as vital. It was noted that Christian instruction and nurture need to continue after confirmation if the Church is to have committed members who are not swayed by every kind of cultic wind. 2 Timothy 2:2 was one of those Scriptures that were considered helpful in this regard. It was generally agreed that in light of the mushrooming cults in Uganda the issue of building a strong discipleship ministry is pertinent. Emma Nsengiunva, the Diocesan Mission Coordinator was thanked for raising this challenging concern.

Under the theme of *Holistic Ministry*, Mrs. Ruth Seggane, the Diocesan Women's Coordinator and Family Life trainer, urged the Clergy not just to do mission the old Church of Uganda way, i.e. fulfilling the great commission. *"Although you have preached wonderful sermons and made altar calls for years, many of our Christians have remained in poverty and many of them, female in particular, are still culturally marginalized"*, she boldly pointed out. Clergy were challenged to engage their Christians in activities that would improve their living standards, for instance by making use of the opportunity of the vast land that most of the churches possess. In a nutshell, the Clergy were challenged to look at the world through the lenses of Christ.

The Conference was regarded as an eye opener and every one prayed for more opportunities. The idea of networking was encouraged, learning from each others' experience through friendly visits and exchange of pulpits. It was suggested that the subject of praise and worship be included in the next Conference's programme. A vote of thanks was made to the Uganda Church Association for the funding contribution they had made to the Conference. To God be the Glory.

Rt Revd Eridard K. Nsubuga became Bishop of Luweero in 2015.

Tree Planting Programme in Bunyoro-Kitara Diocese

Bishop Nathan Kyamanywa

One of the most successful programmes in Bunyoro-Kitara Diocese has been its tree project. For those not knowing about this undertaking, I will give a brief background before I describe why I think the project is both a success and a blessing to us. One of the highlights in my Charge at my consecration in Hoima in 2002 was the introduction

of the tree planting plan: at the end of my Charge and the function I distributed a seedling to each and every Vicar in the Diocese so they could go and launch the programme in their parishes. The plan was to be implemented continuously every year, and the primary targets were confirmation and baptism candidates and wedding couples; each candidate was required to plant a seedling on church land and the tree would then belong to the church: that would be their way of supporting the church.

This plan was triple-pronged: firstly as a means of environmental protection, secondly as a long-term income-generation activity for the Church (we had worked out the costing and discovered that it made economic sense) and thirdly to protect Church land from encroachers (of whom there are many as our population is expanding rapidly.)

It is already a blessing because, in some parishes the trees planted at the start have already started yielding; for example Buhamba Parish has recently used some of its own trees as timber for the roof of its new Vicarage. Secondly, wherever you go around the diocese our parishes and churches have become a trade mark.

Initially we concentrated on just one species but the specialists advised us to include indigenous trees as well and so we started planting mahogany and musizi; however, these species are less popular because of the time before they mature since our people are more interested in trees which will benefit them in their lifetime. Mahogany, for example, matures at 90 years, and yet the people are struggling with day-to-day survival; however, we have set up a tree nursery bed at our head office to produce seedlings for that purpose. This programme has a lot of prospects for our financial self-reliance. We have set up a number of wood lots in partnership with *Help Hoima* and they are all doing well and thriving.

We have undertaken this enterprise at a time when Climate Change is the in-thing. Because of the role that trees play in preserving the environment the programme has been recognised as working positively and effectively against climate change and has catapulted us into the limelight and given us opportunities to meet and discuss with those from many different parts of the world. As a result in 2008 I found myself chosen by the British Council in Uganda to be an Icon for Climate Change and currently I have been chosen as Climate Change Ambassador for ACT Alliance, a coalition of 137 churches and faith-based organisations working together in over 100 countries to create positive and sustainable change in the lives of the poor and marginalised.

Further to these blessings, this project is helping us to participate in the Global Sustainable Goals recently launched at the U.N. So we are contributing directly to the attainment of SDG 13 which calls us to *“take urgent action to combat climate change and its impacts”* and SDG 15 which states *“protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss.”*

As a Church we are doing this because of the divine mandate to be good stewards of God's creation: *"The Lord God took man and put him in the garden of Eden to work it and take care of it: (Gen 2.15)."* And this is the duty of each one of us. As Pope Francis has recently written in his Encyclical *Laudato Si*, *"the Globe is our home, given to us by God to sustain us and all the generations to come but we have exploited it with greed and unsustainably"*. Let us all find something to do to help preserve Planet Earth and we will be happy in it as we await the enjoyment of heaven – after all, we pray and say *"your will be done on earth as it is in heaven"*. God bless you all.

Rt Revd Nathan Kyamanywa is Bishop of Bunyoro-Kitara Diocese and ACT Alliance Ambassador for Climate Change.

Safe Schools are Vital for Better Learning

Revd Richard M Rukundo

Over the years the Church of Uganda has been involved in nurturing children, spiritually and physically, through church ministry, teachers, leaders, and parents. Our children are deeply cherished; many of these adults, including parents, make incredible sacrifices for their children and entire communities look to children for a brighter future especially by taking them to school and providing the necessary support. However, too many children in Uganda continue to be at risk even from the very adults on whom they depend for safety and well-being. The Education/Children's Ministry Department of the Church of Uganda believes that the strengthening of Church Structures and Governance Systems to promote holistic quality informal and formal education for children cannot be overemphasised. Now, more than ever before, we have to see better learning for our Children, but how can this be if our children live in unsafe environments?

