

(A) Introduction

(1) The context

This visit was a follow-up to the first SOMA visit to the Diocese, which was part of a larger, two-phase SOMA mission in South-West Uganda in November 1998. We were encouraged that the core of the team appointed by the Diocese, was the same group of people with whom we had worked on the previous mission.

The original proposal from the Diocese was for the combined team to travel in two groups to four centres in the Diocese; but later the Diocesan leaders felt that this would impose impossible burdens on potential hosts. So the plan was simplified, with the clergy & lay missionaries from each parish coming in two Archdeaconry groups to Nyakatare Training Centre for two parallel seminars.

(2) The teaching programme

The basic teaching at these two seminars was in the form of a workbook entitled "Following the Example of Jesus". The majority of the units in this programme were taken from the SOMA Teaching Manual "Christian Basics". Two additional units had been requested by the Diocese, arising from particular needs. These were "Models of Christian Leadership" and "What about Baptism and Confirmation?" The participants' workbooks had been translated into Rukiga, and were therefore available in both Rukiga and English. This was a great asset, as this was the first time discipleship material had been translated in this way.

(3) A national tragedy

Six weeks before the team arrived in Kinkiizi, on 17th March at Kanungu, less than 1 mile away from the headquarters of the Diocese, many members of the cult known as The Movement for the Restoration of the Ten Commandments met their deaths in a tragic and horrendous inferno. The news of this tragedy spread all round the world; and the fact that such a group had been allowed to exist left both Government and Church in Uganda with a sense of trauma and inadequacy. We were therefore requested by the Diocese to bring an additional teaching around this theme. This was prepared, with the help of a number of people in Uganda and elsewhere, under the title "The Truth will set you free". There was, regrettably, no time to have this teaching translated.

(4) Ministry

SOMA's pattern is wherever possible to accompany teaching with "practical". This took place in two main ways: firstly, in the form of ministry to one another during the evening "Praise & Worship" celebrations. The second was through an open-air service in Kanungu in the late afternoon of Pentecost Sunday, to which people had been invited from the different churches in the town. This may turn out to have been one of the most significant events of the visit.

(5) An extended team

The SOMA team included three members who had been on the previous visit to Kinkiizi, and three new members. All those who had been before were struck by the openness to the things of the Spirit which was apparent during this visit, by comparison with the first visit in 1998. This is due in no small measure to the work of the Kinkiizi "renewal team" in the intervening period.

The teaching and ministry were therefore led by the joint SOMA team members from Kinkiizi and elsewhere. However, right from the start, each seminar group were encouraged to think of themselves also as "team" – as the strategy was for the teaching to be shared back in their own "centres" and local parishes.

(6) An ongoing partnership

SOMA sees this visit as just one step in an ongoing partnership with this Diocese. Provisional plans for follow-up were discussed at the end of the visit, both in the provision of further teaching resources, and in a visit by a small group in 2001 to go round the different centres in the Archdeaconries, to give encouragement to the teaching that is taking place at a local level. (See further below.) The Bishop has asked a team to return in 2002.

(B) Programme

The programme while in Kinkiizi centred round two three-day seminars, with a period of preparation beforehand for the joint team. During this time the team decided which units of teaching were most important for the main sessions, which should be covered in workshops, and which should be left for people to read for themselves.

(1) Illness

There had to be a certain amount of adaptation over the leaders for the different sessions, as two members of the team experienced illness.

John experienced a gradual swelling of his knee, which required a visit to a local clinic on the first Saturday. As this did not improve, and there was concern that the trouble might be more serious than a pulled muscle, Moira accompanied John to the local hospital at Kambuga the following afternoon. There he was able to rest, but further tests were needed, which could not be carried out there. So on Tuesday 6th Moira set off early to take John on from Kambuga to Mbarara for these tests. Thank God that they proved negative, and John & Moira returned to Nyakatare late that evening.

The other team member who was ill was Bernard, who had been diagnosed with diabetes shortly before the SOMA team arrived. His insulin balance had still not been reached, so Bernard needed on several occasions to take timeout to rest.

