**EMMAUS CENTRE KATIKAMU**

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**THE INSTITUTE OF DISCIPLESHIP AND EVANGELIZATION**

# PRESENTED BY:

# MR. JOSEPH AONU OKIROR

#  THE DIRECTOR

#### EMMAUS CENTRE, KATIKAMU

**DATE: 1ST JUNE 2015**

**1.0 INTRODUCTION ON EMMAUS CENTRE- KATIKAMU**

**1.1 Definition**

Emmaus Centre Katikamu is the National Catholic Charismatic Renewal Centre for Discipleship and Evangelization. The Institute is comprised of:

1. The Institute of Discipleship and Evangelization that offers both short-term and long term formation programmes to all people of God; Priests, Religious men and women, seminarians and majorly lay people.
2. The Covenant Community of the lay faithful,
3. The Emmaus Centre Primary School that offers quality educational to the most vulnerable children of the local community around it, with a population of 700 pupils from Primary One to Seven.
4. Emmaus Health Clinic (in its final stages of construction) intended to serve the basic medical needs of the primary school, the communities in and around the Centre.

**1.2 Location**

Emmaus Centre Katikamu, is located in Kasana-Luweero Diocese, 50 kilometres from Kampala on Bombo-Gulu high way.

 **1.3 The contact address**

Emmaus Centre Katikamu, P.O Box 207, Wobulenzi, Uganda, East Africa.

E-mail: ***emmauscentrekatikamu@ymail.com***

Tel: 256-776-723-344

**1.4 Vision**

A Nation with Catholic Christians who have a vibrant relationship with Jesus Christ in the power of the Holy Spirit

**1.5 Mission**

 Emmaus Centre exists in order:

1. To foster continuous conversion and renewal within the body of Christ - the Church through on-going formation.
2. To produce committed Christian disciples of Jesus Christ who will influence society with Gospel values in accordance with the teachings of the Roman Catholic Church.

**1.6 Goals**

1. To train, form and equip leaders of Catholic Charismatic Renewal and Church leaders in general with tools for the ministry of a new Evangelization.
2. To support the evangelizing ministry of the clergy and the religious within the AMECEA region and beyond.
3. To foster holistic growth for the lay faithful within the AMECEA region and beyond for spiritual and social transformation.

 **1.7 General Objectives:**

1. To help individuals to develop a personal relationship with God the Father, the Son and the Holy Spirit in order to live deeper Christian life for effective evangelization.
2. To encourage participants to cultivate a deeper Spiritual lifestyle based on personal and communal prayer, community living, study of Christian literature and daily study of Scriptures.
3. To deepen the participants’ knowledge on Catechesis in order to appreciate the sound teachings of the Roman Catholic Church, i.e. to motivate participants to know, love and serve God wholeheartedly. (CCC.1:1, page 7)
4. To motivate, train and empower especially the Lay faithful with skills to live and witness the Christian message in the power of the Holy Spirit wherever they are, in word and action.
5. To contribute to the fight against the spread of HIV/AIDS epidemic by creating awareness through Education for Life or Behaviour Change Programmes.
6. To contribute to the strengthening of Marriage and Family life by offering both life- transforming preparatory and marriage seminars to those called to the marriage institution.

**1.8 Historical Back Ground of Emmaus Centre, Katikamu**

Emmaus Centre Katikamu has its roots, in the Catholic Charismatic Renewal and remains part and parcel of this world wide ecclesial movement. This Institute for Discipleship and Evangelization was founded in 1990 by Rev. Fr. Ernest Sievers, MAfr., together with Mr. Joseph Aonu Okiror, the vision carrier. In 1988, Joseph was sent to Rome to follow a four-month course on Evangelization at the International Catholic Institute for Evangelization (ICPE) in Rome. This program made a deep impact on his life and upon his return, Joseph strongly proposed that a similar school be founded in Uganda in order to offer young lay people an opportunity to deepen their Catholic faith and motivate them to effectively and boldly share it with others.