The recent trends in the survival rates in our Education at Primary School level are very worrying. A report by the National Forum on State Education (Sept 2015) indicates that while the Primary School enrolment rate is high, more than 70% of children who start P.1 do not complete the Primary school cycle. In 2013 and 2014, only 30.10% and 32.10% survived to Primary 7 with dropout rates being highest between Primary 5 and Primary 7. Both boys and girls experience low survival rates at Primary School level. The same report suggests that one contributory factor making this statistic unsurprising is that of widespread violence against children. The Uganda Police annual Crime and Traffic reports for 2011 and 2013 indicated that 12,410 and 19,301 children were victims of various offences ranging from neglect to infanticide, with the same reports indicating that defilement cases showed an increase of 30% from 7,360 in 2009 to 9,588 in 2013.

As a Co-ordinator, I have had no peace, because each time I am out, I may see a child being beaten, hear a story of a child who has been defiled and read or even watch a story of a child whose life is at risk. How can my country expect better? Who is responsible for changing this? These and many more questions are for all the Stakeholders, Leaders, Parents and all Good People.

It is a tragic situation. The analysis on Children in Uganda (UNICEF, 2015) indicated that 77.7% of Primary and 82% of Secondary students reported experiences of sexual abuse in schools. The UNICEF 2013 report revealed that 60% of girls and 61% of boys had never reported any case of abuse due to fear of being victimized by the perpetrators. 67% of the perpetrators were found to be male teachers!!!!

In Uganda, widespread ignorance of laws against Child Abuse, Violence and Neglect has contributed to the persistent violation of children's rights in all forms yet such violation remains on the increase. It is very unfortunate that these violations that endanger or impair children's physical and emotional well-being and healthy development still dominate our societies. Children from all over Uganda, even from families where parents are literate, continue to suffer from abuse, including neglect, emotional, physical and sexual abuse. Teenage pregnancies, child sacrifice and child trafficking are very common stories. Protection and safeguarding of our children is a great need.

The Church of Uganda believes strongly that holistic development of each child's capabilities for healthy physical, moral and spiritual growth – especially in Pre-Primary and Early Childhood Centres – is our responsibility. Currently the Church of Uganda has 13 million members, with over 56% under 18 years of age. Protecting and safeguarding the children is as much our responsibility as it is that of the Family, NGOs, Community and Government. As a faith-based Organization, we must demonstrate our commitment to children by putting in place measures to ensure that our children are kept safe. Our children should grow up with knowledge that they are cherished and protected. One Church objective is to reach children for Christ and facilitate their spiritual learning and growth for Christian witness. This cannot be done as long as the world in which they are living is unsafe.

We read in Matthew 19:13f, *“little children were brought to Him that He might put His hands on them and pray, but the disciples rebuked them. But Jesus said, “Let the little children come to me, and do not forbid them; for of such is the kingdom of heaven.”* Jesus did not just love children, He wanted them near Himself, protected and safe.

The Education Department is working to ensure that there is quality Christian teaching and spiritual nurture in Church of Uganda-founded educational institutions. Ensuring accessible, quality, equitable and efficient education service delivery in the Province cannot any longer be left to the Government alone. We must build the capacity of all

Church governance and management structures and help the heads of educational institutions to enhance their skills in strengthening a holistic education system in our Schools. The Church must monitor, inspect, supervise and co-ordinate the establishment and functionality of church-founded educational Institutions.

My Unit is engaged in developing guidelines and standards as well as equipping and training for Dioceses, Archdeaconries, Parishes and sub-Parishes, Schools and all affiliate Organisations. We have developed and published 2,500 copies of the Child Protection and Safeguarding Policy for the Church of Uganda and over 180 Children's Leaders and Teachers have already been trained. We have also developed and integrated the Children's Discipleship Curriculum, meant for Children at Risk, with Bible truths, character transformation and life skills integrated into our Churches' and Schools' learning and over 1,880 Children's Leaders and Teachers have been equipped. So far 330 School Chaplains have been trained to be the stewards, shepherds and spiritual gate-keepers for students in all our Schools.

It is our duty to develop and strengthen safe school environments for all our children so that the situation can change. The will to have our children safe should go beyond the Government to all stakeholders – Parents, Religious Leaders, Judicial Officers and Law enforcement officers. We cannot allow our children to continue fearing learning because of the risks they face. We cannot let the children be treated like aliens in their own country. We cannot let violence and harmful practices keep our young generation from learning. We must have safe schools environments for better learning. Now is time to act!



Revd Richard Rukundo with school children

Revd Richard M. Rukundo is Provincial Children's Ministry Co-ordinator in the Church of Uganda's Education Department.

Turning Families into Centres for Discipleship in South Rwenzori Diocese

Bishop Jackson Nzerebende Tembo

South Rwenzori Diocese, one of the 35 Dioceses of the Anglican Church in Uganda, was inaugurated in 1984. Its 300,000 members live in 46,000 households. In a bid to strengthen our church planting programme, the Diocese launched a discipleship strategy targeting Christian families. The overall goal is to build strong Christian families that will translate into strong church and nation. Obviously it will step up the participation of lay people in not only sharing the message of the cross, but funding the process activities of discipling believers and setting up churches.