(2) Outline

May

Monday 29 - 10.25UK Team leave Gatwick

Tuesday 30 - 08.00UK Team arrive Entebbe

Travelled by minibus to Kinkiizi Diocesan Centre at Nyakatare

Wed 31 - Fri 2 TEAM PREPARATION

June

Saturday 3 (Uganda Martyrs' Day)

Rest Day, visit to local Game Park

Sunday 4 - 10.00

Team preach in local churches

Cathedral - Don

Kihihi - Robert / James

Nyakinoni - Duncan

Burema - Mary / Evas

Kanyantorogo - Moira / George

Butogota - John / Ephraim

pm - Delegates arrive

Sun 4 - Wed 7 am PHASE 1 SEMINAR(for East Kinkiizi Archdeaconry)

Wed 7 pm - Sat 10 PHASE 2 SEMINAR(for West Kinkiizi Archdeaconry)

Sunday 11 - 10.00Groups minister in the Cathedral, and at All Saints Kanungu

16.00 - Open-Air Service at Kanungu

Monday 12 UK team members return to Kampala

Tuesday 13 UK team departs from Uganda

(3) Teaching Programme

The same basic programme was followed at each of the seminars

Day 1 16.00 - Welcome to Delegates

17.00 "What did Jesus die for?" Don

"What does it mean to become a Christian?" Ephraim

20.00 - Praise & Worship

Prayer for "Refreshing"

Day 2 07.15 - Quiet Time (on passage chosen the previous evening)

09.00 - Worship

Discussion of Quiet Time Mary

09.30"What is the Anglican Church?" Duncan

"What is Worship? Davis

11.30 - "What about Baptism & Confirmation?" Robert

15.00 - Workshops:

"What is Worship?" / "What is the Anglican Church?" Duncan

"What about Baptism & Confirmation?" Robert

"Going on Growing in the Christian Life" Moira

17.00 - "What, or who, is the Holy Spirit?" (1) Don / (2) John

20.00 - Praise & Worship

"Practical" on the Holy Spirit

Day 3 07.15Quiet Time (on passage chosen the previous evening)

09.00 - Worship

Discussion of Quiet Time Mary

09.30 - "The Truth will set you free"(Part 1) Don

11.30 - "The Truth will set you free"(Part 2) Don

15.00 - Workshops:

"The Holy Spirit" Duncan / Robert

"The Truth will set you free" Don

"Going on Growing in the Christian Life" Moira ((2) only)

1700 - Claiming the Victory of Christ Mary

1900 - Praise & Worship

"Reaching others for Christ" George / Moira

Day 4 0715Quiet Time (on passage chosen the previous evening)

0900 - Worship

Discussion of Quiet Time Mary

0930 - "Models of Christian Leadership" Duncan / Evas

Foot-washing ((2) only)

1130 - Holy Communion

Closing address John

(C) Kanungu

(1) A painful privilege

The tragedy in Kanungu has caused a major trauma throughout the country. The Government are rightly tightening up on the conditions of registration of all religious groups; and the Diocesan leaders are taking steps to ensure that the Church's activities are seen to be above reproach.

We in SOMA have been aware for some time that the south-west of Uganda is a spiritual battleground; so – although we share in the deep sense of loss and failure – it was not a surprise to us that the latest example of a cult tragedy took place in this region. We regarded our visit to the area, so soon afterwards, as a privilege and an opportunity for both teaching and of sharing in the ministry of prayer, repentance and healing.

(2) The teaching

The teaching "The Truth will set you free" is available from the SOMA office. The teaching drew heavily on information about the cults supplied by friends in Uganda. The main points included:

- Why are cults so attractive?
- What are the mainline churches not doing, that allows cults to take advantage of people?
- What do we need to learn from this tragedy, about our patterns of leadership?
- What activities are the mainline churches involved in, which could get out of balance?
- What tests of truth do we need to apply (to the teaching of cults, and our own teaching) to ensure that what we share is genuinely "good news"?

(3) Sharing in prayer

When we arrived in Kinkiizi, we realised for the first time that the town of Kanungu was less than a mile from the Diocesan offices. So we discussed with the Bishop and the other Diocesan leaders what the Lord might have us do together to help heal the wounds of this terrible tragedy. An open-air service in Kanungu was arranged for the afternoon of Pentecost Sunday, to which the Christians from the Anglican, Pentecostal and Roman Catholic congregations were invited. A good number of people came to that service, which combined praise & worship with deep repentance, and concluded with an act of healing, for the community and the land. We pray that by God's grace this will have contributed in some small way to the work of recovery that is God's intention.

(D) Summary

This was a demanding visit, but we were encouraged by what the Lord is doing, and the increasing sense that, with few human resources, the Lord wants the Diocese of Kinkiizi to become a centre of regional renewal. We have committed ourselves to do all we can to assist in that mission.

(E) Follow-up

However, the Bishop invited SOMA to send a further team to the Diocese in 2001, we felt that it would be better to wait until 2002. Although, it is possible that one or two people might be able to spend some time in the Diocese in the spring of 2001, visiting different "centres" to encourage what is taking place there. In the meantime the following actions would be taken:

(1) Diocesan Teaching Programme

(a) Don would "edit" the "Christian Basics" teaching manual, with the intention of making it more appropriate for a Ugandan setting. It would then be sent to the Diocese, probably Section by Section, to be translated into Rukiga.

(b) The Diocese would then consider the possibility of the teaching in "Christian Basics" being used, Section by Section, throughout the Diocese, in 6-week courses – the first Section possibly taking place in the weeks before Christmas 2000:

- o the teaching being carried out by the pastors, after conducting their own training in the "centres"
- o leaflets for each unit (translated by the Diocese) would be made available by SOMA for each parishioner taking part

(c) SOMA would send to the Diocese for evaluation and possible future translation:

- o "Healing & Wholeness"
- o "Listening to God's Voice"
- o "Sharing in Worship"
- o "Sharing your Faith"
- o A Study Course in 1 John

(2) Encouraging the "centres"

These "centres" – consisting of a group of parishes in a local area – have recently been set up. They were seen as strategic for the development of mission in the future. The following ideas were suggested:

- (a) Each "centre" group should be encouraged to meet together as soon as possible, so that those pastors and lay missionaries who were present at the SOMA seminar, could share with those who were not
- (b) The pastors in each "centre" should be encouraged to meet with each other monthly, for prayer and mutual encouragement
- (c) The Diocesan Renewal Team should arrange to go to each "centre" to reinforce the teaching given at the SOMA seminars.

(C) A Gift Discovery Programme

Many pastors wanted some practical ideas on how to help their congregations discover and use their spiritual gifts. Some ideas would be sent to Davis Kiconco for evaluation by the Diocesan leadership.

Appendix 1

Outline of proposed teaching programme

"FOLLOWING THE EXAMPLE OF JESUS"

The teaching material for team members will mostly be found in the "Christian Basics" Leaders' Manual, which was sent to each team member. The material is also available in a Workbook, in English and Rukiga.

The headings below indicate which sections of the "Christian Basics" Leaders' Manual relate to the different topics. Where no code is given, the teaching was circulated separately.

The report above makes clear that it was not possible to cover all these topics in the time available. The extended team decided during the team preparation, which topics were most vital.

CONTENTS

Section A

Jesus my Example and my Lord

- (1) What did Jesus do? A6
- (2) What did Jesus teach? A6
- (3) Who do YOU say that Jesus is? B1
- (4) What did Jesus die for? B2
- (5) What does it mean to become a Christian? B3

Section B

Growing up into Christian maturity

- (1) What, or who, is the Holy Spirit? B4
- (2) Discovering the fullness of the Holy Spirit B5
- (3) Going on growing in the Christian life B6
- (4) Power and pain - testing and stretching C1
- (5) Models of Christian Leadership

Section C

Our ministry in the Church

- (1) What is the Anglican Church? C2
- (2) What is worship? C3
- (3) What about baptism and confirmation?
- (4) What is Holy Communion? C4
- (5) Finding my place in the local church C6

Section D

Our ministry in society

- (1) Serving God in church and society C7
- (2) Reaching others for Christ C8
- (3) Claiming the Victory of Christ C9

Appendix 2

Intercession

In addition to the regular SOMA Intercessors, each of the team members had recruited a number of people to intercede specially for this mission, and to communicate with the Intercessors' Coordinator, Hilary Steynor. Communication to and from the Diocese is not easy, as there are no regular phones; but the following messages were sent and received. (The names of those who originated the messages have not generally been included.)

(1) 26th May 2000 – Words for the team from Hilary Steynor:

"For you: Psalm 144: 'Praise be to the Lord my Rock, who trains my hands for war, my fingers for the bow, He is my loving God and my fortress, my stronghold and my deliverer, my shield, in whom I take refuge.'

"Judges 10:16: "Then they got rid of the foreign Gods among them and served the Lord."

(2) May 31st – message from an intercessor in UK

"I was praying and thinking about the Uganda team and I think that the passage from Isaiah 61:1-4 might be appropriate for them, especially vv 3-4: '...to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of despair. They [the team] will be called oaks of righteousness, a planting of the Lord for the display of his splendour. They will rebuild the ancient ruins, and restore the places long devastated; they will renew the ruined cities that have been devastated for generations..."

(3) June 2nd – Fax message from Kinkiizi, relayed to the intercessors:

"The team have arrived safely and have been warmly welcomed ...

"We will be conducting two seminars, one after the other, for the two Archdeaconries. Each parish should be sending the pastor and the lay missionary – 70 for each seminar. The programme for the first seminar is provisionally ...

"On Wednesday afternoon June 7th we are making a private visit to Kanungu ... This is in preparation for a service of prayer and healing which has been planned for Sunday afternoon 11th June. THIS NEEDS MUCH PRAYER.

"We are spending these days before Sunday 4th preparing, along with the Kinkiizi team.

"The second seminar will probably take a similar format to the first ..

"Many thanks for your prayers. Love from Don."

(4) June 6th – message from Moira to the intercessors

"Praise the Lord! Thank you for your prayers. This is well although John from Kenya has very sore knees. Please pray for healing for him, continued protection and especially anointing of the Holy Spirit on teaching and ministry. Blessings to all. Love Moira"

(5) June 7th – message from an intercessor in UK

"I was praying for the team this morning and had a picture for them.

"I saw a large hand, and the team were standing on the palm of the hand facing outwards, and I had the words 'The Lord's'. I had a sense that the team are being representatives of what it truly means to be 'The Lord's', and to show what it means to have one's identity in Christ, not as any human being, or human philosophy, but 'the Lord's'.

"I knew that this expression comes from Isaiah somewhere ... I eventually found it – Isaiah 44:4. But I also felt that Isaiah 62:3 was meant for the team as an encouragement: 'You will be a crown of splendour in the Lord's hand, a diadem in the hand of your God.'

"I hope this will encourage the team, especially to know that they are in God's hands as they prepare for Sunday."

(6) June 10th – message from an intercessor in South Africa

"Over the past week I have had two pictures for the mission.

"The first started as we prayed on a hillside ... As the dawn came up the cockerels started to crow all along the valley. I remembered that Peter, at the lowest point of his life, heard the cock crow, and did not realise at the time that for then on it would get lighted and Peter. The picture was of the Ugandan flag, with the cockerel in the middle, flying against a clear blue sky.

"The second came this morning: a picture of Africa between Uganda/DRC (Congo)/Burundi – the very heart of the continent. It was pierced, and what was flowing from the wound was thick, black and clotted like used oil, but as it flowed it thinned and became like blood.

"Please pray your own interpretations on these, but as I saw the latter my feeling was of joy, not sadness or despair."

(7) June 13th – message from an intercessor in USA

"As I read the message [above] I was reminded of 2 visions seen by an intercessor here, several years ago. The first was a vision of somewhere in Africa and people were at the foot of Jesus' cross. They were not looking at Jesus, but they were looking down and reveling in all the blood as they killed each other.

"The second vision was some time later, but the people were looking up at Jesus on the cross, they were not killing each other, but they were still covered in each other's blood. Maybe now they are covered in Jesus' blood, and his blood is covering the human blood on the ground."

(8) June 19th – message from an intercessor in South Africa

"The words and pictures of 'the blood' tie up with a lot of my intercession, and [are] particularly relevant to the picture of the snake which has prevailed in intercession – except for this time, about the time of your arrival in Uganda, the snake was wounded and there was an awful lot of blood emanating from the thing. The Lord urged for further intercession, and continuous intercession for Uganda, as much blood has been spilt there. The urgency [is] for the reversal of this spilt blood: for it to be taken to the cross, as Jesus' blood has overcome..."