Furthermore, there was an urgent need at the time to respond decisively to the HIV/AIDS Pandemic which was badly affecting the bright future of many young people and families in the early 1990s. Dr. Miriam Duggan and Dr. Pius Okong strongly felt the need to train lay people not only to evangelize but to practically have home visits to the sick and dying. In light of this, the National Executive Council of the Uganda Catholic Charismatic Renewal which at that time comprised of Sr. Dr. Miriam Duggan, OLSF the then Medical Superintendent, and Prof. Pius Okong, the Senior Consultant at Nsambya Hospital respectively, Rev. Fr. Nobert Deprez, M.Afr., (R.I.P.) and Mr. Eric Edmund Okiror, approved of the vision and sought the official blessing of the Church. The implementation of this vision was only possible after His Eminence Emmanuel Cardinal Nsubuga, (R.I.P) the then Archbishop of Kampala, approved of it and gave his blessing to pursue the dream.

The Evangelizing Sisters of Mary offered their convent situated at Katikamu, Luweero for this purpose in 1990. The Centre’s first programme was the ‘Come and See’ selection seminar for students of the first school of Discipleship and Evangelization which took place from the 4th to 16th December 1990. Out of the 58 participants, 22 students from Tanzania, Ghana and Uganda were selected to form the first school of Discipleship and Evangelization which started on the 25th January 1991, the feast of the Conversion of St. Paul.

On the 30th November 1991 Emmaus Centre was officially opened and blessed by His Eminence, Emmanuel Cardinal Wamala the Archbishop of Kampala at that time. Also present at that joyful occasion of the official opening were the then Papal Nuncio, Archbishop Luis Robles Diaz (R.I.P), several priests, religious and several hundreds of lay people.

During the last 24 years, about 26 Bishops and Archbishops from Uganda, Tanzania, Malawi, Zimbabwe, South Sudan and D.R. Congo, paid courtesy visits to Emmaus Centre. Much appreciated has been the encouragement and support received during their pastoral visits to Emmaus Centre.

1.9 The current Governance of Emmaus Centre Katikamu

Emmaus Centre, Katikamu is currently under both the pastoral care of the Local Ordinary of Kasana-Luweero where the institute is located and under the trusteeship of the Uganda Episcopal Conference. The Conference of Bishops through the Liaison, His Lordship, Rt. Rev. Christopher Kakooza, Bishop of Lugazi Diocese, put in place in 2010, a fully functioning Board of Governors whose role is to make guiding policies and oversee their fruitful implementation and development of the whole Centre with its ministries including the Primary School and health clinic. Below are the names of the Board Members:

1. Rt. Rev. Christopher Kakooza – Episcopal Advisor
2. Dr. Monica Etima Kizito – Elected member of the NST and Chairperson Board of Governors.
3. Mr. Joseph Aonu Okiror – Co-founder and Director Emmaus Centre, Katikamu
4. Dr. Emmanuel Ochola – Elected member of the N.S.T
5. Rev. Fr. Bonnaveture Byaruhanga – Chaplain Emmaus Centre
6. Rev. Dr. David Byaruhanga, National Spiritual Director, UCCR.
7. Hon. Lady Justice, (Rtrd) Mary Maitum – Legal Advisor
8. Mr. Joseph Alumansi – National Coordinator, Catholic Charismatic Renewal
9. Mr. Peter Ndoodhe, Emmaus Community Leader
10. Prof. Peter Kasene – Technical advisor on Finance and Planning.
11. Miss Linda Isyagi – Engineer in-charge of infrastructural developments
12. Rev. Sr. Seraphine Amulen– Representative of the Religious.

**2.0 THE INSTITUTE FOR DISCIPLESHIP AND EVANGELIZATION**

The Institute was initially founded for the purpose of forming lay young people into committed disciples of Jesus by equipping them with skills for the ministry of Evangelization mainly to the youths and the sick particularly those infected and affected by HIV/AIDS, by offering pastoral care to the sick and awareness seminars such as Behaviour Change Programs to the youths in general.