It is a holistic discipleship approach with specific measurable benchmarks for promotion of the following carefully selected elements as areas of focus:

- 1. Christian faith:** Families will be encouraged to have and use at home and church personal copies of Bibles and other liturgical books. They will be equipped with Bible study skills. Commitment to and testimony of repentance and confession is key. Other related skills include:
 - Pre-marital lessons, child, husband and wife care skills as well as general godly life styles that prevent drug abuse, domestic violence, early and unwanted pregnancies, devil worship, polygamy and unplanned child bearing. 408 local evangelists have been trained and commissioned as voluntary support staff.
- 2. Health:** Health seeking practices are key. These include practical preventive measures against diseases and sickness, in particular the use of mosquito nets, immunization, voluntary testing, use of clean water, proper sanitation, personal hygiene and healthy eating.
- 3. Education:** Parents are to remind themselves that education begins at home. They are to inculcate Christian, cultural and general societal values in their children. This requires them to demonstrate love and care for their young ones and family members by investing in their future.
- 4. Economical empowerment:** Good and faithful servants are those who invest and multiply the talents entrusted to them by their master. He rewards them by giving them more: *Matt. 25:20ff*. Households are encouraged to use family land to produce food and generate money to meet family needs. The Diocese is working with the Government of Uganda to promote growing of fruits, keeping animals and chickens for food and sale. Innovatively, involvement in trade and artisan activities is also encouraged. Individual families are guided on how to access loans and to keep records of their economic activities. Stewardship is to be an integral part of Christian discipleship.

5. **Nationalism:** Families are inspired to play active roles in the leadership and management of their country by influencing Government policies and giving them a Christian flavour at both formulation and implementation levels. They are also encouraged to participate in nation building by offering voluntary community service, especially at village level. Schools will be treated as an extension of families and school chaplaincies established and equipped with skilled chaplains.
6. **Leadership for implementation:** Church geographical zones have been reviewed by reducing every zone to 20 households. A 7 member committee comprised of members elected from the 20 families oversees/supervises the implementation of the above strategy, on behalf of the local congregation. The costly burden of training 42,000 people who represent 6,000 zonal committees is ongoing: we need 25 Million Ug. Shs. to train the first group of 600 T.O.Ts (Trainer of Trainees) who will train the rest.

Appreciation:

We appreciate every form of support we continue to receive from the 300,000 members of our 500 congregations. These are being supplemented by donations from our overseas partner churches and charities. We cherish these partnerships. We invite Dioceses, congregations, and mission charities to partner with us in our effort to make the family unit an excellent training ground for discipleship. This will reverse the current negative attitude of many young people towards Jesus Christ and the Church. The family altar will become an integral part of the traditional family inheritance.

I wish you a peaceful and very blessed 2016.

Rt Revd Jackson Nzerebende Tembo is Bishop of South Rwenzori Diocese.

My First Year of Ordination

Revd Brian Muhereza

I was ordained on 7th Dec, 2014 at Emanuel Cathedral Kinyasaano in North Kigezi Diocese and later on 5th Jan posted to Makobore Boys' High School. On the day when the bishop would be posting clergy, many newly ordained clergy would be under tension wondering about where they would be sent to work. My feeling was rather different: I had no particular expectations but my prayer since I began my theological training had been, *"Lord, send me wherever You want, but give me a spirit-filled ministry."* I remember making that prayer in my prayer group during the 3 months I spent at Wycliffe Hall in the Oxford University. So my deployment at Makobore Boys' School came to me as a joy; I felt God had sent me.

Though I thought it would remain a joy it turned out to be a challenge. Because the school had spent some time without a full time chaplain there was a lot to do before the chaplaincy could start well in the eyes of students and staff. But God is very faithful and within the first 3 months of my ministry the organisational issues were resolved.

God has blessed me very much in my first year of ministry for He sent me to a gospel-yielding school. I found that the boys had much hunger for the gospel; they responded positively to the altar-calls. At my first preaching, 64 students came to Christ; in my first fellowship 52 received Christ; and the response has continued like that! It has been my joy has been to see many people come to God, and that remains my prayer.

Of course there have been challenges, such as each minister faces, but I count the whole of my first year as one of continuous blessing. In addition to the encouragements and blessing of my ministry at Makobore, God has blessed me with a God-fearing humble lady Phionah whom I am marrying on 19th Dec 2015. He has also given me an evangelism trip to the Anglican Diocese of Armidale in Australia for the whole month of October 2015. There I had the opportunity to go to many churches testifying about the goodness of God to the young and old. I now have new friends and time to reflect upon God's word.

As a young clergyman aged 27, I feel blessed to have a chance to serve God at a youthful age. There is much to be done, much to learn, much to challenge and much to come but I believe that He who has begun a good work will bring it to its accomplishment. My call to people is always to serve God wherever we are, wherever we are sent, in whatever situation we find ourselves and at all times in our lives. The Lord is always with us!

Revd Brian Muhereza is a priest in the Diocese of North Kigezi.

Rebuilding in Lango

Revd Laurence Pusey

Rebuilding is in full swing. Lango, along with most of northern Uganda, has suffered 40 years of war and pestilence – Idi Amin, civil war, wholesale cattle rustling which destroyed the economy, AIDS and latterly the terrorist group, the so called 'Lord's Resistance Army' which abducted or killed an estimated 20,000 children to replenish their fighters and sex slaves. The brutality of the LRA is too obscene to be dwelt on here except to say that one girl in a prayer line told me that 13 of her friends had been killed in front of her. Why was she spared? Probably because she was pretty. At the height of the trouble Lira's mayor told me that two captured terrorists brought to his office for questioning had not the slightest idea why they were fighting.

