The Propaedeutic Year
A Draft Priestly Formation Program in Preparation for Entry into the Major Seminaries

First Workshop: 11th – 21st March 2020

“The propaedeutic stage is an indispensable phase of formation with its own specific character. Its principal objective is to provide a solid basis for the spiritual life and to nurture a greater self-awareness for personal growth. ...” (Ratio Fundamentalis, no. 59)
# TABLE OF CONTENTS

**PROLOGUE BY BISHOP CHAIRMAN** ........................................................................................................... 3

1 **INTRODUCTION** ........................................................................................................................................ 4

1.1 GENERAL REMARKS ................................................................................................................................. 4

1.2 PARTICIPANTS’ EXPECTATIONS .................................................................................................................. 4

1.3 METHODOLOGY AND PROCEDURE OF THE WORKSHOP ....................................................................... 6

2 **OVERVIEW OF THE PROPAEDEUTIC YEAR** .................................................................................. 7

2.1 MEANING OF THE TERM ............................................................................................................................. 7

2.2 HISTORY OF THE INTRODUCTION OF THE PROPAEDEUTIC YEAR ................................................. 7

2.3 RELEVANCE IN UGANDA TODAY ............................................................................................................ 17

2.4 TIME FRAME OF THE PROPAEDEUTIC YEAR ..................................................................................... 17

2.5 ACTIVITY TIMETABLES FOR THE PROPAEDEUTIC YEAR .................................................................. 17

3 **HUMAN FORMATION** ............................................................................................................................. 22

3.1 INSIGHTS FROM *PASTORES DABO VOBIS* ........................................................................................... 22

3.2 INSIGHTS FROM THE SEMINARY CHARTER .......................................................................................... 23

3.3 EXPECTATIONS FROM THE PHILOSOPHICA ....................................................................................... 23

3.4 IN-DEPTH TOPIC I: COMMUNITY LIFE .................................................................................................... 23

4 **SPIRITUAL FORMATION** ........................................................................................................................ 28

4.1 INSIGHTS FROM *PASTORES DABO VOBIS* ........................................................................................... 28

4.2 INSIGHTS FROM THE SEMINARY CHARTER .......................................................................................... 29

4.3 PROPOSALS REGARDING SPIRITUAL FORMATION ............................................................................... 29

4.4 IN-DEPTH TOPIC II: LITURGICAL LIFE ................................................................................................. 30

5 **INTELLECTUAL FORMATION** .................................................................................................................. 34

5.1 ADMISSION TO THE PROPAEDEUTIC STAGE ..................................................................................... 34

5.2 GENERAL REMARKS ................................................................................................................................. 34

5.3 IN-DEPTH TOPIC III: TEACHING OF THE CATHOLIC CATECHISM .................................................... 35

5.4 IN-DEPTH TOPIC IV: ICT AND THE PROPAEDEUTIC YEAR ............................................................... 40

6 **PASTORAL FORMATION** ........................................................................................................................ 47
LIST OF Tables

Table 1: Training of Trainers Course Timetable................................................................. 6
Table 2: Weekday timetable for the Propaedeutic year: Monday-friday.......................... 18
Table 3: Saturday Timetable for the Propaedeutic Year .................................................... 19
Table 4: Sunday Timetable for the Propaedeutic Year ....................................................... 19
Table 5: Timetable for Academic Program for the Propaedeutic Year, Stage I .................. 20
Table 6: Daily Timetable for Phase I .................................................................................. 21
Table 7: Timetable for the Teaching of the Catechism of the Catholic Church ................. 38
Table 8: Daily Timetable for Phase II .................................................................................. 52
Table 9: Activity schedule for Phase II ............................................................................... 52
Table 10: List of Participants and their Contacts ............................................................... 59
Table 11: Facilitators and Course Modules ....................................................................... 60
PROLOGUE BY BISHOP CHAIRMAN

This draft is meant to be submitted to the Chairman of the Episcopal Commission for Priestly Formation, Rt. Rev. Aquirinus Francis Kibira, for correction, approval, signing, and any other comments he finds necessary, which will be placed here. After that, the Draft will be printed and copies submitted to the Uganda Episcopal Conference as part of St. Augustine’s Institute annual activity report, for approval prior to the official commencement of the Propaedeutic Year.

In the meantime, soft-copies of the document prior to submission to the Chairman will be emailed to the participants of the course, as a reminder of the proceedings of the Course, with the understanding that the official document will come only after endorsement by the Uganda Episcopal Conference.
1 INTRODUCTION

1.1 GENERAL REMARKS
This document contains the inputs and deliberations reached during the first Workshop for the introduction of the Propaedeutic Year in the priestly formation program in Uganda, which took place at St. Augustine’s Institute, Nsambya from 11th to 21st February 2020. After approval by the Bishop Chairman for the Commission for Priestly Formation, it is meant to serve as a Manual or Guideline for those who are charged with the priestly candidates attending the Propaedeutic Year in the different dioceses of the country. In fact, the participants at this workshop whose names are given in Appendix on page 59, were meant to be the pioneers in the introduction of the Propaedeutic Year in their respective dioceses.

The arrangement of the material in this document has been made on the basis of the major divisions indicated in the New Ratio Fundamentalis and the Seminary Charter, namely: Human Formation, Spiritual Formation, Academic Formation and Pastoral Formation. According to the directive no. 4 by the Congregation for the Clergy, regarding the Draft Seminary Charter for Priestly Formation of the Uganda Episcopal Conference, the “the means to be adapted to provide for the dimensions of formation, human, spiritual, intellectual, pastoral... these dimensions with the instruments and the concrete means used, should be presented in each of the stages of the formation journey: Propaedeutic stage, the Philosophical cycle (or discipleship), the theological cycle (or configuration), and the Pastoral stage (or Vocational synthesis). This is why the Propaedeutic stage must also take into account the four dimensions of priestly formation.

Understandably the 10-day workshop, being the first of its kind, was also a learning session, not only for the participants, but also for the organizers. It is hoped that after a reasonable period the Propaedeutic Year program will be evaluated in the light of concrete experience.

The facilitators followed a basic methodology that consisted in three steps: 1) An introductory input on a specific topic allocated to the facilitator, 2) suggestion of a number of questions to the group, followed by group discussions, 3) group reports in the general assembly and consequent compiling of the group findings. These findings have been incorporated in this booklet.

1.2 PARTICIPANTS’ EXPECTATIONS
The following were the questions raised by the participants during the Survey of Expectations. Many of the questions anticipated what was planned to be covered in the Workshop.

1. Why the introduction of the Propaedeutic Year; what challenges is the Church trying to deal with?¹
2. Explain what is expected to be done during the Propaedeutic Year, at the diocesan level and at the national level.²
3. Provide a clear Curriculum for the Propaedeutic Year³

¹This question is answered in “2016: The New Ratio Fundamentalis” on page 10.
²The “Activity Timetables for the Propaedeutic Year” on page 17 lay out in summary what is expected to be done during the Propaedeutic Year.
4. Exactly when is the program expected to begin?  
5. How and where will the Propaedeutic Year be carried out?  
6. Where the sources of funding will come from.  
7. Who are to implement the program?  
8. Has it been tried out in any country, and with what success?  
9. Is this the work of the Uganda Episcopal Conference, or is the Conference liaising with Rome in the introduction of the Program?  
10. What is the duration of the Propaedeutic Year; from when to when?  
11. Is the program compulsory, or can a diocese still send to the national major seminaries students who have not attended the Propaedeutic Year?  
12. Are dioceses given the option to start the program when they are ready?  
13. What will be the required literature for the program?  
14. How will the students who have attended Minor Seminaries be integrated with those who have not during the Propaedeutic Year? 

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3 The Academic Curriculum for the Propaedeutic Year is outlined briefly at the bottom of page 20. 
4 The adjustments necessitated by the Covid-19 imply that the Propaedeutic Year program cannot begin earlier than 2021. 
5 Chapters 2-6 of this document are concerned with how the Propaedeutic Year will be carried out during the first phase at the Diocesan level. Chapter 7 focuses on how it will be carried out in its second phase at the national level. 
6 This question must be dealt with by dioceses individually for the first phase of the program. As for Phase II at national level, the question of funding of the Propaedeutic Year was yet to be discussed by the Commission for Priestly Formation for eventual decisions by the UEC. 
7 At the diocesan level, participants of the Training of Trainers’ Course were supposed to spearhead the implementation of the program. The Commission for Priestly Formation was yet to appoint those who would implement it at national level. 
8 Since the New Ratio Fundamentalis was nearly four years old, it was certain that the program had been tried out in different countries of the world (For instance in the Philippines, as is referred on page 8). As with what success, the facilitating team had neither studied the question, nor did they consider it very helpful to the situation in Uganda. 
9 The “Overview of the Propaedeutic Year” starting on page 7, shows clearly that the Propaedeutic Year is not an innovation of the Uganda Episcopal Conference. 
10 See “Time frame of the Propaedeutic Year” on page 17. 
11 The Resolutions of the Uganda Episcopal Conference of November 2017 (see page 11) and of November 2019 (see page 16) show that once the Propaedeutic Year begins it will not be optional, but a requirement for all candidates to the Major Seminaries. This was further articulated in the Circular letter of the Bishop Chairman: “The Propaedeutic Program will be a must for all dioceses and a requirement to join the Philosophicum…” 
12 In the same letter mentioned above, the Bishop Chairman explained that until the Propaedeutic Program is formerly ratified by the UEC, dioceses which could already commence with it. Participants to the workshop from Lira and Mbarara reported that their dioceses had already started with the program. 
13 The Literature necessary for the Formators of the Propaedeutic Year has been indicated in the “Recommended Literature” on page 61. As for literature for the students on the Propaedeutic Year, this will be decided upon by the different facilitators who are supposed to be competent in their respective areas of input. 
14 The proposal of the facilitators of the Training of Trainers Course was that for dioceses where there is no special program for candidates who did not go through Minor Seminaries, these candidates can be made to immediately join the Propaedeutic Year as their first contact with seminary formation, together with other
1.3 Methodology and Procedure of the Workshop

Four facilitators conducted the course for the Training of Trainers. In general, the facilitators conducted their inputs in three steps.

1. An input by the facilitator concluded by giving out group discussion questions
2. Group sharing
3. Sharing on the answers to the questions in the larger group.
4. Submission to the general Editor of the findings of the participants on each topic discussed.

The following was the timetable for the Training of Trainers Course on the Propaedeutic Year

**TABLE 1: TRAINING OF TRainers COURSE TIMETABLE**

<table>
<thead>
<tr>
<th>Date</th>
<th>Time</th>
<th>Activity</th>
<th>Facilitator</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wed 11 Mar</td>
<td>7.30 pm</td>
<td>Supper</td>
<td>St. Augustine team</td>
</tr>
<tr>
<td></td>
<td>8.45 pm</td>
<td>Welcome talk</td>
<td>Fr. Masayi John</td>
</tr>
<tr>
<td>Thu 12 Mar</td>
<td>9.00 am</td>
<td>Holy Eucharist</td>
<td>Fr. Masayi John</td>
</tr>
<tr>
<td></td>
<td>10.15 am</td>
<td>Orientation</td>
<td>Staff</td>
</tr>
<tr>
<td></td>
<td>11.30 am</td>
<td>Over-view of the Propaedeutic Year Program</td>
<td>Fr. Kyambadde Simon Peter</td>
</tr>
<tr>
<td>Fri 13 Mar 2020</td>
<td></td>
<td>Community Life</td>
<td>Sr. Pauline Namuddu LSOSF</td>
</tr>
<tr>
<td>Sat 14 Mar 2020</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sun 15 Mar 2020</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mon 16 Mar 2020</td>
<td></td>
<td>Liturgy and daily Christian life</td>
<td>Fr. Kyambadde Simon Peter</td>
</tr>
<tr>
<td>Wed 18 Mar 2020</td>
<td></td>
<td>Tools for learning: English language, Methodology, Computer literacy</td>
<td>Fr. Simon Peter Kyambadde</td>
</tr>
<tr>
<td>Thu 19 Mar 2020</td>
<td></td>
<td>Self-knowledge and personality assessment</td>
<td>Fr. John Baptist Masayi</td>
</tr>
<tr>
<td>Fri 20 Mar 2020</td>
<td></td>
<td>Seminars on relevant topics: addiction and substance abuse, sexuality and chastity, Anger Management, Community life</td>
<td>Fr. John Baptist Masayi</td>
</tr>
<tr>
<td>Sat 21 Mar 2020</td>
<td></td>
<td>Departure</td>
<td></td>
</tr>
</tbody>
</table>

students. Later during the first evaluation of the Propaedeutic Program the viability of this practice will be assessed. (See also page 7).
2 OVERVIEW OF THE PROPAEDEUTIC YEAR
(Fr. Simon Peter Kyambadde)

2.1 MEANING OF THE TERM
The term “Propaedeutic” is a tongue-twister for many of us. Even its spelling is not easy to guess; you have to know it. Propaedeutics or propedeutics (from Ancient Greek προπαιδεύσις, propaideusis, "preparatory education") is a historical term for an introductory course into an art or science.

In our context, the “Propaedeutic Year” is the proposed program of priestly formation to be inserted after the minor seminaries (for those who have attended them) and before the admission to the Philosophicum. For the time being, candidates who did not attend Minor Seminaries will directly enter the Propaedeutic Year. Formators will take keen interest at individual level to see that these candidates are at par with those who went through Minor Seminaries.

2.2 HISTORY OF THE INTRODUCTION OF THE PROPAEDEUTIC YEAR
As in all other aspects of its life, the Church directs the formation of its future ministers, both on the universal and the local level. On the universal level, the Church issues guidelines contained in the Ratio Fundamentalis. On the basis of these guidelines, the different Episcopal Conferences draft their own guidelines subject to approval by Rome and adapted to the respective local situations. In this brief historical synopsis we look at the introduction of the Propaedeutic Year in the context of the overall plan for priestly formation. Concretely, we look at the history of priestly formation in recent times – from the Second Vatican Council to date, considering in particular the following landmark documents:

- 1965  Vatican Council II, the Training of Priests, Optatam Totius
- 1992  John Paul II, Post-synodal Apostolic Exhortation, Pastoris Dabo Vobis
- 2009  The Seminary Charter for Uganda
- 2016  New Ratio Fundamentalis Institutionis Sacerdotalis (RFIS 2016)
- 2019  The Revised Seminary Charter for Uganda

In between these milestones are other key stages in a lesser degree: Resolutions of the Uganda Episcopal Commission, Meetings of the Episcopal Commission for Priestly Formation, ad hoc Committees, directives of the Bishop Chairman, all of which have led to where we are.

2.2.1 1965: VATICAN II, THE TRAINING OF PRIESTS, OPTATAM TOTIUS

This document promulgated on 28th October 1965 by the Second Vatican Council laid down the norms for priestly training upon which the Ratio Fundamentalis of 1970 was later to be based. It does not specifically refer to the Propaedeutic Year. However, it states that “With equal concern the
seeds of vocations among adolescents and young men are also to be fostered in those special institutes which, in accord with the local circumstances, serve the purpose of a minor seminary as well as among those who are trained in other schools or by other educational means. Finally, those institutions and other schools initiated for those with a belated vocation are to be carefully developed.\textsuperscript{15}

2.2.2 1970: \textit{The Ratio Fundamentalis}

This document, formulated on the basis of the conciliar decree \textit{Optatam Totius}, established general norms that would subsequently be applied to different cultural contexts, according to the reality of each country. In the context of those times, this initial document laid greater emphasis upon the spiritual and intellectual dimensions of formation. The human and pastoral dimensions received less emphasis.

At this stage, the Propaedeutic Year has not surfaced yet. However, RFIS 1970 does make provision for the necessity of preparing candidates for ecclesiastical studies who have not attended minor seminaries, in these words: “As the needs of each nation demand, there should be built and developed institutions destined for the formation of those who are called to the priesthood at a more advanced age. With the help of the bishops of the region or of the country, these houses for special priestly formation should be planned and equipped... Such foundations ought to have their own Rule of devotional practice, discipline and studies: its aim, taking into account the previous training of the individual students, is to ensure them through suitable methods of teaching and training, the spiritual and scientific formation which may appear necessary as a preliminary to ecclesiastical studies.”\textsuperscript{16}

According to Archbishop Carlos Patrón Wong, “during the long period of thirty years, [after RFIS 1970] many documents tried to complete and balance the doctrine about priestly formation, taking various specific arguments. I must add that this movement occurred at the general level, through the Dicasteries of the Roman Curia and at the local level of the Episcopal Conferences. Observing the chronological sequence of these documents, we observe that each of them shed light on important aspects of priestly formation: The Teaching of Philosophy (1972); The Ministries in the Church (1972); Priestly Celibacy (1974); Adult Vocations (1976); Priestly Identity (1979); Liturgical Formation (1979); Spiritual Formation (1980); Human Mobility and Formation (1986); Admission of seminarians expelled from other institutions (1986); Teaching the Fathers of the Church (1989); and the Propaedeutic Stage of Formation (1987) John Paul II, \textit{Pastores Dabo Vobis} (Will Give You Shepherds...)”\textsuperscript{17}

We notice in this quotation, that the Propaedeutic stage first makes its appearance in 1987.

2.2.3 1992: \textit{Pastores Dabo Vobis}

The Apostolic Exhortation \textit{Pastores Dabo Vobis} released by John Paul II on 25\textsuperscript{th} March 1992 marked a turning point in the history of priestly formation. It was preceded by the Synod of Bishops who

\textsuperscript{15} \textit{Optatam Totius}, no. 3.
\textsuperscript{16} RFIS 1970, no. 19.
\textsuperscript{17} Jorge Carlos Patrón Wong, \textit{The Key Aspects of the Ratio Fundamentalis and their Application}, Congregation for Clergy, Conference of the Bishops of the Philippines, January 27, 2018. Many of these documents are referred to in the Appendix on page 61.
vivaciously considered the theme of priestly formation, now with an integral vision. In chapter V of this document the four areas of priestly formation are articulated and expounded under these headings:

1. Human Formation, the Basis of All Priestly Formation
2. Spiritual Formation: In Communion with God and in Search of Christ
3. Intellectual Formation: Understanding the Faith
4. Pastoral Formation: Communion With the Charity of Jesus Christ the Good Shepherd

Already in *Pastores Dabo Vobis*, a discussion about the possibility of introducing a Propaedeutic Year, as preparation for the Major Seminary was rife, as we read: "While there is increasing consensus regarding the need for preparation prior to the major seminary, there are different ideas as to what such preparation should contain and what its characteristics should be: Should it be directed mainly to spiritual formation to discern the vocation or to intellectual and cultural formation? On the other hand, we cannot overlook the many and deep diversities that exist, not only among the individual candidates but also in the different regions and countries. This implies the need for a period of study and experimentation in order to define as clearly and suitably as possible the different elements of this prior preparation or "propaedeutic period": the duration, place, form, subject matter of this period, all of which will have to be coordinated with the subsequent years of formation offered by the seminary."

2.2.4 2009: *SEMINARY CHARTER FOR PRIESTLY FORMATION IN UGANDA*

After long and meticulous consultation, on the basis of the documents on priestly formation mentioned above and the needs of the concrete situation in Uganda, the Uganda Episcopal Conference issued a Seminary Charter approved by Rome in November 2009 to guide seminary Formation in Uganda.

This document is divided in seven chapters, in which the four areas of priestly formation already mentioned constitute independent chapters:

1. An Introduction in which the aim of the document is stated as: "we want to implement the directives of the relevant Church teachings since Vatican Council II concerning priestly formation. The Charter is guided by the key question: "What kind of a Catholic Priest do you want for the Uganda of Today?" The Introduction also states the Vision, the Mission and the Mandate of the Charter.
2. The Statutes lay out the Administrative structure of the National Major Seminaries: From the Uganda Episcopal Conference down to the staff in the seminaries. They elaborate the organization of life in the seminaries.
3. Human Formation
4. Spiritual Formation
5. Academic Formation
6. Pastoral/Liturgical Formation

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18 *Pastores Dabo Vobis*, no. 62.
7. Pastoral-Spiritual Year, Ongoing Formation, Alteration and Revision of the Charter.

The outline of the Charter of 2009 does not envisage the creation of a Propaedeutic Year, even if it had been mentioned in earlier documents of the Church. This is for two reasons: first because the explicit proposal of the Propaedeutic Year was yet to come in the New Ratio Fundamentalis of 2016, secondly, because even if it were already in place, the Seminary Charter confines itself to major seminaries. In its General Introduction we read: “This Charter is to be observed in all Major seminaries in Uganda. It leaves the Minor seminaries to their respective competent ecclesiastical authorities.”

2.2.5 2016: The New Ratio Fundamentalis

The reasons that prompted the revision of the Ratio Fundamentalis of 1970 are explained in the very first part of Introduction under the title “The Need for a New Ratio Fundamentalis Institutionis Sacerdotalis.” The revision was prompted mainly by the need to update the old Ratio to the legislations of the Code of Canon Law of 1983, the developments and new insights in seminary training including papal writings, particularly the key document of John Paul II, Pastores Dabo Vobis.

The particular aspect of the RFIS 2016 which is of interest here is the Introduction of the Propaedeutic Year. In chapter IV of the RFIS 2016 entitled “Initial and Ongoing Formation”, no. a: “Initial Formation and its Stages” outlines the stages of formation as follows:

A.1. The Propaedeutic Year
A.2. The Stage of Philosophical studies (or Discipleship)
A.3. The Stage of Theological Studies (or Configuration)
A.4. The Pastoral Stage (or Vocational Synthesis)

Looking at this outline of the Initial Seminary Formation in the light of the existing seminary formation program in Uganda we see that:

1. **Preparatory Seminaries** (for young boys intending to enter the seminary but still in the upper section of primary schools), although existent for many years in some of the dioceses in Uganda, are hardly mentioned in the RFIS 2016. However, as long as these preparatory seminaries are still in existence, what they impart to the boys must be taken into account during the Propaedeutic Year.

2. **Minor Seminaries**, although no longer existent in many parts of the world, are still a strong feature of priestly formation in Uganda. In fact, many of the priests who have been appointed to direct formation during the Propaedeutic Year are either Rectors of or Formators at minor seminaries. For these and those who do not form part of the formation team at minor seminaries, it is imperative to ensure that the Propaedeutic Year program complements rather than duplicates what is done at the minor seminaries.

3. **The Propaedeutic Year**, which is a new feature, if literally understood as a “year” will have to prolong the time of seminary formation, which is already long. However, it is possible to insert it the time between announcement of Advanced Level exams and entrance in the

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Major seminary (March-September). In this case one can more appropriately speak of the “Propaedeutic Stage” rather than the “Propaedeutic Year”.

4. The Pastoral-Spiritual year, the period between Philosophy and Theology in Uganda which has been existent for over 30 years, is not mentioned in the RFIS 2016. Since there were concrete existential circumstances which led to the introduction of this period, it will be necessary at a certain stage for the Commission for Priestly Formation, and the Conference to evaluate and find a way of adapting this year to the directives of the new Ratio Fundamentalis. Again this was not part of the agenda of the Propaedeutic Year Task Force, but it was important for the formators to be aware of it.

5. Up to this point, with the exception of a few individual bishops, the ordination to diaconate has been taking place before the last year of Theology. This enabled seminarians to have pastoral practice in the areas around the Theologica under the scrutiny of their formators at the seminary, in collaboration with the pastors where the pastoral work took place. The introduction of the Vocation Synthesis Period implies that seminarians would all be ordained deacons after seminary formation. Implications of this would have to be studied and the necessary adaptations be articulated in the New Seminary Charter.

6. With the introduction of Vocation Synthesis period which was integral to seminary formation and which came after a seminarian had left the seminary, the Diocesan Vocations Teams needed to be aware of the added responsibility of forming and assessing the seminarians during this period, thus substituting what had so far been done at the theological seminaries.

2.2.6 2017: RESOLUTION NO. 3 OF THE UEC PLENARY ON PRIESTLY FORMATION
During the November UEC Plenary on Priestly Formation of 2017, the Bishops deliberated on the Propaedeutic year which was a major feature in the New Ratio Fundamentalis. In their Resolutions it was stated: “The bishops recognize that there is need to do a better discernment for candidates admitted to the National Major Seminaries. They agreed that a propaedeutic course be put up with the authority to decide at the end of the course those who can be admitted to the National Major Seminary. This propaedeutic seminary should be set up in Tororo Ecclesiastical Province where in future it could become a national major seminary.”

While the starting of the Propaedeutic Seminary in Tororo Ecclesiastical Province had not taken place yet, deliberations on the starting of the Propaedeutic Year continued.

2.2.7 FEBRUARY, 2019: CONSULTATIVE MEETING ON PRIESTLY FORMATION
In the effort to implement the requirements of the New Ratio Fundamentalis, together with those of the Uganda Episcopal Conference in their resolution of 2017, the Episcopal Commission for Priestly Formation convoked a Consultative Meeting, attended by The Bishop Chairman of the Commission and his Assistant, the Rectors of Major Seminaries both national and diocesan together with the General Spiritual Directors, the Director of St. Augustine Institute for priestly ongoing formation and Acting Secretary to the Commission, the Director and Assistant Director for the Pastoral-Spiritual Year program, Diocesan Vocations Directors and Rectors of Minor Seminaries.

The purpose of this meeting, as explained by the Bishop Chairman in his opening address, was "for all the different agents in the process of priestly formation to collaborate in order to form priests according to the mind of Christ and of the Church as expressed in the Apostolic Exaltation Pastores Dabo vobis, chapter 4, part 3, nos. 65-69, regarding the agents of formation." The involvement of the different stakeholders in priestly formation aimed at harmonizing and coordinating the work of formation through the collaboration of all those involved.

In the first part of the workshop participants were divided according to the categories to which they belonged to answer these questions in their respective categories:

1. Expectations of the Philosophica from Rectors of Minor Seminaries and Vocations Directors (human, spiritual, intellectual, pastoral, other areas for consideration)
2. Expectations from different priests’ formation agents in the diocese (family, parish priests, bishops, parish community, Vocations Director, Vocations Teams)
3. Expectations of the Pastoral spiritual year team from Philosophica and from the Diocesan Vocations Teams
4. Expectations from the Theologica of those from the Pastoral/Spiritual Year.

During the second part of the workshop, discussion groups were divided in such a way that each group had a few members from the different levels of priestly formation, to discuss the following questions:

1. What kind of priest is needed in Uganda today
2. How to cultivate intimacy with Christ among priestly candidates
3. How to collaborate more as agents of priestly formation
4. How formation teams at different levels proposed to meet each other’s expectations raised in the first part of the workshop
5. Proposals for the implementation of the Propaedeutic Year and the Vocation Synthesis period

The deliberations of this meeting were emailed to all the participants. They are also available from the Secretary of the Commission for Priestly Formation, as a resource and a reminder for those involved in priestly formation at different levels. Here, is given only what is relevant to the topic under discussion, that is the Propaedeutic Year. Formators at the Propaedeutic Year would need to know the Expectations of the Philosophica with regard to new students, which were outlined as follows:

2.2.7.1.1 Expectations from the Philosophica
2.2.7.1.1.1 Human formation
The Philosophica expected that the minor seminary had attended to the following areas in the formation of the priestly candidates, with due regard to their age:

a. Sincerity and ease with himself and with others

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b. Gradual emotional development  
c. Openness to community life  
d. Capacity for brotherly friendship  
e. Sense of responsibility about his own duties and the tasks entrusted to him  
f. Creativity and a spirit of initiative  
g. The right expression of freedom  
h. Discipline and faithfulness to seminary guidelines and rules  
i. Punctuality  
j. Hygiene and smartness in personal attire  
k. Common etiquette and manners  
l. Respect for competent authority and superiors

2.2.7.1.1.2 Spiritual formation
The candidates should have been assisted to

a. Have openness to a journey of prayer and encounter with Christ  
b. Pay particular attention to the liturgical and sacramental life  
c. Learn the common prayers of Catholic Christian life  
d. Be introduced to the Marian devotion and to other popular pious exercises  
e. Mature in humility, obedience, youthful chastity, trustworthiness, kindness  
f. Be open to listen to advice  
g. Should not have homosexual tendencies or support a ‘gay culture’. Those who have them should be dismissed, unless these are judged as a transitory as is sometimes the case in the adolescent stage

2.2.7.1.1.3 Intellectual or academic formation
The academic qualifications should be such that the candidate is capable of sitting for a bachelor’s degree which the Philosophica offer. Thus they should be like those required for entry into a university approved by the Uganda Episcopal Conference. They include:

a. A Primary Leaving Examination (PLE) certificate  
b. An Ordinary Level (UEC) certificate with at least 6 credits including English in the same sitting, or its equivalent as certified by Uganda Nation Examination Board (UNEB) and the National Council of Higher Education  
c. Uganda Advanced Certificate of Education (UACE) with at least two principal passes in key subjects and a credit in General Paper obtained in the same sitting, or its equivalent  
d. An ordinary Diploma for students who lack UEC or UACE certificates or have lacunae in them.

2.2.7.1.1.4 Additional requirements for minor seminaries in their preparation of candidates for philosophica:

a. The teaching of Latin  
b. The teaching of music in general and the promotion of sacred music.  
c. The teaching of Computer Sciences and general introduction to the digital world  
d. Development of good handwriting
e. Development of good English proficiency both oral and written
f. Teaching or learning some modern languages like French, German, Latin, Spanish and Swahili is encouraged

2.2.7.1.1.5 Other important factors in formation
In addition, minor seminaries and diocesan vocations offices should attend to the following areas in scrutinizing candidates for the Philosophica

a. The candidate must have completed his Christian initiation. He should have a genuine sacramental certificate indicating the date of Baptism, First Holy Communion, Confirmation as certified by the diocesan competent authority.
b. He should present a genuine marriage certificate of his parents, or his exemption from this requirement by the competent diocesan authorities.
c. The candidate should present a history of his family. It is recommended that the diocesan authorities should have personal knowledge of the family.
d. The candidate should be healthy, and this should be attested to with proof of a reliable medical examination which includes examination for HIV/AIDS and Hepatitis B, along with his medical history.
e. The candidate must have a sound psychological health, without any pathological conditions, be it manifest or latent. If need be this should be confirmed with an appropriate psychological examination.23
f. The development and demonstration of some special talents is an added advantage. These should be indicated in the recommendation by the competent diocesan authorities.
g. Together with these, there should be a favorable recommendation by the competent diocesan authorities.

What is noteworthy is that the fourth aspect of Formation – the Pastoral Aspect – is not named among the expectations by the Philosophica. This could be because at this initial stage of formation, not much in this area is expected of the student. Even the apostles had first to live with Jesus for some considerable time before they were to exercise their apostolate. On the other hand, this is an area that could be given greater attention, since the New Ratio Fundamentalis emphasizes that all four aspects should feature from the very foundation of seminary formation.

After the Consultative meeting, an ad hoc Committee was established to study further the establishment of the Propaedeutic Year. On the basis of their findings, the Bishop Chairman was to write a circular as a guideline for the introduction of the Propaedeutic period.

2.2.8 MARCH 2019: DIRECTIVE FROM THE COMMISSION FOR PRIESTLY FORMATION
Following the Consultative Meeting on Priestly Formation, on 9th March 2019, the Chairman of the Commission for Priestly Formation, Bishop Francis Aquirinus Kibira wrote a letter to all Bishops, Vocations Directors and Rectors of minor and seminaries, entitled “The Propaedeutic Year”. In the letter, the Bishop outlined:

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23 See proposed “Possibility of a Psychological Test for the Candidates” on page 57.
1. The areas to be considered for the non-academic program of the Propaedeutic Year
2. The general outline of the academic program of Propaedeutic Year
3. The duration of the Propaedeutic period
4. The people who would spearhead the Propaedeutic program at national level
5. When the program would commence

2.2.9 October, 2019: The Draft Seminary Charter

In its General Norms, the Ratio Fundamentalis directs that "Each Conference of Bishops is required to prepare its own Ratio Nationalis on the basis of this Ratio Fundamentalis Institutionis Sacerdotalis..." Accordingly, following the Consultative Meeting a committee was elected to work on the Revision of the Seminary Charter to reflect the directives of the new Ratio Fundamentalis. The deadline for submission of this document to Rome was the end of the year 2019.

By the time of the Bishop Plenary on Priestly Formation of November 2019, the Uganda Catholic Secretariat had submitted the Draft Seminary Charter for Priestly Formation to Rome. The Congregation for the Clergy gave its response to the Draft Seminary Charter to the competent authority. Until the New Seminary Charter is promulgated, the 2009 Seminary Charter remains in use.

2.2.10 October, Conference on Psycho-Spiritual Counseling, Nairobi

On 22nd – 23rd October 2019, the Director of St. Augustine’s Institute, Fr. Simon Peter Kyambadde, and Sr. Pauline Namuddu, one of the facilitators of the Training of Trainers’ Course for the Propaedeutic Year, attended a Regional Conference on Psychological and Psycho-Spiritual Counseling in the Church Context in Nairobi, funded by Missio Aachen. The objectives of the conference were:

- To inform and sensitize participants on the needs, the approaches and the already existing possibilities for psychological and psycho-spiritual counseling in the Church context.
- To exchange about needs of persons working in the Church context and the relevance of existing approaches.
- To create a network of institutional stakeholders and persons working in this domain.
- Thus, to create a better support for those in need in the Church context.

While these objectives focused mainly on Church personnel (priests and religious already in ministry), one particular point of concern for priestly formation at the Propaedeutic Year was the emphasis on Personality Assessment and Psychological Testing of candidates to priesthood. The discussions revealed that while many dioceses still consider psychological assessment and accompaniment of candidates merely as a possibility, for many congregations and religious institutes it is common practice.

24 New Ratio Fundamentalis, no. 3.
2.2.11 November 2019: Resolution 5 and 6 of the UEC Plenary on Priestly Formation

The 2019 November meeting of the Uganda Episcopal Conference made two resolutions requiring St. Augustine’s Institute to extend its services beyond ongoing formation of Priests to Priestly initial formation. They were worded thus:

Resolution 5: Formation courses on pertinent subjects shall be organized by St. Augustine Institute for formators in major seminaries and minor seminaries.

Resolution 6: Each diocese shall choose two candidates to be prepared and trained at St. Augustine Institute as formators for the Propaedeutic Year Program in the respective dioceses.

In response to these resolutions St. Augustine’s institute added two programs to its usual priestly ongoing formation program:

1. The 10-day Course for the Training of Trainers for the Propaedeutic Year attended by two priests from each diocese, who had been chosen to run the Propaedeutic Year program in their respective dioceses. This took place prior to the Covid-19 pandemic.
2. Inputs on Child Protection Policy, and on Counseling and Spiritual Direction in Major seminaries which would be given during the Inter-seminary meeting of May 2020, at the invitation of Alokolum National Major Seminary which would be the host of the meeting that year. On account of the Covid-19 pandemic, however, the inter-seminary meeting did not take place, and the workshop was not conducted.

2.2.12 March 2020: Workshop on Training of Trainers Course for Propaedeutic Year

This first workshop on the Training of Trainers Course for the Propaedeutic Year had the purpose of kick-starting the Propaedeutic Year program. Participants were to endeavor to make deliberations which would provide a guideline for the dioceses in the implementation of propaedeutic formation program.

The deliberations from this workshop would be submitted to the Chairman of the Commission for Priestly Formation for scrutiny and approval. Later, they would be the basis for further revision of the program, after an appropriate period of experimentation.

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25 See “Course Participants” on page 59.
2.3 RELEVANCE IN UGANDA TODAY
In the present academic environment of Uganda, the minor seminarians must compete and be abreast with other students of secular schools of Ordinary and Advanced level. This means that academics are prioritized and there is little time left for seminary formation proper. Some of the minor seminaries have distinguished themselves among secondary schools. In order to maintain such standards in a highly competitive academic atmosphere, they must concentrate on studies for the greater part of their time at the minor seminary. The Propaedeutic Year will therefore supply for aspects of initial priestly formation that could not be covered due to the greater focus on academics.

When students come to the Philosophica, whether they have been to the minor seminary or not, they receive a period of orientation in order to fit in with the older students. The experience of the formators at the Philosophica reported that during this orientation they found it necessary to form students in areas which should have been covered before. The Propaedeutic Year will also reduce the amount of time that has been up to now spent on orientation of new students at the Philosophica.

More specifically, the main purpose of the Propaedeutic Year is stated as follows: “Its principal objective is to provide a solid basis for the spiritual life and to nurture a greater self-awareness for the personal growth. In order to launch and develop their spiritual life, it will be necessary to lead seminarians to prayer by way of the sacramental life; the Liturgy of the Hours; familiarity with the word of God, which is to be considered the soul and guide of the journey; silence, mental prayer; and spiritual reading...”26

2.4 TIME FRAME OF THE PROPAEDEUTIC YEAR
1. The participants at the workshop proposed that February to half of May seminarians should be in dioceses.
2. After Namugongo Martyrs’ Celebration, they would meet for six weeks on national level (mid-June to end of July).
3. This arrangement ensures that the introduction of the Propaedeutic Year does not add an extra year to the seminary formation, which is already long. At the same time the Propaedeutic stage, which in Uganda is a supplement to the Minor Seminaries, covers what is still lacking to complete the preparation for priestly training in major seminaries.

2.5 ACTIVITY TIMETABLES FOR THE PROPAEDEUTIC YEAR
Participants were asked to work out daily timetables for the activities of the Propaedeutic Year, both social and academic, which are presented below

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26 *Ratio Fundamentalis* 1916, no. 59.
# TABLE 2: WEEKDAY TIMETABLE FOR THE PROPAEDUETIC YEAR: MONDAY-FRIDAY

<table>
<thead>
<tr>
<th>TIME</th>
<th>ACTIVITIES</th>
<th>DAYS</th>
</tr>
</thead>
<tbody>
<tr>
<td>6.00 AM - 6.30 am</td>
<td>Rising, personal refinement &amp; hygiene</td>
<td>Monday to Friday</td>
</tr>
<tr>
<td>6.30 am - 6:55 am</td>
<td>Lauds and meditation</td>
<td>Monday, Wednesday, Friday</td>
</tr>
<tr>
<td>6.30 am - 7.45 am</td>
<td>Holy Mass</td>
<td>Monday, Wednesday, Thursday, Friday</td>
</tr>
<tr>
<td>7.45 am - 8.15 am</td>
<td>Breakfast</td>
<td>Monday to Friday</td>
</tr>
<tr>
<td>8.20 am - 12.50 pm</td>
<td>Academic program</td>
<td>Monday to Friday</td>
</tr>
<tr>
<td>12.50 pm - 1.00 pm</td>
<td>Visit to the Blessed Sacrament, Angelus</td>
<td>Monday to Friday</td>
</tr>
<tr>
<td>1.00 pm - 2.00 pm</td>
<td>Lunch</td>
<td>Monday to Friday</td>
</tr>
<tr>
<td>2.30 pm - 4.00 pm</td>
<td>Sport</td>
<td>Tuesday, Thursday, Friday</td>
</tr>
<tr>
<td></td>
<td>Movement</td>
<td>Mondays</td>
</tr>
<tr>
<td></td>
<td>Recollection</td>
<td>Last Friday of month 3.00 pm - 8.00 am Saturday</td>
</tr>
<tr>
<td>4.00 pm - 4.45 pm</td>
<td>personal cleanliness/hygiene</td>
<td>Monday to Friday</td>
</tr>
<tr>
<td>4.45 pm - 5.45 pm</td>
<td>Study</td>
<td>Monday, Tuesday, Wednesday, Thursday</td>
</tr>
<tr>
<td>4.45 pm - 5.45 pm</td>
<td>Singing class</td>
<td>Friday</td>
</tr>
<tr>
<td>6.00 pm</td>
<td>Vespers in private</td>
<td>Tuesday and Thursday</td>
</tr>
<tr>
<td></td>
<td>Study</td>
<td>Monday, Wednesday and Friday</td>
</tr>
<tr>
<td>6.15 pm</td>
<td>Holy Mass</td>
<td>Tuesday</td>
</tr>
<tr>
<td></td>
<td>Adoration</td>
<td>Thursday</td>
</tr>
<tr>
<td>7.15 pm</td>
<td>Vespers</td>
<td>Monday and Wednesday</td>
</tr>
<tr>
<td>7.30 pm - 8.30 pm</td>
<td>Supper</td>
<td>Monday to Friday</td>
</tr>
<tr>
<td>8.30 pm - 10.00 pm</td>
<td>Study</td>
<td>Tuesday, Wednesday, Friday</td>
</tr>
<tr>
<td></td>
<td>Spiritual talk/Conference</td>
<td>Mondays</td>
</tr>
<tr>
<td></td>
<td>Meeting candidates &amp; formators</td>
<td>1st Tuesday of the month</td>
</tr>
<tr>
<td></td>
<td>Guest talks</td>
<td>Thursdays</td>
</tr>
<tr>
<td>10.05 pm</td>
<td>Compline</td>
<td>Tuesdays and Thursdays</td>
</tr>
<tr>
<td>11.00 pm</td>
<td>Lights out</td>
<td>Monday to Friday</td>
</tr>
</tbody>
</table>
### TABLE 3: SATURDAY TIMETABLE FOR THE PROPAEDEUTIC YEAR

<table>
<thead>
<tr>
<th>TIME</th>
<th>ACTIVITY</th>
</tr>
</thead>
<tbody>
<tr>
<td>6.30 am</td>
<td>Rising</td>
</tr>
<tr>
<td>7.00 am</td>
<td>Lauds</td>
</tr>
<tr>
<td>7.15 am – 8.00 am</td>
<td>Holy Mass</td>
</tr>
<tr>
<td>8.00 am – 8.30 am</td>
<td>Breakfast</td>
</tr>
<tr>
<td>9.00 am – 11.00 am</td>
<td>Community Service</td>
</tr>
<tr>
<td>11.00 am – 12.40 pm</td>
<td>Laundry</td>
</tr>
<tr>
<td>12.47 pm – 1.00 pm</td>
<td>Visit to the Blessed Sacrament and Angelus</td>
</tr>
<tr>
<td>1.00 pm – 2.00 pm</td>
<td>Lunch</td>
</tr>
<tr>
<td>2.00 pm – 4.00 pm</td>
<td>Public Talks/Teaching of practical skills</td>
</tr>
<tr>
<td>4.00 pm – 4.30 pm</td>
<td>Tea</td>
</tr>
<tr>
<td>4.30 pm – 6.00 pm</td>
<td>Games and Sports</td>
</tr>
<tr>
<td>7.00 pm – 7.30 pm</td>
<td>Evening Prayers</td>
</tr>
<tr>
<td>7.30 pm – 8.30 pm</td>
<td>Supper</td>
</tr>
<tr>
<td>8.30 pm – 10.30 pm</td>
<td>News and Entertainment</td>
</tr>
<tr>
<td>10.30 pm – 11.00 pm</td>
<td>Compline in Private</td>
</tr>
<tr>
<td>11.00 pm</td>
<td>Retire</td>
</tr>
</tbody>
</table>

### TABLE 4: SUNDAY TIMETABLE FOR THE PROPAEDEUTIC YEAR

<table>
<thead>
<tr>
<th>TIME</th>
<th>ACTIVITY</th>
</tr>
</thead>
<tbody>
<tr>
<td>6.30 am</td>
<td>Rising</td>
</tr>
<tr>
<td>7.00 am – 7.30 am</td>
<td>Lauds and Meditation</td>
</tr>
<tr>
<td>8.00 am – 8.30 am</td>
<td>Breakfast</td>
</tr>
<tr>
<td>9.00 am</td>
<td>Holy Mass</td>
</tr>
<tr>
<td>11.00 am</td>
<td>Devotions</td>
</tr>
<tr>
<td>12.45 pm – 1.00 pm</td>
<td>Visit to the Blessed Sacrament and Angelus</td>
</tr>
<tr>
<td>1.00 pm – 2.00 pm</td>
<td>Lunch</td>
</tr>
<tr>
<td>2.00 pm – 4.00 pm</td>
<td>Siesta</td>
</tr>
<tr>
<td>4.00 pm – 6.00 pm</td>
<td>Country walk/Sports</td>
</tr>
<tr>
<td>6.00 pm</td>
<td>End of activities outside the campus</td>
</tr>
<tr>
<td>7.00 pm – 7.30 pm</td>
<td>Rosary and solemn Vespers</td>
</tr>
<tr>
<td>7.30 pm – 8.30 pm</td>
<td>Supper</td>
</tr>
<tr>
<td>8.30 pm – 10.00 pm</td>
<td>News and Entertainment</td>
</tr>
<tr>
<td>10.00 pm – 10.15 pm</td>
<td>Compline in private</td>
</tr>
<tr>
<td>10.30 pm</td>
<td>Retire</td>
</tr>
</tbody>
</table>
### TABLE 5: TIMETABLE FOR ACADEMIC PROGRAM FOR THE PROPAEDEUTIC YEAR, STAGE I

<table>
<thead>
<tr>
<th>MONDAY</th>
<th>TUESDAY</th>
<th>WEDNESDAY</th>
<th>THURSDAY</th>
<th>FRIDAY</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>8.30 – 9.10 am</strong></td>
<td>General introduction to Bible</td>
<td>History of the Catholic Church in Uganda</td>
<td>Catechism of the Catholic Church</td>
<td>Introduction to Spiritual Life</td>
</tr>
<tr>
<td><strong>9.15 – 10.05 am</strong></td>
<td>General introduction to Bible</td>
<td>History of the Catholic Church in Uganda</td>
<td>Catechism of the Catholic Church</td>
<td>English (Listening and Speaking)</td>
</tr>
<tr>
<td><strong>10.10 – 10.50 am</strong></td>
<td>Introduction to Spiritual life</td>
<td>Introduction to Computer</td>
<td>Methodology of Academic Work &amp; Study</td>
<td>Introduction to Liturgy</td>
</tr>
<tr>
<td><strong>10.50 – 11.20 am</strong></td>
<td>B</td>
<td>R</td>
<td>E</td>
<td>History of the Catholic Church in Uganda</td>
</tr>
<tr>
<td><strong>11.20 – 12.00 pm</strong></td>
<td>Introduction to Spiritual life</td>
<td>Introduction to Computer</td>
<td>Methodology of Academic Work &amp; Study</td>
<td>Introduction to Liturgy</td>
</tr>
<tr>
<td><strong>12.05 – 12.45 pm</strong></td>
<td>Introduction to Liturgy</td>
<td>Music</td>
<td>History of the Uganda Martyrs</td>
<td>Music</td>
</tr>
</tbody>
</table>

#### Academic Content for the Propaedeutic Year

- Introduction to Spiritual Life: Spiritual Direction, Sacramental life, Devotions, Prayer Course
- General Introduction to Bible
- General Introduction to Liturgy
- Catechism of the Catholic Church: Christian Faith and Doctrine
- History of the Catholic Church in Uganda
- History of the Uganda Martyrs
- English: Grammar, Academic Reading and Writing
- English: Listening and Speaking
- Methodology of Academic Work and Study
- Computer for Academic Work
Another Variant Timetable by another group is placed below. Diocesan teams for the Propaedeutic Year can work out what is best for them using these samples. Many adjustments might have to be made in the light of actual experience:

**TABLE 6: DAILY TIMETABLE FOR PHASE I**

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>6.00 am</td>
<td>Rising</td>
</tr>
<tr>
<td>6.30 am – 6.55 am</td>
<td>Lauds and Meditation</td>
</tr>
<tr>
<td>7.00 am</td>
<td>Holy Mass</td>
</tr>
<tr>
<td>8.00 am</td>
<td>Breakfast</td>
</tr>
<tr>
<td>8.30 am</td>
<td>Classes begin</td>
</tr>
<tr>
<td>11.00 - 11.30 am</td>
<td>Break</td>
</tr>
<tr>
<td>12.50 pm</td>
<td>Visit to the Blessed Sacrament</td>
</tr>
<tr>
<td>1.00 pm</td>
<td>Lunch</td>
</tr>
<tr>
<td>1.30 – 2.30 pm</td>
<td>Siesta</td>
</tr>
<tr>
<td>4.00 – 4.45 pm</td>
<td>Personal administration</td>
</tr>
<tr>
<td>5.15 – 6.50 pm</td>
<td>Study</td>
</tr>
<tr>
<td>7.00 – 7.30 pm</td>
<td>Evening Prayers</td>
</tr>
<tr>
<td>7.30 – 8.30 pm</td>
<td>Supper</td>
</tr>
<tr>
<td>8.45 – 9.45 pm</td>
<td>Compline</td>
</tr>
<tr>
<td>9.00 – 9.30 pm</td>
<td>News/socializing</td>
</tr>
<tr>
<td>10.00 pm</td>
<td>Retire</td>
</tr>
</tbody>
</table>

**VARIATION ACCORDING TO DAY OF THE WEEK**

- **Monday**
  - Sports 2.30 – 4.00 pm
- **Tuesday**
  - Manual work 2.30 – 4.00 pm
  - Singing class 5.15 – 6.50 pm
- **Wednesday**
  - Debate/Study Seminary/Group Discussion 2.30-4.00 pm
- **Thursday**
  - Sports 2.30-4.00 pm Holy Hour 6.30 – 7.30 pm
- **Friday**
  - Laundry 2.30 – 4.00 pm
3 Human Formation

As seen above, the present Church teaching on priestly formation accentuates four areas, namely human formation, spiritual formation, intellectual formation and pastoral formation. This has been described in several documents mentioned above including, Pastores Dabo Vobis, the Seminary Charter 2009, the “Expectations from the Philosophica”, and the Circular of the Bishop Chairman for Priestly Formation.

The approach below has been first of all to glean through these documents and extract what can be taught to priestly candidates on the Propaedeutic Year within the limits of the available time, taking into consideration that what is required at this stage is to lay a foundation of what will be dealt with in the formation program for the next eight years. Secondly, a few selected topics were presented by the different facilitators, and have been placed where they belong, under these for divisions of priestly formation.

3.1 Insights from Pastores Dabo Vobis

The title to this area of priestly formation as found in Pastores Dabo Vobis is “Human Formation, the Basis of All Priestly Formation.” Below are some insights on human formation numbers 43-44 of the document.

- The whole work of priestly formation would be deprived of its necessary foundation if it lacked a suitable human formation.
- The priest… should seek… to reflect in himself… the human perfection which shines forth in the incarnate Son of God… in his attitude towards others as we see them in the Gospels.
- …the priest should mold his human personality in such a way that it becomes a bridge and not an obstacle for others in their meeting with Jesus Christ.
- The priest should be able to know the depths of the human heart, to perceive difficulties and problems, to make meeting and dialogue easy, to create trust and cooperation, to express serene and objective judgments.
- Future priests… need to be educated to love the truth, to be loyal, to respect every person, to have a sense of justice, to be true to their word, to be genuinely compassionate, to be men of integrity and, especially, to be balanced in judgment and behavior.
- The capacity to relate to others demands that the priest not be arrogant, or quarrelsome, but affable, hospitable, sincere in his words and heart, prudent and discreet, generous and ready to serve… quick to understand, forgive and console.
- Affective maturity presupposes awareness that love has a central role in human life.
- A love for Christ, which overflows into a dedication to everyone, is of the greatest importance in developing affective maturity.
- Candidates to the priesthood need an affective maturity which is prudent, able to renounce anything that is a threat to it, vigilant over both body and spirit, and capable of esteem and respect in interpersonal relationships between men and women.
3.2 **INSIGHTS FROM THE SEMINARY CHARTER**

In the Seminary Charter of 2009, Human formation is covered under numbers 13 to 16, the latter having five different paragraphs. The New Seminary Charter has included the numbers of the Seminary Charter 2009, and added five other numbers 17-21. The area of human formation as elaborated in these numbers focuses on these points:

- A definition of the purpose of human formation which is to create a “balanced and integrated individual”
- An outline of the six areas of human formation, namely: central motivation, proper knowledge, proper life skills, proper judgment, proper relationships and constant effort to eliminate blind sports
- The importance of community in human formation, which starts in the family and is continued in the seminary community in its various divisions
- The role of the seminarian in cultivating the human qualities, and an enumeration of these qualities in five key areas
- How human formation encompasses all other areas that are part of an integrated individual.
- A particular reference to growth in the way a seminarian relates to women
- Human formation in the case of people with homosexuality tendencies
- Human formation as proper relation with minors and vulnerable adults
- Human formation as growth in the proper use of Information and Communication Technology.

3.3 **EXPECTATIONS FROM THE PHILOSOPHICA**

Other insights regarding Human Formation have been laid out under the title “Expectations from the Philosophica” on page 12 above.

3.4 **IN-DEPTH TOPIC I: COMMUNITY LIFE**

*(Sr. Pauline Namuddu LSOSF)*

The New Seminary Charter, under the subheading “Integrating the Dimensions of Formation” states: “For the integration of the dimensions of formation, priestly formation must take place within an atmosphere of community, which will be able to encourage those attitudes that are proper and of a practical value for the life and ministry of the priest. Community life in the seminary is the most suitable context for preparing seminarians for true priestly fraternity. Certain formative instruments shall, therefore, be adopted for community formation and for a better knowledge of the individual seminarians, such as: sincere and open communication, exchange, review of life, fraternal correction and community programs…”

Following the directive of the Bishop Chairman in his circular letter, a formator from among the religious was invited to speak to the participants on community life. Below is the input of Sr. Pauline Namuddu, former Superior General of the Little Sisters of St. Francis, and Novice Mistress.

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27 Seminary Charter, no. 12.
Priestly vocation is certainly a mystery, it deals with mysteries. Who of you could dare celebrate Holy Mass if he had not been given mysterious powers? How can you stand before people and say: “This is my Body, this is my Blood”? It is definitely a mystery. It is only Jesus who knows why he calls his friends to join him in priesthood. I do not think any priest is bold enough to stand up and say that considering his stature, his intelligence, social background, and whatever he is, he deservedly became a priest. It is a mystery lived by the grace of God. Let us look at 1 Cor. 1: 26-28.

The writer is right in saying that “In different ways and from different places the Lord calls all his priests for a purpose”. The Lord has a purpose for each of his seminarians and each of those who make it to priesthood, though the priest might not know the purpose for which he was called.

At the beginning of the fourth century there had long been a general conviction that, within a Christian community, there had to be a special clerical state with various ranks, each of which was allocated specific duties in the service of the community. The establishment of monasteries and Cathedral schools acted as seminaries to educate priests. These institutions were encouraged by the popes and General Councils and Synods in the Middle Ages. Owing to the decline of morals and education, many schools had been abandoned. By the 16th century when the Protestant Reformation took place, priestly education was at its lowest ebb.

On the 15th July 1563, the Council of Trent passed a decree for the establishment of seminaries in each diocese. "Since the age of youth, unless rightly trained, [a child] is inclined to follow after the pleasures of the world, and unless educated from its tender years in piety and religion before the habits of vice take possession of the whole man." The decree was to be applied even in the mission lands under the supervision of Propaganda Fide from its foundation in 1622. This is where seminary formation comes from and I believe you agree with some if not all that has been observed.

The seminary training is meant to prepare future priests to live in a homelike community, where members do their best to let each other live comfortably, cheerfully, friendly, caring and making effort to understand each other. Alas! Often times this is lacking in many communities. That is why a priest may find himself "homeless at home".

The seminary training, according to Msgr. Thomas Kisembo, is not to train future priests and hoodwink them that after their ordination they will live in a home exactly like that they were born in, that is, the social unit or center formed by a family living together where one is guaranteed an abode. This is not possible in the present setting of the Catholic Church. Such a conviction now would breed disaster. The priest would feel pain and grief when transferred.

With reference to community life, the Adapted Charter of Priestly Formation in Uganda makes reference to it in these words: “As disciples of Christ, seminarians will learn to live in a truly national and international community. They should make Christ the center of such a community and learn to see Him in each other. This will help them to live in fraternal fellowship with people of different backgrounds and characters.”
The seminary community life encouraged this consideration for one another, charity, and attendance of community activities, common language, and the initiative to be serviceable to the community, common recreation and to enable everybody to do his duty undisturbed. In addition to community life on house level, informal fraternization between staff and students is encouraged since they form one community. This community is meant to be an inspiration and preparation for the team work the students will be expected to carry out later on in their pastoral ministry, part of which will be organization of prayer. In the Liturgical celebrations they live community life to its fullest. The insistence on liturgical formation aims at a full conscious, and active community participation. The daily celebration of the Eucharist stands at the center of the community life whereby the community is built as one in Christ.

This was only an introduction from what the Adapted Charter of Priestly Formation in Uganda (ACPFU) has to say about seminary formation. We are here with you as priests who have gone through such formation and have been in ministry for some time and are now participating in the ministry of formation of future priests.

3.4.1 Guideline to Discussion
Divide in groups of not more than five members. Discuss the questions below. Spend ten minutes for discussion, ten minutes for sharing in the plenary session.

3.4.2 Discussion Group Questions
1. YOU – PRIEST, Who are you?
2. What is your experience of proper seminary formation and the idea of living in a community or outside a formal community?
3. In your opinion, what do you consider key in seminary formation and should be given emphasis?
4. What have you to say about the “pros” and “cons” of diocesan priests living in community?
5. Father Thomas G. Casey states: “Perhaps the last thing diocesan priests want is to be asked to live in community. Holding on to their own houses vestige of privacy and freedom. !. Is there some truth in his statement?

3.4.3 Outcome of Discussions
Even though it may not seem obvious at first sight, diocesan priests stand to gain much more than they lose from community life. The adoption to community life could lighten the burden of their pressurized and hurried lives. It could increase the zeal, strengthen their faith and help them to blossom humanly and spiritually. “If you don’t live together, you will die alone”.

The first and principal support for priests is living, vibrant friendship with Jesus Christ. The first disciples did not gather around Jesus as individuals, but as a group. It is not just God and me, it is God and us. Community living has helped many diocesan priests to give more time to their confreres, making themselves available to each other, taking part in community meetings and in moments of collective prayer. Some priests have expressed joy to have company of a fellow priest to share with joys and sorrows when missing the blood family members. Another priest shared: “I am still young in priesthood, the presence and experiences of an older priest is important to me”.

25
The Church is a community of God’s friends. If a priest does not find nourishment from networks of community with fellow priests, he will be deprived of the richness these personal relationships bring.

The Priest, YOU, are an ordained pastoral agent, set apart, a consecrated leader to guide and bring people closer to the Creator. By your very choice by God you are meant to live in communion with each other as priests and with the people you lead. Remember: “No man lives as an island”.

Unlike the religious priests, diocesan priests are not bound by vow to living in community. But diocesan priests should be encouraged to live in community which is open to welcome others. In reality, a diocesan priest without a community is just like fish out of water, in the same way as a consecrated religious is. As Schillebeeckx points out in his book on Ministry, in the early centuries of the Church, a priest could only be ordained to the service of a particular community. This is because the very essence of priesthood involves a role in the community. Deep in his bones, the diocesan priest today still feels this need to “belong”. Community, therefore, is ingrained in the bones of the diocesan priest, without community, he is like a plant pulled up out of the soil.

Although every diocesan priest will not be attached to a parish, at the very least he needs to feel that in what he is doing, he still belongs to the family of communities which makes up a diocese. (Thus the creation of small family communities: Vicariates, Zones, Parishes, Sub-Parishes, Small Christian Communities).

Keeping in contact with his classmates, former community or with his fellow priests, is a way of maintaining that sense of belonging. If a diocesan priest loses this sense of belonging, I would fear for him. I do not mean that he is likely to resign from priesthood. That might happen in some cases but I would be more afraid that his priesthood might lose its magic touch of “personal community service” and instead be exercised as something which belongs to him as an individual rather than to the community he is ordained to serve.

Community is at the heart of the spirituality of a diocesan priest. But their community living is a different form of community from that of the consecrated religious persons and therefore, its practical results will also be different. The religious priests are bound by vow to live community life and there are penalties that go with breaking this commitment to community living.

Living in community, though it can offer great personal support to the diocesan priest, can also to some extent work against the deepest meaning of community in the life of a diocesan priest. There are definite ‘pros’ and ‘cons’ for each style of life. But in the end whichever is chosen, what really matters is that the priest’s style of living should help him belong to his community other than escape from it. A priest is a community leader. The leadership role of a priest in a Christian community involves enabling the community to become more inclusively loving, especially to those most in need of living and care and concern.

CONCLUSION:

As I shared earlier, priesthood is a mystery, yet a special gift given only as God chooses. It requires keen careful discernment on the part of the individual being called to follow this state of life. Those
involved in forming the future priest equally need to follow the guidance of the Holy Spirit who is the “Formator” per excellence, to discern with the seminarians entrusted to their care. They both need to read the signs of the time and choose the best path the Catholic Church directs them to follow. The seminarian must be true to himself in following the vocation to priesthood just as is required of anyone choosing a lifelong commitment. May the Holy Spirit continue to guide those chosen to journey with the future agents of God’s Good News.
4 SPIRITUAL FORMATION

4.1 INSIGHTS FROM PASTORES DABO VOBIS

- The human individual is open to transcendence, to the absolute; he has a heart which is restless until it rests in the Lord.
- Those who are to take on the likeness of Christ the priest by sacred ordination should form the habit of drawing close to him as friends in every detail of their lives.
- They should be taught to seek Christ in faithful meditation on the word of God and in active participation in the sacred mysteries of the Church, especially the Eucharist and the Divine Office, to seek him in the bishop by whom they are sent and in the people to whom they are sent, especially the poor, little children, the weak, sinners and unbelievers.
- They should love and reverence the most blessed Virgin Mary.
- They should be taught to seek Christ. This “seeking” will also have to continue throughout the priest's life and ministry. To seek Christ signifies... faithful meditation on the word of God, active participation in the Church’s holy mysteries and the service of charity to the “little ones.”
- An essential element of spiritual formation is... lectio divina.
- Provided that we approach the word of God and listen to it as it really is, it brings us into contact with God himself, God speaking to us.
- The priest will only be able to train others in this school of Jesus at prayer if he himself has been trained in it and continues to receive its formation.
- Those who are preparing for the priesthood should realize that their whole priestly life will have value inasmuch as they are able to give themselves to Christ and through Christ to the Father.
- A necessary training in prayer... is... silence as spiritual atmosphere vital for perceiving God’s presence.
- The high point of Christian prayer is the Eucharist.
- A totally necessary aspect of the formation... of every priest, is liturgical formation.
- They should be trained to consider the Eucharistic celebration as the essential moment of their day... never be satisfied with a merely habitual attendance.
- ... the Eucharist offers: gratitude for heavenly benefits received... an attitude of self-offering, which will impel them to unite the offering of themselves to the Eucharistic offering of Christ... the yearning to contemplate and bow in adoration before Christ, who is really present under the Eucharistic species.
- It is necessary and very urgent to rediscover within spiritual formation the beauty and joy of the sacrament of penance... it is vital to educate future priests to have the virtue of penance.
- It is necessary to inculcate the meaning of the cross... through this identification with Christ crucified as a slave, the world can rediscover the value of austerity, of suffering and also of martyrdom.
- Preparation for the priesthood must necessarily involve... preferential love for the “poor”... and a merciful love for sinners.
• The program of spiritual formation of future priests [should include] education in obedience, celibacy and poverty...
• Celibacy should be presented clearly, without any ambiguities and in a positive fashion.
• The seminarian should have a sufficient degree of psychological and sexual maturity
• He should put himself under the direction of a spiritual father.
• Seminarians should have a good knowledge of the Second Vatican Council... the encyclical Sacerdotalis Coelibatus and the Instruction for Formation in Priestly Celibacy.

4.2 INSIGHTS FROM THE SEMINARY CHARTER
The Seminary Charter has formulated in more concrete terms the teaching of Pastores Dabo Vobis, generally following the same order as follows:

• Spiritual formation as a key to other aspects of formation
• The importance of attuning spiritual formation to each stage of seminary formation
• The key areas of spiritual formation
  o Prayer in various forms
  o The Eucharist
  o Liturgy of the Hours
  o The Sacrament of Reconciliation
  o Spiritual direction
  o Daily meditation on the Word of God
  o Visit to the Blessed Sacrament
  o Spiritual reading
  o Holy rosary
  o Recollections and retreats
  o Lawful popular devotions
• Obedience
• Poverty
• Chastity (which is given a wide coverage)
• Interior silence
• The mystery of the cross in one’s life
• Service to God’s people
• The blessed Virgin Mary
• Devotion to the Uganda Martyrs

4.3 PROPOSALS REGARDING SPIRITUAL FORMATION
In the Activity Timetables on page 18 above is indicated the various activities that are meant to be a framework within the spiritual formation is imparted. They include Liturgy of the Hours, daily Mass, adoration and benediction, recollections and a retreat in the second phase of the Propaedeutic Year. Within this framework, formators must work out the detailed ways of giving spiritual formation in accordance to the norms given above, in proportion to the age and the formation stage of the students.
By way of example an input on Liturgical Formation at the Propaedeutic stage was given and is presented below.

4.4  **IN-DEPTH TOPIC II: LITURGICAL LIFE**  
*Fr. Simon Peter Kyambadde*

4.4.1 *Basic Church Documents*  

4.4.2 *Purpose of the Course*  
As far as Sacred Liturgy is concerned, formators will aim at three things

- To make the candidates celebrate fully, consciously and actively at the liturgy
- To teach them a love and reverence for the liturgy
- To dispose them to the transforming power of God through the liturgy

Formators have to bear in mind first of all, that those who have attended minor seminary are already quite familiar with the Church’s liturgy. Do not teach them things they know too well as if they are hearing them for the first time. Secondly, remember that Liturgy is one of the major subjects they will study at the Theologicum; one of the courses that run throughout the four years of theology. So, it is not necessary to try to pack so much within the Propaedeutic Period. Thirdly, recall that the Propaedeutic Period is very short, with other things to do besides liturgy. Moreover, it should differ from the academic pressure of the minor seminary when students prepare for national exams, as well as that of the major seminaries, when they have external degrees to work for besides the seminary academic program.

4.4.3 *Expectations from the Formator*  
Formators are expected to guide students in two ways, as far as the liturgy is concerned: first, in the actual practice of the liturgy; by the way they exercise the liturgical ministry, and secondly through the teaching of liturgy.

Formators portray an attitude towards the liturgy that edifies candidates through their regularity, prioritization of prayer in the priestly ministry, punctuality at liturgical functions, reverence, neatness in attire, a life that reflects what they celebrate at the liturgy, a way of life that reflects

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28 “The study of the sacred liturgy is to be ranked among the compulsory and major courses in seminaries and religious houses of study; in theological faculties it is to rank among principal subjects. It is to be taught under its theological, historical, spiritual, pastoral, and juridical aspects”. (*Sacrosanctum Concilium*, 16)

29 “All genuine liturgical formation involves not only doctrine but also practice. This practice, as a "mystagogical" formation, is obtained first and mainly through the very liturgical life of the students into which they are daily more deeply initiated through liturgical actions celebrated in common. This careful and practical initiation is the foundation of all further liturgical study...” (Congregation for Catholic Education, *Instruction on Liturgical Formation in Seminaries*, 1979. No. 2. See also no. 7)
commitment to prayer. They should be involved in the liturgical life of the community through rehearsing of major liturgical activities, gentle correction of liturgical mistakes without humiliating those who make them, efforts to improve the liturgical environment, respect to the Church’s regulations with regard to the liturgy. The teaching of liturgy at this stage of priestly formation may include, the following:

- A brief explanation of the Mass
- The sacrament of reconciliation
- The liturgy of the hours

The more detailed pedagogical and academic aspect must be relegated to the Theologicum.

### 4.4.4 How to Benefit More from the Liturgy of the Eucharist

Does the daily celebration transform the lives of those who participate in it? This is a question we can answer for ourselves, by looking to our own experience and observing the people near to us who celebrate daily. If the answer is in the negative, the next question is: has the Eucharist the power to transform our lives daily? Is there any way we can dispose ourselves to the transforming power of the Lord in the Eucharist? Yes!

In his Apostolic Letter *Mane Nobiscum Domine* (Stay with us Lord), which he promulgated at the beginning of the Year of the Eucharist 2004-2005, St. John Paul II, using the story of Emmaus said: “The image of the disciples on the way to Emmaus can serve as a fitting guide for a Year when the Church will be particularly engaged in living out the mystery of the Holy Eucharist. Amid our questions and difficulties, and even our bitter disappointments, the divine Wayfarer continues to walk at our side, opening to us the Scriptures and leading us to a deeper understanding of the mysteries of God. When we meet him fully, we will pass from the light of the Word to the light streaming from the “Bread of life”, the supreme fulfillment of his promise to ‘be with us always, to the end of the age’” (cf. Mt. 28:20).

From this letter we are reminded that the essential elements of the Eucharist are the Word of God which should set our hearts on fire when listened with Jesus as our guide, and the partaking of the Eucharistic banquet in which we should recognize the Lord at the breaking of bread. After that, we should feel empowered to go and share the good news as the disciples at Emmaus did, forgetting their own fatigue.

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30 “The rector and the teachers should take care to celebrate the liturgy together with their students, so that the community nature of the liturgy and its riches will be made more clear...” (Congregation for Catholic Education, *Instruction on Liturgical Formation in Seminaries*, 1979. No. 2. See also no. 12)

31 “...it is recommended that those students entering a seminary for the first time be given a suitable, short introduction into the liturgy, which they need to participate fruitfully in the spiritual life of the seminary from the very beginning. This would include some catechetical instruction about the Mass, the liturgical year, the sacrament of Penance, and the Liturgy of the Hours.” (Congregation for Catholic Education, *Instruction on Liturgical Formation in Seminaries*, 1979. no. 7)

32 “It would be most useful at the beginning of the course to give the students a brief explanation of the Mass and of the major Hours of the Divine Office.” (*Liturgical Formation in Seminaries*, no. 2)
During the Propaedeutic Year, a course in Lectio Divina should be appropriate to help candidates learn to pray with the scriptures and to gain from it daily. An input on the Prayer of the Heart is also called for, to help them to learn to listen to God as he communicates to us through the scriptures.

Pastores Dabo Vobis mentions the dispositions priestly candidates should learn to draw from the celebration of the Eucharist: “Finally, candidates to the priesthood will be trained to share in the intimate dispositions which the Eucharist fosters: gratitude for heavenly benefits received, because the Eucharist is thanksgiving; an attitude of self-offering, which will impel them to unite the offering of themselves to the Eucharistic offering of Christ; charity nourished by a sacrament which is a sign of unity and sharing; the yearning to contemplate and bow in adoration before Christ, who is really present under the Eucharistic species.”

Among the four dispositions mentioned above which the Eucharist fosters, (Gratitude, Self-offering, Charity and Adoration), let me elaborate on one, name: self-offering. The first thing to note is that this is a life-long undertaking. Even the formators must be aware of the challenge for continual personal growth in these areas.

The self-offering can be transformed from being a vague attitude into a concrete action each day. The self-gift should be prepared ahead of time and presented in spirit during the Presentation of Gifts. It consists in something that is spiritually beneficial to the individual: that helps one’s spiritual growth that at the same time is not too burdensome or difficult to implement. It should be something that is implementable within a day. One should think of what God is asking one to offer under the concrete circumstances, e.g. the completion of an unpleasant assignment, reconciliation with a neighbor, greater effort in personal spiritual growth, effort to avoid occasions that lead to habitual sin, etc. During the daily examination of conscience, one could also consider how one has fared with regard to the living out the sacrifice offered at Mass. It is the responsibility of the formators to catechize candidates in the practice of daily self-immolation along with the immolation off Christ in the Eucharist.

4.4.5 The Sacrament of Reconciliation
Candidates at the Propaedeutic Year should learn to appreciate and esteem the gift of God’s mercy offered to us through the Sacrament of Reconciliation. They should be catechized on the importance of this sacrament; they should be availed with opportunities for reconciliation, and the possibility of meeting external confessors. “Access to the sacrament of reconciliation is to be a very personal and individual act, while its liturgical character is always to be retained.” Personal conviction on the part of the formators in the usefulness and regular reception of the sacrament adds credibility when they speak about this sacrament to candidates.

4.4.6 The Liturgy of the Hours
With regard to the celebration of the Liturgy of the Hours, what is required of the formator is regular involvement in its communal celebration and availing to the seminarians the Morning and

33 Pastores Dabo Vobis, 48, cf. Instruction on Liturgical Formation in Seminaries, no. 22..
34 Instruction on Liturgical Formation in Seminaries, no. 36.
Evening Prayer books. "In the Liturgy of the Hours it is appropriate that the leader presiding at it should assist the students with short explanations.” What is to be taught to them at this stage includes how to celebrate the Hours. They can be encouraged to add variety to the manner of celebration of the Hours. Familiarity with the General Introduction to the Liturgy of the Hours is of great help, at least to the formator.

4.4.7 Eucharistic Adoration

During the times that have been proposed in the Timetable for the Propaedeutic Year for Eucharistic Adoration, Holy Hour and Benediction, formators should strive to be available. They should serve as role models in the personal conviction in the power of Eucharistic adoration. They should teach the candidates how to benefit from the prayer of silence. They should find ways of animating the time with the Lord which are attractive to candidates at that age. In this regard to students should be encouraged to be active and creative, without contravening liturgical regulations.

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35 Instruction on Liturgical Formation in Seminaries, no. 29.
36 Cf. Optatam Totius, no. 5: “Superiors and professors should be keenly aware of the extent to which their mental outlook and conduct affects the formation of their students”.

5 INTELLECTUAL FORMATION

5.1 ADMISSION TO THE PROPAEDEUTIC STAGE
The requirements for admission to the Propaedeutic Stage will have to be in conformity with those for the Philosophicum mentioned on page 13 above. Furthermore, the Formators will also have to see to it that the requirements placed under “Other important factors in formation” on ‘age 14 are also taken into consideration.

5.2 GENERAL REMARKS
During the Propaedeutic Stage, the following questions should guide the Formators with regard to the intellectual formation of the candidates:

1. What is the overall purpose of the long and rigorous intellectual formation they are about to embark on. What makes it necessary for the priestly ministry?
2. What is the basic attitude that differentiates ecclesiastical studies from studies in other fields; that differentiates preparation for a vocation from preparation for a profession?
3. What do candidates need to know that was not covered in minor seminaries and will not be covered in the major seminaries?
4. What is the actual academic content for the Propaedeutic Period? This, as outlined in the Circular Letter of the Bishop Chairman, comprises the following topics
   - Introduction to Spiritual Life: Spiritual Direction, Sacramental life, Devotions, Prayer Course
   - General Introduction to Bible
   - General Introduction to Liturgy
   - Catechism of the Catholic Church: Christian Faith and Doctrine
   - History of the Catholic Church in Uganda
   - History of the Uganda Martyrs
   - English: Grammar, Academic Reading and Writing
   - English: Listening and Speaking
   - Methodology of Academic Work and Study
   - Computer for Academic Work

While question 3 and 4 are answered in the given list of academic courses, which have also been placed in the Propaedeutic Year Timetable on page 20 above, the answers to questions 1 and 2 are given in Pastores Dabo Vobis. The future priest needs to academically be prepared to carry out New Evangelization. “...The present situation is heavily marked by religious indifference, by a widespread mistrust regarding the real capacity of reason to reach objective and universal truth, and by fresh problems and questions brought up by scientific and technological discoveries. It strongly demands a high level of intellectual formation, such as will enable priests to proclaim, in a context like this, the changeless Gospel of Christ and to make it credible to the legitimate demands of human reason.”

37 Pastores Dabo Vobis, no. 51.
With regard to the basic attitude towards ecclesiastical studies, the Synod Fathers had this to say: "To be pastorally effective, intellectual formation is to be integrated with a spirituality marked by a personal experience of God. In this way a purely abstract approach to knowledge is overcome in favor of that intelligence of heart which knows how 'to look beyond,' and then is in a position to communicate the mystery of God to the people."  

Two in-depth treatments of some of the topics suggested for the Propaedeutic Year are given below: namely: the Teaching of the Catholic Catechism, (by Msgr. Gervase Mukasa), and Information and Communications Technology (by Fr. Simon Peter Kyambugu).

5.3 IN-DEPTH TOPIC III: TEACHING OF THE CATHOLIC CATECHISM
(Msgr. Gervase Mukasa)

Topics for Consideration

- The Catechism of the Catholic Church
- History of the Catholic Church in Uganda
- History of the Uganda Martyrs

5.3.1.1 Introduction
2 Timothy 4:1-5

The Catechism of the Catholic Church has been made under the guidance of the Holy Spirit (Cf. John 14:16-17).

This process has been going on for the last 20 centuries. Thanks go to St. Pope John Paul II under whose authority and direction the essentials of the Church’s doctrine were put together and made into what is known as the Catechism of the Catholic Church. Furthermore, the same Pope has made a summary or compendium of the Catechism so that those who want to learn it or teach it to others are availed with a concise, portable text. The Catechism can be called a reference text for Catholic doctrine.

The Pope made it through consultation from every Catholic Bishop in the whole world. He encouraged the making of local catechisms adapted to cultures and languages, etc., from all over the world, provided such catechisms include all the essentials of the Catechism of the Catholic Church, and that the local catechisms receive the approval of Rome.

The Pope wished that all of us Christians, in particular, priests be enthusiastic in teaching the Catholic Catechism, and feel the challenge that what we teach has an impact on the lives of those we teach.

Sometimes I have had to teach people the Catechism of the Catholic Church and I have found that a lesson based on the Word of God, confirmed with reference to the Catechism is more easily understood and remembered by those who are taught.

38 Pastores Dabo Vobis, no. 51.
How can we teach the Catechism in such a way that it influences those whom we teach?

5.3.1.2 History
In the beginning of the Catholic Church in Uganda, (1879-1885), the teaching of religion by the missionaries had a very powerful effect on the faith of the catechumens. Those who became Christians lived a very strong faith, so much so, that at least 22 of them died for Christ within a period of about seven years after their first encounter with the faith. This happened in the central province and also in the Northern province where two young catechists, Jildo Irwa and David Okello were martyred in 1918 for their belief in Christ.

The country was evangelized by different missionary congregations:

- In Central Uganda: the White Fathers and White Sisters
- Northern Uganda and West Nile: the Comboni Missionary Fathers and the Comboni Missionary Sisters
- Eastern Uganda: the Mill Hill Missionaries


*What can we priests learn from those missionaries?*

*We observe here that the Church depended on lay men and women. How do we prepare the laity to play a leadership role in the Church?*

Conclusion: 1 Corinthians 9:16-23

5.3.1.3 Discussion Questions
1. How can we teach students Catechism in such a way that they consider it a way of life rather than an academic subject?
2. What are the areas to focus on within the limited time of the Propaedeutic Year? Work out a timetable that fits within the general timetable of the Propaedeutic Year.
3. What lessons do we draw from catechetical teaching of the Church Fathers?
   a. Missionaries who started the Catholic Church in Uganda?
   b. Laity at the beginning of the Church in Uganda?

5.3.1.4 Outcome of Discussions
Question 1: How can we teach students Catechism in such a way that they consider it a way of life rather than an academic subject?

- The teaching should not be examination oriented, but rather it should be based on tips for Christian living through sharing, seminars and group discussion
- Giving of relevant examples like the Uganda Martyrs, Fr. Mapeera, first missionaries, etc.
- Availing of relevant materials and ensuring that they read and meditate on these materials
- Regular teaching in such a way that it becomes part of life, daily bread, water for fish
- Emphasizing the values embedded in especially the sacraments, prayer; borrowing from past experience of our forefathers and the fathers of the Church
• Connection of the head and the heart, it is not enough to know the Ten Commandments by head but to put to practice what we know; imparting the human values of truthfulness, love, charity, etc.
• Fruit-oriented teaching – i.e. should aim at obtaining the fruits. If one is fasting what are the fruits he will get from fasting?
• Practicability – visiting the sick, giving alms, etc.
• Commitment to following the traditions of the Church
• New Evangelization and Catechesis characterized by dramas, skits, videos, etc.
• Platform for expressing their feelings and challenges.
• Pilgrimage to holy places like Namugongo, Munyonyo, Kibeho, etc.
• Availing to candidates the Compendium or simplified texts in local languages
**Question 2: Areas to focus on: The Creed and Life in Christ**

**TABLE 7: TIMETABLE FOR THE TEACHING OF THE CATECHISM OF THE CATHOLIC CHURCH**

<table>
<thead>
<tr>
<th>Week 1</th>
<th>Wednesday</th>
<th>Recitation of the Creed</th>
<th>I believe in God, the almighty, Creator of heaven and earth</th>
</tr>
</thead>
<tbody>
<tr>
<td>Friday</td>
<td>And in Jesus Christ his only Son our Lord</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Week 2</td>
<td>Wednesday</td>
<td>Conceived by the power of the Holy Spirit...</td>
<td>He descended to the dead</td>
</tr>
<tr>
<td>Friday</td>
<td>Ascended to heaven</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Week 3</td>
<td>Wednesday</td>
<td>He will come to judge the living and the dead</td>
<td>I believe in the Holy Spirit</td>
</tr>
<tr>
<td>Friday</td>
<td>I believe in the holy Catholic and Apostolic Church</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Week 4</td>
<td>Wednesday</td>
<td>I believe in the forgiveness of sins</td>
<td>Resurrection of the body</td>
</tr>
<tr>
<td>Friday</td>
<td>Life everlasting, Amen</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Week 5</td>
<td>Wednesday</td>
<td>Life in Christ: man’s vocation</td>
<td>Our vocation to beatitude</td>
</tr>
<tr>
<td>Friday</td>
<td>Sin</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Week 6</td>
<td>Wednesday</td>
<td>Ten Commandments in general</td>
<td>First to third commandment</td>
</tr>
<tr>
<td>Friday</td>
<td>Fourth and fifth commandment</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Week 7</td>
<td>Wednesday</td>
<td>Sixth and seventh commandment</td>
<td>Eighth and ninth commandment</td>
</tr>
<tr>
<td>Friday</td>
<td>Tenth commandment</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Week 8</td>
<td>Wednesday</td>
<td>Discussion/overview about the course unit</td>
<td></td>
</tr>
<tr>
<td>Friday</td>
<td>Assessment/evaluation of the course</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Question 3 a): What lessons do we draw from the Catechetical Teaching of the Fathers?**

The Church Fathers are those Fathers in antiquity: that is, the first five centuries. The following are the lessons we draw from them:

- Their openness to the inspiration of the Holy Spirit
- Their strong faith and conviction about the teaching of Christ
- Their strong spirit of defending the faith (Apologetics), correction of heresy and errors
- Their total sacrifice, dedication and commitment to their call
- Their great zeal to catechize and to teach others, keeping to the mandate of Christ in Mt. 28:19-20
- Their acceptance of the missionary call to go out
- Their community spirit: living together and their encouragement to believers to live in union with each other
- Their fidelity to the tradition of the Apostles and of the Church

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39 This table provides the content for the table on page 20, with regard to the teaching of the Catechism.
• Taking long periods to catechize. Usually it was three years. However, it is to be borne in mind that the results were more due to the quality of their teaching rather than the length of the catechesis period

b) What lessons do we draw from the missionaries who started the faith in the Church in Uganda?

• The strategy of evangelization: going through local chiefs, leaders and identifying influential leaders (e.g. Charles Lwanga, Matthias Mulumba).
• The missionary spirit of going out of their one’s country to spread the Good News.
• The spirit of sacrifice and self-giving
• Keeping to the doctrine of the Apostles and the Fathers of the Church
• Living what they taught; exemplary life
• The writing and translation of the Catechism in the local languages
• Their open-mindedness to learn the new languages and cultures
• Their community spirit: living together
• Generosity in sharing of the resources
• Establishment of schools and catechetical schools in holistic development
• Their self-reliance (empowering the locals to support their Church).
• Their long term vision/focus the missionaries had for the local Church, shown in acquiring land for the Church

c) What do we learn from the Laity at the beginning of the Church in Uganda?

• Their conviction about the new faith to the point of foregoing their own believes, cultures and even lives
• Their missionary spirit towards one another (being missionaries to themselves)
• Their hospitality to receive the missionaries who came to bring the good news
• Their selfless giving to lead others in catechesis
• Their ability and courage to defend the faith to the point of shedding blood
• Their openness to accept to love and obey the leaders and pastors
• Their spirit of reverence to move long distances to attend the teachings even at night.
• Their morally exemplary life – living by the message they heard and taught.
5.4  IN-DEPTH TOPIC IV: ICT AND THE PROPAEDUEUTIC YEAR  
(Fr. Simon Peter Kyambadde)

5.4.1  CHURCH DOCUMENTS ON THE TOPIC
- Pontifical Council for Social Communication, Ethics and Internet, 22nd February 2002
- Pontifical Council for Social Communication, the Church and Internet, 22nd February 2002

5.4.2  INTRODUCTION
The aim of this course module is to:

- Teach students proper use of Information and Communication Technology, making use of the advantages entailed in it for their studies and future ministry, as well as avoiding the dangers entailed in it.
- Assess how much computer knowledge has been learnt before the Propaedeutic year
- Ensure that all who are admitted to Philosophy have adequate computer knowledge as a study tool during their higher ecclesiastical studies.

Outline
- Definition and components of ICT
- Importance of ICT for priestly ministry and for seminary training
- What the proper attitude of the formator should be towards ICT
- Challenges of ICT
- Course content for the Propaedeutic Year
- Discussion questions

5.4.3  DEFINITION AND COMPONENTS
ICT stands for Information and Communication Technologies and is defined as a “diverse set of technological tools and resources used to communicate, and to create, disseminate, store, and manage information”. “Information” includes the Internet, radios, televisions, DVD players, calculators, “Communication” includes mobile phones, telephones, emails, social media, “technologies” include computers, digital cameras, games consoles, robots, etc.

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40 “Teaching about the Internet and the new technology thus involves much more than teaching techniques; young people need to learn how to function well in the world of cyberspace, make discerning judgments according to sound moral criteria about what they find there, and use the new technology for their integral development and the benefit of others.” (Church and Internet, no. 7).

41 “The Internet also presents some special problems for the Church...” (Church and Internet, no. 8). A more detailed description of the dangers of the Internet is made by The Pontifical Council for Social Communication, Ethics and Internet, 2002).
5.4.4 **Why ICT in the Propaedeutic Year**

5.4.4.1 **In the future ministry of the priest**

It is quite true many generations of priests have lived and worked successfully without the modern means of communication. Many continue to do so even today with minimal knowledge of computers, smart phones, email addresses, etc. Yet we must accept that times have changed, and unless we change with them we risk remaining behind.\(^{42}\) To insist on using a manual typewriter when you could use a computer is like using a spear to fight one with a gun. To refuse to use the modern means of communication does not limit only the pastor but also deprives the flock of valuable services.

We must also acknowledge that technological advancement is a gift from God.\(^{43}\) It is he who endowed humanity with intelligence, and it is he who created the materials which are used and transformed to create human technology. He gave humanity the command to subdue the world (Genesis 1:28). And so, to use well the gifts of God for the benefit of others is to render glory to God. We must be aware that the forces of evil have made and still make extensive use of ICT. To counteract them we must also apply appropriate means.

The question to ask as far as the Propaedeutic Year is concerned, is what should be taught to candidates as far as Information and Communication Technology is concerned? To answer this question we need to look briefly at what they already know at the level of the minor seminary, and what they will need for the studies in the major seminaries. How much ICT candidates know as they come for the Propaedeutic Year will have to be assessed by the formation staff. Here let us speak of what they will need for the major seminaries.

5.4.4.2 **In the major seminary**

In the major seminaries it is expected today that students present their research papers typed, preferably on computer rather than type writers, as this renders it easy for correction, electronic transference, editing, storage and retrieval, both by the staff and the students. It is only in exceptional circumstances that students will be expected to produce their work hand-written. A piece of work that is produced on the computer is easier to read. Besides, producing academic work using computers is part of the training for the future ministry that involves use of computers.

With ICT the student has greater access to resources. The internet has become an indispensable tool of research, as a powerful complement – not a substitute – to the library. Moreover, lecturers can now send notes and references on software, which makes it much cheaper. ICT makes both teaching and learning much easier.

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\(^{42}\) “If students for the priesthood... wish to be part of modern life and also to be at all effective in their apostolate, they should know how the media work upon the fabric of society, and also the technique of their use. This knowledge should be an integral part of their ordinary education.” (Congregation for Catholic Education, Guide to the Training of Future Priests Concerning Instruments of Social Communication, no. 4).

\(^{43}\) “The Church sees these media as ‘gifts of God’ which, in accordance with his providential design, unite men in brotherhood and so help them to cooperate with his plan for their salvation.” Pontifical Council for Social Communications, The Church and Internet, no. 1. Cf. Communio et Progressio, no. 2).
5.4.5 The attitude of the Formator

5.4.5.1 Have an open mind towards ICT

As one chosen to form the students on the Propaedeutic Year you need not be an ICT expert. What is necessary is an open mind towards ICT.\(^\text{44}\) Openness to ICT includes availing it in appropriate measures to the candidates, arranging for courses and seminars to be given by people who have the competence, etc.

5.4.5.2 Be informed

It is never too late to learn. We can always improve our knowledge of ICT, particularly in those areas that are relevant to our work, if we decide to. Formators should not shy away from opportunities to improve their knowledge in this area.\(^\text{45}\) Fortunately, in this area there is a lot of room for one to learn by oneself, provided you look up someone who can give you a “kick-start”. You can also attend formal courses. ICT provides knowledge which can be immediately put to use.\(^\text{46}\)

5.4.5.3 Know the value

“The Internet [a major component of ICT] has a number of striking features. It is instantaneous, immediate, worldwide, decentralized, interactive, endlessly expandable in contents and outreach, flexible and adaptable to a remarkable degree...”\(^\text{47}\) As such it has become an indispensable tool in today’s world.

The formator should be aware that according to the mind of the Church today, education in Information and Communication Technology is not optional. It “ought to be part of comprehensive programs of media education available to members of the Church. As much as possible, pastoral planning for social communications should make provision for this training in the formation of seminaries...”\(^\text{48}\)

5.4.5.4 Know the dangers

A formator needs to know the dangers entailed in the use of ICT especially for the priestly candidates, since formation does not mean passing on knowledge alone but also shaping the morals

\(^\text{44}\) Be aware that “The Church has a two-fold aim in regard to media. One aspect is to encourage their right development and right use for the sake of human development... but the Church’s concern also relates to communication in and by the Church itself.” (\textit{The Church and Internet}, no. 3). “The Church ‘would feel guilty before the Lord’ if it failed to use the media for evangelization”. Ibid no. 4.

\(^\text{45}\) Church leaders are obliged to use “the full potential of the ‘computer age’ to serve the human and transcendent vocation of every person, and thus to give glory to the Father from whom all good things come” (\textit{Church and Internet}, no. 11).

\(^\text{46}\) “Priests, deacons, religious... should have media education to increase their understanding of the impact of social communications on individuals and society and help them acquire a manner of communicating that speaks to the sensibilities and interests of people in a media culture... They can also profit from websites offering theological updating and pastoral suggestions.” (\textit{Church and Internet}, no. 11).

\(^\text{47}\) \textit{Ethics and Internet}, no. 7.

\(^\text{48}\) \textit{The Church and Internet}, no. 7.
of the candidates.\textsuperscript{49} ICT impacts strongly on ethics and morals. Besides, it has other implications: legal, financial; it can affect the physical, psychological and social life of those who use it. More will be said about these dangers below.

5.4.5.5 \textbf{Cultivate discipline}
Not only the student but also the formator needs self-discipline with regard to the use of ICT.\textsuperscript{50} It is on the basis of this self-discipline that we obtain the courage, the moral authority as well as the understanding to teach others discipline in this area. Students are keen observers of the behavior of their formators, and as we evaluate them they evaluate us as well. The challenge to serve as role models to the candidates is one of the hardest but also one of the most important.

5.4.5.6 \textbf{Respect the knowledge of the young}
Be aware that these young people may know much more than you in the area of ICT.\textsuperscript{51} They are at an age that is keen for novelty, and they learn a lot from peers and from ICT gadgets themselves. Often they may even serve as instructors to the formator. Rather than look at their knowledge as a threat, one should regard it as gift to be developed and used appropriately for the good of themselves and of others.

5.4.6 \textit{CHALLENGES}
5.4.6.1 \textbf{The cost}
ICT is expensive to acquire, to learn and to maintain.\textsuperscript{52} The use of the internet and of the social media requires money. The fast-changing world often demands keeping abreast, which also costs money. For instance, if students are to learn computer basics, they need to have the actual computers as well as other accessories. To use ICT requires availability of electricity, and often, network as well. The cost of ICT is an added financial burden to the Propaedeutic Year budget.

5.4.6.2 \textbf{Danger of addiction}
One of the major dangers of ICT, especially to the young, is addiction. Addiction includes many areas such as gaming, gambling, social media, pornography, impulsive buying, or simply excessive use.

\textsuperscript{49}“The Internet is a door opening on a glamorous and exciting world with a powerful formative influence; but not everything on the other side of the door is safe and wholesome and true...” (\textit{Church and Internet}, no. 11).
\textsuperscript{50}“To all persons of good will. Finally, then, we would suggest some virtues that need to be cultivated by everyone who wants to make good use of the Internet... prudence... justice... fortitude... temperance...” (\textit{Church and Internet}, no. 12). See also \textit{Guide to the Training of Future Priests concerning the Instruments of Social Communication}, no. 70.
\textsuperscript{51}As far as the Internet is concerned, children and young people often are more familiar with it than their parents are, but parents still are seriously obliged to guide and supervise their children in its use.” (\textit{Church and Internet}, no. 11).
\textsuperscript{52}“One of the most important [concerns of the Church] involves what today is called the digital divide – a form of discrimination dividing the rich from the poor... on the basis of access, or lack of access, to the new information technology.” (\textit{Ethics and Internet}, no. 10).
The consequences of addictive behavior with regard to social media include wastage of time, crave for internet connection, waste of money, low self-esteem, escape from responsibility, damage to real-life relationships, inability to keep schedules, anti-social behavior, withdrawal and loneliness, as well as physiological harm to self-including backache, neck pains, visual problems, fatigue, muscle and joint problems, obesity, injury to hands, etc. If for instance, social media is the first and last thing one does in the morning and before going to bed, then there is little time left for God.

Nevertheless, the dangers entailed in ICT should not lead us to abandon it altogether. The course in the use of ICT will aim at helping the candidate to observe the risks involved and acquiring the discipline to overcome them in spiritual growth and to exploit the good opportunities ICT offers.

5.4.6.3 Other dangers
“Media of communication that can be used for the good of persons and communities can also be used to exploit, manipulate, dominate and corrupt”.54

ICT entails other dangers as well,55 including: security against the loss or damage to data, hacking: making a program perform things the designer did not allow, trolling: by people who start quarrels online by posting inflammatory material to sow discord, spoofing: where a person or program successfully identifies as another by falsifying data, to gain an illegitimate advantage, spamming: or using messaging systems to consolidate messages especially for advertising

5.4.7 ICT CONTENT DURING THE PROPAADEUTIC YEAR
Here we look at what should be taught of ICT during the Propaedeutic Year, taking into consideration the limited time available, the need to allow space for other subjects, and the awareness that the candidate will have time to study and to use ICT in the course of further priestly training.

5.4.7.1 How to benefit from ICT
“The initial introduction and basic training ought to enlighten the students, refine their critical sense, and form their conscience, so as to save them falling prey to the facile suggestions and manipulations perpetrated by the mass media, particularly where these may offend against truth or morality.”56

5.4.7.2 Typing

53 “As an antidote to time-wasting, sometimes even alienating indulgence in superficial media programs, the students should be guided to the love and practice of reading, study, silence and meditation.” (Guide to the Training of Future Priests concerning the Instruments of Social Communication, no. 19).
54 Ethics and Internet, no. 1.
55 “Among the specific problems presented by the Internet is the presence of hate sites devoted to defaming and attacking religious and ethnic groups. Some of these target the Catholic Church. Like pornography and violence in the media, Internet hate sites are “reflections of the dark side of a human nature marred by sin... the proliferation of websites calling themselves Catholic creates a problem of a different sort... virtual reality is no substitute for the Real Presence of Christ in the Eucharist... there are no sacraments on the internet... “ (Church and Internet, no. 8-9). See also Ethics and Internet, no. 6.
It is important from an early stage that students learn how to type properly, that is, with all the fingers. Proper typing skills are very valuable in the use of ICT. Using all the fingers, one can type much faster, without the necessity to move the eyes constantly from the text being typed and the computer screen. When one has learnt typing the “wrong” way, this becomes very difficult to reverse at a later stage. If during the few months of the Propaedeutic Year, correct typing is the only IT skill a candidate is to learn, that is already a great achievement.

5.4.7.3 Computer basics
The basic applications for much of their academic work in the seminary are contained in Microsoft Office. Of these Microsoft Word is the starting point. In teaching Microsoft Word, tutors should stress the use of this application for research and academic work, including use of computer heading styles, generation of Tables of Contents, use of Footnotes and Endnotes, use of Tables, etc.

When time is available, candidates should also be introduced to Microsoft Excel, which is indispensable for work that involves the computation of figures. This might serve them very well in ministry when they have to deal with financial matters and accountability.

Microsoft PowerPoint may be added, if not as a subject, at least as a teaching tool for the formator or facilitators of different workshops.

An introduction to the Internet might have to focus on online research, teaching students how to find what they need. They should be taught the rules regarding how to quote from the Internet and how to keep a record of sites used. They should learn rules against plagiarism. They should also be taught the limitations of free Internet sources, so that they may not rely on them too much at the expense of library research. If time allows, students can be introduced to Online learning. In all this, however, caution should be exercised, so that the Propaedeutic Year does not become overcrowded.

5.4.7.4 Proper use of Social Media
One area candidates are likely to be already proficient in at this stage is the use of social media: WhatsApp, Facebook, Instagram, etc. The main task of the formators might then be teaching them its proper use, in order for it to be beneficial to them and to those with whom they communicate, and to avoid its dangers.

5.4.7.5 ICT etiquette and Netiquette
Students will have to learn the use of information technology in a manner that is respectful to others. ICT has brought new challenges including the appropriate etiquette for its use. Here below are a few Netiquette tips
- Avoid being on WhatsApp while talking to others
- Apologize, when you must interrupt your interaction with another in order to telephone
- Do not bring personal radios at table unless it is the consent of all
- Leave table if you must listen to your phones
- Do not take pictures during liturgy in a manner that distracts you and others from prayer
- Be prudent about what to write on social media
- Do not habitually crowd common platforms with info that is not part of the purpose for the platform
  - It shows a certain amount of idleness
  - It contributes to the idleness of others
  - Serious people may miss more important information thinking it is the usual junk
  - It helps spread propaganda some of which is not true
- Be sensitive about using social media during the private time of others, e.g.
  - When they are sleeping or resting
  - When they should be praying
- Avoid video calling unless by mutual consent
- Think about what to write before pressing “send”
- Avoid sending unsolicited attachments that take too long and consume bundles to open
- Be aware that in the use of media you can: scandalize, offend, discourage, put off, confuse, annoy, or on the other hand you can choose to edify, inspire, teach, console, encourage, affirm... the choice is yours.

5.4.7.6 Self-discipline in the Use of ICT
The seminarian training to be a future priest, must already at this stage start learning that "...a priest cannot see everything, listen to everything, say everything... The seminary ought to have made him capable, in interior freedom, to make sacrifices and to observe an intelligent and loyal personal discipline." This self-restrained is particularly called for in the use of ICT. Already at this stage, they should be introduced to the directive of the Code of Canon Law on the use of ICT: “In using the means of social communication, a necessary discretion is to be observed. Members are to avoid whatever is harmful to their vocation and dangerous to the chastity of a consecrated person.”


58 Canon 666.
6 PASTORAL FORMATION

6.1 SUGGESTIONS FROM RATIO FUNDAMENTALIS OF 2016

From the very beginning of their training in the priestly ministry, seminarians need to be introduced to the pastoral aspect of their future ministry. This is made clear in the opening sentence on the subtopic “The Pastoral Dimension” in the Ratio Fundamentalis: Since the Seminary is intended to prepare seminarians to be shepherds in the image of Christ, priestly formation must be permeated by a pastoral spirit. Understandably, at the beginning of the priestly training, this ministry of shepherding will be minimal; the disciples need first to know well the Master before they transmit his message.

A key term that features prominently in the New Ratio Fundamentalis under the heading “The Pastoral Dimension” is that of Listening. Here are a few quotations:

- “…the seminarian will begin to see himself as a group leader and to be present as a man of communion... by listening and careful discernment of situations, as well as cooperating with others and encouraging their ‘ministeriality’.
- The call to be pastors of the People of God requires a formation that makes future priests experts in the art of pastoral discernment, that is to say, able to listen deeply to real situations and capable of good judgment in making choices and decisions.
- To make pastoral discernment effective, the evangelical style of listening must take central place.
- He who sets himself to listen to God and to his brothers and sisters knows that it is the Spirit who guides the Church towards the fullness of truth.
- In this way, the pastor will learn to leave behind his preconceived certainties, and will not think of his ministry as a series of things to be done or norms to be applied, but will make his life a ‘place’ for listening openly to God and to his brothers and sisters.
- In listening closely, respectfully and without prejudice, the pastor becomes able to read the lives of others without being superficial and judgmental.

6.2 SUGGESTIONS FOR THE PROPAEDEUTIC YEAR

Already at the Propaedeutic Stage candidates can be introduced to the all-important skill of listening, not just for the priestly pastoral ministry, but also for all meaningful human communication. This can be done by

- Organizing for them a workshop on Listening and Empathy. Engaging them in group discussions at different levels in which listening to other people’s opinions with attention and respect is highly valued.
- