



**MAKERERE**

**UNIVERSITY**

**URBANIZATION: A CHALLENGE TO EFFECTIVE EVANGELIZATION  
IN ST. PAUL'S PARISH MUKONO IN LIGHT OF *EVANGELII GAUDIUM*.  
(LUGAZI DIOCESE)**

**BY**

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**A DISSERTATION SUBMITTED TO THE GRADUATE SCHOOL IN  
PARTIAL FULFILMENT FOR THE AWARD OF A MASTER OF ARTS  
DEGREE IN RELIGIOUS AND THEOLOGICAL STUDIES OF  
MAKERERE UNIVERSITY**

**MAY 2018**

**MODERATOR: REV. FR. DR. JOSEPH ECIRU**

## DECLARATION

I **Butaleeba Simeo** hereby declare that this research work is original, a fruit of my personal work.

I certify that it has never been submitted to any university or institution for any academic award.

The authors whose work I consulted have been duly acknowledged.

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## APPROVAL I

This dissertation has been submitted for examination with the approval of the following supervisors:

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This is to certify that this work was defended in 2018 and the corrections which the researcher was told to make were successfully made and approved by the moderator assigned to him by the panel.

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## **DEDICATION**

This work is dedicated to my beloved parents Mr. Charles Kiwanuka and Mrs. Annet Nabirye Kiwanuka who stirred in me the love for wisdom and knowledge. And to my benefactress, beloved brothers and sisters, and friends.

## ACKNOWLEDGEMENTS

First and foremost, I would like to acknowledge God's abundant love for me. He has blessed me, loved me, given me life, good health, care, protection, knowledge, wisdom, strength and everything that is good and has made this work become a reality. Bless the Lord my soul.

My sincere gratitude goes to my bishop Rt. Rev. Christopher Kakooza the ordinary of Lugazi diocese for his fatherly, parental love and financial support accorded to me and all the people of good will whom through their generosity, I have become what I am.

I am greatly indebted to Rev. Fr. Dr. Joseph Eciru who not only helped me to grow in the love for knowledge but also as my main moderator tirelessly, patiently, diligently and assiduously guided and corrected me on many aspects. Had it not been his guidance and correction, the quality of this work would have remained much wanting. I also sincerely acknowledge my second moderator Rev. Fr. Dr. Benedict Ssettuuma Jr., for his vast benevolent ideas, corrections and encouragement that enabled me to better my work.

I am greatly indebted to the Rector Msgr. Paul Masolo and staff for the integral guidance and formation that I have received from their hands.

My heartfelt thanks go to my parents Mr. Charles Kiwanuka and Mrs. Annet Nabirye Kiwanuka together with my benefactress Mrs. Dorothy Kinaalwa for their unreserved parental support: spiritually, materially and morally which have enabled me to complete this work. May the good Lord bless them and reward them more abundantly.

I acknowledge all the help from my brothers in the formation especially my classmates with whom we have journeyed. To all seminarians of National Seminary Ggaba for their brotherly support and assistance accorded to me, I am very grateful. To all friends especially Peter Galiwango and Monicah Nassiwa and all people of good will who have helped me in one way or another but have not been mentioned here because of space! I am very grateful. May almighty God bless you.

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## LIST OF ABBREVIATIONS

AA –*Apostolicam Actuositatem*

EG-*Evangelii Gaudium*

EN-*Evangelii Nutiandi*

LG-*Lumen Gentium*

AG- *Ad Gentes*

AL- *Amoris Laetitia*

GS- *Gaudium et Spes*

SC- *Sacrosanctum Concilium*

CL- *Christifidelis Laici*

CT- *Catechesis Tradendae*

CCC- Catechism of the Catholic Church

Can- Canon

CC- canons

no- number

nos- numbers

## ABSTRACT

Today, one observes the development taking place in Mukono Parish. Many people are flocking to these areas, many infrastructures are being raised like factories, industries, roads, companies, market centers, trading centers, small towns, schools, hospitals, shopping malls, entertainment centers and clubs, flat buildings, churches, car parking centers, ghetto areas, university, play fields, banks among others. These infrastructures have not only stimulated employment opportunities in the area but have also attracted masses and masses of people from different walks of life to come and concentrate in urban centers under the pretext of embracing employment opportunities. This is true to Mukono Parish where urbanization is a reality. Many activities are taking place around the parish, many people are living and working within the vicinity of the parish but to my dismay few people come to church compared to their numbers, there is a low participation in church activities and services, youth are defecting from the Catholic faith, many are just nominal Catholics, many mushrooming sects are popping up, many Catholics are defecting the faith, increased witchcraft, increased child abuse and sacrifice, human trafficking, a lot of immorality like prostitution is taking place, family break ups, few people live sacramental life, noise pollution, drug abuse is rampant, religious ignorance is high among others.

This situation in Mukono Parish has left religion in question. Mother Church earnestly desires all the faithful to be led to a full, conscious, and active participation in liturgy (SC. nos.14, 59). With this background, a study on, *“Urbanization: a challenge to Effective Evangelization in St. Paul’s Parish Mukono in light of Evangelii Gaudium,”* was conceived with a general objective to establish the challenge of Urbanization on Effective Evangelization in order to re-awaken Christian’s participation in the church activities. Three specific objectives namely: to expose the meaning of the term Urbanization and its existence in Mukono Parish, to examine the effects of Urbanization on Effective Evangelization, and to suggest ways of enhancing Evangelization in Urban parish; were conceived to guide the researcher. Guided by these, literature related to the study was reviewed and analyzed.

A research methodology that used both random and non-random sampling was construed. Different tools of data collection were used and they included: oral interviews, questionnaires, participatory observation, non-participatory observation, focus group discussion, document analysis, voice recording and Opinionnaire. After getting a letter of introduction from the Dean of Studies National Seminary Ggaba and using the study tools indicated, the researcher carried

out the field study in Mukono Catholic Parish of Lugazi Diocese. Data from the field was presented and analyzed. Qualitative data was analyzed thematically while quantitative data was analyzed using descriptive statistics which involved the use of tables, frequencies, percentages, charts and graphs. The study findings were discussed by the researcher, comparing them to the reviewed literature. The researcher then came to a conclusion that, Urbanization through its negative effects has proved to be a challenge to Evangelization in Mukono Parish. The findings further revealed a number of factors affecting Evangelization among which is: urbanization, lack of enough well trained catechists, irresponsible parents, poverty and much love for money, language barrier, dormant choirs, secularism among others. The ways towards enhancing Evangelization in Mukono parish included: training of catechists, putting up new Catholic stations to counteract the mushrooming sects, faith in practice, active involvement of parents, religious movements and prayer groups, organizing seminars, crusades and retreats, vibrant homilies, home visitations, and active and vibrant music in Church.

## CHAPTER ONE

### GENERAL INTRODUCTION

#### 1.0 INTRODUCTION

The study focuses on Urbanization: a Challenge to Effective Evangelization in St. Paul's Parish Mukono. The study is conducted in light of *Evangelii Gaudium*. In this chapter, we shall deal with: background of the study, statement of the problem, conceptual frame work, objective, scope and definition of the key terms.

#### 1.1 BACKGROUND OF THE STUDY

Urbanization is a reality to human beings and it has been always part and parcel of human life. In the Old Testament, God exhorts man to go and better the whole universe. This is a divine command to humanity from the creator, man had to be responsible, productive and God's co-creator in order to improve and better the world for all people (Gen 1:28). It is from this point that man starts to thrive and develop, moving from place to place and setting up towns which eventually have grown into urban centers. Mukono is one of Uganda's fastest growing urban areas which is surrounded with a multitude of people from different walks of life, with different ethnicity, from different backgrounds, doing different kinds of activities, with different religious affiliations, professing different kinds of faith.

The Church today is found in a very fast changing world but nevertheless, the Church has a special and indispensable role and duty to play in the world today (*Apostolicam Actuositatem* 1 after to be used as AA). "All people are called upon to share in the salvific mission of the Church, to which all are called by the Lord himself" (*Lumen Gentium* 33) hereafter to be used as LG. The supreme law in the Church is to be kept before one's eyes (*Canon.1752*) hereafter to be used as Can, and it is the salvation of souls. Incorporated in Christ through baptism, they constitute the people of God and therefore, participate in their own way in the priestly, prophetic, and kingly office of Jesus Christ (Can. 204).

According to Pope Francis, in our time humanity is experiencing a turning-point in its history, as we can see from the advances being made in so many fields like health care, education and

communication. At the same time we have to remember that majority of our contemporaries are barely living from day to day, with dire consequences. A number of diseases are spreading. The hearts of many are gripped by fear and desperation, even in the so called rich countries. The joy of living fades, lack of respect for others and violence are on the rise and inequality is increasingly evident. It is a struggle to live and, to live with precious little dignity. This epochal change has been set in motion by the enormous qualitative, quantitative, rapid and cumulative advances occurring in science and in technology, and by their instant application in different areas of nature and of life (EG. no, 52). The Pope is throwing light to some of the challenges of today's world especially in urban areas. New cultures are constantly being born in these vast new expanses where Christians are no longer the customary interpreters or generators of meaning. Instead, they themselves take from these cultures new languages, symbols, messages and paradigms which propose new approaches to life, approaches often in contrast with the gospel of Jesus...what is called for is an evangelization capable of shedding light on these new ways of relating to God, to others and to the world around us, and inspiring essential values. To live our human life to the fullest and to meet every challenge as a leaven of gospel witness in every culture and in every city will make us better Christians and bear fruit in our cities(EG. nos,73-75).

According to John Mary Waliggo (1999, p.2), the human being is an unfinished project that must be realized under God's providential care and the human worker as co-creator with God. In the book of Genesis we discover that the creator made the human being in His image and with it the propensity for progress, newness and self-transcendence. Created as body and soul, the human being must progress in all his or her dimensions, physical, spiritual and supernatural. The human person is by nature progressive and always prone to development and novelty given his faculty of creativity and innovation. Thus any human promotion must have as essential the aspect of development. Development "is progress of the body, mind and soul of the individual and society, it is the progress of each person and society as a whole in all dimensions of life. It enables every person to have and enjoy all basic needs: food, shelter, education, health, family and security". No human promotion can be worthy of the name when it is unable to reclaim people from the sub human conditions of poverty, diseases, ill health, low life expectance, malnutrition, ignorance, hunger, illiteracy, oppression and a constantly hostile environment.



According to Benedict Ssettuuma (2016, 62), Uganda is a spiritual lung of Africa but the lung can be sick and when it is sick the consequences can be fatal. Pope Benedict XVI indicated that currently on the continent there are two viruses that affect the spiritual lung and these are practical materialism and religious fundamentalism. In some way our spiritual lung has been affected by these viruses and many others in the modern like urbanization.

The researcher being a member of St. Paul's Parish Mukono and having endeavored to dig into what is taking place, saw it fitting for the words of Pope Francis "In this exhortation I wish to encourage the Christian faithful to embark upon a new chapter of evangelization marked by this joy, while pointing out new paths for the Church's journey in years to come" (*Evangelii Gaudium* 1) hereafter to be presented as EG.

In order to enhance evangelization in Mukono, some efforts have been adopted among which we have training of catechists, vibrant homilies, strong and vibrant church choir, Christian clubs and devotions, number of masses has increased and in different languages, catechism classes at the Parish and in schools, monthly retreats and seminars, home visitation among others which all together have contributed to evangelization of the Parish. Even with the strong and vibrant homilies, masses, devotions, catechesis among others, people are with little knowledge of God which keeps them far from God.

## **1.2 STATEMENT OF THE PROBLEM**

Despite the fact that Mukono Parish is densely populated, the number of people coming to church and living a sacramental life is too low. There is a "new religion" which has come up of worshipping sports especially by the youths. Many activities have come up like hotels, night bars and lodges, gambling, betting shops, night clubs, many mushrooming churches of Pentecostals, slums and ghettos among others. Such activities have made many people to shun the church and to abandon church services. As a result of this, there is a general decline in the Sunday Mass attendance, less support towards church activities, less participation of the youth in church activities, less turn up for sacraments, many Christians are nominal and have lost the catholic sense of identity, there is increased immorality, many children go without catechetical instructions, increased witchcraft, practice of prostitution even within the church's perimeter wall, many families have broken down, a lot of noise pollution, increased laxity and

indifferences among Christians. All these have resulted from the negative effects of urbanization which have proved to be a challenge to Evangelization in St. Paul's Parish Mukono.

Ideally, St. Paul's Parish should be a very vibrant Parish to all Christians, young, and old, it should be a very attractive Parish to all people no matter where they come from since all of them belong to God's flock, different cultures should be encouraged to have masses in their own cultures and to introduce some of their cultural practices in liturgy like songs and dances so as to make liturgy vibrant and to embrace all cultures which brings about active participation from all Christians, the choir of the Parish should be an active ministry to help Christians to worship well, a place of spiritual nourishment where people come for different sacraments so as to feed their souls, a place where Christian movements and devotions are at people's disposal so as to help them and to educate them more about their faith, the Christians should feel that the Parish belongs to them and it's a home to all where they share in a cordial relationship like that of a shepherd and his flock, therefore, priests ought to be good shepherds, who know their sheep and be known by the sheep (Jn. 10:14). "Priests ought to take on the 'smell of the sheep' and the sheep are willing to hear their voice" (EG, no. 24). It is the duty of the priests to move out and make many disciples and it is a holy command from our Lord Jesus Christ "Go, therefore, and make disciples of all nations" (Mt. 28:19). It is at this accord that Pope Francis calls upon pastors to obey his(God's) call to go forth from our comfort zones to the marginalized in order to reach all the peripheries in need of the light of the Gospel and he advocates for "A church which goes forth"(EG, no.20). Priests are called upon to evangelize to all people from different walks of life "it is vitally important for the church today to go forth and preach the gospel to all: to all places, on all occasions, without hesitation, reluctance or fear. The joy of the gospel is for all people: no one can be excluded" (EG, no. 23). The priests ought to have relevant homilies which touch all human dimensions as a way to communicate to all people "the homily is the touchstone for judging a pastor's closeness and ability to communicate to his people" (EG, no. 135).

### **1.3 OBJECTIVES**

#### **1.1.3 General Objective**

To establish the challenge of Urbanization to effective evangelization in St. Paul's Parish Mukono in order to re-awaken Christian's participation in the church activities.

### **1.3.2 Specific Objectives**

- To explore the meaning of the term Urbanization and its existence in St. Paul's Parish.
- To examine the effects of Urbanization on Effective Evangelization in Mukono Parish.
- To suggest ways of enhancing Effective Evangelization in Mukono Parish.

### **1.4 RESEARCH QUESTIONS**

1. What is meant by urbanization?
2. What is meant by the term 'evangelization'?
3. What are some of the effects of urbanization on Effective Evangelization?
4. How has urbanization affected Effective Evangelization in St. Paul's Parish Mukono?
5. What are some of the ways to enhance Effective Evangelization?

### **1.5 SIGNIFICANCE OF THE STUDY**

This study is relevant in that, it will make an academic contribution by exposing more boldly the Challenge posed by urbanization on Evangelization especially in St. Paul's Parish and Lugazi diocese at large.

This study is intended to help the Bishop, parish priest, priests, religious men and women, seminarians, catechists, and all agents of evangelization at different levels in the Church in St. Paul's Parish to evangelize to all people in order to form fully committed and convinced Christians who can take an active role in the affairs of the Church.

The findings from this study will be beneficial to the Uganda Episcopal Conference while looking for the solutions to the challenges and effects of urbanization on evangelization in Uganda and as regards to the decline in the faith and in the laity's involvement in the Church activities. It is also beneficial because it gives answers to the questions like why do people shun Church responsibility and why are people quitting the Catholic Church which were raised by the Uganda Episcopal Conference.

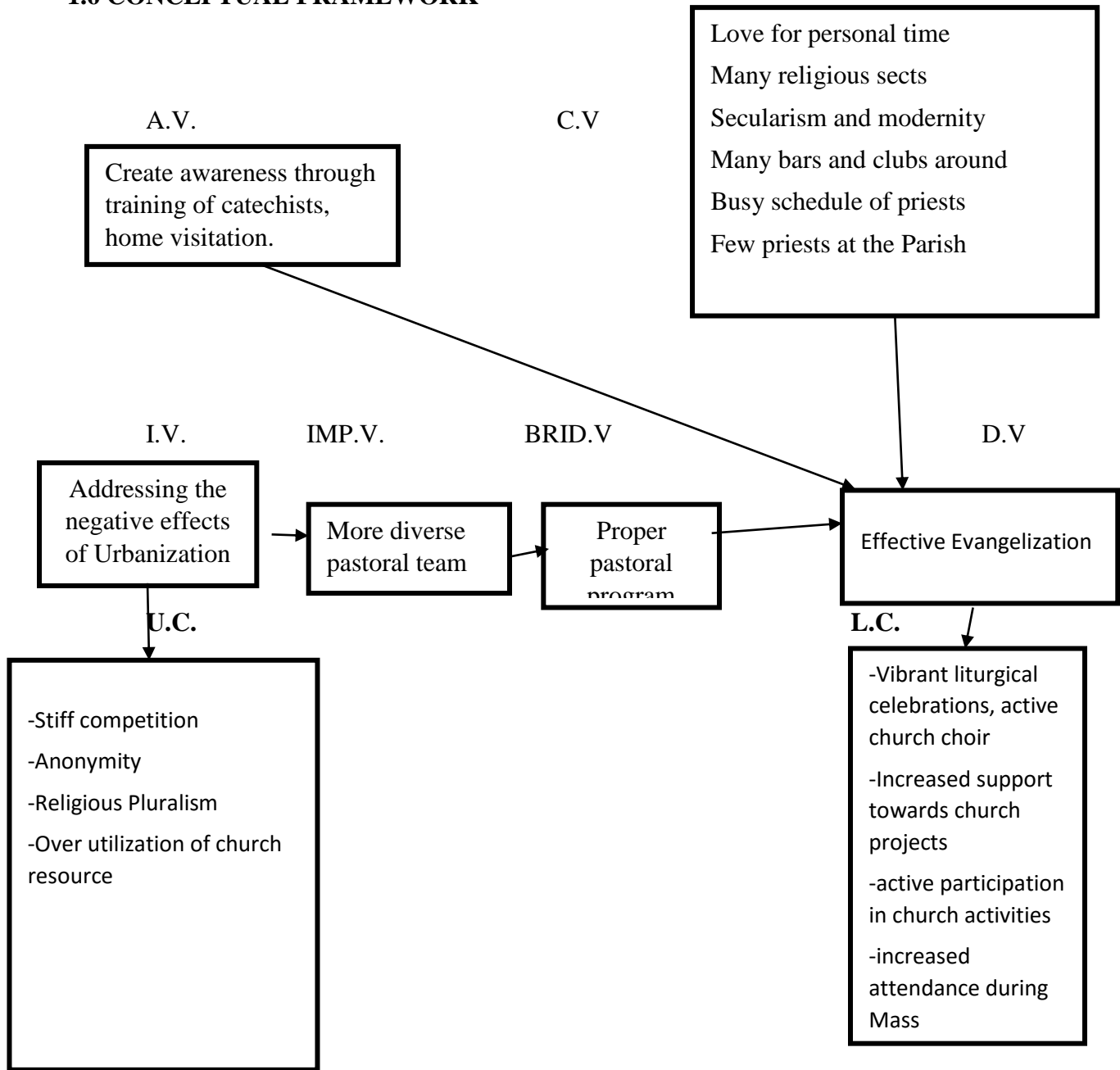
The findings, insights and conclusions of this study will help the office of the pastoral coordinator of Lugazi Diocese while addressing priests during workshops and seminars about

urbanization since it is in many parishes and in the whole diocese at large. As regards evangelization, this paper will provide practical solutions to some of the pastoral problems faced in the diocese. Also the study findings will be very instrumental in planning pastoral action better, first for St. Paul's Catholic parish but also for other parishes especially in Lugazi Catholic Diocese.