All this, as well as the forced displacement into security camps, has seriously inhibited progress. Education, agriculture and health have all suffered along with the clan

traditions which fostered morality, wellbeing and a sense of identity. In an earlier visit to Lango I could not understand why so many strong young men in a senior school were suffering from chest pains; only as it was explained what was going on did I realise the stress these lads were under; every day and every night they and their parents risked death or kidnapping. Many, of course, had already lost parents/siblings. All this while the U.N. and the world looked away. Even southern Uganda looked away. I was shocked when one friend from Kampala dismissed the terrorism as a “family dispute” (the Acholi and the Langi being ethnically related).

Now though, with the withdrawal of the LRA into the DRC, there is a new era and rebuilding is in full swing. Schools are bursting at the seams, clinics are going up and crops are going in. It was a pleasure to hear one tutor at The Lira College of Agriculture enthusing about his subject and the almost limitless possibilities in a spacious land blessed with rich soil. Traffic is building up too as the economy stutters into life and goods are shuttled down to Kampala and even exported around the world. But there remains a long way to go in pulling society back together and raising levels of education and artisan skills. There is great need for psychosocial counselling, the trauma of recent years having left their scars on broken marriages and brutalised children. Many such children have escaped or been demobilised from the LRA. They have suffered unimaginable trauma, being repeatedly raped, beaten and forced to kill. Those involved in their rehabilitation report the need for a long process of love and patience. They can ‘play’ violently or even ‘snap’ when under stress, reverting to old patterns of behaviour. Some progress is being made with art therapy in small groups, encouraging young people to draw and paint their experiences and their desires for the future; it has proved very effective as they explain their pictures, but trained facilitators are few.

The depths of poverty are easily missed by the casual visitor. One man from Lira explained, *“You can live for free in Uganda, all you need is a mud hut and some cassava; but when you have to pay for education or medicine you are defeated”*. One schoolgirl asking for prayer admitted candidly that she was a child prostitute *“not by choice”*. A teacher of English in a primary school had an impressive command of the language: asked why she was not working in secondary education, her answer was, *“I have no money for that level of training”*. Much is being done with microfinancing and training in enterprise but there is danger of a whole generation being lost.

Mention must be made of the invaluable work put in by Aceng Emma Okite presenting her psychosocial sessions on local radio. In rural areas the radio is almost the only way of keeping in touch with current events and has a large following so when Okite launched her ‘Gender Programme’ on Radio Rhino in 2006 it had a huge impact. For the first time women and girls heard others talking of the same traumas and stresses that they were facing but, even more importantly, relating how they overcame them. Topics covered include domestic violence, post-traumatic stress, child abuse, child

sacrifice, rape and AIDS. Many are the examples of girls infused with hope as they at last listened to others who were further along the same road to recovery.

So rebuilding is in full swing. The Church of Uganda is playing a full and strategic role. As fast as is possible, carpentry, tailoring, bricklaying and hospitality courses are being set up and many young people thus enabled to earn a living. This of course runs alongside the church schools which have long been in place. We can thank those who a century ago first built a church and then next to it a school. The authority structures and lines of communication of the church down through the parishes make it a force for stability, education and citizenship which can hold Lango in particular and the country as a whole in good stead.

At a recent mission the youth team impressed me with their love and commitment to Jesus. A night of prayer for the mission finished at 6.00 am: at 11.00am they were up and out again for outreach to the local compounds. With young people so enthusiastic the future of the church looks in good hands.

Peace and stability, however, bring new dangers, less obvious and more subtle. Modernity is fast approaching. TV stations are always straining for worldly drama, mobile and smart phones open up new vistas on the internet, not always for good. Prosperity brings new temptations and greed is always at the heart of man. The church in the west has largely failed this examination: it is losing its hold on Scripture and shrinking. It could be the African church that drags it back to faith and the Bible.

Acknowledgement is made to "*Cold Water: women and girls of Lira, Uganda*" Editors: Jody Lynn McBrien and Julia Gentleman Byers. Fountain Publishers.

Revd Laurence Pusey is a chaplain at Leeds University and a regular visitor to Apac and Lira Diocese.

***Provisional Rites of the Church of the Province of Uganda:
Book of Common Worship,***

Kampala: Fountain Publishers, 2013, ISBN: 978-9970-25-252-7, pp. 322.

This is a new comprehensive prayer book written by members of Uganda Christian University on the centenary of the Bishop Tucker School of Divinity and Theology. It is commended by the Archbishop in the preface and sits alongside the use of the Book of Common Prayer 1662 which is widely used in Uganda in various vernaculars and in modern English.

The book is divided into five sections followed by the catechism and various historical documents. The first section is Daily Offices which includes a worship service, youth liturgy, lunch hour service, and collects. The worship service broadly follows the pattern of the prayer book but omits any canticles. The rubric after the psalms suggests further songs and the possibility of dance. The sermon comes immediately

after the ministry of the word and after it includes the possibility of an altar call. Provision is made for an offertory before the Apostles Creed and the prayers. The youth service has similar components and can include a skit or dance. There is also a space made for testimonies. The lunch hour service is a shortened form with the ministry of the word and sermon. It begins with the comment 'our ancestors in faith worship God in specific times: morning, noon time, and evening'. This is an adaptation of the prayer-book tradition that fits into the requirements of modern Uganda, not least including space for an evangelistic appeal, testimonies of faith, and expressions of faith in skits and dance.