The main objective at the time was to encourage the participants to cultivate a personal relationship with Jesus Christ, exposing them to a fair knowledge of scriptures, deep life of personal and communal prayer, better understanding of the Sacraments, facing the challenge of HIV/AIDS through Behaviour Change Programs and exposure to practical evangelization to youths in schools, parishes and other local settings. This was done through six months discipleship training schools for four years, which was later upgraded to a three year formation programme – two years class work and one year pastoral experience in one of the Catholic Charismatic Renewal communities. Currently the school of discipleship and evangelization runs for nine months. The reduction from two years to nine months formation began in 2011 after the formation had halted from 2009 to 2010 due to financial constraints and transition the Centre had to go through after the departure of Rev. Fr. Sievers, M.Afr.

**2.1 Service to the wider Church**

 With time the Institute developed short-term programmes for the training of prayer group leaders for Catholic Charismatic Renewal, ministry to Priests, Religious men and women, major seminarians, catechists, married couples, and different specific groups among the lay faithful, such as: the University students, the Members of Parliament, the Youths and the Children between 8-12yrs.We are glad to report that over the last twenty four years of service, the Institute of Discipleship and Evangelization has trained over four hundred (400) pastoral agents of evangelization through the long-term formation programme of between 6, 9 months and 3 years. Each year we recruit between 17 and 22 young adults. The small number of students selected each year is to enable closer follow-up with the facilitators.

According to our registration records at the Centre, by November 2014, the centre had so far been able to train over 80,000 youths and adults through short-term seminars, workshops, conferences, retreats. Similarly, although our focus is more on training lay people, we have also served over 1,776 Priests, 2,580 Religious Sisters and Brothers including over 900 Major Diocesan and Religious Congregations Seminarians from Kenya, Tanzania, Zambia, Botswana, Lesotho, Namibia, South Africa, Ethiopia, Burkina Faso, Nigeria, Ghana, D. R Congo, Rwanda, Burundi, Sudan, Malawi, Zimbabwe, Italy and Switzerland.

1.6 Impact of The Discipleship Programme

After their formation, the pastoral agents go back to their Dioceses or established communities to engage in pastoral ministry to various categories of people sharing the basic truth of the Gospel of hope and life. They majorly render service to strengthen the Catholic Charismatic Renewal nationwide and at times go to support in other neighbouring countries. Many positive fruits have been witnessed in the lives of people including but not limited to the following:-

1. Through Behaviour Change Programmes, many young people have been helped to avoid getting HIV/AIDS by encouraging them to make responsible choices in life. Several others were helped to die peacefully, reconciled with their God through Sacraments.
2. Several couples, who had difficult marriages, renewed their marriage and family life through marriage seminars offered either at Emmaus Centre or in their home parishes by the pastoral workers, some who are now full time working with couples in their dioceses and parishes.
3. A good number of people who were no longer going to Church on Sundays started to do so while others who were not receiving sacraments were helped to overcome the challenges that had hindered them from full participation in the Sacramental life of the Church.
4. Others discovered fresh love for Scriptures, love for the Church and her evangelising activity and contributing generously to the pastoral needs of the local churches.
5. As a result of our formation programme, those who finished their formation well, were instrumental in initiating similar Charismatic Renewal Communities in their countries with the blessing from their Bishops in Uganda, Tanzania, Zimbabwe and Ghana, for the purposes of offering on-going formation to the lay Christians for the mission of evangelization. Such communities include: Jesus the Good Shepherd Community, Kabale diocese, Yesu Ahurire Community, Mbarara Archdiocese, Holy Trinity Community in Bisanje, Masaka Diocese, Emmaus Soroti Community, Soroti Catholic Diocese, Emmanuel Community in Hoima Diocese, Agape Community in Dar-es-Salaam, Archdiocese Tanzania, Emmaus Community in Mutare Diocese in Zimbabwe, Bethany Community in Arua Diocese, among others.
6. Others have launched other ministries such as; University youths outreaches, founding orphanages, primary schools to serve vulnerable children with basic education, while others after their formation do pastoral ministries to the prisons, slums and street outreaches.
7. We have also helped to initiate some programmes geared toward sustainable human development by helping lay people to engage in small scale businesses to improve on their household incomes and several family and community projects do exist in various locations.
8. Emmaus Centre and other Centres continue to organize special retreats for priests, religious women and men and especially major seminarians on a yearly basis and we have witnessed renewal of these vocations. In this way, we are committed to support the priestly ministry.
9. A good number serve either as catechists, Extra-ordinary ministers of Holy Communion or teachers in Church founded schools. Others serve as nurses in various hospitals and private clinics in and outside of Kampala.
10. Some few young men after their formation in Emmaus have joined the seminary formation programme in order to pursue their vocation to priesthood. We have already one Deacon who will be ordained a priest in Zimbabwe on the 23rd July 2015; three others are in various Major Seminaries in Uganda, while three others have applied to join the Major Seminary this year.
11. One former graduate of the school of discipleship is now serving as a lecturer at Uganda Martyrs University, Nkozi and continues to witness to his faith boldly among staff and students.
12. Majority have encountered a renewed appreciation of the Sacrament of Matrimony. Over 96% of former graduates of the school of discipleship and evangelization, who felt called to marriage, are today properly wedded in Church, thus valuing the sacraments.
13. Emmaus Institute of Discipleship and Evangelization also contributed in the birthing and organizing of the special Priests’ Fraternity Retreats that draw together several hundreds of priests to Gaba National Major Seminary, Uganda from several AMECEA Countries.

**2.3 The Projected Outcomes after the 9 Months Formation Programme of 2015**

By the end of their formation programme in December 2015, graduates will be able:-

1. To return to their countries, parishes and dioceses and serve in whichever way they will be asked. They will be competent in handling parish and school going youth.
2. To offer the urgently needed servant leadership in their local Churches, prayer groups and Christian Communities for the building up of the Church.
3. To be agents of peace, justice and reconciliation in their respective communities
4. To be able to organize and conduct seminars on HIV/AIDS awareness in order to continuously create positive peer groups that encourage healthy relationships among the youths so as to reduce the risks of spreading HIV/AIDS in society.
5. Help organise marriage preparatory seminars for young people in their localities.
6. To be living witnesses of the Gospel of Jesus in difficult communities or environments by strengthening the faith of others in their respective parishes and dioceses especially where it is hard to live the faith due to some persecutions or misunderstandings.
7. To help young ones how to love, study and pray with Scriptures from the heart.
8. To have a fair understanding of the basic teachings of the Catholic faith in order to be able to transmit the same faith effectively by witnesses of word and action.
9. To promote by example a lifestyle of holiness, chastity and abstinence by making mature responsible choices in life especially when it comes to combating the spread of HIV/AIDS.
10. Offer Counselling services especially to the youths and marriage couples whose marriages may be challenged in various ways.
11. To facilitate basic small scale business entrepreneurship programmes at grassroots levels.

**2.4 Methodology to Achieve the above Objectives**

The above objectives will be achieved through a comprehensive formation program that seeks not only to offer head knowledge but more so to transform hearts, minds and souls so that they can be more sensitive or relevant to the changing needs of our modern times. This will be achieved through teachings, personal prayers, communal prayer, times of Eucharistic Adoration, Communal service, sharing groups, one-on-one sharing with formators/facilitators, practical outreaches to various Dioceses and Parishes in Uganda during the formation, seminars and workshops.

**2.5 Modern Challenges Facing the Youths; Crisis of Faith.**

Today more than ever, times are changing very fast and there are very many challenges that facilitate a certain kind of crisis of faith everywhere in the world including Africa. Increasingly many people around the world see Christianity as something that no longer seems to address relevant issues that disturb them on a political, social, economic and even spiritual basis. Dozens of people and especially young adults are walking out of churches claiming that they do not seem to provide answers to their itching questions. For the youths in particular, there are pressures from modern social means of communication especially the social media such as internet, facebook, twitter, ‘wastsapp,’ Television and many others. They seem to prefer to spend so much time in these gadgets in exchange for enriching homilies claiming that they are ‘boring homilies’ that only appeal to old fashions minds.

Furthermore, a good number of the lay faithful, often times, are either convinced or are ignorant of the truth of what the Church teaches. If this could turn out to be true, perhaps part of the reason for this is a result of lack or minimal on-going formation available to them after Baptism, First Holy Communion and Confirmation. Most young people assert that only Sunday homilies alone, no matter how good they may be, are not able to address their itching issues adequately since the preachers tailor their homilies toward the adult listeners. In this case, their faith often tends to remain at head level without deep conviction of both the heart and the mind.

Accordingly, while we can still comfortably claim that in Africa, the numbers of those attending Sunday services is still big, the quality of Christian life can easily be put into question. Many seem to profess a faith with their lips or heads but in practice tend to follow a pattern of life incongruent to the same Church teachings they profess, thus causing a serious dichotomy between the professed and the lived faith! This provokes a quest for the kind of religion that addresses the heart rather than the head.

This also perhaps explains why our beloved St. John Paul II, dedicated his entire pontificate to bringing to the world an urgent awareness of the need for a New Evangelisation as he correctly called it. In 1983, in one of his pastoral visits to Haiti, the Pope challenged the Haitian Bishops during their meeting to help launch what he called a New Evangelization. Evangelization, which is “*New in its Methods, New in its Expression and New in Fervour”* (Pope J.P IIs’ Address to Bishops of Haiti during his visit in 1983)

Africa, the bleeding continent, as some people say; quoting the endless wars, natural calamities, poor leadership, corruption, modern form of greed, witchcraft, lack of opportunities for young graduates and endless bloodshed, has had so many challenges that cause people to think that God does not love Africa! Many African people find themselves living between two worlds, namely: the world of Christian beliefs and values and a world of African traditions, where they live and express their inner lives more deeply than in the Church. This possibly could be the source of a certain double quality in living their beliefs, holding them divided between their faith in Jesus Christ and the local traditional practices that clearly portray two standards of living: the standard of Christ and that of this world.

 During the African Synod in 1994, the Bishops had to struggle with these very realities during their deliberations and one of the questions they had to ask themselves was: “How relevant is the Christian message to the people of Africa? Has the Christian message got something to say to the poverty, the destitution, the numerous wars and illnesses of the people of Africa? In the midst of despair, where is the hope and optimism that the Gospel brings?’ {Ecclesia in Africa 40}

 These are questions that cannot easily be answered using human philosophical arguments only but would rather need the exploration of the root causes of all these challenges and address them with the unlimited power of the Gospel with the guidance of the Holy Spirit.

**2.6 The Urgent Necessity for On-Going Formation**

During the same African Synod in 1994 in Rome, both St. John Paul II and the African Bishops had this to say concerning the formation of the laity in Africa:

“*Formation in the faith … is too often stopped at the elementary stage and the sects easily profit from this ignorance. In all Church life, formation is of primary importance. People who have never had the chance to learn cannot really know the truths of faith, nor can they perform actions which they have never been taught. For this reason the whole community needs to be trained, motivated and empowered for evangelization, each according to his/her specific role in the Church … The formation programme will especially include the training of the lay faithful, so that they will faithfully exercise their role of inspiring the temporal order – political, cultural, economic and social – with Christian principles.”* (Ecclesia in Africa 75, 76).

It is in this context that the Emmaus School of Discipleship and Evangelization exists; precisely to try to respond in a small, fragile and humble way, to the urgent need of on-going formation particularly for the lay young Catholic leaders by equipping them with skills for the mission of evangelization. While it is very true that the Church invests so much money and time to train priests for many years for their sacrament of service, more often than not, lay people receive minimal training to prepare them for the same task of witnessing to the Gospel values wherever they are through their vocations. Many a times, after the Sacraments of Christian Initiation, lay people find it hard to access on-going formation. Priests and Religious seem to be more catered for when it comes to on-going formation through their many centres of on-going formation and yet even with their little formation, lay people are expected to produce and raise up the best Priests, Religious and good Political leaders!

Last but not least, it is quite obvious that the family, where all the youths come from is increasingly under threat from forces that would want to see the African family get completely disorganized. Today more than ever, there are many doctrines that entice especially young people with a culture of death by offering alternative lifestyles that are contrary to Gospel values such as, abortion and homosexuality, etc. Unfortunately, due to poverty many are lured to buy these wrong ideals.

We are equally convinced that the Catholic Church has all the Truth that leads all to salvation and there is no need for any baptized Catholic to look for alternative ‘truths’ elsewhere since the Church has the capacity to address all the above challenges. However, in most cases, the youths need to be helped to re-discover the wealth within the Catholic Church in order to stand to be counted for Jesus like St. Charles Lwanga and his friends did. If supported, Emmaus Institute of discipleship and evangelization can continue to make a small positive difference by training, motivating and equipping the youths with pastoral skills, which can turn them into bold witnesses of the Gospel of Christ wherever they are by influencing society with Gospel values just as the Ugandan Martyrs did and continue to do today.

3.0 BELOW IS THE LIST OF FACILITATORS AT THE INSTITUTE OF DISCIPLESHIP AND EVANGELIZATION:-

We have in place a competent team of facilitators who serve at the training program of institute either on a full time or part-time basis:

3.1 Full Time Formators/Facilitators

- Mr. Gabriel Oriokot – The Coordinator of Formation

- Mr. Richard Orukuma

- Mr. Robert Okello Ongu

- Miss Clementina Apio

- Miss Florence Nakanabi

3.2 PART TIME FACILITATORS

- Mr. Joseph Aonu Okiror

- Miss Euphrasia Kunihira

- Miss Rose Kifa Nankya

- Mr. Amlyn Otim

- Mr. Edward Bagonza

- Mr. Fred Mawanda

- Mr. & Mrs Lubega Gonzaga

- Mr. Fulgensio Katoche

- Dr. Monica Etima Kizito

- Rev. Fr. Evert Van Oostrome

- Rev. Fr. Bonaventure Byaruhanga

- Rev. Dr. David Byaruhanga

- Rev. Fr. Peter Baluku

- Rev. Sr. Anna Mary Mukamwezi, DMJ.

- Rev. Fr. George Ukken, SJ

- Rev. Fr. Alfred Dumba

- Rev. Fr. Stanislaus Birungi

- Rev. Fr. Ambrose Ggombya

- Rev. Fr. Pius Wamala

- Rev. Fr Joseph Nambago

- Rev. Fr. James Burasa, HSC

- Rev. Fr. Simon Peter Kyambadde

- Rev. Dr. John Baptist Bashobora

- Rev. Fr. Joseph Luzindana

- Prof. Peter Kasenene

- Dr. Cuthbert Tukundane

- Dr. Alex Lengeju

- Hon. Lady Justice Mary Maitum (Rtd)

- Ms. Agnes Gillian Ocitti- Okello

- Mr. Moses Akuu

- Mr. Michael Wabomba

N.B. Some of the visiting facilitators mentioned above will give their inputs during the short-term annual programmes and students will be allowed to attend some selected programmes.

4.1 CRITERIA OF SELECTING THE STUDENTS FOR THE 9 MONTHS PROGRAMME

1. One must be a baptised and confirmed Roman Catholic
2. He/She must be at least above 22 yrs of age and preferably not married
3. A minimum academic qualification of O’levels though usually majority come after A ‘levels
4. Recommended by the Diocesan leader of Catholic Charismatic Renewal and Parish Priest
5. Should have done Life in the Spirit Seminar and exposure to Catholic Charismatic Renewal
6. One should be of good standing in his/her community and willing to be formed freely
7. One should have been active in his/her local parish or community.
8. One must be fully Sacramental and open to live community life and service

4.2 Below Are Names of Current Students for the Year 2015:

During the come and see selection programme in January, we had altogether 40 participants out of which 22 were chosen to follow the nine month comprehensive formation program 2015. Below is a complete list of their names, dioceses/Archdioceses and countries:-

|  |  |  |  |
| --- | --- | --- | --- |
| **No** | **Name** | **Diocese and Country** |  |
|  | **Ladies** |  |  |
| 1 | Kevin Lindrio | Kampala Archdiocese |  |
| 2 | Flavia Kyarikunda | Kabale Diocese |  |
| 3 | Mildred Kemigisha  | Kabale Diocese |  |
| 4 | Novious Naturinda | Kabale, Diocese |  |
| 5 | Gorret Niwagaba | Kabale, Diocese |  |
| 6 | Mary Clare Kanyunyuzi | Fortportal Diocese |  |
| 7 | Biason Neema | Dar-es- Salaam Archdiocese, Tanzania |  |
| 8 | Angelina Vitalis | Dar-es- Salaam Archdiocese, Tanzania |  |
|  |  |  |  |
|  | **Men** |  |  |
| 9 | Joseph Joshua  | Songea Diocese, Tanzania |  |
| 10 | Ireneous Musa Ulanga | Jombe Diocese, Tanzania |  |
| 11 | Emilio Mwalyego | Arusha Archdiocese, Tanzania |  |
| 12 | Emmanuel Peter Nnko | Arusha Archdiocese, Tanzania |  |
| 13 | Fred Busiinge  | Hoima, Diocese |  |
| 14 | Fidelis Vernance Tumwijukye | Kabale, Diocese |  |
| 15 | Francis Okanya | Tororo, Archdiocese |  |
| 16 | James.B. Tanzi | Isiro Niangara Diocese, D. R. Congo |  |
| 17 | Alex Duku | Isiro Niangara Diocese, D. R. Congo |  |
| 18 | Julien Kulindema | Isiro Niangara Diocese, D. R. Congo |  |
| 19 | Isaac Ogwang  | Soroti, Catholic Diocese |  |
| 20 | Peter Opolot | Soroti, Catholic Diocese |  |
| 21 | Isaac Opio  | Soroti, Catholic Diocese |  |
| 22 | Alex Orikiriza | Mityana, Diocese  |  |

5.0 THE FOLLOWING ARE THE TOPICS FOR THE FORMATION PROGRAMME 2015

5.1 Spirituality:

1. Introduction to Spirituality in general
2. Prayer- with focus on different forms of prayer such as Eucharistic Adoration, Personal prayers, Intercessions, Lectio Divina, spiritual warfare and Community prayers.
3. Basic understanding of the Holy Trinity (God the Father, Jesus Christ and the sanctifying work of the Holy Spirit, the giver of life)
4. Sin – its effects and remedy.
5. Basics on Liturgy with emphasis on Eucharistic Celebrations and other key celebrations.
6. Spirituality of Mary Mother of Jesus; Mother of the Church.

5.2 Scripture:

* 1. General Introduction to Scripture
	2. Process of writing the Scriptures (Inspiration and Canonicity of Scripture).
	3. Scripture in the life of the people of Israel and the various literal forms in the bible.
	4. The history of salvation from Abraham to Jesus Christ’s passion, death, Resurrection and Ascension.
	5. The selected prophetic books in general (Isaiah, Jeremiah, Amos and Hosea).
	6. Study of wisdom books (e.g. Psalms, Ecclessiasticus and Job).
	7. An introduction to the writings and study of the gospels,
	8. The Acts of the Apostles, Pauline literature, Pastoral letters and Revelations
	9. Methods on how to profitably read, study and pray with the scriptures.

5.3 Inputs on Various Vocations

1. Marriage and Family Life Vocation;
2. The Vocation to Priestly Life;
3. The Vocation to Religious Life

5.4 On Leadership

1. Introduction to leadership with emphasis on Servant Leadership
2. Biblical images and role models of leadership with emphasis on servant leadership.
3. Leadership and Management
4. Different forms and styles of Leadership and when to apply each
5. Mentoring of Christian Leaders
6. The challenges to Leadership and principles of effective leadership
7. Jesus the servant Leader *par excellance.*

5.5 On Economic and Social Development:

1. Introduction to Socio-economic Development
2. Basics of the Social teachings of the Church.
3. Economic Development and Empowerment
4. Developing small scale businesses (entrepreneurship e.g. organic farming)
5. Justice, Peace building, Conflict Management and Reconciliation
6. Basic Health Education – HIV/AIDS awareness

5.6. On Catechesis:

1. Introduction to the New Catechism of the Catholic Church; a tool for evangelization.
2. Apologetics – understanding and appreciating what we believe and why we do.
3. Important selected facts in the History of the Catholic Church.
4. The deeper understanding of the Sacraments and proper use of Sacramentals
5. The mission and role of laity. (study on Christi fidelis laici, St. John Paul II)

5.7 On New Evangelization and Practicum:

1. Introduction to New Evangelization
2. Community living and the role of Small Christian Communities in evangelization,
3. Effective communication in Evangelization and How to prepare and give teachings.
4. The art of organizing evangelistic events in a parish set-up.
5. The Holy Spirit and Charismatic gifts for service in the context of new evangelization.
6. The Healing and Deliverance Ministry

**6.1 CHALLENGES:**

1. For some short-term formation programs, there is low turn up either because such programmes are now reproduced and run at parishes or prayer centres as compared to travelling all the way to Emmaus Centre.
2. Some people prefer to attend healing seminars as opposed to those that offer solid Catechesis for Christian maturity. Healing seminars seem to appeal more to people than growth seminars.
3. Some students who go through the formation without formation going through them often tarnish the good name of the Institute when they return home and fail to produce good fruits through their disrespectful attitudes, thinking that after nine month formation, they know more than their leaders, which is very wrong. However, we are consistently addressing that point.
4. The financial constrains hinder the smooth running of the formation programmes. This is because it is the short term programmes that fund the long-term formation programmes, so when few people attend short term programs, this affects the income that should be used to subsidize the formation program.
5. It costs a minimum of UGX. 3,000,000/= (U.S. $ 1,000.00) to form one student for nine months. Students are requested to contribute UGX. 600,000/= (U.S. 200.00) only and the Centre finds ways and means to top up the rest. At times students are not even able to contribute the meagre requested cost sharing.
6. Not many funding agencies are willing to fund spiritual formation programs; some prefer social projects, making it difficult to access foreign subsidies for pastoral programmes.
	1. **WAY FORWARD TO OVERCOME THESE CHALLENGES**
7. Keeping our eyes focused on the Lord Jesus, relying on His providence and on the guidance of the Holy Spirit at all times to show us the way.
8. Engaging in sustainable development of the Centre and individuals through relevant income generating projects without compromising the pastoral activities. (Ore et Labora).
9. Create synergy with other communities and organizations with Catholic Charismatic Renewal worldwide to exchange ideas and resources.
10. Working with our Local Bishop to obtain wisdom and guidance on the way forward to sustain the Institute.
11. Working with the National Service Team of the Uganda Catholic Charismatic Renewal in order to consistently create awareness at grassroots to encourage more people to attend short term programmes that in turn help generate additional income to support the formation programme.
12. The Board of Governors, too, is working to find ways to raise more funds locally through friends of Emmaus Centre
13. The Board of Governors is currently exploring other possibilities to upgrade the formation programme by opening it up possibly to other courses and programmes that can generate additional income by affiliating the formation Institute either to the Uganda Martyrs University, Nkozi or with the Catholic University of Eastern Africa, Gaba Campus that offers more or less a similar Nine Months formation programme to agents of evangelization for accreditation.
14. We are also working on more publicity of the program through improvement of the website in order to create awareness and eventually attract more support from local and international friends who may be attracted to support the formation programme.
15. We are also trying our best to utilize our small farm to produce some food items in order to save on buying everything in the open market.
16. We are looking for Emmaus partners or friends within Uganda and outside Uganda who can appreciate what we are doing and donate the little they have in order to support just one student to go through the formation programme in a year.

It is my humble hope and prayer that these pages will give you an idea of what God has done and continues to do through the humble Institute of Discipleship and Evangelization at Emmaus Centre, Katikamu, Kasana-Luweero Diocese.

Yours in the Spirit of Christ,

Mr. Joseph Aonu Okiror

Director Emmaus Centre, Katikamu.