The study is beneficial to civil leaders and the government at large as regards the negative effects of urbanization to its citizen and in a long run to sensitize its people about it and to plan for the country as well.

They will further, find in this study, reasons why people abandon the Catholic faith and shun church duties in urban Parishes, together with suggestions helpful for building a strong and firm Catholic faith.

## 1.6 CONCEPTUAL FRAMEWORK



### KEY

I.V.= Independent Variable

D.V. =Dependent Variable

IMP.V. =Implementation Variable

BRID.V. =Bridging Variable

A.V. =Adjunct (Alternative Independent) Variable

C.V= Constraining Variable

L.C. =Latent Consequences

U.C. = Un-intended Consequences

From the above framework, it is postulated that the challenge of urbanization to effective evangelization can be overcome through cultivation of a more diverse pastoral team. However, that alone may not yield the desired results of curbing down the challenge of urbanization to effective evangelization. Even with the proper pastoral programs of priests to enable them to reach different groups of people and to bring them to church, it will result into active participation of Christians in the Church affairs. Alternatively sensitization and awareness of Christians through retreats, guilds for men, women and youth, seminars and workshops should be created and this might result into increased attendance in the Sunday Masses, it will lead to a vibrant liturgy, it will provoke Christians to take up responsibilities in the Church, love for the Church, increased knowledge about the faith, priests will be well facilitated, will boost vocations, strengthen devotions and associations, increment in the payment of tithe and other financial support towards the Church. Priests' homilies will become relevant since they will be addressing the real life situation of Christians. The spirit of ecumenism will grow, more gifted people will be identified, and the youth shall be catered for, moral alleviation and improved standards of living in families. These positive impacts confirm the relevance of the argument being advanced in the general objectives. Unfortunately, there are factors which will always stand in the way to attaining the desired target. These may include; lack of pastoral zeal by priests, other religious sects, many people coming in the area, secularism, language barrier, excessive love of personal time, negative history with priests, and busy schedule.

## **1.7 SCOPE OF THE STUDY**

### **1.7.1 Geographical scope**

This research was conducted in St. Paul's Parish Mukono, one of the Parishes in Lugazi Diocese in central Uganda.

### **1.7.2 Thematic scope**

The main emphasis of this study is on the effects of urbanization on Christians and the role of church leaders together with the laity in evangelization, from a dogmatic, pastoral and canonical point of view. More emphasis is put on the solutions to the effects of urbanization and the way forward of evangelization in the modern world.

### **1.7.3 Temporal scope**

This study is investigating the challenge of urbanization to effective evangelization and its connection to '*Evangelii Gaudium*' in order to highlight how the church understands them. Hence to help Christians become true instruments of evangelization in the modern world.

## **1.8. DEFINITION OF TERMS**

### **1.8.1 Urbanization**

According to the New Catholic Encyclopaedia Urbanization is defined as a process of population concentration. Eldridge defines it as concentration either through the multiplication of points of concentration or by the increase in the size of individual concentration (New Catholic Encyclopedia 1967: 483). We are living in a new age of history with profound and rapid changes spreading gradually to all corners of the earth. Today, we experience a number of changes in the social order especially due to industrialization and technological advances. In fact, one of the most commendable changes of human history is the development of cities. Urbanization as a social challenge is on the increase, both on account of the expanding number of city dwellers and the spread of the urban way of life into rural settings. New and effective mass media are contributing to the spread of knowledge and the speedy diffusion of habits of thought and living. We cannot underestimate the effects and ethical challenges posed by urbanization. Though urbanization has advantages, there are several ethical challenges that need to be addressed in the contemporary world.

### **1.8.2 Evangelization**

The English word "evangelism" comes from the Greek word *euaggelion*. Most literally translated in the noun form, *euaggelion* means: "gospel" or "good news." In the verb form (*euaggelizesthai*), the meaning of the word changes slightly to "announce" or "bring good news"

Pope Paul VI in “*Evangelii Nuntiandi*” after here to be used as EN defined evangelization as proclamation of the message of good news of Jesus Christ. This good news is proclaimed through two fundamental commands, “put on the new self and be reconciled to God.” “This fidelity both to a message whose servants we are and to the people to whom we must transmit it living and intact is the central axis of evangelization,” (EN.4). Paul VI continues to say, the Church is born of the evangelizing activity of Jesus and the twelve. She is the normal, desired, most immediate and most visible fruit of this activity: “Go, therefore, make disciple of all nations (EN.15).

Campbell says Evangelizing means bringing the Good news of Jesus into every human situation and seeking to convert individuals and society by the divine power of the Gospel itself. At its essence are the proclamation of salvation in Jesus Christ and the response of a person in faith, which are both works of the spirit of God. Evangelization must always be directly connected to the Lord Jesus Christ (Campbell 1990, p. 85).

### **1.8.3 Laity**

The term laity is here understood to mean all the faithful except those in Holy Orders and those in religious state approved by the Church. Those faithful are by baptism made one Body with Christ and are constituted among the people of God; they are in their own way made sharers in the priestly, prophetic, and kingly functions of Christ; and they carry out for their own part the mission of the whole Christian people in the church and in the world (New Catholic Encyclopedia 1967:328).

The original meaning of the word Laity is not negative at all. Etymologically, it is delivered from the Greek word “laos” meaning people, from the Greek bible chosen people distinguishing them from the foreign and pagan nations (Mukwaya Kizito 2002: 17-18).

The Catechism of the Catholic Church refers to laity as “all faithful except those in Holy Orders and those who belong to a religious state approved by the Church (CCC.897). Laity are faithful who have been fully incorporated into the Church through baptism, confirmation and communion but have not yet received Holy orders. Pelican says (1979:2025) that the laity instead of defining them negatively can be seen as a special form of Christian existence with its own privileges, duties, and sacred vocation, as well as its own dignity and promised reward.



#### **1.8.4 Catholic Church**

The term *catholic* comes from Greek word *katholikos* which means “universal.” It was first used in the letter of St. Ignatius of Antioch to the Smyrneans about AD110. And the term “Church” comes from the Latin word “Ecclesia” from the Greek “*ek-kalein*” meaning “to call out of” means convocation or an assembly (CCC.751). *Lumen Gentium* (no.1) asserts that the Catholic Church is an institution established by Jesus and entrusted to the Apostles and their successors for the salvation of men. It is a sign and instrument of communion with God and unity among all men. The church’s main aim is evangelization which promotes the integral development and salvation of man. The Catechism of Catholic church says, that the church is holy and catholic, and she is one and apostolic, it is inseparable from the belief in God, the Father, the son and the Holy Spirit (CCC.750).

#### **1.10. CONCLUSION**

Chapter one gives us an over view of our research paper; it gives us the general introduction, the background of the study, the statement of the problem, significance of the study, conceptual framework, scope, theoretical frame work, objectives of the study, definition of terms, and research questions. And they lead us to the next chapter in which we examine the existing literature concerning our study.

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.0 INTRODUCTION

This chapter presents the existing, available and related literature concerning the research topic, explaining it scientifically and analytically in relation to the specific objectives of this study.

#### 2.1. THE MEANING OF THE TERM “URBANIZATION”

According to Caldwell P (1997), Urbanization is the process whereby people acquire material and non-material elements of culture, behaviour patterns and ideas that originate in, or are distinctive of the city. By definition, urbanization refers to the process by which rural areas become urbanized as a result of economic development and industrialization. Demographically, the term urbanization denotes the redistribution of populations from rural to urban settlements over time. Urbanization is a process whereby an increasing proportion of the population becomes congregated in cities and their suburbs where their ways of life are affected. It involves the movement of rural population into high density city environments. With urbanization comes *urbanism* as a way of life expressed in religious life, lifestyles, and urban values, economic, political and social institutions. It renders traditional ties of kinship less important and replaces them with modern relationships and ways of life of an instrumental, transitory and superficial character. Urbanism is a sub-culture that displaces genuine culture, it undermines traditional culture and robs people of genuine moral values and enhances philosophies like consumer materialism and secularism which eventually separate, isolate and imprison the urban people.

Urban growth is the physical aspect of urbanization, referring to the number of people actually living in the urban areas. It also refers to the increase of urban populations and the multiplication of towns and urban centres. Urbanization involves a rural-urban shift and this is more common in the developing countries e.g. Uganda where more than 60% is rural. This shift is both demographic involving quantitative and qualitative structural adjustments and mental involving new mode of thinking.

### **2.1.1. History of Urbanization**

According to Shorter Aylward (1991), Urbanization goes back into history about 5000 years ago. Most scholars give the history of urbanization in two major phases: before the industrial era and after the industrial era. Though cities and towns existed before the industrial era e.g. Athens, Paris, Rome, Venice, Florence, etc., they hardly numbered more than 10,000 inhabitants. Ancient urbanization reached its peak under the Roman Empire when more than 50 million people were controlled from a single city of Rome which itself had a population of about 1 million inhabitants, making it the largest city to exist before the industrial times. No other city reached Rome's population until London attained one million inhabitants in early 1800s.

From the fall of the Roman Empire before 500AD to the 16<sup>th</sup> Century, there was a dark age for the cities; their numbers fell and their function changed. Towns did not exceed 3,000 people, though some cities like Paris, Florence, Venice and Milan are believed to have reached 100,000 inhabitants. In the mid-19<sup>th</sup> Century, another qualitative and quantitative leap forward in the history of the city occurred. Industrial and technological advances led to a massive development of populations from rural to city concentrations. Since the beginning of the industrial revolution, cities have grown rapidly in both size and power. Economic forces were such that cities became the ideal places to locate factories and their workers. Many agriculture workers left the country side and moved to cities to look for jobs in industries and this caused unprecedented levels of urbanization. This phenomenon began in Britain in the late 18<sup>th</sup> Century and spread around the world and continues to this day in many areas. This new phenomenon was also fostered by the improved transport technological techniques. At the beginning of the 19<sup>th</sup> Century only 3% of the world population was living in cities. Now about 50% of the world's people live in cities.

### **2.1.2. Causes of Urbanization**

According to Shorter Aylward (1991), Urban population grows in two ways: by natural increase (more births than deaths), and by immigration. Natural increase is fuelled by improved food supplies, better sanitation, and advances in medical care that reduce death rates and cause populations to grow both within cities and in the rural areas around them. Immigration is the second reason why population grows, and it is the largest source of its growth. Immigration to cities can be caused both by *push factors* that force people out of the countryside and by *pull factors* that draw them into the city.

*Immigration Push Factors* – the “surplus” population is forced to migrate in search for jobs, food, and housing. In some places, economic forces or political, racial, or religious conflicts drive people out of their homes.

*Immigration Pull Factors* – the presumed better life that cities offer jobs, better housing, better social services, better infrastructure, entertainment and freedom from the constraints of village traditions pulls people out of their original places of residence. Possibilities exist in the city for upward social mobility, prestige and power not available in the countryside. However, towns can also be a push zone and rural areas a pull zone that provides life security, serenity, simple life, freedom from the law, community life, etc., especially when the good life promised by the city is not forthcoming.

In Uganda, migration is the major force behind urbanization and has four patterns: rural to rural, rural to urban and urban to rural. It is attributed also to the general peace and the rule of law (e.g. freedom of movement, crack on crime rate) that creates a lot of opportunities for urban growth and general development; industrial growth; creation of new districts which brings urban based services closer to the people through decentralization; improved transport communication networks that provides easy access and linkage to urban centres, the development of infrastructure like roads, water and electricity in the urban centres.

### **2.1.3. Urbanization: A Case of Uganda**

According to Gugler. J. (1982), Urbanization in Uganda is currently estimated at 14% of its more than 32 million citizens. The fastest expanding city is Kampala Uganda’s capital. Many Ugandans from all corners of Uganda flock Kampala for better employment opportunities, decent housing, better social services e.g., schools, hospitals, water, electricity, and better social life. Since independence, Uganda is experiencing a high rate of urbanization in its major cities and towns. At independence the major towns were Kampala, Entebbe, Masaka, Mbale, Tororo and other small towns dominated by the business Indian communities. As a new state, there was unequal regional development that caused uncontrolled rural-urban migration. This phenomenon continues to date where many people leave their rural settings to town settings looking for better life. Uganda is a landlocked country with a high population density and faces problems are caused by rapid urbanization such as scarcity of land, proliferation of unplanned settlements, and environmental degradation. Since independence, housing, urban planning and development have

not been accorded meaningful attention, failing to take into account the rapid and uncontrolled development of the sector and its potential contribution towards the socio/economic development of the country. Urban population growth (annual %) in Uganda was last measured at 5.36 in 2015, according to the World Bank. This is attributed to many factors ranging from the political, economic and social. Many urban areas have mushroomed as a result of the creation of new districts that go with town councils, in areas that were never envisaged by urban planning authorities while others emerge as a result of economic activities mushrooming alongside the busy roads where there are public transport bus stopovers.

Others are a result of social developments that demand some regional governments to have municipalities as envisaged by Article 179 (4) of the 1995 Constitution. Population dynamics is an important component for national and urban sustainable development. While rapid population growth in urban areas could stimulate development, it comes with a lot of challenges, especially the demand for housing for various income levels. Uganda subscribes to Millennium Development Goals that emphasizes the need to make human settlement healthier, safer, more reliable, sustainable, equitable and productive. Thus it is important for all residents in Uganda to have a decent living environment, clean water, sanitation, transport, electricity and other services. Since 2015, we no longer talk of MDGs but SDGs i.e., the 17 Sustainable Development Goals for the period 2015-2030 and these are: End poverty in all its forms everywhere. End hunger, achieve food security and improved nutrition, and promote sustainable agriculture. Ensure healthy lives and promote well-being for all at all ages. These seek to build on the MDGs and complete what these did not achieve. The demand for housing facilities is on the increase; as far back 2006, Kampala alone was in the deficit of 302, 136 housing units and the majority of urban dwellers live in tenements of not more than two rooms, majority of which are of single rooms, poor sanitation and drainage. Shelter is a basic human need, next only to food and clothing. Urban areas also in our country are characterized by food insecurity, slums and street children, severe shortages of basic services like potable water, well laid out drainage systems, sewerage networks, sanitation facilities, electricity, roads and appropriate solid waste disposal. It is these shortages that constitute the rationale for a better policy focusing on job creation, housing and basic services in urban areas. Whereas the mandate of the Ministry of Lands, Housing and Urban Development is to ensure an orderly development of urban and rural areas as well as safe, planned and adequate housing for socio-economic development, there is little done

by the ministry to achieve this mission. The major focus of any urban policy must be the sustainable development of all urban human settlements, duly serviced by basic social amenities for ensuring better quality of life for all urban residents. The government using the urban and housing policy must involve all stakeholders within the framework of the urbanization process of Uganda in order to constitute the urban structures at national and local levels, to improve urban management, control development and the spatial expansion of urban areas, particularly urban centres, using effective planning tools.

Urban development in Uganda requires having at the local level, adapted tools for planning and regulation, to reinforce capacities at central and decentralized level, and mobilize the public and private sector. Furthermore, it requires human and financial resources to develop and improve cities and other centres in order to improve the living conditions of the entire population, particularly the poorest. Urbanization is a driving force for economic development in Uganda; however, the process should be planned, controlled and well directed. Urbanization should respect human dignity, rights and duties of urban dwellers and give them an opportunity of living a decent life. We are challenged to ensure that the modern direction of urbanization is well directed so as to prevent permanent damage to the ecosphere, make an option for the urban poor, and offer a livable, safe and humane habitat for the people in cities and towns of Uganda.

## **2.2. MEANING AND UNDERSTANDING OF EVANGELIZATION**

Evangelization is one of the fundamental responsibilities if not the primary task of the church left by its head Christ whereby after his resurrection, he told his apostles to make disciples of all nations and to teach them to observe all that he commanded (Mk 16:15-16 and Mt 28:19-20). Thus, he gave them a mission of proclaiming God's kingdom to all humanity being guided with the Holy Spirit. God "desires all men to be saved and to come to the knowledge of truth" (Catechism of the Catholic Church. 74) hereafter to be used as CCC.

Today, there is a great need of bringing all people from different walks of life into God's kingdom, and this is best done through preaching the good news, proclaiming the gospel and bearing witness to the gospel of Jesus Christ thus the salvation of souls would be attained through evangelization which is the supreme law in the Church (Can. 1752). Through this the many challenges which are popping up in the modern changing world shall be well addressed.

## **2.2.1 Persons who do Evangelization**

### **2.2.1.1 Clergy, the Priest as an evangelizer**

To be effective, pastors cannot afford to remain apart from their Christians. They must establish a good relationship with Christians. This relationship must be characterized by collaboration, respect, availability and willingness on the side of the pastors to know their Christians and to attend to their needs and concerns. To achieve this, pastors must come out of their comfort zones to meet with people especially in their offices, homes and workplaces. By so doing, their ministry will become more vibrant and successful. Writing on the same issue about the importance of the relationship between the pastor and Christians, Cardinal Francis Arinze discusses that “The priest is ordained for the people. He necessarily has to have relationships with people. It is important both for the priest and for the people that the priest develops a healthy and Gospel-inspired attitude on this matter from the beginning of his priestly ministry. This relationship should be expressed in the point of view of his apostolate marked with availability, knowledge of the people, respect and love” (Arinze, 2003, no. 23).

Pope Francis also emphasizes a similar approach of evangelization when he notes that; “today, as the Church seeks to experience a profound missionary renewal, there is a kind of preaching which falls to each of us as a daily responsibility. It has to do with bringing the Gospel to the people we meet, whether they be our neighbors or complete strangers. This is the informal preaching which takes place in the middle of a conversation, something along the lines of what a missionary does when visiting a home...” (EG, no. 127).

According to Ssettuuma (2017) priests should carry out mission in order to bring the good news (evangelization) to God’s people and mission should target all human dimensions of life for liberation and salvation: spiritual-religious, moral, economic-political, social-cultural, mental-educational, physical-environmental, in order to produce proportionally balanced results in people and in society. Anything short of that, risks producing dualistic Christians and citizens, sharply agonized people: developed in few aspects, underdeveloped in most aspects and with a distorted image of God. Most privileged of this evangelization is the authentic proclamation of the Word of God in all its liberating power, the proclamation of the Good news: it is the

preaching of God with all its characteristics of love without exception, justice for all, peace for all, the kerygma of liberation, suffering, death and resurrection of Jesus Christ. It is the preaching of the kingdom of Truth in all circumstances, unity of humanity, equality of all, and solidarity of all and especially with the poor, the sick, the marginalized, the oppressed, the discriminated, in a word with anyone in need. The church should be prophetic in her proclamation of the good news for if she ceases to do so she can quickly compromise with evil.

### **2.2.1.2 The Availability of Priests to the People**

Arinze (2003) argues that priests ought to be available for the people. This is because there are people who are waiting for the priests to visit them: the old, the sick at home or in hospital, the families in difficulty, the people who are celebrating a joyful event, and people who have lost their dear ones. And in order to effect this, the priest should set up with the parish council a small committee that serves as the eyes, the ears, the hands and the feet of the parish community in finding out and going to help the needy, the lonely, the old and the sick. He further adds that people who meet the priest must go away with the conviction that they have met a man of God, and that they have seen God in a priest.

He says that another occasion by which a priest ought to be available to the people is by the celebration of the sacraments, and in particular the sacrament of reconciliation. This is because it is the only opportunity most lay faithful get to meet the priest in a one to one basis and receive, not only absolution, but also spiritual advice and direction. He admonishes that the confessor in such instances should have a great patience and alertness, apart from theological and pastoral wisdom, to attend to people who are so different, to say the correct word to each, not to talk more than necessary, and not to lose his calm. Arinze brings out the importance of availability of priests to the people, especially through the celebration of sacraments and in the Mass. He categorically stresses that this availability should be characterized with joy. This is what Francis emphasizes when he states that, “an evangelizer must never look like someone who has just come back from a funeral” (EG, no. 10).