The second section is called Passiontide Offices. 3 services are included, the blessing of oils, the renewal of ministerial commitment and a penitential office for Ash Wednesday. The blessing of oils includes oil of anointing, oil for catechumens, and oil of chrism. It was not clear from the baptismal rite where the oil of catechumens would actually be used. The renewal of ministerial commitment includes a renewal of commitment of the spouses of the different orders. The penitential office for Ash Wednesday includes the imposition of ashes, but with a prayer over the ashes rather than a blessing of them. The penitential litany in this service includes penitence for selfishness and tribalism, mismanagement of environment, envy, for the abuse of widows and orphans, for the abomination of defilement and infidelity, and for the abomination of homosexuality and their promoters. The latter is qualified by a statement that this is a 'negative erosion of our good African values'. While there are good things in it, including confession for wrongdoing within the family, it is strange that in a Ugandan context there would be many in any congregation who were promoters of homosexuality.

The third section is Sacramental Offices. There are three forms for Holy Communion. The first two follow the modern ecumenical shape. The third form begins with the peace and as such can be added to other services. One surprise in the service is the offering of the gifts to the Father 'we offer you these gifts' and an epiclesis clearly upon the elements. Given the evangelical background of the Church of Uganda one might have expected greater sensitivity in this language. The third form has a warrant (not the narrative institution) followed by the prayer of humble access and then a prayer of consecration with an anamnesis and epiclesis immediately after the narrative. Thus it has no introductory dialogue.

The introduction to holy baptism assumes that the candidate is a child. The godparents are exhorted to bring the child for confirmation at the age of 12. There is an exhortation that there be a sufficient amount of water used in the administration of baptism and suggestions that the mode of baptism could be immersion or sprinkling. The sign of the cross after baptism allows the optional use of chrism. The questions at the presentation are in fact addressed to the godparents and parents, as is the profession of faith. There is a prayer for blessing of the water and oil (presumably this

last section is omitted if oil is not used). There is giving of a light after baptism and before the prayers. There is no service of confirmation in the book.

The fourth section is Pastoral Offices. Here there is considerable work that has been done on inculturation and this is very welcome indeed. The first service is reception and reaffirmation. The reaffirmation includes the possibility of the candidates being those who were baptised as children. A number of different marriage services are included, the first being a 'marriage introduction service' where the couple meet after the bride gifts have been negotiated. There is then a service of farewell for the bride or groom as they leave their home which may include rites of passage to manhood/womanhood. The marriage service itself includes an exchange of symbols which may or may not be rings. There is also a service for the blessing of a customary marriage and for the reaffirmation of marriage. This is a rich provision for a variety of contexts.

The next service is perhaps a surprise, a service for the circumcision of men. While male circumcision is practised by a good number of tribes, it is not universal in Uganda. The active circumcision is after three days of various celebrations. The actual words said are *'I circumcise you in the name of the Father, and of the Son, and of the Holy Spirit'*, these being said by the circumciser. The funeral liturgies include a service for one who has committed suicide, a common problem with young people. There is also a service for the installation and blessing of an heir. This may well be connected to the funeral service indicating the change in family hierarchy with the death of a person. There is also a service for the commissioning of parish councillors and churchwardens. This section ends with a reconciliation service which comes after a mediation process. In it public confession and a symbolised act of reconciliation are included with general confession and absolution. This section of the book shows a real concern for inculturation and produces a series of rites relevant for the contemporary church and inclusive of local rituals.

The final section is the Ordinal and Episcopal Offices. This includes the induction of various leaders, the commissioning of the diocesan synod and a coronation service for 'cultural leaders', kings or chiefs. The ordination services follow closely the 2011 ordinal of the Anglican Church in North America. The ordination prayers are thus in an imperative form rather than a petition. Anointing is included in the ordination to priest and bishop, and the use of stoles and chasubles is included as a part of the service.

These services are followed by the catechism which includes a section on other sacramental rites, and a collection of historical documents, with the articles of religion being those as revised by the general convention of PECUSA in 1801. The final historical document is the Jerusalem declaration of 2008.

It is much to be welcomed that the Church of Uganda revised its liturgy for the present context and this is a good step in that direction. Of particular interest are the pastoral offices and their inculturation to fit the needs of African Christians. It is slightly unusual

that this book does not include a confirmation service, only a renewal of baptismal vows. I suspect this does not mean however that the church is adopting a radical position and abandoning confirmation. It can also be seen that the book is shaped in response to the present divisions within the Anglican Communion. The ordinal and the historic documents show a reorientation to be in association with the Anglican Church in North America. This political realignment has unfortunately not resulted in significant work of inculturation of the ordinal, where questions of dress might need some rethinking in light of African culture. Chasubles were, after all, in origin only a Roman garment that people wore to keep warm in winter.

Revd Phillip Tovey, at one time a teacher in Northern Uganda, is a liturgist working in the Diocese of Oxford.

Aili Mari Tripp “Museveni’s Uganda: Paradoxes of Power in a Hybrid Regime”:

Lynne Rienner Publishers, London: UK, 2010

Aili Mari Tripp’s book is essential reading for anyone wishing to understand Uganda under the National Resistance Movement of Mr Yoweri Museveni. Tripp’s well researched book examines the regime from 1986 when the NRM came to power to 2010. This review is written shortly before the February 2016 general election whose result will determine whether Museveni is returned to power for yet another term after 30 years as President.

There have been some significant recent changes such as the fall out between Mr Museveni and two other powerful men in the party: first Mr Amama Mbabazi who was regarded as the most powerful man in the party after Museveni and who decided to run against his boss and second General David Sejusa (formerly Tinyefuza), former head of Military Intelligence who is undergoing trial in the military court for various offences including insubordination and engaging in politics. But these changes only serve to underline the book’s characterisation of the regime.

Museveni came to power following a bloody guerrilla war in which an estimated 300,000 people, mostly civilians, lost their lives. The discipline and near asceticism of his National Resistance Army and his resolve to bring “a fundamental change” in Uganda’s politics gave rise to hopes both inside and outside the country that his administration would be different from the authoritarian regimes of Idi Amin and Milton Obote.

Tripp observes that to achieve national unity, Museveni suspended political parties, which were associated with sectarianism and blamed for unprincipled divisions in the body politic, and formed a “no-party” broad-based government involving leaders from the old parties and other fighting groups. But in time the broad-base began to falter as

Museveni showed signs of clinging to power instead of transiting to multiparty politics and as nepotism undermined the principle of individual merit.

Tripp's thesis is that Museveni's government has been riddled with contradictions. She defines the regime as neither democratic nor authoritarian, but as hybrid and semi-authoritarian. Semi-authoritarian regimes "*deliberately combine the rhetoric of liberal democracy with illiberal rule*" (p. 14). That might explain why, while Museveni opened up political space, placed women in key government positions and allowed for relative freedom of the press, both police and army sit uneasily with civil society and the opposition.

Tripp says that Museveni's regime is not unique, but is similar to many semi-authoritarian regimes in Africa and the developing world that are emerging from totalitarianism and authoritarianism, but cannot actually be regarded as democratic. She focuses attention not just on the character of individual actors such as Museveni, but on structure and institution. For this reason, quite apart from the historical detail of the Museveni regime, the book is significant.

Revd Amos Kasibante

We have also received notice of two books by UCA member John Morris, who taught in Uganda from 1963-1971 and numbers Archbishop Sentamu among his former students!

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Canon Kodwo Esuman Ankrah *by Sam Hadido*

'Let us now sing the praises of famous men, the heroes of our nation's history, through whom the Lord established his renown.' Ecclesiasticus 44:1

When Canon Elisha Mbonigaba died in October 2010, Canon Kodwo Ankrah spoke at his funeral in Saint Philip and Andrew's Cathedral, Mukono, echoing the writer of Ecclesiastes. "*Life begins and comes to an end. In between those times, we thank God for what he allows each of us to do – to praise him. Our brother has completed his task, and we must praise God. Amen.*"



In May 2015 it was Kodwo's own turn, at the age of 87, to complete his life on earth and on June 2nd his life was celebrated in the same cathedral. I count it an enormous privilege to write a tribute to this illustrious Christian in the modern history of the Anglican Church in Uganda. By 'modern,' I mean the history of the post-Native Anglican Church of Uganda from the 1960s to today.

For over two decades he was co-ordinator of planning, development and rehabilitation (PDR) in the Church of Uganda. And Ankrah was a rare godsend to Uganda, a unique person with special intellectual, management and problem-solving skills that he brought to the church, Uganda and Africa.

How could a man trust people of other denominations so much as to lay it down as policy that the vetting committee for the Send-a-Cow Project, for instance, should have on it Muslim, Seventh-Day Adventist and Roman Catholic as well as Anglican? He even insisted that the committee be ecumenical, gender-sensitive, and include young and old Christians. *"God is not a man. He sees our hearts, not denominations. There is no white heart, no African heart. And we should treat one another as God would,"* he wrote in 'My Credo', a statement of his faith, his ecumenical and professional outlook, which he presented to the House of Bishops when he first came to Uganda.

And how could a husband let his wife belong to another denomination when they started out as one? Did he consider the effect on the children and other members of the community? And he himself, a Methodist, felt at home every Sunday in the cathedral in Mukono all those years until his death!

When he said that God was not a man, he meant that God is indifferent to the labels we humans so passionately hold on to, pushing him to the outer edge of our life and leaving him out of the centre of things and the very reason for which we are here – to love him and one another. To Ankrah, the Muslim, the Anglican, the Seventh-Day Adventist, the Roman Catholic, the Methodist and, we may add, both the female heart and the male one, are all the same. God himself has the solution, already in place, for all hearts whatever their nature. God wants people to carry out His will.

And this was only a part of Ankrah. Here is a man of Ghanaian blood, born in Anomabu, a fishing village on the shores of the Atlantic Ocean, of the stock of the Fanti, a subset of the Akan (from whom the first president Kwame Nkrumah came). He leaves his native country and a high-flying career at the World Council of Churches in Geneva, a career that enables him to rub shoulders with heads of state and government and greets like 'Lion of Judah' Emperor Haile Selassie. He comes to work in Uganda at a most difficult time in its chequered history and makes it his country of permanent residence.

Here is a man who in 1972 got the highest honour of Sudan, the Order of the White Nile, and an offer of a good chunk of land to settle on, from the then president Jaafar Nimeiry for spearheading talks between the Anyanya rebels (now South Sudan) and the Sudan government, ending in the two signing a peace accord. Here is a man of Methodist persuasion coming to work among Anglicans in Uganda whose leaders first balk at a Methodist working among them, and who impacts that church for good.

This is the man whom the Secretary General of the World Council of Churches, Dr Olav Fykse Tveit, says in condolences to the widow and family: *"We cannot but acknowledge his true commitment to ecumenism and humanity for traversing national boundaries, denominational identities and his deep engagement with the plight of refugees in Africa, especially in the Sudan."*

This is the man of whom Dr Tom Tuma, his successor at PDR 1993-2007, says: *"PDR achieved outstanding results in the area of human resource development and management, domestic wealth creation and training. Ankrah's service here in Uganda made a difference in the lives of hundreds of thousands of people, especially in the rural country."*

So in what did Ankrah's winning legacy consist? Well, in a country where we put the cart before the horse, where we glorify personalities over systems, Ankrah built up a system which, like the mustard seed, became the big tree of the church and its development and management style.

Firstly, the staff became a well-knit unit, in spite of belonging to different denominations. They *"behaved and acted as one large family; they worked hard pursuing the same goals; they acted with integrity and fairness; they were well-trained and were excellent managers of time,"* said Tuma.

Secondly, they were focused and result-oriented whatever project they set their hands on. It did not matter who you were as long as what you did was observable, measurable and quantifiable and of lasting quality.

Yet Ankrah started the department from zero, as we say. No people, no money, no offices, no vehicles. *"I know what it means to start from nothing,"* says Bamwoze, the pioneer bishop of Busoga Diocese. *"You get people from different backgrounds and*

give them a common objective and achieve it. He came with that rare skill; he managed well; he delivered,” he says of Ankrah.

How did he achieve this?

First of all, he was a good manager. Management is the art and science of achieving objectives through other people. Whether planning, organizing, implementing or controlling or whatever other role managers are traditionally known to do, that is what Ankrah did well. *“Our church knew more about the ‘spiritual’, about being saved (born again), than about the practical, diligent use of resources like property and wealth and accounting for the resources which God has put at our disposal in this life. And it is to his enduring credit that Ankrah educated our church on the concept of development,”* says Bishop Eliphaz Maari, formerly assistant bishop of Kampala Diocese.

Thus he pioneered the hiring of high-calibre, suitably trained personnel in church ministry. Today, no priest can become a bishop in the Church of Uganda unless he or she has a degree. Because of the high standard he left, Ankrah’s successor, Tom Tuma, was himself a PhD with long experience of teaching at Makerere.

Secondly, he was ecumenical. He a Methodist at PDR; his deputy co-ordinator, Francis Ameda, a Pentecostal; Stephen Emasu, the chief accountant, an Anglican whom Ankrah fished from no less a company than Coopers and Lybrand; Sam Sakwa, the project management expert, a Pentecostal; and others some Anglican, some not.

Thirdly, as a manager, he was project-minded. Besides Send-a-Cow, there were other projects PDR started under Ankrah. Some of these the Government saw and adopted: Primary Healthcare Project, the Heifer Project (Zero Grazing), Learn As You Earn, the Animal Traction Project (Ox Ploughing in Teso), the Peace in Teso Project under bishop Geresom Ilukor in the 1990s which ended the insurgency there. Others included the Lweza Conference Centre, the Nabugabo Retreat Centre, the Power Dam for Kuluva Hospital in West Nile and the Karamoja Seed Project.

Fourthly, professionally, whatever he wanted as a manager, he wanted done well. One day he said to Abraham Hadoto, then in charge of projects in eastern Uganda: *“If you are given a task, and you accept to do it, do it to the best of your ability. If you are stuck, ask for help.”* This is Ankrah mentoring those under him in integrity and hard work. *“If you can’t do something, say ‘No’. If you can’t say ‘No,’ what is your ‘Yes’ worth?”* he told Hadoto. So Hadoto says, holding his head high: *“There is no project I have done where I have failed an audit. The skills I have used in..... are skills Mr Ankrah imparted to me, especially looking at the needy as equals and defending their rights.”* *“He was ruthlessly frugal in the use of church funds for good causes of the church. He never allowed diversion of funds for personal gain, and never used his position to enrich himself,”* says Stephen Emasu. Many of those who worked under Ankrah grew in stature and moved on to other significant responsibilities.

How did such a man, for whom the sky was the limit at WCC, and for whom attitude determined altitude in fast-track cities like Geneva, come to Mukono, then a small village 21km east of Kampala? Well, he was asked by two successive archbishops – Erica Sabiti in 1970 and Janani Luwum in 1974 – to come and lead PDR in the Church of Uganda. He came to Uganda in 1974 at the repeated request of Archbishop Janani Luwum. *“I said, ‘Yes, if I get the invitation’,”* he writes in a memoir years later. So he resigned the big post of secretary for refugees in charge of the Africa Desk at the World Council of Churches in Geneva, a pointer to the character of the man. *“I had given the archbishop my word and I had to honour it,”* he writes in his memoir.

“My first impression of Uganda was not a good one,” he wrote in his memoir. *“Because of the civil war strife, we had to go to Nairobi to buy supplies, including things like bread. There was shooting all the time. Bodies along the way from Mukono to Namirembe through Namanve were a common sight.”* This would have been manageable for Ankrah and Maxine. *“But the experience of (our) young children having to see bodies by the roadside every morning as they go to school was very traumatic. We had to take them to schools in Kenya.”*

Years later, reflecting on the 1977 murder of Archbishop Luwum, true to his character, Ankrah writes: *“It was unfortunate the person who had invited me had been killed; but I could not walk away as I had a job to finish.”* So he started, against the odds, Development Studies at Mukono, the first person to do so in all East and Central African universities, and funded it for 10 years. One oddity, to his dismay, was the student resistance to the course on the grounds that it was not theology. But Archbishop Luwum rallied to his support. *“He made it sufficiently academic and rigorous to be an examinable subject,”* says his widow Maxine, herself an authority in sociology and a former full professor at Makerere.

On his 15-acre land on Besaniya Hill, he wanted an Ankrah Foundation School of Health and Science Education to offer degrees. The purpose? *“Honouring God and empowering his people, with emphasis on promoting science education.”* *“Unfortunately, this dream had not become reality by the time of his death”,* Maxine told me the week after the funeral.

Kodwo and Maxine had enjoyed 55 years of marriage in which Kodwo treated her as an equal. Maxine herself went up the academic ladder to PhD, ending up as a full professor of sociology in Makerere. *“Very few men would allow themselves to be left behind by a wife academically, socially, and in status,”* Maxine said of him.

Born in January 1928 to Kweku Darku Ankrah and Aba Tsetsiwa, he had a Master’s in Social Work and Social Administration from the University of Connecticut. He and Maxine had three children: Larc Tsetsiwa (deceased), Rodges Kweku, and Aba Tweba. Rodges, married with two children, is a specialist at the international division of the U.S. Environmental Protection Agency in New York, monitoring the impact of

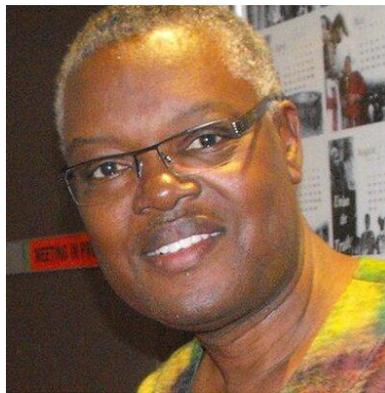
mercury on the environment. Tweba, also married with two children, is a highly qualified lawyer, head of the legal department with the Director General of WHO in Geneva. An adopted son, Boniface Ssimbwa lives and works in the U.S.

In the scripture that his daughter Tweba read at the funeral, he though dead yet spoke: *“The time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith.”*

Farewell Kodwo, peacemaker and champion of development.

Sam Hadido is a journalist: formerly one of the editors of New Vision, he is now helping with The Standard, the newspaper of Uganda Christian University.

Warren Nyamugasira by Robby Muhumuza



The death of Warren Nyamugasira, Acting Executive Director of DRT (Development Research & Training), on January 4th, 2016 has robbed Uganda, and indeed Africa, of a most eminent African development activist.

Warren was a development economist with over 35 years of experience in development work at various levels from project development, to programme management and non-governmental organization management at National Director level on the Africa continent. He excelled at advocacy, especially engaging aid donors and holding African governments accountable for equitable use of tax and donor aid. He was a passionate and articulate thinker and writer on development resource allocation for the social sector fields of education, health and agriculture. His biggest contribution was mobilizing over 600 Ugandan civil society organizations under the NGO Forum and building up their advocacy capacity so that it became a force to be reckoned with by both the Government of Uganda and the donor community.

Born in June 1956 in Kabale District to David Karamagi and the late Jaires Karamagi he studied at Kihanga Primary School and Kigezi High School. In 1975 he joined Makerere University, graduating with a BA in Economics. He had a go-getter pioneering spirit. Having been an active member of the Christian Union at Makerere, his first job in 1978 was as the Travelling Secretary of Scripture Union, Uganda. *“I remember Warren, with his Afro hair and bell-bottom trousers, strumming his guitar in*

a meeting hall full of girls of the Scripture Union Club at Bweranyangi Girls School,” recalls Anne Muhumuza, then a student at that school. After Amin’s fall in 1979, Warren was busy traversing the potholed roads of Uganda reviving struggling S.U. Clubs in secondary schools all over the country. After further studies at All Nations Christian College in the UK, he returned to Uganda in 1982 and worked as Organizing Secretary of S.U. until 1986.

When the NRA took over power in Uganda after a protracted 5 year guerrilla war, the theatre of war was left devastated. Relief and development organizations started flocking into the country. Warren moved from Scripture Union and joined World Vision International (Uganda) as its first Operations Director. He was responsible for setting up the initial relief and resettlement projects in towns in the former Luwero Triangle.

When World Vision Uganda won a World Bank-funded PAPSCA (Programme of Alleviation of Poverty and Social Costs of Adjustment) in 1990, Warren became its Programme Manager overseeing multi-million education, health, agriculture, micro-business and AIDS Orphans support projects in Rakai, Masaka, Masindi, Gulu and a Child Survival Project funded by USAID in Bundibugyo district. After study leave for an M Sc in Social Policy Development and Management from Swansea University he pioneered the setting up of a Public Policy and Advocacy Unit at World Vision Uganda.

Following the 1994 genocide he moved to Rwanda and set up the World Vision Rwanda Country Programme, leading it as its National Director. He later returned to Uganda to take charge of the NGO Forum as Executive Director. He served as a Commissioner on the Uganda Process of the Africa Peer Review Mechanism (APR) representing civil society and as a Board Member and Civil Society Advisor to the Commonwealth Foundation.

In 2008 he moved to Cape Town as Managing Director of Africa Monitor. A regular newspaper contributor on development issues, he was an ardent writer on development and policy advocacy, contributing to journals and books. A friendly, courteous and generous person, he contributed immensely to the construction of Nyarurambi Church of Uganda in his home village. He is survived by one son, two daughters and two grandchildren.

Robby Muhumuza, a former Director of World Vision, Uganda, is a Management Consultant who also teaches at Uganda Christian University.

We have also received notice of the death in September 2015 of Revd Canon Ephraim Gensi. Ephraim had been an active member of SU since his high school days. He served as a staff member of SU Uganda and later as its National Chairman. He also served as the Chairman of the East Africa Sub Region and as a member of the SU Africa Regional Council. He actively participated in the SU International Living Hope gathering in Malaysia in 2012 and became a member of its Process Steering Team.