Ratzinger (1995, p. 37) believes that the worst thing that Christianity has experienced in the twentieth century has not been open antagonism, but indifference towards Christianity. Therefore according to Ssenyondo (2014, p.130), evangelization is an important part of Christian faith.



This gospel is meant to be handed down. Evangelization says Charles consists of coming to know a message, and this is the principal aim of catechesis. It aims at coming to know Jesus concretely. We cannot afford to leave the gospel to the interpretation of every individual. Dr. Charles asserts that our greatest task today is to the children. Instead of offering 10 Masses to the adults in Sub-parishes, a priest would be better off paying a visit and preach a few things to the little kids in schools.

### **2.2.1.3 Priests as Promoters of Ecumenism**

According to Pope Francis “commitment to ecumenism responds to the prayer of the Lord Jesus that; they may all be one (Jn 17:21)” (EN, nos. 244-246). Evangelization should always bring about unity and in this perspective ecumenism can be seen as a contribution to the unity of the human family.

John Waliggo (2000, pp. 34-35) says that; in ecumenism Christians should seek, search, work for and promote the unity Jesus Christ prayed. Jesus Christ, therefore, is at the beginning of the search, at every step of the journey and is the conclusion of the unity searched for. Christians should pray for the progress and achievements of Christian unity. They are to cultivate and develop positive attitudes, relations of love, friendship, peace, justice and cooperation with all followers of Christ and all people without feelings of prejudice, malice, hatred or dislike for any. They must discover common ties and common heritage and avoid obstacles to Christian unity. They are to struggle to walk together with one’s church and church leadership towards unity. Through Christian witness they are to promote understanding and cooperation and discover what we can do together as followers of Christ to advance the kingdom of God. The common heritage should help Christians work for unity for the promotion of the kingdom of God, especially, the common faith in a Trinitarian God, the sacraments of Baptism, the belief in the life to come, common the essential commandments, and the mission to proclaim the good news.

According to John Paul (*Redemptoris Missio*, 1990, p. 249); teaches that “Dialogue is a path toward the kingdom and will certainly bear fruit, even if the times and seasons are known only to the father (Acts 1:7)”.

### **2.2.2.1 The Role of the Laity in Evangelization**

The original meaning of the word Laity is not negative at all. Etymologically, it is delivered from the Greek word “laos” meaning people, from the Greek bible chosen people distinguishing them from the foreign and pagan nations (Mukwaya Kizito 2002 pp. 17-18). A usage is also found in the Septuagint for instance in Isaiah 24:2; Jeremiah 26:11, here the people are distinguished from the prophets, priests and princes.

The Church fathers said that, the apostolate of the laity derives from their Christian vocation and the church can never be without it (AA 1), sacred scriptures are used to show clearly how it was in the beginning of the church. Acts 11:19-21; 18:26; Rom. 16:1-16; Phil. 4:3. “Those who had been scattered by the persecution which arose because of Stephen went as far as Phoenicia, Cyprus and Antioch, preaching the word....” (Acts 11:19-21). All these biblical text clearly manifest the vital role played by the laity right away from the start of the Church. This is the starting point which should strengthen the laity to boldly preach the word of God through word and action wherever they may be since by their nature they have got higher chances to reach out to all.

The Church fathers quotes a Scriptural text 1 Peter 2:4-10, which shows how important the lay faithful are. That they derive their right and duty of apostolate from Christ and through baptism they share on priestly mission. This text shows that lay people are fully involved in the saving action of humanity, and Jesus Himself encourages them to participate without minding what others will have to say. Also the church father continue to quote St. Paul when he writes to the Corinthians warning them “woe to me if I do not preach the Gospel” (1Cor.9:16), an indication to every baptized person that he or she has the duty to preach the Gospel.

In Genesis 1:31 “God saw that all he had created was very good.” Intending to show the faithful that whatever work, kind of life they are involved in, that is, temporal, they manifest God. And through faithfully participating in it with love and care, they proclaim the kingdom of God to others.

The apostolate is lived in faith, hope, and charity poured out by the Holy Spirit in to the hearts of the members of the Church. All Christians are urged to work for the glory of God through the coming of his kingdom and for the communication of eternal life to all (John 17:3).

In the Church there diversity of ministry but a unity of mission, Christ entrusted to the apostles and their successors the office of teaching, sanctifying and governing in His name. the Lay people too, share in that work by virtue of baptism so they also evangelize in their own way by making the gospel spirit penetrate and improve their temporal order, witnessing to Christ hence bringing salvation of humanity(AA, 2-3).

As he had been sent by the Father, the Son himself sent the apostles (Jn. 20:21) saying, “go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you; and behold I am with you all days even unto the consummation of the world” (Mt. 28:18-20). “The Church has received this solemn command of Christ from the apostles, and she must fulfill it to the very ends of the earth . . . By her proclamation of the Gospel, she draws her hearers to receive and profess the faith, she prepares them for baptism snatches them from the slavery of error, and she incorporates them into Christ so that in love for him they grow to full maturity . . . Each disciple of Christ has the obligation of spreading the faith to the best of his ability.” (LG 17)

Laymen have countless opportunities for exercising the apostolate of evangelization and sanctification. This witness of life however, is not the sole element in the apostolate; the true apostle is on the lookout for occasions of announcing Christ by word, either to unbelievers to draw them towards the faith, or to the faithful to instruct them, strengthen them, incite them to a more fervent life (AA, 6).

Pope Francis notes that in all the baptized, from first to last, the sanctifying power of the Spirit is at work, impelling us to evangelization. In virtue of their baptism, all the members of the People of God have become missionary disciples (Mt. 28: 19). The new evangelization calls for personal involvement on the part of each of the baptized. Every Christian is challenged here and now to be actively engaged in evangelization. Every Christian is a missionary to the extent that he or she has encountered the love of God in Christ Jesus. We want to have better training, a deepening love and a clearer witness to the Gospel. In this sense, we ought to let others be constantly evangelizing us (EG, nos. 119-121).

Similarly Benedict XVI contends that, searching the scriptures enables us increasingly to discover the true face of Jesus, the revelation of God the Father (Jn.12:45) and his saving work.

Rediscovering the centrality of the divine word in the Christian life leads us to appreciate anew the deepest meaning of the forceful appeal of Pope John Paul II: to pursue the *mission ad gentes* and vigorously to embark upon the new evangelization (AM, no. 161).

#### **2.2.2.2 The Laity in Vatican II Council**

The lay people and their role are discussed in many other documents of the Second Vatican Council, beside the Decree *Apostolicam Actuositatem: Lumen Gentium, Sacrosanctum Concilium, Presbyterorum Ordinis, Ad Gentes, and Gaudium et Spes* deal with issues related to the Laity. In *Lumen Gentium* the Fathers laid the theological basis for the Decree *Apostolicam Actuositatem*; in chapter two, they put the laity back properly to the people of God and in chapter four they articulated the Laity as full members of the people of God who are incorporated into Christ and who share in His priesthood of all people of God and “the Laity have a wide responsibility in the life of the Church and the world” (Gerald O’Collins and Edward G. Farrugia, 2001. Pp.133-134). The ecclesiological perspective of the relation between the Laity and the hierarchy presented by *Lumen Gentium* and *Apostolicam Actuositatem* is understood in the way of promotion of the good cooperation among all members of the Church on all levels as envisioned by the Church. Both documents stress continuously the proper autonomy of the role of the lay people. (Luis Ligier, 1989 p. 161).

*Sacrosanctum Concillium* deals also with the Laity and emphasizes their active participation in the liturgical celebrations in the Church: Lay people are called to a full, conscious and active participation in the liturgy, a participation which is demanded by the nature of the liturgy (SC 14). The Decree *Ad Gentes* hereafter to be used as AG, reaffirms the calling of Lay people to lead their life in holiness through spiritual exercises and also exhorts the lay people to fulfill their duty in the Church and the world (AG 41). The Decree *Gaudium et Spes* has the strong focus on the nature and mission of the laity in the world, specifically in the two points: the first is that the Laity have to take the initiative in the transformation of the temporal order (GS. 43) hereafter to be used as GS. And secondly, regarding the role of the laity, the council accepts and encourages Lay persons to pursue advanced studies in the theology and scripture (GS. 62).

### **2.2.2.3 Lay person shares in Christ's function as Priests, kings and Prophets to spread the word of God**

By virtue of common priesthood lay people participate in the priestly mission, for which Jesus offered himself and continues to be offered in the celebration of the Eucharist for God's glory and salvation of mankind (LG 34; *Christi fideles laici* 14) hereafter to be presented as CL. Through their common priesthood they are to offer sanctify and to proclaim. Through their work, prayer, family life and others all these are spiritual sacrifice offered to God in the celebration of the Eucharist. Lay people cannot claim sacerdotal rights. The ordained minister act in persona *Christi captis* (Can. 1008). Those ordained ministers receive power over the mystical body of Christ and do act in his name. As Pope John Paul II puts it that, the lay people may be called to cooperate directly in the ministry of the church's pastors. He says "When the necessity of the church warrants it and when ministers are lacking. Lay people, even if they are not lectors or acolyte, can also exercise the ministry of the word, preside over liturgical prayer, confer baptism and distribute Holy Communion in accord with prescription of the law (CL 23).

John Paul II noted that, sharing in the Christ's kingly function is to discover in oneself and others the special dignity of one's vocation that can be described as kingship. This dignity is expressed in ones readiness to serve in keeping with the example of Christ, who came to serve not to be served (Mt. 20:28). He says the kingly office is possible only by being servants; this entails discipline, mastery of oneself, discernment and fidelity to one's vocation (*Redemptor hominis* 21).

According to Canon 228, lay people are able to hold certain ecclesiastical offices or cooperate in the exercise of such offices. In connection with this canon 129§2, lay people can cooperate in the exercise of the power of governance.

A prophet is one chosen by God and called by God to announce his divine message. Regarding the prophetic function Vatican II council teaches; "Christ is the great prophet who proclaimed the kingdom of the father by testimony of His life and by the power of His word (...) he fulfills his prophetic office not by the hierarchy who teaches in his name and by his power, but also by the laity"( LG 35). Hence the entire Church shares in this office by announcing and witnessing to the good news. And he said to them, "Go into all the world and proclaim the good news to the whole creation" (Mk. 16:15). Also Canon 747 §1 stresses the obligation and inherent right of the

Church, independent of any human authority to preach the Gospel to all people using any means of social communication. But it should be known that it is the church to which the deposit of faith is entrusted and by the assistance of the Holy Spirit it is able to guard revealed truth (Canon 747 §1). The lay people acquire this obligation and right through baptism as expressed in Canon 211. Every baptized faithful is the witness and a living instrument of the mission of the Church itself according to the measure of Christ's bestowal (Ephesians 4:7). The prophetic office in the church operates according to the institutional role of the church Canons 747-755; 756-759. In the church lay faithful are called upon to participate in Christ's work of salvation as Priests, Kings and Prophets.

#### **2.2.2.4 Laity Proclaiming the Gospel**

According to John Paul II in *Christi fideles Laici*, the proper vocation and mission of the lay faithful in the Church is the call to proclaim the gospel of Christ, they are prepared for the work this work by the sacrament of Christian initiation and by the gifts of the Holy Spirit (CL 33). Every disciple is personally called by name; no disciple can withhold making a response (CL 33).

Pope Francis said. "Lay people are not second-class members at the service of the Church hierarchy, but are disciples of Christ called to "enliven every environment, every activity and every human relationship according to the Gospel," he went ahead to say that, "The proclamation of the Gospel is not reserved to some 'mission professionals,' but should be the profound aspiration of all lay faithful who are called to evangelize by virtue of their baptism

Pope Francis said that, "by virtue of baptism, the laity are called "not only to Christian animation of temporal realities, but also to works of explicit evangelization, of proclamation and of sanctification of men." He says the *Apostolicam Actuositatem* considers the laity "in a whole vision of the People of God, to which they belong together with the members of Holy Orders and Religious, and in which they take part, in a way proper to them, in the priestly, prophetic, and royal function of Christ Himself."

Proclamation of the Gospel is not solely the responsibility of the ordained but is equally the right and duty of the lay faithful. At the center of every proclamation is Jesus Himself, "there is

no true evangelization if the name, the teaching, the life, the promises, the kingdom and the mystery of Jesus of Nazareth, the son of God are not proclaimed” (EN 22).

Congar (1960, p. 63) says; “the Gospel therefore ordains that every disciple, every follower of Christ, should in one way or another fulfill the service of transmitting the faith, of being with and through Christ, one sent to proclaim the salvation that brings life and to bear witness to His love.”

#### **2.2.2.5 The Laity and Call to New Evangelization**

"To evangelize", writes Paul VI "is the grace and vocation proper to the Church, her most profound identity" CL 33. John Paul II said, “The Church today ought to take a giant step forward in her evangelization effort, and enter into a new stage of history in her missionary dynamism” (CL 35).

Osterwal (1972, p. 63) describes the effective work of laymen in the non-western world as follows: “The burgeoning church growth of the sixties did not result primarily from big evangelistic campaigns or from the work of well-trained ministers. It came about as a result of the work of lay members.”

“...You too go into my vineyard” (Mtt 20: 3-4), and this invitation should be seen as a clear call to an ever-growing number of lay men and women to take on their responsibility in the life and mission of the Church. This is an indication as noted by John Paul II, said that the lay people also have the responsibility to play in the life and mission of the Christian communities, families, parishes, diocese and the ecclesial associations and movements (*Redemptoris Missio*, no. 2.). According to my observation the engagement of lay people in evangelization is already changing the life of the Church and this is a major sign of hope for the Church

When we look into the *History of Christian Missions* Stephen Neill (1971, p. 24) noted that much of the work of the early church was done by laymen, even to the extent of establishing churches. Pointing out that the total membership of the church was actively involved in the witness of the church, he adds: “Where there were Christians, there would be a living, burning faith, and before long an expanding Christian community.” Most of the Churches were claimed

to have an apostle as its founder, Stephen Neill says that this was just “recognized certificate of responsibility” but many Churches were founded by the lay faithful

The work of God cannot reach its full realization; that is salvation of souls, until men and women (Lay people) rally to work and join their efforts with those of ministers. Ellen G. White presents this truth pointedly: “If men in humble life were encouraged to do all the good they could do, if restraining hands were not laid upon them to repress their zeal, there would be a hundred workers for Christ where now there is one.”

As John Paul put it: “The call to mission derives, of its nature, from the call to holiness . . . *The universal call to holiness* is closely linked to the *universal call to mission*. Every member of the faithful is called to holiness and to mission.” (RM, 90) I believe if all members, the clergy and the laity involve in the mission of evangelization what pope John Paul II talked about will be realized.

Benedict XVI quoting from Paul VI’s and John Paul II’s documents on evangelization continues to affirm the call of every Catholic to evangelization. Says that the universal mission should become a fundamental constant in the life of the Church. Proclamation of the Gospel must be for us, as it was for the Apostle Paul, a primary and unavoidable duty, would “confirm once more that the task of evangelizing all people constitutes the essential mission of the Church” (*Evangelii Nuntiandi*, no. 14), a duty and a mission which the widespread and profound changes in present-day society render ever more urgent. At stake is the eternal salvation of persons, the goal and the fulfillment of human history and the universe. (*Message for World Mission Day*, October 2009, 3-4).

Though the forsaken Catholics do not attend our liturgies anymore they have the Catholics spirit to a great extent. This spirit can be rejuvenated to re-ignite the drooping and lukewarm faith. This kind of rejuvenation is what we can rightly call mystagogy because once baptized there is an indelible mark which cannot be erased by one’s sin whatsoever and so it encourages the Catholic pastoral workers to still provide care to these souls who are not attending Catholic liturgies anymore but still have the Catholics spirit (Arasu, 2014, pp. 36-37).

Katongole (2002, pp. 57-76) makes a distinction between the Pastoral Church and the Prophetic Church. The former is where Church institutions and agencies undertake to look after the poor



and the lukewarm while the latter is the critical “hot blistering critique” that is able to assess the story which creates such people declaring a foreseeable end to their undesirable situation. In this regard the prophetic Church is preferred as being more helpful.

#### **2.2.2.6 The Role of the Laity in the Catholic Church**

John Paul II says that the purpose of the lay people is to lead a person to knowledge of the radical newness of the Christian life that comes from baptism, so baptism makes us children of God hence uniting us to Christ and His body the Church and anoints us in the Holy Spirit, making us spiritual temples (CL. 10).

According to Philip Gerald (1955), the Catholic Church operates on a hierarchy with the pope at the top and laity at the bottom. Despite the bottom rung status, the laity composes the majority of the Church. And their role cuts across material, social, spiritual, psychological among others (pp. 172-175).

Even though not of the clergy, lay people in the Catholic Church are still expected to strive to embody the teachings of the Church and to share the gift of the Catholic faith; lay men and women should be active members of their own parishes and in the greater world. Lay people can act as everyday ministers of the faith, bringing the principles of Christianity and Catholicism to work, school, and home. So Karl Rahner (p.105) said that, every baptized member is expected to play an active role in all aspects of evangelization, to proclaim the good news which is an integral part in the celebration of the Eucharist.

Lay people can also take part in some of the sacred rituals of the Church by being altar servers, lectors, and lay ministers who can help distribute the Holy Eucharist during Mass and bring Holy Communion to shut in and those in hospital. William (1982, pp.198-200) says that, the lay people must be involved in the promoting education for peace and reconciliation.

John Paul II said that, for effectiveness of the apostolate and mission it is of great importance to create the basic community of Christian people, to initiate and gather the people in the accustomed expression of liturgical life, to conserve and renew the faith in the people of today (CL 26).

### **2.3 Areas of Evangelization**

#### **2.3.1 Parish**

Situated and at work within the particular Church or diocese is the ‘Parish’ which has the essential task of a more personal and immediate formation of the faithful. In fact, because it is in the position

to reach more easily individual persons and singular groups, the parish is called to instruct its members in hearing God's Word, in liturgical and personal dialogue with God, in the life of fraternal charity, and in allowing a more direct and concrete perception of the sense of ecclesial communion and responsibility in the Church's mission (CL. 61).

Pope John Paul II, in his address to American bishops on July 2, 1993, gave this challenge to parishes: One of the strengths of the Church has always been the role of the parish as the focal point not only of the sacramental life but also of the Catholic formation and education, of charitable and social activity. A great effort is needed by priests and laity to renew parish life in the image of the Church herself as a communion benefiting from the complementary gifts and charisms of all her members (Coriden, 1997, p. 122).

Communion is a dynamic reality which implies a constant exchange of gifts and services between all the members of the people of God. The vitality of a parish depends on merging the diverse vocations and gifts of its members into a unity which manifests the communion of each one and of all together with God the Father through Christ, constantly renewed by the grace of the Holy Spirit. Coriden (1997, p. 92) analyzing 'Pastoral Ministry in the Parish' concludes that the pastoral ministry within the parish is the community's responsibility. Even though a pastor and others associated with him direct and provide much of the pastoral care, it remains a basic duty of the whole parish community to see that it is provided adequately and supported appropriately. The members of the parish community, by virtue of their baptism, confirmation and common priesthood acting in solidarity, are the united subject of pastoral action. It is the parish which renders the mystery of the Church and of its mission living and operative. Pope John Paul II took this notion a step further in the December 18, 1986 address to bishops: The parish itself is the active subject of pastoral action.

Pastoring is collaborative task. The pastor is obliged to offer pastoral care within the community with the help of others, and in doing so he is subject to the direction of the bishop (Can.519). The parish priest remains at the center of parish ministry. The pastoral care of the parish is entrusted to a parish priest as its own pastor (Can. 515). However, the pastor's ministry is now described in collaborative terms. The canons direct or imply that others, that is, laypersons, religious, deacons, assisting priests will work with the pastor in providing pastoral care (CC. 519, 528-529, 536-537, 545-548; Coriden, 1997, p. 98).

Within parishes or other communities laypersons may be asked, when it is necessary or when ministers are lacking, to perform many ministries that do not require priestly ordination. They include preaching, catechizing, presiding at liturgical prayers, conferring baptism, distributing holy communion, assisting at marriages, conducting funerals, counseling, visiting the sick, administering parish goods, and keeping of sacramentals.

### **2.3.2 The Christian Family**

Pope Francis describes the Church as a family of families, constantly enriched by the lives of all those domestic churches. He states that the Church is good for the family, and the family is good for the Church. He thus expresses the wish for the Church to reach out in humility and compassion to families and to help each family to discover the best way to overcome any obstacle it encounters (*Amoris Laetitia* [AL], 2016) after here to be used as AL. Francis is convinced that when the Church reaches out to families and interacts with the family members, this could be one of the ways to re-energize and to strengthen the family bond which has been weakened by the life style favored by the individualism of our postmodern and globalized era (EG, 2013). Pope Francis further teaches that enabling families to take up their role as active agents of the family apostolate calls for an effort at evangelization and catechesis inside the family. This effort should have a connection to people's real problems. He thus advocates for a pastoral outreach aimed specifically at families offered by the parish which is the family of families. And in order to realize this, there should be an adequate formation of priests, deacons, men and women religious, catechists and other pastoral workers. This formation will enable the pastoral agents to deal with the complex problems currently facing families (AL, 2016).

The Christian family provides a fertile ground for evangelization. The Christian family, as the domestic Church, makes up a natural and fundamental school for formation in the faith: father and mother receive from the Sacrament of Matrimony the grace and the ministry of the Christian education of their children, before whom they bear witness, and to whom they transmit both human and religious values (CL. no. 62).

In the family, while learning their first words, children learn also the praise of God; while learning the first acts of love, children also learn to open themselves to others, and through the gift of self-receive the sense of living as a human being. The daily life itself of a truly Christian family makes up the first experience of Church, intended to find confirmation and development in an active and

responsible process of the children's introduction into the wider ecclesial community and civil society. The more that Christian parents grow in the awareness that their domestic church participates in the life and mission of the universal Church, so much the more will their children be able to be formed in a sense of the Church and will perceive all the beauty of dedicating their energies to the service of the Kingdom of God (CL 62).

The synod of Kampala Archdiocese on the Catholic's mission decreed that, "Let every Christian family have holy things like: a Crucifix, Holy water, each home should have a Bible, portraits/statues of saints in the sitting room, but in decent position" (Kampala Archdiocese Synod Commission, 2006, p. 6). These can be sources of explaining a little by little of the true meaning to the children of the use of rituals and holy images in the Catholic Church.

### **2.3.3 Small Christian Communities**

Small Christian Communities (*Obubondo in Luganda*) provides a good avenue for priests to do evangelization to people, can be a notable help in the formation of Christians, by providing a consciousness and an experience of ecclesial communion and mission which are more extensive and incisive. The Synod Fathers have said that a post-baptismal catechesis in the form of a Catechumenate can also be helpful by presenting again some elements from the Rite of Christian Initiation of Adults with the purpose of allowing a person to grasp and live the immense, extraordinary richness and responsibility received at Baptism (CL.no. 61).

In the formation that the lay faithful receive from their diocese and parish, especially concerning communion and mission, the help that diverse members of the Church can give to each other is particularly important. This mutual help also aids in revealing the mystery of the Church as Mother and Teacher. Priests and religious ought to assist the lay faithful in their formation. In this regard the Synod Fathers have invited priests and candidates for Orders to be prepared carefully so that they are ready to foster the vocation and mission of the lay faithful. In turn, the lay faithful themselves can and should help priests and religious in the course of their spiritual and pastoral journey (CL. no. 61).

### **2.3.4 Schools and Catholic Universities**

Schools should be included on the annual pastoral plan or program of the parish as one of the places where to evangelize. In the present social and historical context which is marked by an extensively deep cultural involvement, Schools and Catholic universities, as well as centers of spiritual renewal are very important places for mystagogical catechesis. Parents' participation in school life-besides

being always necessary and without substitution-is no longer enough. What is needed is to prepare the lay faithful to dedicate themselves to the work of rearing their children as a true and proper part of Church mission. What is needed is to constitute and develop this formation community which is together comprised of parents, teachers, clergy, women and men religious and representatives of youth. In order that the school can suitably fulfill its natural function in formation, the lay faithful ought to feel charged to demand from everyone and for everyone a true freedom in education, even though opportune civil legislation (CL. no. 62).

All the faithful, with a civic and Christian spirit fulfill a task which is involved in the education of children both in schools and institutes of formation. There is urgent need in various schools, whether Catholic or not, for teachers and professors among the lay faithful to be true witnesses of the gospel, through their example of life, their professional competence and uprightness, their Christian inspired teaching, preserving always-as is obvious-the autonomy of various sciences and disciplines (CL. no. 62). The simultaneous presence of the clergy, the lay faithful and men and women religious, offers students a vivid image of the Church and makes recognition of its riches easier.

#### **2.4. Effects of Urbanization on Evangelization**

Goldstein, G., (1990). Urbanization is an ethical problem because it involves ethical issues in cases of high population growth, uncontrolled expansion, ecological crises, etc. The challenge is to address seriously the impoverishment of the majority of people as a result of unplanned urbanization. There is a very big question related to urbanization in developing countries. Will it prove beneficial to peoples' lives? It will be beneficial only if it is accompanied with better urban planning so as to avoid ethical challenges connected to it. Urbanization as a process of human development for betterment of humanity is not a problem in itself; it is a blessing of humanity – a positive process of evolution from good to better. The problem lies in the reality between glories promised by urban centres and the reality on the ground. Urbanization poses real life challenges e.g. poor urban planning, economic injustice, exploitation and oppression, environment degradation, creation of slums, presence of street children, diseases due to poor sanitation, high crime rate, etc.

Urbanization issues should respect human dignity, rights and duties of urban dwellers, give them a chance to participate in their own affairs, better planning structures, fight cultural disorientations and endeavour to protect the common good. We are challenged to ensure that modern direction of urbanization is so ethically guided as to prevent permanent damage to the ecosphere, make an

option for the poor, and offer a livable, safe, and humane habitat for the people in cities. The ethical challenge is to identify and evaluate urban problems and search for a genuine solution to the current urbanization problems.

On a global scale, the most urgent challenge is to provide for the basic needs of the urban poor and thereby alleviate the toll of human misery. Throughout the cities of the developing world, meeting this challenge will entail activities ranging from providing fundamental urban services such as water and sanitation and garbage collection to reforming land tenure policies. Much is to be gained from encouraging income-generating activities, such as waste recycling, that simultaneously improve livelihoods and the local environment.

A second and related challenge for those cities is to develop strategies to reconcile economic growth with environmental protection. Some of the worst examples of environmental degradation can now be found in and around the rapidly industrialized cities of the developing world, where economic growth is proceeding without adequate concern for its environmental impact. These cities need to find ways to both encourage development and provide their citizens at least their basic needs.

#### **2.4.1 Poverty, Ignorance and Disease**

Material poverty, lack of education, and disease were identified by founding fathers of African development as Africa's axis of Evil. Many preventable diseases, illiteracy and deficiency of necessities for a decent life still ravage the African continent. The pastoral questions for today involve the danger of materialism leading to secularism, misuse of the information revolution, and abandoning the spiritual in medicine and healing (Magesa, 2004, pp. 274-275).

Ssettuuma in his article on self-reliance indicates that poverty disturbs mission when he says, "It is necessary that communities should develop and organize well their resources in such a way that they are able to sufficiently run and service the required organs for mission" (Ssettuuma, 2009, p. 125).

#### **2.4.2 Rapid change in Society**

Pope Francis (*Evangelii Gaudium*, 2014, no. 52), observes that, in our time humanity is experiencing a turning-point in its history, seen from the advances being made in so many fields. A number of diseases are spreading. The hearts of many people are gripped by fear and desperation, even in the so-called rich countries. The joy of living frequently fades, lack of respect for others and violence are on the rise, and inequality is increasingly evident. It is a struggle to live and, often, to live with precious little dignity. This epochal change has been set in motion by the enormous

qualitative, quantitative, rapid and cumulative advances occurring in the sciences and in technology, and by their instant application in different areas of nature and of life. Gerald & O’Keefe (2007, pp. 1-2), refers to these as “Issues of faith formation in a context of rapid change.” This kind of state of affairs affects the success of Evangelization in urban areas.

### **2.4.3 The New Idolatry of Money**

One of the effects of urbanization to evangelization is found in our relationship with money that is to say; employment whereby people spent the rest of their years running after money and calmly accepts its dominion over us and our societies. Pope Francis (*Evangelii Gaudium*, nos. 55-56), observes that, the worship of the golden calf (Ex. 32:1-35) has returned in a new and ruthless guise in the idolatry of money. There is lack of real concern for human beings; man is reduced to one of his needs alone: consumption. Widespread corruption has taken on worldwide dimensions. The thirst for power and possessions knows no limits. Pastoral agents are not exempt from this idol. When money is insufficient, their work also remains pseudo.

### **2.4.4 Some Cultural Challenges**

In urban Parishes there are some cultural challenges to evangelization which not only divert Christians but affects evangelization at large, for example; the camp for witch doctors and traditionalists, and many mushrooming churches which are near St. Paul’s Parish. Pope Francis (*Evangelii Gaudium*, 2014, nos. 61-63), indicates that, Cultural challenges may take the form of veritable attacks on religious freedom or persecutions directed against Christians. In many places, the problem is more of widespread indifference and relativism, linked to disillusionment and the crisis of ideologies which has come about as a reaction to any-thing which might appear totalitarian. In a culture where each person wants to be bearer of his or her own subjective truth, it becomes difficult to devise a common plan which transcends individual gain and personal ambitions.

The Catholic faith is nowadays being challenged by the proliferation of new religious movements. These religious movements, not without shrewdness, come to fill in the predominantly individualistic culture the vacuum left by secularist rationalism. Part of our baptized people lacks a sense of belonging to the Church. Certain structures, and the occasionally unwelcoming atmosphere of some of our parishes and communities or a bureaucratic way of dealing with problems, be they simple or complex is a challenge. Oftentimes an administrative approach prevails over a pastoral approach. All this affects evangelization process.

### **2.4.5 Secularization**

Pope Francis (*Evangelii Gaudium*, 2014, no. 64) aptly observes that, the process of secularization tends to reduce the faith and the Church to the sphere of the private and personal. By completely rejecting the transcendent, it has produced a growing deterioration of the Church teachings and a steady increase in relativism. These have led to a general sense of disorientation, especially in the periods of adolescence and young adulthood which are so vulnerable to change. In this view, the Church is perceived as promoting a particular prejudice and as interfering with individual freedom. Christ, (2011), holds that, so many values in the secularized society conflict with Gospel values. Once initiated into the larger Church, the neophyte is often abandoned by both sponsors/godparents and catechists, who have the mistaken impression that once a person is initiated they no longer need the support that was part of their preparation for initiation. It may in fact be that they need the support even more, and that may be why so many neophytes leave the community they have spent so much time preparing to join, and they end up embracing secular life.

### **2.4.6 Family crisis**

There are numerous family crises in the urban areas which are mainly due to the activities taking place which in the long run make many people to abandon their families and children, and this has resulted into divorce, separation, and single parenthood in a number of urban families. Pope John Paul II (*Familiaris Consortio*, nos. 77-78) pointed out the crisis in the family which is ideologically divided. There is a call for special attention to the growing number of mixed marriages between Catholics and other baptized persons. Pope Francis (EG, nos. 66-67) indicated that, the family is experiencing a profound cultural crisis, as are all communities and social bonds. The weakening of these bonds is particularly serious because the family is the place where parents pass on the faith to their children and when the family is distorted the church is distorted too.

## **2.5 WAYS OF ENHANCING EVANGELIZATION**

### **2.5.1 Deep catechesis**

Numerous very successful works have been produced and are a real treasure in the service of catechetical instruction. But this rich flowering has brought with it articles and publications which are ambiguous and harmful to young people and to the life of the Church. In certain places, the desire to find the best forms of expression or to keep up with fashions in pedagogical methods has often enough resulted in certain catechetical works which bewilder the young and even adults,



either by deliberately or unconsciously omitting elements essential to the Church's faith, or by attributing excessive importance to certain themes at the expense of others.

In order that these works may correspond with their aim, several conditions are essential: they must be linked with the real life of the generation to which they are addressed, showing close acquaintance with its anxieties and questionings, struggles and hopes; they must try to speak a language comprehensible to the generation in question; they must make a point of giving the whole message of Christ and His Church, without neglecting or distorting anything, and in expounding it they will follow a line and structure that highlights what is essential; they must really aim to give to those who use them a better knowledge of the mysteries of Christ, aimed at true conversion and a life more in conformity with God's will (*Catechesi Tradendae*, no. 49) hereafter to be used as CT.

In urban areas there are many new religious sects which divert young people from their religion especially if they were not deeply and firmly catechized. According to Arasu, (2014) a priest and education Secretary of Jinja Catholic Diocese largely blames the poor methods in teaching catechism to the children and young people. In the fast moving world of social media and social networking our methods of catechizing have remained the same for several decades. He concludes that, "It is high time that the pastoral agents pay attention to real issues such as influence of the media, trendy behavior of liberated women, homosexuality, cohabitation and other social trends that affect the society and the Church".

### **2.5.2 By Searching for a new and better Pastoral Approach**

In line with the ancient tradition we too should introduce the initiates to the full meaning of the mystery (mystagogy) only after they have experienced the mysteries. The policy of the Church could be summarized as a triad, namely: catechesis, sacrament, and mystagogy. This challenges us to look at our pastoral approach to the various sacraments: it is not enough to celebrate them; it is not enough even to have a good preparation for them; it is imperative to catechize people in the best way we can, to celebrate the sacraments in a meaningful manner, and then to continue the journey through mystagogy in order to help the faithful to be mature members of the Church (Ronzani, 2007, pp. 167-168).

### **2.5.3 Associations, Devotions, Movements and Clubs**

These groups play a vital role in evangelization since they collect people of different age blankets, different sexes and different affiliations and bring them together to be evangelized. There are many

activities taking place in groups of women guilds, men's guild and youth clubs and the ultimate goal of in all movements and association is to spread the gospel the kingdom of God to all people.

These too have their place in the formation of the faithful. In fact they have the possibility, each with its own method, of offering a formation through a deeply shared experience in the apostolic life, as well as having the opportunity to integrate, to make concrete and specific the formation that their members receive from other persons and communities (CL. no. 62).

Popular devotions are to be warmly commended provided they are in accordance with the laws and norms of the Church and above all are in harmony with the liturgical seasons and with the liturgical spirit (Vatican II, S.C. no. 13). Lukwata following Vatican II's teaching observes that, devotions keep people's faith alive and when prayers and vows to God are offered through the intercession of the Virgin Mary and other saints, people are confident of receiving blessings, favors and protection (Lukwata, 2003, p. 34; Vatican II, L.G. no. 66).

Pope John Paul II (C.T. no. 54) mentions of the utilization in catechetical instruction of valid elements in popular piety. Devotions practiced by the faithful with purity of intention are very vital in instructing. Even if the faith underlying these devotions needs to be purified or rectified in many aspects, they are useful because they are made up of easily understood prayers that many simple people are fond of repeating and they contain certain acts of piety practiced with a sincere desire to do penance or to please the Lord. In that way they help people to advance towards knowledge of the mystery of Christ.

#### **2.5.4 New Evangelization**

Pope Francis calls upon all Christian faithful to new evangelization in the whole Church; the Pope invites us to embrace new evangelization with an aim of facing the present challenges and crisis courageously. This can well be achieved through carrying out ecclesial renewal and reforms in the Church's mission of bringing the gospel of Jesus Christ to the whole contemporary world with enormous joy that we receive from Christ's resurrection, he presents some guidelines which can encourage the whole church in a new evangelization (EG.no, 14-17).

## **2.6 CONCLUSION**

The above discussion was basically meant to analyze the relevant literature especially about urbanization, evangelization and the role of the laity as far as evangelization is concerned in

urban areas. However, the above literature review does not claim to have exhausted all the challenges of urbanization towards effective evangelization and the role of the Laity and their participation in the work of evangelization.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 INTRODUCTION**

This chapter presents the methodology that the researcher has employed in the research project and the possible challenges therein. It contains the research design, the sampling techniques, the tools of data collection, and the techniques of data presentation, analysis and interpretation.

#### **3.2 RESEARCH DESIGN**

The research design used was basically qualitative in nature. This design was used because it is appropriate for such a social research which is descriptive, and involves more description than counting. The guiding principle was the variables as they are clearly pointed out in the research topic.

However, the quantitative aspect is not neglected especially in cases which involved respondents, their numbers and percentages, tables and analysis of all the data that has figures. This is because it helped in collecting descriptive data regarding the characteristics of the population. It seeks to obtain information that describes existing phenomena by interviewing individuals. This also helped to guide the researcher to get concrete solutions to the challenges found out within the area of study.

#### **3.3 POPULATION SAMPLING TECHNIQUES**

The researcher used samples to have the representative views of the entire Catholic sub-parishes of St. Paul Parish Mukono. The researcher employed non-probability and purposive sampling techniques, also called 'judgment samples'. Thus, implying that such judgment is in line with the research purpose and a sample is drawn depending on one's knowledge and preference. Therefore, purposive sampling was chosen aiming at the Catholic priests, catechists, lay faithful and religious. For the purpose of getting enough information, the researcher also approached some opinion leaders within the Parish like mayor of Mukono, Headmasters, Head of Christians and other committee members.

### **3.3.1 Population**

The population of the study was based on the catholic priests, religious, catechists, and lay faithful.

### **3.3.2 Geography**

St. Paul Parish Mukono is located in Lugazi Diocese in Mukono District in Mukono Municipality. It is bordered by Namanguga Parish in the North, Kisoga Parish in East, Nagalama Parish in the West, and Namilyango and Seeta Parishes respectively in the south. St. Paul's Parish Mukono covers the whole of Mukono Town Council and it covers an area of 190sqkm. It is 5 miles east of the Capital City of Kampala.

### **3.3.3 Purposive sampling**

Informative respondents like the Catholic Priests, Major Seminarians, Catechist, Teachers, students, district workers and Lay Catholic leaders were contacted.

### **3.3.4 Focus groups**

In this approach, the researcher involved and moderated respondents in group discussions on key research questions. This was done within the selected Catholic Priests, Seminarians, Catechists, and Parish council members, Youth, Teachers of secondary and primary schools, district workers. On average, each group was made up of 3-5 people. The focus groups were used to enable the researcher explore on the topic in depth through discussions and interactions with the concerned selected members so as to understand their views and experiences as regards urbanization and evangelization in Mukono Parish.

## **3.4 RESEARCH INSTRUMENTS**

### **3.4.1 Observation**

The non-participant and participant techniques were used by the researcher. The researcher used his experience and knowledge as the son of the area to get the necessary information understudy. The researcher interacted with some of the people, who shared their experiences as regards the effects of urbanization on evangelization in Mukono Parish. This enabled the researcher to explain the existing situation.

### **3.4.2 Interview guide**

This instrument was the most preferred method by the majority. It was helpful in collecting vital data for the research from both elite and illiterate persons of the selected sample. The interview questions were asked in relation to the research objectives, and were open ended. The researcher administered these interviews personally by asking one question at a time to ensure that the respondents understood the question at hand. The reason for using this particular instrument was to enable the researcher to come into closer and in direct contact with the respondents so as to understand better their views and experiences so as to gather helpful information from the respondents.

### **3.4.3 Questionnaire**

The questionnaires were distributed to the selected respondents who knew how to read and write. This was intended to get the views and perceptions of people especially about the research topic. The research questionnaires could quickly collect information and allow the respondents to answer questions at their own time and freely, especially for the working class. These questions in the questionnaires were both closed and open ended.

### **3.4.4 Group Discussions**

Apart from using interviews and questionnaires, the research held some group discussions. The researcher would meet some Christians during their free time as decided. He could engage them in a discussion in order for them to give their ideas concerning the topic under study. During the discussions the researcher used to moderate the participants in order for them not to lose track though at times they could get excited. During the process the researcher would take some notes in his notebook.

### **3.4.5 Analysis of Data**

The researcher analyzed data using both qualitative and quantitative methods of data analysis.

**Quantitatively;** The researcher classified the information gathered from the interviews. He computed the data collected into percentages to facilitate drawing and deducing reasonable conclusions.

**Qualitatively;** The researcher analyzed the information qualitatively in order to substantiate research and the problem under investigation.

### **3.5 THE CHALLENGES ENCOUNTERED**

- a) Financial constraints. As regards printing, photocopying, transportation, papers, and some people before answering the questions were asking for some money for their time.
- b) There was also delay in the returning of research questionnaires and others were not returned completely.
- c) Christians were suspicious of the researcher's intentions towards their views towards urbanization. Some mistook the researcher to be a spy and they did not want to answer some questions.
- d) Technological problems, due to multiple computer viruses, the researcher lost his work several times. Hence hindering his progress and affecting his time table.
- e) Some questionnaires were lost and never to return them by the respondents.

### **3.6 CONCLUSION**

This chapter has presented the methodology that was used in the study. The researcher has elaborated on the research design that he used, that is, descriptive survey design, the tools of and techniques of the data collection. The following chapter four is the actual presentation and analysis of data got from the field of study.

## **CHAPTER FOUR**

### **DATA PRESENTATION AND ANALYSIS**

#### **4.0 INTRODUCTION**

In this chapter, the researcher has presented a description and analysis of the findings got from the field of study. This has been done using categories, tabulation of the responses and statistical inferences, frequencies, computed percentages and various graphical presentations.

#### **4.1 THE MEANING OF URBANIZATION**

The researcher has considered the various meanings as given by different respondents and the existence of Urbanization in St. Paul's Parish Mukono.

##### **4.1.1 Meaning according to respondents**

According to reverend Father Ssebitoogo Paul the Parish Priest of St. Paul Mukono catholic parish, urbanization is the growing of an area with infrastructural development like houses, schools, hospitals, factories, market centers, roads, companies, churches, mosques and others, where a number of services is provided to the people in an area.

One of the respondents Banana Nancy who is an Electoral Commissioner explained urbanization as the social, political, religious, cultural and economic development of an area which covers the whole human dimensions. It brings about a drastic change in people's ways and standards of living in a particular area.

Mukulu Henry who is a secondary school teacher understands urbanization as the process of growing and development of an area which stimulates a movement of people of different backgrounds to come and settle in cities or urban centers with an aim of getting employment and improve their living standards.

Wakibugu Gerald a deacon born of St. Paul's Parish Mukono saw urbanization as referring merely to the process by which many people move from rural areas to come and settle in town areas where there is quick service delivery while Buule Charles who is a catechist of the Parish,



perceived urbanization as the living together of many people in an area from different walks of life and doing different kinds of employments in order to meet their living standards.

#### 4.1.2 Existence of Urbanization in St. Paul’s Parish Mukono

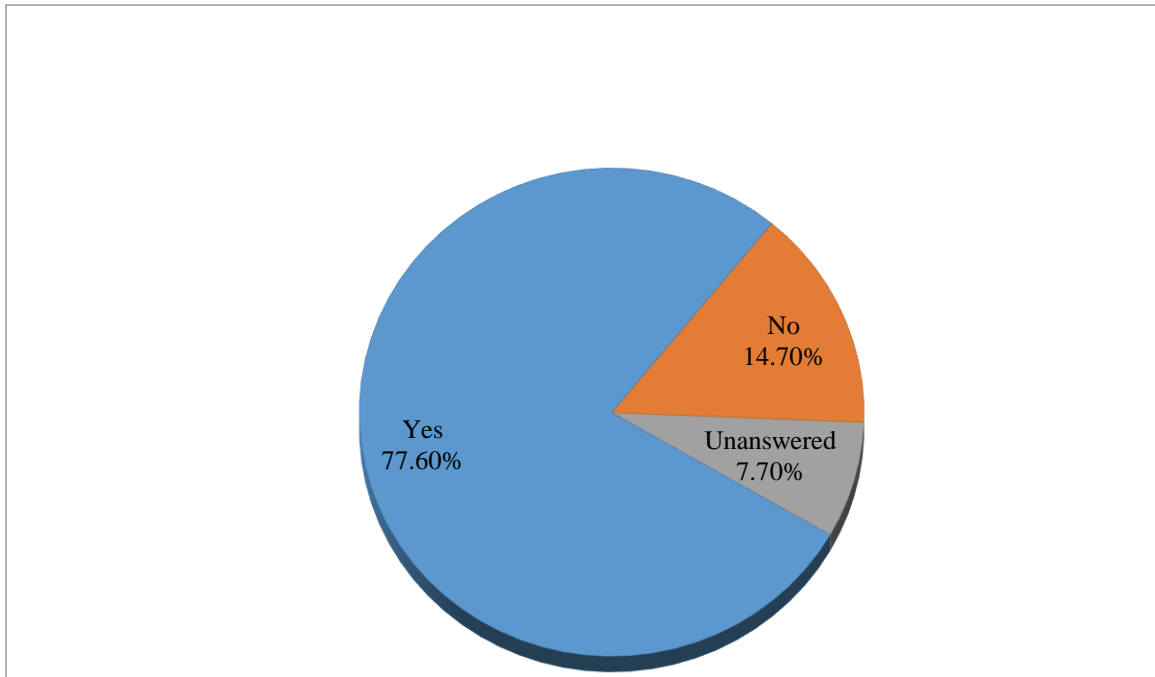
The respondents were asked whether there is urbanization in St. Paul’s Mukono or not. Their responses have been presented under three categories, that is, those who responded: “yes,” urbanization exists in Mukono, those who said that “no,” and some who never gave any response. Table 1 below shows the number respondents that subscribed to the different responses.

**Table 1: Existence of Urbanization in St. Paul’s Parish Mukono**

<i>Qn. Is there Urbanization in St. Paul’s Parish Mukono?</i>		
<b>Response</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Yes	142	77.6
No	27	14.7
Unanswered	14	7.7
<b>Total</b>	<b>183</b>	<b>100</b>

From the table above, 142 (77.6%) answered, “Yes” there is Urbanization in St. Paul’s Parish Mukono, 27 (14.7%) responded, “No” and 14 (7.7%) did not give any response. In other words, 77.6% attested to the fact of the existence of Urbanization in Mukono while 14.7% who answered “no” attest to the fact of Urbanization not having taken root or its impact being unnoticed. The 7.7% that did not give any response might have not had a clear understanding of what Urbanization is all about, however if they had a proper understanding of it, they might have opted to remain silent because the impact of Urbanization has not taken serious root on evangelization in St. Paul’s Parish Mukono.

**Fig. 1: Pie chart showing the existence of Urbanization in St. Paul’s Parish Mukono**



Source: Field Study, 2017

From the pie-chart, the biggest portion (77.6%) represents the existence of Urbanization in St. Paul’s Parish Mukono and they understood adequately the meaning of urbanization and its existence in St. Paul’s Parish Mukono. According to Mulumba Joseph a business man, urbanization is at its increase in Mukono Parish.

The smaller portion of 14.7% represents the absence of urbanization while the smallest portion of 7.7% did not give any response. All these responses put together points to the existence of Urbanization in St. Paul’s Parish Mukono, thus the biggest portion is in correspondence with the challenge Urbanization has posed to Evangelization in the Parish.

#### **4.2 OTHER FACTORS AFFECTING EVANGELIZATION IN ST. PAUL’S PARISH MUKONO**

Apart from Urbanization the respondents pointed out different factors hampering Evangelization in urban areas. Among the factors stressed were: Lack of enough well trained catechists, religious not personally getting involved in evangelization they leave it only to priests,

irresponsible parents, poverty and too much love for money, dormant choirs, entertainment, poor methods of catechesis and language barrier.

#### 4.2.1 Low level of Catechists' training

According to statistical data given by the parish priest of St. Paul's Parish Mukono, together with the chairman parish council and the treasure, low level of training of catechists greatly affects evangelization in urban areas. This data is presented in the table below;

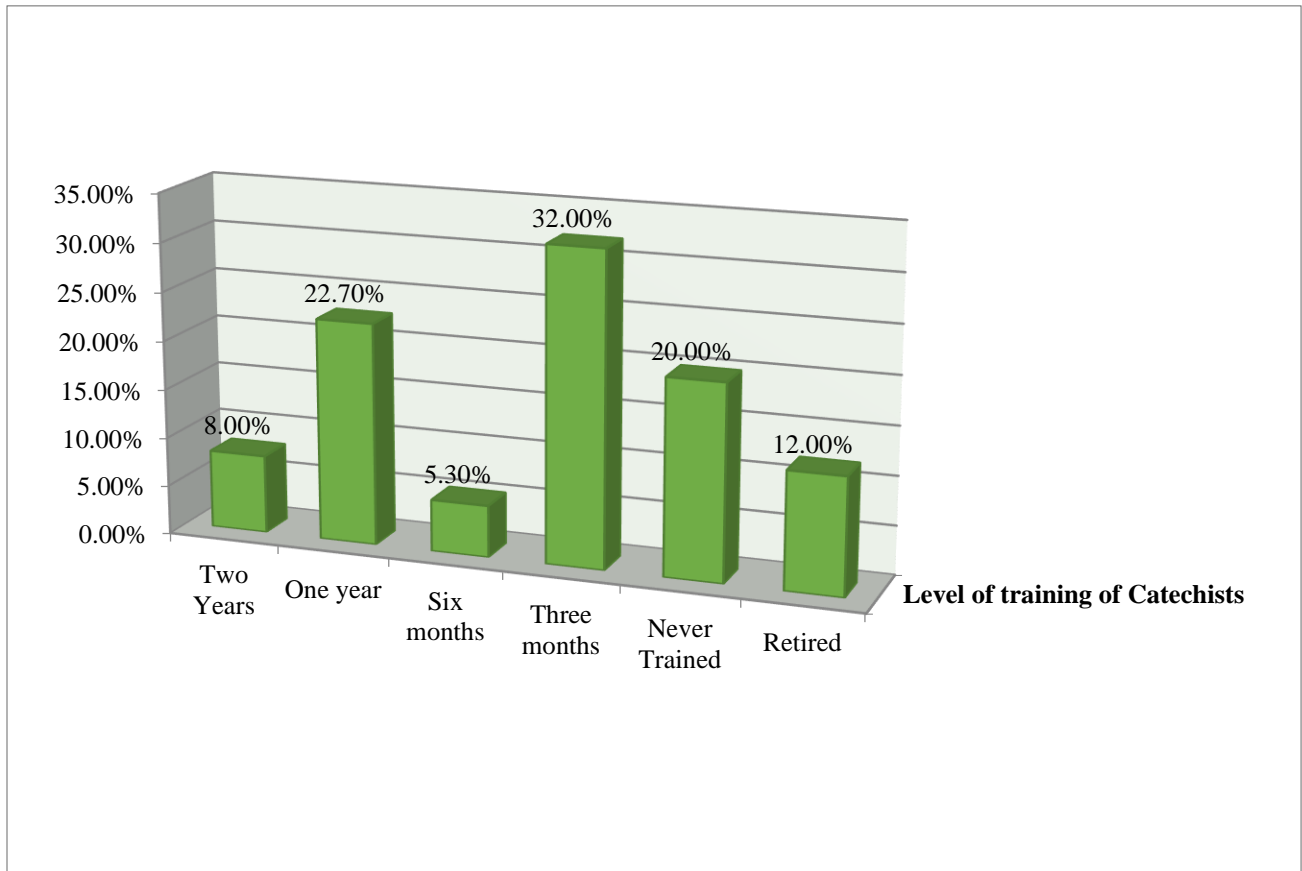
**Table 2: Level of training of the Catechists in St. Paul's Parish Mukono**

<b>Level of Catechists' Training</b>	<b>Frequency (f)</b>	<b>Percentage (%)</b>
Trained 2 Years and above	06	8.0
Trained 1 Year	17	22.7
Trained 6 months	04	5.3
Trained 3 months	24	32.0
Not trained	15	20.0
Retired	09	12.0
<b>Total</b>	<b>75</b>	<b>100%</b>

There are 75 catechists in the parish, of whom 9 are retired and 66 are still active in service. Those trained two years and above are only 6 (8.0%), those trained one year are 17 (22.7%), those trained six months are 4(5.3%), those trained three months are 24 (32.0%), those not trained at all are 15 (20.0%), and the retired are 9 (12.0%).

From the above statistics, of the 66 active catechists the whole of 90.1% (60 catechists) have had less than a year of training moreover others are not trained at all. This shows that the question of training catechists in St. Paul's Parish Mukono is very crucial and yet when it comes to doing catechesis which is the basis of evangelization the catechists are put at the fore front. Therefore, Evangelization cannot be sufficiently done without first training the catechists to the required standard of the Urban Parish.

**Fig. 2 Bar Graph showing the level of training of the Catechists in St. Paul’s Parish Mukono**



Source: Field Study, 2017

From the bar graph above, the majority of the catechists are trained only three months, the number of those never trained at all rank third out of the six categories, while the least number are trained only six months. It would have been fairer if those of two years were the majority. But this not being the case, then there is an urgent challenge of training of catechists as a factor. According to Mpanga Peter a catechist of one of the out station, catechists lack catechetical education and instruction to guide them in work of evangelization in the urban areas where people seem to be knowledgable.

#### **4.2.2 Irresponsible parents**

In urban areas many parents tend to be very busy with work at the expense of their faith and they end up neglecting their primary role of upbringing their children in religion.

During a focus group discussion conducted by the researcher on 10<sup>th</sup> January, 2018 with a group of married couples at St. Paul's Parish Mukono, the women pointed out that many of the men who are the fathers, are not committed to Church matters, and as such are not good examples to their children and to the whole community at large.

Namubiru Teddy who is a catechist said, "The time for Sundays is used by these men to relax and to drink from the bars around town." Another respondent added, "Even many of them do not attend the Church for baptism of their children." It is mainly the women who bring children for baptism. One of the respondents observed that, many parents never appear to church thus making it hard for them to give what they don't have, making it too hard to evangelize.

#### **4.2.3 Low level of priests' participation**

Some respondents pointed out that, some priests have neglected their pastoral duty to teach catechism which provides a fertile ground for evangelization. The work is entirely left to the lay catechists who in most cases do not even know the rightful explanation of some technical doctrinal teachings. This phenomenon of priests leaving the work to the lay catechists alone affects evangelization in urban centers.

Wakibugu Gerald a deacon observed that, there is limited collaboration and solidarity between the religious leaders and the laity. He went ahead to indicate that, little love and encouragement to the lay Christians by the Church leaders greatly reduces the success and impact of evangelization.

#### **4.2.4 Entertainment**

Mukono Parish is surrounded by a number of "hide-outs" which includes the bars, lodges, karaoke, disco techs, motels, sports betting rooms, gambling rooms which have not only attracted the youth but have kept them away and busy to attend church services.

During my meeting with the youth leaders as they were preparing for their Parish youth day Kasozi Fred their chairman said that most of the youth no longer want to embrace church choirs because of boredom which sends them away and they end up opting for other entertainment from different religious sects and clubs. Due to lack of vibrant mass and services many youth have

been kept out of the church circles and this makes it hard to evangelize to the youth in such attractive world yet the youth are the future of the church.

#### **4.2.5 Secularism and Religious pluralism**

Kibirige Denis a secondary school graduate teacher indicated secularism as one of the major factors affecting evangelization in urban parishes. He observed that, nowadays some people, because of secularism do not take their religious values very serious and so end up not taking catechism seriously. Some other respondents pointed out religious pluralism and its swaying as a major adulterator of the catholic rituals and practices. These give a wrong explanation of what is believed and practiced in the Catholic Church and in the end make it difficult to evangelize.

#### **4.2.6 Poverty and too much love for money**

One of the respondents said, “Nowadays people use all their time to look for money and so have no time to attend catechism lessons and church activities.” This has made it hard to evangelize in urban parishes where people are on a run after money. The money (baskets) being asked for by church leaders also as kept away many Christians from being evangelized. Catechism is mainly fixed on Saturdays when people are in the market busy looking for money to pay fees for their children.

#### **4.2.7 Factors affecting Evangelization in St. Paul’s Parish Mukono**

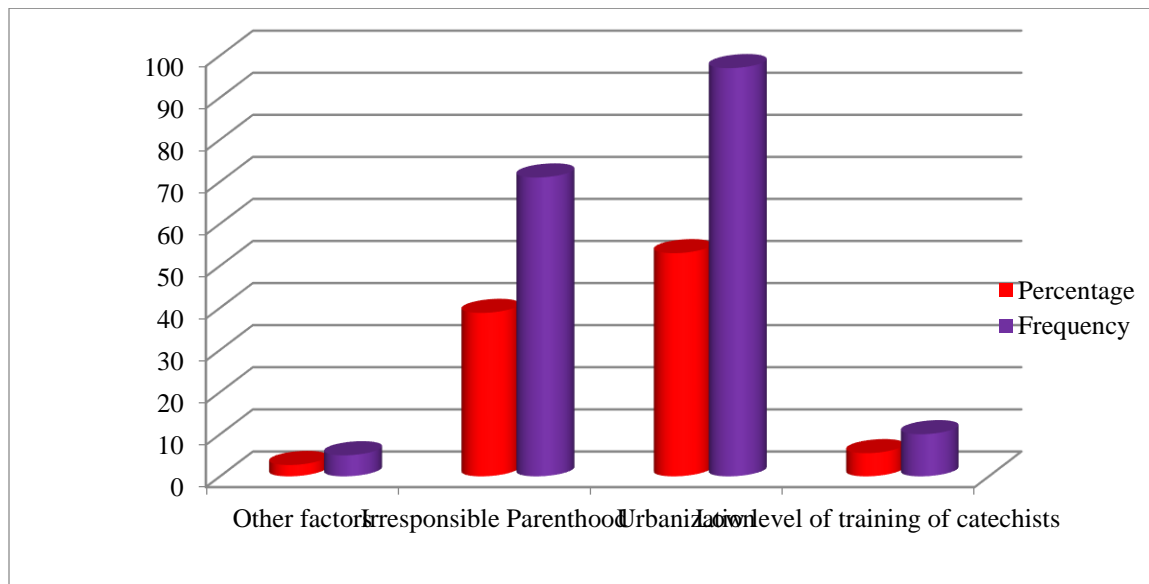
The researcher inquired from the respondents about the factor affecting evangelization in Mukono Parish which are related to urbanization. From the inquiry the following findings were got.

**Table 3: Factors affecting Evangelization in Urban Parish;**

<b>Factor Affecting Evangelization</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Low level of training of catechists	24	13.1
Irresponsible Parenthood	68	37.1
Urbanization	81	44.3
Other factors	10	5.5
<b>Total</b>	<b>183</b>	<b>100</b>

The greatest factor affecting evangelization is ‘Urbanization’ as attested to by 81(44.3%) of the respondents. The second most of the factors is ‘Irresponsible Parenthood’ as is evidenced by 68(37.1%) respondents; then follows ‘Low level of training of catechists’ as indicated by 24 (13.1%) of the respondents, and other factor as attested to by 10(5.5%) of the respondents.

**Fig.3; Bar graph showing the major factor affecting Evangelization in Mukono Parish**



Source: Field Study, 2017

Regarding the factors affecting evangelization ‘urbanization’ is the major factor affecting evangelization. Majority of the respondents 50% responded that urbanization through its negative effects has affected evangelization greatly. The second factor in importance as pointed out by the respondents is ‘irresponsible parenthood’ from many families, low level of training of catechists and other factors follows.

**Table 4: Is there a relationship between Urbanization and Evangelization**

<i>Qn. Is there a relationship between urbanization and evangelization</i>		
<b>Response</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Yes	114	62.3
No	69	37.7
<b>Total</b>	<b>183</b>	<b>100</b>

According to the responses obtained, 114 (62.3%) of the respondents believe that ‘yes’ that there is a positive relationship between Urbanization and Evangelization. The reasons for their assertion were also sought by the researcher using the questionnaire and they generally answered that the number of people who attend church services has increased, Sunday collection has increased, the number of children being baptized has increased, number of masses said have multiplied, the church has been refurbished, sacraments celebrated have increased among others which have mainly increased due to urbanization which brings many people in the area. There were also the 69 (37.7%) of respondents who believed that there was no any relationship between Urbanization and Evangelization and this was mainly because of the rampant rates of immorality in urban areas. Critical analysis of those who held this, the researcher discovered that majority of these were men. This could be rightly so because generally many men tend to look at time spent learning religion as a waste of time, possibly this could be because of the African cultural background in which the man is the bread earner and so is always has a tendency towards trying to want to use every time for this purpose.



It is also true that fewer men compared to women go to Church. It is therefore possible that these men do not properly understand the meaning and value of Evangelization toward building a strong catholic faith.

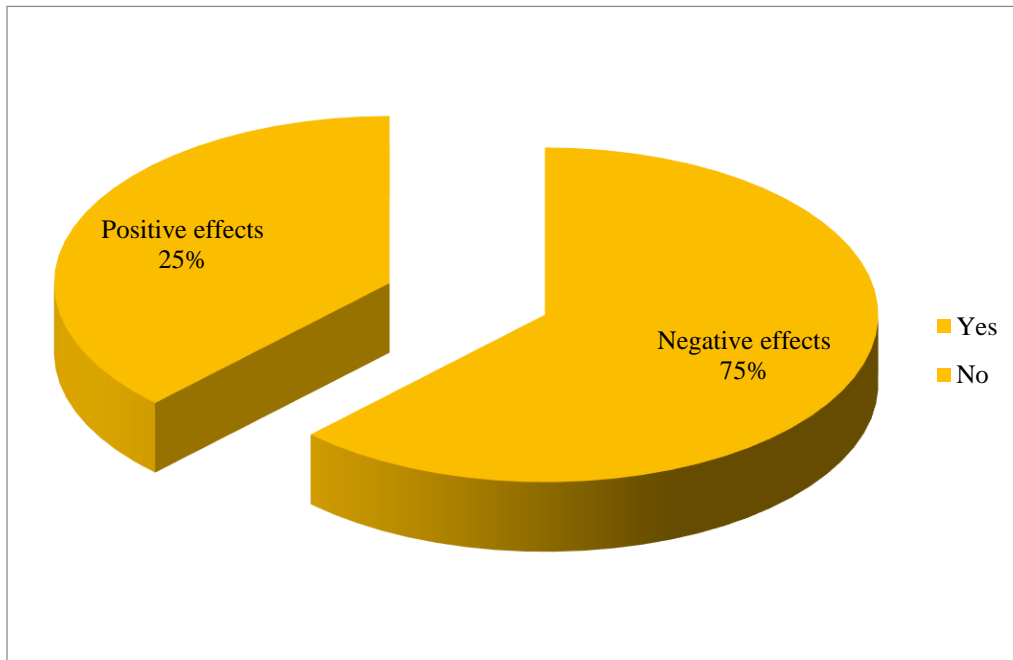
#### 4.4 EFFECTS OF URBANIZATION ON EVANGELIZATION IN MUKONO PARISH

**Table 6:**

<i>Qn. What are the positive and negative effects of Urbanization on Evangelization</i>		
<b>Response</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Positive Effects(Yes)	48	25
Negative Effects(No)	135	75
<b>Total</b>	<b>183</b>	<b>100</b>

According to the response, 135(75%) have given negative effects of Urbanization on Evangelization in St. Paul’s Parish Mukono and among the negative effects are increased moral decay, low church attendance, prostitution, increased child sacrifice, many mushrooming churches, low participation in church activities, increased noise pollution, increased witchcraft rates, family break ups and separations, increased theft and robbery cases, increased corruption rates, use of contraceptives in urban areas, slums and ghettos, high immorality and high defilement rates among others and it is through these negative effects that urbanization has remained a challenge to Evangelization. On the other hand 48(25%) have given positive effects of Urbanization on Evangelization which include; employment, many people, improved transport, improved standards of living, schools, hospitals which provide a good avenue for evangelization.

**Fig.4; Pie-Chart Showing the Negative and Positive effects of Urbanization on Evangelization in St. Paul’s Parish Mukono**



Source: Field Study, 2017

Regarding effects of urbanization to evangelization over 75% have given negative effects of urbanization to evangelization in the area. And 25% have given positive effects of Urbanization to Evangelization in St. Paul’s Parish Mukono, and it is through the negative effects that Urbanization has proved to be a challenge to Evangelization in St. Paul’s Parish Mukono.

#### **4.5 WAYS OF ENHANCING EVANGELIZATION IN ST. PAUL’S PARISH MUKONO**

Respondents suggested a number of ways towards Evangelization enhancement. The most prevailing major suggestions given by the respondents were: training of catechists, attending Church services more frequently by the believers, giving vibrant homilies, Christian religious education in schools, encouraging home visitations, enhancing prayer groups, increasing the number of Catholic Church outstations to make it easy for the Christians to access the Church services so easily, exemplary life lead by Church leaders, and promotion of the vocation to the priesthood, enhancing religious clubs, movements and devotions.

#### **4.5.1 Training of Catechists**

Out of the 183 respondents 121(66.1%) pointed out the need for training catechists as a way to enhance evangelization in St. Paul's Parish Mukono. Nsereko Angello said, "Really our catechists need training because some teach wrong doctrines, others read poorly, others do not know how to preach." This means that training of catechist is a very crucial issue if evangelization is to be enhanced in St. Paul's Parish Mukono.

#### **4.5.2 Putting up new Catholic stations to counteract the Pentecostals and other sects**

According to Kavuma Peter, a deacon of Kampala Arch Dioceses, where ever there is a Pentecostal church, the Archbishop erects a catholic parish to counteract the snatching effect of the Pentecostals that are being erected everywhere night and day. This same view was held by Mabuzi Stephen head of laity in a Christian community of St. Paul's Parish when he observed that there were churches, prayer centers and a mosque erected around Mukono Parish, and his suggestion was that, there be erected an outstation to counteract the sect sprout in the place. This view was held by many more other respondents like: Yiga Denis a business man, Kisakye Anthony a farmer, Naluwemba Vivian a teacher among others.

#### **4.5.3 Faith in Practice**

For some respondents, faith in practice is one of the important ways of doing a good Evangelization as it expresses what it means to be a believer. Lubega Benjamin the Youth chaplain of Lugazi Diocese and a curate at Mukono Parish at the same time said "as catholic youths we have evangelized our areas through offering charitable services especially to the needy". Faith in practice, that is, helping the needy, visiting the people in their homes strengthens their faith and makes them feel the real care given to them by their Church leaders and fellow Church members. For example Mukasa Joseph a catholic student at Uganda Christian University Mukono said, "Catholic Church leaders doing home to home visitations and visiting the sick as reflected by the beatitudes," helps people to get a consolidating explanation to their difficult situations in light of the faith. Kalule Peter held that it Evangelization can best be enhanced through the actions done by the Catholics in order for the other people to learn from them.

#### **4.5.4 Active involvement of parents**

Other respondents pointed out the vital role parents play as first instructors and teachers of their children. It is one of their primary roles towards their children. By natural right and being the first teachers of their children, parents retain among many of their children if not all a natural authority, command and respect. So, if evangelization through catechesis involved parents to go on giving Christian religious education and instruction in the faith, this message would sink deeper and stick in the hearts of their children. Unfortunately many of the parents have not played their role and have not given a good example to others, hence jeopardizing the impact of Evangelization.

#### **4.5.5 Use of religious movements and prayer groups**

Introducing many more religious groups and prayer groups would provide more avenues for people to express their sentiments about the beliefs, rituals and practices as experienced in the catholic faith. Many people find it easier to express their confusion and to seek for clarification when in smaller groups than in larger groups. For example the ‘Legion of Mary’ popular devotion has a very good system in which the members freely express themselves at their meeting from where they easily seek clarity on what they do not understand regarding their Catholic faith.

#### **4.5.6 Respecting the Church Magisterium**

According to some respondents, if there is to be a successful Evangelization, the Church teaching as given by the Church Magisterium should be followed. This will help to avoid different erroneous interpretations of the truth.

#### **4.5.7 Organizing Seminars, Crusades and Retreats**

Organizing and attending catechetical seminars organized by the Catholic Church, is yet another way to promote Evangelization in Mukono. These if well-organized can be very instrumental to clarify the beliefs and practices of the Catholic Church.

Organizing crusades with an input of a mystagogical catechetical instruction will increase on the number of those to whom this kind of catechesis is extended to. This is so because crusades often

attract big crowds including those of different religions and sects. Hence they become opportune moments to extend Evangelization even to such as these.

#### **4.5.8 Vibrant Homilies**

According to Nankumbi Teddy a student at Uganda Christian University Mukono, giving vibrant homilies by church leaders which are simple and easy for everyone to understand will be of great help in Evangelization because it is through them that the word of God is well expounded to nourish the Christians and also it is through them that authentic explanation of the Catholic rites, symbols, doctrines, rituals and practices is given.

#### **4.5.9 Home Visitation**

According to Kiyimba Robert a doctor, church leaders ought to reach out to their flock especially by going to the marginalized and to the peripherals of their Parish. It is through reaching their homes, work places, hospitals, schools, market places, shops, prisons and farms that they would come to know what is taking place in their parish and what their people are going through in life. This provides an opportunity to them to evangelize to different categories of people and to meet other people who are reluctant to come to church.

#### **4.5.10 Active Musical Choir**

Ssitakange Michael the choir leader of Little Angels' choir which is one of the three choirs at St. Paul's Parish says that "church music is very vital in people's worship". He who sings prays twice as St. Augustine tells us. There should be good cooperation between church choirs and discipline should be encouraged in order to give a good example to the Christians. Good and well versed trainers should be encouraged to help the choirs to come up with good and vibrant music which not only attracts the youth to participate fully in church activities but helps them to worship as well. The choir provides a good avenue for evangelization to the youth and to all the people.

## **4.6 CONCLUSION**

In this chapter, the researcher has concentrated on analysis and presentation of the study findings as were got from the field of study. The responses got were relevant to the research questions and these responses have fitted the objectives of the study as were stated in chapter one. The suggestions advanced by the respondents have generally been found very useful, as way forward towards a better Evangelization in Urban Parish.

## CHAPTER FIVE

### DISCUSSION OF THE RESEARCH FINDINGS

#### 5.0. Introduction

In this Chapter, a discussion of the Research findings is carried out. As can be seen in the above Fourth Chapter, the Researcher approached a wide range of respondents in Mukono Parish concerning the topic “Urbanization a Challenge to Effective Evangelization in Light of *Evangelii Gaudium*”. Among the respondents approached were: religious leaders, political leaders, teachers, parents, students and other ordinary citizens of the area. Below is a presentation of the findings of the Researcher. This presentation follows the objectives of the study as laid out in Chapter One.

#### 5.1 Summary of the Findings

This research was guided by the general objective: To establish the challenge of Urbanization to Effective Evangelization in St. Paul’s Parish Mukono in order to re-awaken Christian’s participation in the church activities. This was broken down into three manageable specific objectives.

The first objective was to explore the meaning of the term Urbanization and its existence in St. Paul’s Parish Mukono and it was found out that the biggest number of people in St. Paul’s Parish Mukono understand the concept of urbanization. On the other hand, there is a given number of people who do not understand this concept of urbanization and this is well illustrated by the respondents when asked about the existence of urbanization in St. Paul’s Parish Mukono, 77.6% said yes to its existence, 14.7% no to its existence and 7.7% did not answer (Field Study, 2017, Table 1). The factors affecting evangelization in St. Paul’s Parish included urbanization with 44.3%, irresponsible parenthood with 37.1%, low levels of training of catechists with 13.1% and other factors with 5.5% (Field Study, 2017, Table 3).

The second specific objective was to examine the effects of urbanization on evangelization in St. Paul's Parish Mukono. Regarding the effects of urbanization the majority that is 75% of the respondents gave its negative effects, 25% its positive effects (Field Study, 2017, Table 6).

The third specific objective was to suggest ways of enhancing effective in urban Parish. Respondents suggested the following ways; training of catechists, giving vibrant homilies, putting up catholic stations, faith in practice, active involvement of parents, use of religious movements and prayer groups, respecting the church magisterium, organizing seminars, crusades and retreats, home visitations, active musical choir and promotion of vocations to religious life.

### **5.1.1 Meaning of Urbanization and its Existence in Mukono Parish**

Central to the Research was the issue of Urbanization and how it has affected evangelization. The Research thus pre-supposed that people understood (at least vaguely, if not accurately), the concept of Urbanization. The Researcher indeed found out that the majority of the respondents had a correct understanding of Urbanization. As defined in the Second Chapter (Literature Review), Urbanization is the process whereby people acquire material and non-material elements of culture, behavior patterns and ideas that originate in or are distinctively of the city. One of the characteristic aspects of Urbanization mentioned is the rural-Urban shift.

The above descriptions are in line with the general contours of the arguments brought forward by respondents in the Fourth Chapter regarding their understanding of the term 'Urbanization'. Mukulu Henry, for example understood Urbanization as the process of growing and development of an area which stimulates a movement of people of different backgrounds to come and settle in cities or urban centers with an aim of getting employment and improving their living standards. Another respondent, Wakibugu Gerald described Urbanization as a process by which many people move from rural to urban areas where there is quick service delivery. This is in line with another understanding of the term 'Urbanization' in Chapter Two which is described as a process whereby an increasing proportion of the population becomes congregated in cities and their suburbs where their ways of life are affected.

Going by the above understanding of the term 'Urbanization', when asked whether urbanization indeed exists in Mukono Parish, 77.6% of the respondents argued that it exists while 14.7% were



of the view that it did not exist. 7.7% decided to abstain from committing themselves to a particular answer. Hence suffice to say, urbanization indeed exists in Mukono Parish. Thus the Researcher established that going by the majority respondents, Urbanization indeed exists in Mukono Parish.

## **5.2. Meaning of Evangelization**

Pope Paul VI in his *Evangelii Nuntiandi* defined evangelization as the proclamation of the good news of Jesus Christ (EN, 4). Evangelization is one of the primary tasks of the Church left by its head Jesus Christ whereby after his resurrection, he told his apostles to make disciples of all nations and teach them to observe all that he commanded (Mt. 28:19-20).

## **5.3. Urbanization and its Effects on Evangelization**

According to Goldstein (1990), Urbanization is an ethical problem because it involves ethical issues in cases of high population growth, uncontrolled expansion, and ecological crises, among others. Here it is to be noted that there is a chasm between the glories promised by urban centers and the reality that exists on the ground. Urbanization poses real life challenges for example poor urban planning, economic injustice, exploitation and oppression, environmental degradation, creation of slums, presence of street children, and high crime rate among others.

The effect of Urbanization on evangelization is seen as resulting from rapid changes in society together with the challenges that come with it. Among the paradigm shifts we see in emerging urban centers are; materialism, secularism, idolatry of money. In fact, as far as the last of these is concerned, Pope Francis in *Evangelii Gaudium* (nos. 55-56), observes that the worship of the golden calf (Ex. 32:1-35) has returned in a new and ruthless guides in the idolatry of money. All these challenges negatively affect the Gospel message and water down the precepts that it proposes.

The effect of urbanization on evangelization is also seen in the cultural challenges that come together with urbanization. These cultural challenges brought about by urbanization negatively affect evangelization and divert Christians from following the Gospel message. Around Mukono Parish, this challenge is very clearly seen. On the one hand are the many witchdoctors and

traditionalists who prey on the misery of the people and divert them from the truth of the Christian message. On the other hand are the many mushrooming churches near St. Paul's Church Mukono where a watered-down Gospel is preached and where people flock in large numbers because of the promise of wealth and prosperity.

The climate around Mukono Parish (and urban area) is also full of indifference to principles of morality, relativism and a proliferation of ideologies which exalt the individual at the expense of God and godly values. It is almost an uphill task to preach Christ to people who have been brought up in such an environment. The young and the youths are the greatest victims of this proliferation of strange ideas and ideologies. Hence the Church has the challenge of vigorously engaging these groups who constitute the future of the nation and the Church.

Another aspect of urbanization that has a direct and serious effect on evangelization is the crisis of the family in urban centers. The phenomena of divorce, separation and single parenthood are very rampant in urban areas, Mukono Parish inclusive. The concept of family is facing a profound cultural crisis, and this is also something brought out in Pope Francis' *Evangelii Gaudium* (no. 66). Family bonds have thus been weakened. It is important to realize that the weakening of these bonds is particularly serious because the family is the place where parents pass on the faith of their children and when the family is distorted, the Church too is distorted.

#### **5.4. Specific factors affecting Evangelization in Urban Areas**

Having established the meaning of the concept of evangelization, the Researcher went on to make an exposition of the factors affecting evangelization. These are discussed below:

##### **5.4.1. Low levels of Catechists' Training**

According to John Paul II in *Christifideles Laici* (no. 33), the proper vocation and mission of the lay faithful in the Church is the call to proclaim the gospel of Christ, and they are prepared for this work by the sacraments of Christian initiation and by the gifts of the Holy Spirit.

Among the laity, some members specially dedicated themselves to the work of preaching the gospel by taking on the ministry of being a catechist. However, the level of training that is

accorded to these catechists (even those who operate in urban centers like Mukono) is dismal and wanting. In Mukono Parish, there are 75 catechists of whom 9 are retired while 66 are still actively serving the Church. Those who have been trained for two years and above are only 6 (8%) while those who have received training for one year are 17 (22.7%). Those who have received training for six months are 4 (5.3%), those trained for three months are 24 (32%) and those who are not trained at all are 15 (20%). The retired catechists are 9 (12%). From all these statistics, of the 66 active catechists, 60 catechists (90.1%) have had less than a year of training while others have had no training at all.

From the above data, it is clear that something needs to be done concerning the training of catechists. The fact that the number of catechists far outweighs the number of priests and religious, places these lay women and men (the catechists) front and center in the work of evangelization and preaching the Gospel in Mukono Parish. For this reason, it is right and fitting that they be given adequate and reasonable training so as to be able to acquire the necessary skills of evangelization, and also so that they are able to solidify and consolidate their understanding of the Gospel message in order to pass it on to others more adequately.

#### **5.4.2. Irresponsible Parenthood**

There is a problem of irresponsible parenthood in urban centers and Mukono Parish has not been immune. The prevalence of this problem was well brought out during a focused group discussion between the Researcher and a group of married couples in Mukono Parish on 10<sup>th</sup> January 2018. During this discussion, the women pointed out that many of their husbands are not committed to issues concerning the Church and religion. Hence these give a bad example to the children who end up also becoming indifferent towards issues that have to do with religion. Namubiru Teddy for example pointed out that instead of using Sundays to go to Church, most men utilize them to relax and to go to bars and drink with their friends. Moreover, even some of these men do not attend the baptisms of their children.

All the above notwithstanding, in the Researcher's view, the basic problem is the crisis in family. While the women blame their husbands for the lack of the Gospel spirit in their families, it is also to be noted that the crisis of the absence of Godly values in families is also a crisis of

irresponsible parenthood. This irresponsible parenthood entails both father and mother. Hence from a wider perspective, there is lack of evangelization and the Spirit of the Gospel in families because parents in general (and fathers in particular) have miserably failed in their job and duty of bringing up children in the faith of their fathers especially through example. Moreover, the crisis in family is also reported by Pope John Paul II in *Familiaris Consortio*, nos. 77-78. This crisis in family is characterized by a weakening of the family bonds which leads to divorce, separation and single parenthood in a number of urban families.

#### **5.4.3. Low Levels of Priests' Participation**

Among the chief agents of evangelization, priests are to be numbered. They are ordained to preach the Good News of God's love to all peoples and all nations. This is their mission and the orientation of their call. However, to do this effectively, priests cannot afford to remain apart from the Christians. This point is brought out by Arinze (2003) when he points out that availability to the Christians should be a hallmark of a priest in his dealing with the flock over which he presides.

However, in Mukono Parish, some respondents pointed out that some priests have neglected their pastoral duties especially as far as teaching catechism is concerned. Catechesis constitutes the groundwork for evangelization. Hence laxity in this area negatively impacts evangelization.

According to Wakibugu Gerald, there is limited collaboration and solidarity between the religious leaders and the laity. He went ahead to indicate that there is little love and encouragement given to the lay Christians by Church leaders and this negatively impacts on the success of the mission of evangelization.

#### **5.4.4. Entertainment**

Mukono Parish is infested with and surrounded by a number of entertainment places which include: bars, lodges, motels, sports' betting centers, gambling centers, among others. These have not only attracted the youths, but they have kept them busy and away from Churches even on Sundays. This same state of affairs is noted by *Evangelii Gaudium* (no. 73) as characteristic of life in urban centers. Approaches to life that are contrary to the Gospel are always cultivated and some of these in Mukono Parish are forms of entertainment listed above.

The places of entertainment as listed above are given priority especially among the youths and this indicates that most youths no longer want to embrace attending Church choir practices because they are boring. They opt for other forms of entertainment, not only the secular ones mentioned above, but also the religious entertainment provided by other sects like the born-again.

#### **5.4.5. Secularism and Religious Pluralism**

This is a double-edged problem. On the one hand is the challenge of secularism which is very rampant in urban areas, Mukono Parish inclusive. On the other hand is the challenged of religious pluralism which has led to the proliferation of various groups and sects in urban centers like Mukono Parish. From the perspective of the Catholic Church, these two are serious problems and stumbling blocks to effective evangelization.

Chriszt, (2011), holds that, so many values in the secularized society conflict with Gospel values. Secularism as it is in Mukono Parish is characterized by the erosion of religious values and the exaltation of the so-called modern secular notions of freedom and choice. Again we find that the Holy Father already indicates the issue of secularism and its problems in *Evangelii Gaudium*, no. 64. One of the problems brought about by secularism is the reduction of the faith of the people. The erosion of religious values, especially among the youths makes it hard to evangelize them since they already have a pre-conceived notion that things to do with religion are just a formality.

Secularism is however not the end of the story. There is also the issue of religious pluralism. Some respondents pointed out that there is a watered-down gospel being spread by the various mushrooming sects and churches in Mukono Parish and beyond. The challenge with this is that many young people have abandoned the Catholic faith and opted for these sects which are less challenging to them. While participating in these sects, they are indoctrinated in such a way that it becomes almost impossible to evangelize them and convert them to the true faith.

#### **5.4.6. Poverty and too Much Love for Money**

Urban centers attract people from all sorts of backgrounds who relentlessly and resolutely move to the cities to take their chances. Mukono is no exception in this regard. Everyday people descend on the area to try to earn a living and survive. Unfortunately, many of these do not make

it as far as becoming materially prosperous is concerned. The struggle for a good life thus becomes part of them and the drive to get money becomes their sole motivating factor. They forget God. It is in along these lines that Pope Francis observes that the worship of the golden calf (Ex. 32:1-35) has returned in a new and ruthless guise in the idolatry of money (*Evangelii Gaudium*, no. 55-56)

In this environment of cut-throat competition and the quest for money, people have no time to engage in catechism and other Church activities. They keep away and spend all their time and energy looking for money. This makes it hard to evangelize these people who have not time in the first place. Moreover, one of the respondents pointed out that money being asked for by Church leaders has kept many Christians away from Church activities. Added to this problem is the fact that the teaching of Catechism is fixed on Saturdays when people are busy in the markets looking for money.

Generally speaking, the Respondents ranked the major factors affecting evangelization in Mukono Parish in the following way. The majority of the respondents were of the view that low level of the training of catechists is the greatest factor. These were 81 (44.3%). Poor methods of catechesis were given as the greatest factor by 68 (37.1%) of the respondents, while religious pluralism was attested to as the major factor by 24 (13.1%). 10 (5.5%) of the respondents pointed to secularism as the major problem affecting evangelization in Mukono Parish.

## **5.5. Ways of Enhancing Evangelization in Mukono Parish**

Having seen the obstacles to evangelization, especially those which arise as a result of urbanization, the Researcher also sought ways in which to enhance evangelization as such in Mukono Parish. The following were some of the proposed means of enhancing evangelization.

### **5.5.1. Training Catechists**

The need for training catechists was a solution that was given by many of the respondent. In fact out of the 183 respondents, 121 (66.1%) expressed the need for Catechists to be given serious training so as to enhance evangelization. Catechists need serious training because some of them teach wrong doctrines, some read poorly while others have no idea as to how to preach. Moreover, it is these catechists that constitute the biggest part of the force of evangelizers in

Mukono Parish. Hence, they need to be trained so as to enhance evangelization in the Parish. Indeed the catechists as part of the laity are encouraged to pursue studies in theology and scriptures (*Gaudium et Spes*, 62). For catechists, this is important since it equips them with adequate resources to further proclaim effectively the message of salvation.

### **5.5.2. Putting up new Catholic Stations to counteract the Mushrooming Sects**

There is a very serious problem of mushrooming sects and strange communities in Mukono Parish where strange quasi-Christian doctrines are taught. This challenge is also reported as a monumental one by Pope Francis (*Evangelii Gaudium*, no. 63) when he talks of the proliferation of new religious movements. This is a problem that needs to be addressed and the respondents had some suggestions to this end.

The suggested is that wherever there is a Church belonging to these sects, a Catholic Church/ Station needs to be erected to counteract. This view was also held by Mabuzi Stephen who is the head of the laity in Mukonon Parish. Lies need to be counteracted with the truth of the Gospel message in its entirety, and hence these Catholic Churches/ out-stations need to be erected to this end.

### **5.5.3. Faith in Practice**

Faith in practice is another name for witnessing, and for many respondents, this was the anti-dote for enhancing the level of evangelization in Mukono Parish. The reasoning was that faith in practice expresses to all who see or perceive it what it means to be a believer. This faith in practice is the responsibility of all the baptized. This point is brought out well by John Paul II in *Redemptoris Missio* (no. 90) when he says, “The call to mission derives, of its nature, from the call to holiness... The universal call to holiness is closely linked to the universal call to mission. Every member of the faithful is called to holiness and to mission”.

The practical aspects of faith in practice was given by respondents as involving helping the needy, visiting people in their homes, feeding the hungry, clothing the naked and helping the oppressed. Such care for the people should be the policy of both Church leaders and the members of the Church. One of the respondents, Mukasa Joseph pointed out that Catholic Church leaders doing home to home visitations and visiting the sick helps people to get a solid

explanation to the difficult situations in which they find themselves in light of their faith. Another respondent Kalule Peter summed it up beautifully by noting that evangelization can best be enhanced through the actions done by the Catholics in order for other people to learn from them.

#### **5.5.4. Active Involvement of Parents**

A wide range of respondents did in fact believe that parents are the primary catechists to their children, and that the family is the first school of things that have to do with God, faith and the Church. Parents thus play a vital role as the first instructors of their children in the faith and the family is a rich forum for evangelization. Evangelization, through catechesis, when undertaken by parents, helps to ground the children more and more in their faith. This shields them from the negative effects of urban cultural trends characterized by secularism, relativism and indifference towards religious values. Indeed, the Christian family is a fertile ground for evangelization. Through it, the parents carry out the responsibility of the Christian education of their children, before whom they bear witness, and to whom they transmit both human and religious values (CL, no. 62).

#### **5.5.5. Religious Movements and Prayer Groups**

This was another suggested solution that will help enhance evangelization despite the stumbling blocks created as a result of urbanization. The introduction of more religious groups and prayer movements in Mukono Parish was seen as something that would provide more avenues for people to express their sentiments about the beliefs, rituals and practices as they experience them in the Catholic faith. These movements and groups consolidate the faith of our Christians because many people find it easier to express their confusion and to seek for clarification when in smaller groups than in larger groups. This solution is also in line with *Evangelii Gaudium*, no. 123 which highlights the importance of popular piety in the Christian life of people.

#### **5.5.6. Organizing Seminars, Crusades and Retreats**

Crusades and Retreats often attract big crowds, including those of different religions and sects. Hence they can provide a very opportune moment for delivering catechesis and evangelizing the



people. To this end, holding the same was recommended as one of the ways through which evangelization can be enhanced in Mukono Parish.

### **5.5.7. Vibrant Homilies**

A number of Respondents called upon Church leaders to deliver relatively simple and grounded homilies that are adapted to the capacity of their audiences. This can be a very good strategy for enhancing evangelization because it is through such homilies that the Word of God is well expounded to nourish Christians and ground them more in their faith amidst the difficulties in which they live. Pope Francis (*Evangelii Gaudium* , no. 138) notes that the homily should be able to give life and meaning to the Liturgical celebration and should avoid taking on a semblance of a speech or a lecture. However, it should not also be a form of entertainment like those presented by the media.

### **5.5.8 Home Visitations**

These were proposed as the way to go if we are to bring more people close to God, especially those that seem reluctant to go to Church. This is in line with the recommendation of Arinze (2003) that the apostolate of a priest should be characterized by availability, knowledge of the people, respect and love. To know the people, priests need to go to people's homes, work places, hospitals, schools, market places, shops, prisoners and farms, so as to know what kind of life they live and what kind of challenges they face in life. This was Jesus' way and therefore should be the priest's way. The priest should be able to move to the very peripheries and fringes of society to the marginalized.

### **5.5.9. Active and Vibrant Music in Church**

This was another solution that was proposed so as to enhance evangelization in Mukono Parish. Church music is very vital in people's worship because he who sings prays twice. The Instruction on Music in the Liturgy (*Musicam Sacram*, no. 4) notes that music is the glory of God and the sanctification of the faithful. It is thus very important. Church choirs need to be trained well so as to help people in their worship and in their appreciation of the Church. The Choir is also a vibrant catchment area for the youths. To effectively do this however, the choir in question needs to be active, vibrant and attractive.

In addition, Schillebeekx quoted by Pottebaum (1992, p. 120) observed that, “If man’s experience of the ‘hidden God’ comes increasingly into prominence in our times, the manifestation of God in the liturgical event will be increasingly obscured...the faithful community must be brought to the recognition of itself in the liturgy.” Therefore, a well prepared and celebrated liturgy can rightly be given the name ‘Mystagogical Catechist,’ since it is very handy in doing this catechesis.

Turner (2012) insists that a lively celebration of the liturgy is very important. It gives believers something to ponder. Without good liturgy, good catechesis will be hard to achieve. When the assembly gathers for Easter, when the word is proclaimed and preached, when sacraments are celebrated, mystagogy is happening, whether it was planned that way or not.

## **5.6. CONCLUSION**

In this Chapter, the Researcher has discussed his findings. The various elements of the Research topic have been broken down in light of the Research’s objectives and have been examined in light of the responses received from the respondents. Thus more light has been thrown on the Researcher’s topic of study.

## CHAPTER SIX

### CONCLUSIONS AND RECOMMENDATIONS

#### 6.0. INTRODUCTION

The deliberations made from Chapter One to Chapter Five indicate that the topic of “Urbanization: a challenge to Evangelization in light of *Evangelii Gaudium*” is not something to be regarded from a simplistic perspective. It is a somewhat complex topic. Its complexity can be seen from the various perspectives and reactions that it elicited from the various respondents. In any case, the above deliberations having been completed, the Researcher wishes to give some conclusions and recommendations. These conclusions and recommendations still lie within the realm of urbanization a challenge to evangelization in Mukono Parish and how evangelization can be enhanced.

#### 6.1. CONCLUSIONS

From the entire study of Urbanization a challenge to evangelization in the case of Mukono Parish, the following conclusions can be drawn.

##### 6.1.1. Urbanization is a Reality in Mukono Parish

As discussed already, the people of Mukono Parish are well aware of what constitutes urbanization. They know the basic elements that point to the existence or urbanization in an area and they clearly recognize that these elements exist in their own area (Mukono Parish). Urbanization is thus a reality that exists in Mukono Parish.

##### 6.1.2. Urbanization and Evangelization are connected

Again, this is something that can be deciphered even from the responses of the people of Mukono Parish. When asked whether there is a relationship between urbanization and evangelization, 114 (62.3%) agreed that indeed, there is a connection between urbanization and evangelization while only 69 (37.7%) were of the view that the two were not connected.

### **6.1.3. Urbanization has negative Effects on Evangelization**

This is a reality that is not a mere invention of the Researcher. From the field itself, the Researcher was able to gather that 135 (75%) of the respondents pointed out that urbanization has a negative effect on evangelization while only 48 (25%) of the respondents were of the view that urbanization has positive effects on evangelization. From this we can conclude that urbanization has both positive and negative effects on evangelization but the negative effects far outweigh the positive ones and this make it to be a challenge to evangelization.

### **6.1.4. Other Factors have a Negative Effect on Evangelization**

Apart from urbanization, there are also other factors which have a negative effect on evangelization. These include: lack of enough well-trained catechists, the failure of the religious and priests to engage in catechesis, dormant choirs, language barrier, and poor catechesis, among others. However, though all of these negatively affect evangelization, urbanization remains the major factor.

### **6.1.5. The Negative Effects of Urbanization arise from its very Nature**

All the negative effects of Urbanization on evangelization which have been discussed in the previous Chapter arise from its very nature as such. It is a time-tested and proven fact that urbanization leads to the proliferation of a cosmopolitan culture characterized by secularism, relativism, pluralism (including religious pluralism), strange forms of entertainment, the neglect of religious values, and a general indifference towards moral principles coupled with a breathless quest for money. All these are characteristic of urbanization and all these negatively affect evangelization. Hence there are negative effects of urbanization on evangelization but these arise from the nature of urbanization itself.

### **6.1.6. The Negative Effects of Urbanization are not insurmountable**

While recognizing the grave nature of the situation and the seriousness of the forces that we have to contend with, it is also the Researcher's conclusion that from the responses obtained in the field, the negative effects of urbanization on evangelization are not something that should send us into resigned apathy. There are solutions to these negative effects which can be implemented

diligently. The implementation of these solutions (which are discussed in previous Chapters of this Thesis) will enable the Church to get back on to the right track as far as evangelization is concerned.

#### **6.1.7. All members of the Church are Stakeholders in Evangelization**

Given the situation at hand in Mukono Parish, it is easy to blame the Priests and Church leaders for neglecting their job or for doing a haphazard job.

However, from the Research carried out, it is clear that each and every member of the Church has a role to play. The responsibility to evangelize arises out of our baptismal commitment. Hence each and every baptized Christian has a responsibility to evangelize at each and every level, right from the family to wider society. The consciousness of this exists among the people as seen from the responses the Researcher received from them.

### **6.2. RECOMMENDATIONS**

In light of the conclusions discussed above, the Researcher offers the following recommendation concerning the topic under study.

#### **6.2.1. Training of Catechists**

Pope Francis states that: “Education and Catechesis are at the service of this growth. In catechesis too, we have rediscovered the fundamental role of the first announcement or kerygma, which needs to be the Centre of all evangelizing activity and all efforts at Church renewal (EG. nos, 163-164).

Given the seriousness of the crisis in evangelization in Mukono Parish, there is need for a large force of committed evangelizers who are well-trained. Luckily for the Church, there is a company of lay men and women who have taken up the challenge and chosen to undertake the ministry of being catechists. Hence the first part of the problem seems to be solved. The problem comes with the second; the question as to how far their training goes. In light of this, the Researcher strongly recommends that these catechists be given serious training so that they can come to grips with the authentic aspects of the work of evangelization which they have embraced. Burning zeal to proclaim the gospel is not enough. Something more is needed to back

up this burning zeal and make the proclamation effective. This can only come in form of training.

### **6.2.2. Building a Spirit of Collaboration**

The Second Vatican Council forcefully committed the whole people of God and its members to an active collaboration in the mission of Christ and the Church. According to Peter Schineller, S.J. “Collaborative Ministry is the calling forth of the gifts and talents of all Christians, and putting those gifts to service in planning, carrying out, and reviewing the works of the Church that advance the kingdom of God.”

In a situation where everyone blames everyone else apart from themselves for the shortfalls in evangelization, there is something lacking. And yet throughout our Research, this is what we have seen especially as expressed by the responses of the Respondents. Some of the laity blame the priests for not doing enough, forgetting that they also have a big part to play in evangelization by virtue of their baptism. Then you also find the women blaming their husbands for their children’s loss of faith in God. All these accusations and counter-accusation are not only unhelpful, but also point to a deeper pathology of thinking that evangelization is someone else’s business.

There is thus a need to build a spirit of collaboration and corresponsibility in evangelization. As far as spreading the Gospel is concerned, we are all equally responsible. Where there are shortfalls, we should be responsible enough to own the situation and determine how best to get out of it. All members of the Church need to be helped to understand this.

### **6.2.3. Witnessing as a Bulwark of Evangelization**

According to Pope Francis our faith in Christ, who became poor, and was always close to the poor and the outcast, is the basis of our concern for the integral development of society’s most neglected members (EG. no, 184).

The Christians of Mukono Parish need to be reminded of their responsibility to be witnesses to the Gospel. Evangelization through witness is important because people are drawn more to a way of life by the actions of people who embrace that way of life rather than mere words. Having this in mind, it is important to remind the Christians of Mukono Parish that it is only by living

authentically Christian life that they can attract others who are not Christians, those who have been confused and those who have fallen away from the faith. To give the aspect of witnessing concrete expression, Christian should be mobilized to unite and make concerted efforts to reach out to those at the existential peripheries of the parish; the sick, the oppressed, the poor, the widows, the orphans and the resident aliens. In reaching out to these marginalized groups, the Christian community will present the Gospel message as a power that effects concrete change in people's lives, by enabling them see the face of Christ in others.

#### **6.2.4. Strengthening the Bonds of the Christian Families**

The families should be made to know that the work of handing on the faith to children, in the sense of facilitating its expression and growth, helps the whole family in its evangelizing mission as noted by Pope Francis, "It naturally begins to spread the faith to all around them, even outside of the family circle" (AL, no. 289). These invigorate the spirit of family evangelization mission in parents and make them appreciate its value.

The family is an important avenue of evangelization. It is in the family that the child makes his/her first contact with the Gospel message and authentic Christian values. However, as we have seen earlier, the family in Mukono Parish seems to be in crisis mode as a result of the phenomena of divorce, single parenthood, and adultery, among others. Families are breaking down as a result of all these factors. With the breaking down of the family unit, children are left without guidance as to what values to embrace. They are easily confused by the notions being propagated by secular society, many of which are clearly at odds with the Gospel message.

Moreover, even within families that have not externally broken down, problems exist and abound. The religious education and upbringing of children has been abandoned. Parents have miserably failed in their duty of educating children in the faith. There is need to remind parents of this responsibility, and to lay strategies aimed at further solidifying and cementing the family bond.

#### **6.2.5. School Apostolate**

Pope Francis notes that in all the baptized, from first to last, the sanctifying power of the Spirit is at work, impelling us to evangelization. In virtue of their baptism, all members of the people of God have become missionary disciples (Mt.28:19). The new evangelization calls for personal

involvement on the part of each of the baptized. Every Christian is challenged here and now to be actively engaged in evangelization. Every Christian is a missionary to the extent that he or she has encountered the love of God in Christ Jesus. We want to have better training, a deepening love and a clearer witness to the Gospel. In this sense, we ought to let others be constantly evangelizing us (EG, nos. 119-121).

The schools are also an avenue through which children can come into contact with the Gospel message. Moreover, given the fact that families seem to have absconded from this noble task, it is important that an alternative be thought of through which the Gospel message can reach the young generation. There are many young people in schools and there are many schools in Mukono Parish. The Church leaders therefore need to lay strategies aimed at intensifying their evangelization efforts with regard to schools. The young of our times need to be brought up with solid Christian values so that they can squarely face the strange secular notions that are ever bombarding them. Catechesis needs to be initiated in schools in Mukono Parish and Pastoral agents need to be trained and sent out to schools to catechize these young people and bring them closer to God and to the Church.

#### **6.2.6. Re-vitalizing the Youth Apostolate**

To support the above point, Pope John Paul in *Ecclesia in Arica* (1995, no. 93), states that: “The Church in Africa knows well that youth are not only the present but above all the future of humanity. It is thus necessary to help young people to overcome the obstacles thwarting their development: illiteracy, idleness, hunger, drugs. In order to meet these challenges, young people themselves should be called upon to become the evangelizers of their peers. No one can do this better than they.”

Coupled with School apostolate is the need to re-vitalize apostolate to the youth. We have very many youth in Mukono Parish who are not in schools. Some are school dropouts while some are just random people who have come from different parts of the country to try their chances in the city. All these need to have the attention of the Church. It is a heterogeneous and challenging group but it is a group that needs attention nevertheless. Again, ministry to this group of the young people requires pastoral agents and ministers that are well-trained and well-suited to the mentality of the youths. Hence there is need to train pastoral agents and youth ministers to attend



to the pastoral needs of the youths – to evangelize them and bring them to conversion and belief in the true faith.

### **6.2.7. Holding Seminars, Crusades and Retreats**

Pope Francis states that being a Church means being God’s people, it means proclaiming and bringing God’s salvation into our world, which often goes astray and needs to be encouraged, given hope and strengthened on the way. The Church must be a place of mercy freely given, where everyone can feel welcomed, loved, forgiven and encouraged to live the good life of the gospel (EG. no, 114).

There is also need to hold seminars for the educated to deepen their faith. It is in forums such as these that Christians ask about the various aspects of their faith so as to deepen it even the more. Besides seminars, there is also need to hold prayer crusades and Retreats. This is the mentality of the urban life and it is a mentality into which various sects and mushrooming churches tap into to confuse people. It is thus important for the Church to also get on board and evangelize people within the parameters of their mentality. This implies that the Church needs to hold prayer crusades and Retreats so as to bring people closer to God and to ground them more firmly in the faith of the Church.

### **6.3. RECOMMENDED AREAS OF FURTHER RESEARCH**

The Researcher recognizes that in this Research, the body of knowledge concerning Urbanization a challenge to effective evangelization has not been exhausted. The Researcher thus recommends that further research be carried out. One of the areas of further research can be the positive aspects of urbanization and how they can be harnessed and utilized in the work of evangelization. Further Research can also be carried out with specific focus on Catechists and their role in Evangelization in urban parishes. It is on the basis of this further Research that the needs of the catechists can be laid out and strategies be found as to how to further enhance the good work they are doing for the cause of God.

## GENERAL CONCLUSION

Evangelization is one of the fundamental responsibilities, if not the primary task, of the Church. It is a mission that Christ left to the Church (Mt. 28: 19-20). It is something for which and towards which the Church exists. It thus forms the core and central aspect of what it means to be Church. To be Church is to be a body of believers in Jesus Christ whose primary task is to ensure that God's Kingdom comes by proclaiming the salvation of God directed to humanity in Jesus Christ. Evangelization is thus of decisive importance in the Church universal. However, throughout history, from the first proclamation of the Good News, stumbling blocks always abound. These come in the way of evangelization and mitigate the effect it has on people. In her early days, the Church was faced with persecutions which decimated her ranks and caused some to abandon their faith. The work of evangelization was adversely affected. In the middle Ages, the Church and state embraced, and this embrace almost choked the Church as she more or less identified with the state together with the state's political complexities. Again the work of evangelization was adversely affected. In the modern times, the Church has released herself from the trappings of politics and power but the challenges to evangelization are not extrinsic. They come from an emerging secular culture which is relativist to the core and indifferent (or even sometimes militantly hostile) to Godly values. This culture tends to be concentrated in urban areas. Hence Urbanization has come to be identified with this very anti-God culture.

Re-echoing the words of Saint John Paul II in *Ecclesia in Africa* (1995), "The proclamation of the gospel must recover the ardour of the beginnings of the evangelization of the African continent, attributed to the evangelist Mark and carried on by countless saints, martyrs, confessors and virgins." There is a need gratefully to remember and imitate the enthusiasm of the so many missionaries who, over the course of several centuries, sacrificed their lives to bring the Good News to their brothers and sisters.

Pope Francis encourages all Christian faithful embark on new evangelization in the whole Church; the Pope invites us to embrace new evangelization with an aim of facing the present challenges and crisis courageously. This can well be achieved through carrying out ecclesial renewal and reforms in the Church's mission of bringing the gospel of Jesus Christ to the whole contemporary world with enormous joy that we receive from Christ's resurrection (EG.no, 14).

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APPENDICES

**APPENDIX 1: QUESTIONNAIRE**

ST. MARY’S NATIONAL MAJOR SEMINARY GGABA  
P.O.BOX.1871,  
KAMPALA.

**RE: RESEARCH QUESTIONNAIRE**

I greet you most cordially; I am Simeo Butaleeba a student of the above named institution. I am carrying out a research on the topic: “Urbanization a challenge to Evangelization; in light of “Evangelii Gaudium.” Case study Mukono Parish.” This is an academic requirement for the award of master’s degree in Theological and religious studies of Makerere University.

I kindly request you to help me in answering the following questions. Your cooperation in giving required information will be of great significance to the success of this study and all information given will be treated with utmost confidentiality. Thank you very much for your contribution.

Personal data:

Name.....

Sex (a) Male..... (b) Female.....

Marital status (a) Single..... (b) Married..... (c) Divorced.....

Age (a) 18-30..... (b) 31-40..... (c) 41-50..... (d) 51and above.....

Academic qualification

(a) Certificate..... (b) Diploma.....(c) Masters..... (e) Others.....

**SECTION A (Requested to circle an appropriate answer)**

1. Is there urbanization in Mukono Parish?  
a. Yes      b. No      c. Not certain

2. Are there Factors affecting Evangelization in Mukono Parish?
  - a. Yes
  - b. No
  - c. Not certain
3. Are there some roles played by the clergy and the lay people to evangelize the Christians in Mukono Parish?
  - a. Yes
  - b. No
  - c. Not certain

**SECTION B (Answer the questions in the space provided below)**

4. What do you understand by the term “Urbanization”
 

.....

.....
5. What do you understand by the term Evangelization?
 

.....

.....
6. How has urbanization affected Evangelization in St. Paul’s Parish Mukono
 

.....

.....

.....

.....
7. Is there any relationship between Urbanization and Evangelization?
 

Yes...

Why?.....

.....

No ...

.....

.....
8. What are the effects of Urbanization to Evangelization?
 

Positive effects

.....

.....

.....



.....  
Negative effects

9. ....  
.....  
.....  
.....

10. What are some of the ways to enhance evangelization in urban areas of St. Paul's Parish

.....  
.....  
.....  
.....

11. Mention some of the roles played by the clergy and the laity in Evangelization of St. Paul's Parish Mukono.

a. Clergy

.....  
.....  
.....  
.....

b. Lay people.

.....  
.....  
.....

## **APPENDIX II: INTERVIEW GUIDE**

1. What is meant by urbanization?
2. Is there urbanization in Mukono Parish?
3. What is meant by the term 'evangelization'?
4. Is there any relationship between urbanization and evangelization?
5. What are some of the effects of urbanization on Effective Evangelization?
6. How has urbanization affected Effective Evangelization in St. Paul's Parish Mukono?
7. What are some of the ways to enhance Effective Evangelization?

### APPENDIX III

#### LIST OF RESPONDENTS

No.	Name	Occupation	Religion	Sex
1.	Aheebwa James	Teacher	Catholic	Male
2.	Agaba Paul	Student	Catholic	Male
3.	Agaba Peter	Teacher	Catholic	Male
4.	Ahaisibwe Robert	Student	Catholic	Male
5.	Akello Mary.	Social worker	Catholic	Female
6.	Akello Caroline	Student	Catholic	Female
7.	Baali Benard	Student	Catholic	Male
8.	Baale N. Judith	Headmistress	Catholic	Female
9.	Banana Nancy	Officer	Catholic	Female
10.	Baiffe Andrew	Businessman	Catholic	Male
11.	Birungi Irene	Catechist	Catholic	Female
12.	Buule Charles	catechist	Catholic	Male

13.	Bukirwa sarah	Student	Catholic	Female
14.	Buregyeya Martin	Student	Catholic	Male
15.	Busiise Jacent	Student	Catholic	Female
16.	Buyondo Anne	Businesswoman	Catholic	Female
17.	Buyuwu Federesi	Farmer	Catholic	Female
18.	Buwuule Eneriko	Farmer	Protestant	Male
19.	Buwole Robert	Student	Catholic	Male
20.	Chagga Charles	Business man	Catholic	Male
21.	Chance Betty	Peasant	Catholic	Female
22.	Chubi Tadeo	Shop keeper	Catholic	Male
23.	Ddembe Viana	Student	Catholic	Female
24.	Ddumba Marion	Teacher	Catholic	Female
25.	Echiru lydia	Teacher	Protestant	Female
26.	Emma Edrine	Student	Catholic	Male

27.	Fahasi Noelyn	Student	Catholic	Female
28.	Faawu Vastina	Student	Protestant	Female
29.	Gafu Saphan	Student	Protestant	Male
30.	Gyaagenda Matilda	Farmer	Born again	Female
31.	Gyaava Paschal	Catechist	Catholic	Male
32.	Giru Josephine	Mid wife	Catholic	Female
33.	Gamukisa John Paul	Catechist	Catholic	Male
34.	Gava Eddy	Clark	Catholic	Male
35.	Isingoma Johnbosco	Police Officer	Catholic	Male
36.	Ibenda Robinah	Counselor	Catholic	Female
37.	Igwee Peter	Driver	Catholic	Male
38.	Jjemba Peter	Pharmacist	Catholic	Male
39.	Jjuuko James	Nurse	Catholic	Female
40.	Jjuumba Emmanuel	Local Government worker	Catholic	Male

41.	Jjumbiko Donozio	Shop keeper	Catholic	Male
42.	Kaaba John	Headmaster	Catholic	Male
43.	Kachechi Mathias	Student	Catholic	Male
44.	Kalule Jona	Teacher	Catholic	Male
45.	Kalule Augustine	Businessman	Catholic	Male
46.	Kalumba Nicholas	Student	Catholic	Male
47.	Kamya Jacob	Teacher	Catholic	Male
48.	kamyuka Charles	Catechist	Catholic	Male
49.	kamyukaPaul	Farmer	Catholic	Male
50.	Kagime Zaverio	Farmer	Catholic	Male
51.	kagimu John	Student	Catholic	Male
52.	Kagimu Gerald	Catechist	Catholic	Male
53.	Kasozi Fred Julius	Leader	Catholic	Male
54.	kasozi Kizito	Student Seminarian	Catholic	Male

55.	kasuuti Peter	Business man	Catholic	Male
56.	Kasobwe Edmon	Student	Protestant	Male
57.	Kasokwe Joseph	Catechist	Catholic	Male
58.	Kavuma Peter	Student	Catholic	Male
59.	Kavumbi Matia	Businessman	Catholic	Male
60.	Kawesa Teddy	Businesswoman	Catholic	Female
61.	Kawuba Benjamin	Businesswoman	Catholic	Male
62.	kawuki Andrew	Teacher	Catholic	Male
63.	kawuuwa Prodivira	Student	Catholic	Female
64.	Kibirige Denis Jackson	Student	catholic	Male
65.	Kibirige Isa	Secretary	Moslem	male
66.	Kibiru Vincent	Teacher	Catholic	Male
67.	Kitto Anatooli	Catechist	Catholic	Male
68.	Kitiibwa Vincent	Graduate Teacher	Catholic	Male

69.	Kityo Ambrose	Businessman	Catholic	Male
70.	Kiyimba Josephine	Teacher	Catholic	Female
71.	Kiyimba Athanasious	Graduate Teacher	Catholic	Male
72.	Kiyimba Robert	Doctor	Catholic	Male
73.	Kiyimbwe Peter	Head teacher	Catholic	Male
74.	Kiyini John	Catechist	Catholic	Male
75.	kiweweesi Paul	Businessman	Catholic	Male
76.	Kiweyu Deziranta	Businesswoman	Catholic	Female
77.	Komboni John	Businessman	Catholic	Male
78.	Kolomba N. Allan	Teacher	Catholic	Male
79.	Kyambadde Deus	Student	Catholic	Male
80.	Kyalingonza Anatoli	Farmer	Catholic	Male
81.	Lubega Benjamine	Priest	Catholic	Male
82.	Lubega Ruth	Secretary	Catholic	Female



83.	Lule Joseph	Catechist	Catholic	Male
84.	Lusagi Julius	Politician	Catholic	Male
85.	Lyaka Mary	Peasant	Catholic	Female
86.	Maama John	Trader	Catholic	Female
87.	Mabuzi Stephen John	Driver	Catholic	Male
88.	Male Harriet	Student	Catholic	Female
89.	Male Mark	Peasant	Catholic	Female
90.	Mayanja Frank	Councilor	Catholic	Male
91.	Mayanja Tom	Trainer	Catholic	Male
92.	Mbabazi Stephen	Priest (Religious Leader)	Catholic	Male
93.	Mbatudde Cissy	Teacher	Catholic	Female
94.	Monday Noeline	Student	Catholic	Female
95.	Mpanga Joseph	Farmer	Catholic	Male
96.	Mugabe Ghad	Business man	Catholic	Male

97.	Mugabo Jackline	Student	Catholic	Female
98.	Mukasa Joseph	Headmaster	Catholic	Male
99.	Mukasa Florence	Nurse	Catholic	Female
100.	Mukasa Godfrey	Reporter	Catholic	Male
101.	Mukwaya Joseph	Teacher	Catholic	Male
102.	Mukwaya Gorret	Mid wife	Catholic	Female
103.	Mulanda Charles	Student	Catholic	Male
104.	Mulandwe Charles	Student Seminarian	Catholic	Male
105.	Mulenzi James	Deacon	Catholic	Male
106.	Mulumba Joseph	Student	Catholic	Male
107.	Musoke Imelda	Teacher	Catholic	Female
108.	Mutebi Andrew	Deacon	Catholic	Male
109.	Muwonge Perez	Store keeper	Catholic	Male
110.	Muwonge Bobb	Businessman	Catholic	Male

111.	MuyimbwaPau	Student	Catholic	Male
112.	Muyingo Andrew	Doctor	Catholic	Male
113.	Muwumba Joseph	Councilor	Catholic	Male
114.	Muwuwu John	Student	Catholic	Male
115.	Muzibe John	Teacher	Catholic	Male
116.	Muzibu Julius	Student	Catholic	Male
117.	Muzimbule Godfrey	Officer	Catholic	Male
118.	Nabiryo Jane	Nurse	Catholic	Female
119.	Nabitalo Mary	Catechist	Catholic	Female
120.	Nabitto Eva	Teacher	Catholic	Female
121.	Naberu Florence	Youth leader	Catholic	Female
122.	Nabewe Josephine	Leader	S.D.A	Female
123.	Nabukera Maria Roza	Business lady	Catholic	Female
124.	Nafuuka Christine	Student	Catholic	Female

125.	Nagawa Solome	Politician	Catholic	Female
126.	Nagujja Teopista	Nurse	Catholic	Female
127.	Najjuma Gorret	Student	Catholic	Female
128.	Nakabira Rosemary	Student	Catholic	Female
129.	Nakabirwa Vivian	Teacher	Catholic	Male
130.	Nakaddu Christine	Secretary	Catholic	Female
131.	Nakate idha	Headmistress	Muslim	Female
132.	Nakalyowa Priscilla	Student	Catholic	Female
133.	Nakanwag Jane	Teacher	Catholic	Female
134.	Nakato Mary	Head of women club	Catholic	Female
135.	Nakawesa Scolar	Leader	Catholic	Female
136.	Nakawu Christine	Catechist	Catholic	Female
137.	Nakiryia Joy	Peasant	Catholic	Female
138.	Nalubega Emilly	Teacher	Catholic	Female

139.	Nalujja Prossy	Student	Catholic	Female
140.	Namaganda milly	Student	Catholic	Female
141.	Namageme Mary	Counselor	Catholic	Female
142.	namagembe Teo	Nurse	Catholic	Female
143.	Namale jane	Business lady	Catholic	Female
144.	Nambi Teddy	Chairlady	Catholic	Female
145.	Nambooze	Member of Parliament	Catholic	Female
146.	Nambowa Irene	Office attendant	Born Again	Female
147.	Namuganza Annah Mary	Sales manager	Catholic	Female
148.	Namugera Peter	Human resource manager	Catholic	Male
149.	Namukasa Alice	NGO Manager	Catholic	Female
150.	Namutebi Maria Anne	Businesswoman	Catholic	Female
151.	Nankumbi Teddy	Student	Catholic	Female
152.	Nankusu Alice	Teacher and Farmer	Catholic	Female

153.	Nanyombi Evelyn	Businesswoman	Catholic	Female
154.	Nanyonjo Joan	Peasant	Catholic	Female
155.	Nkulunzize Peter	Businessman	Catholic	Male
156.	Nsereko Angello	Student	Catholic	Male
157.	Nsubuga Joseph	Councilor	Catholic	Male
158.	Nsumba Brian	Town clerk	Catholic	Male
159.	Ojiga Charles	Lawyer	Catholic	Male
160.	Omolo Emmanuel	Teacher	Catholic	Male
161.	Ssambwa John	Teacher	Catholic	Male
162.	Ssebitoogo Paul	Priest	Catholic	Male
163.	Sserwadda Fred	Student	Catholic	Male
164.	Ssesanga Gerald	Politician	Catholic	Male
165.	Ssitakange michael	Choir master	Catholic	Male
166.	Twesige Leonard	Student	Catholic	Male

167.	Twesige Richard	Teacher	Catholic	Male
168.	Twesibire Paul	Promoter	Catholic	Female
169.	Tumwesigye Brian	Student	Catholic	Male
170.	Tumwesigye Jude	Catechist	Catholic	Male
171.	Tumwewe Peter	Officer	Born Again	Male
172.	Tumwine Andrew	Policeman	Catholic	Male
173.	Turinawe Michael	Teacher	Catholic	Male
174.	Uwera Joan	Student	Catholic	Female
175.	Uweema Irene	Student	Catholic	Female
176.	Wakibugu Gerald	Student	Catholic	Male
177.	Wamala Patrick	Catechist	Catholic	Male
178.	Wamala Denis	Business man	Catholic	Male
179.	Wambi Peninah	Businesswoman	Catholic	Female
180.	Walusimbi Kenneth	Student	Catholic	Male

181.	Wasswa Peter	Catechist/Teacher	Catholic	Male
182.	Zalwango Immaculate	Businesswoman	Catholic	Female
183.	Zziwa Peter.	Student	Catholic	Male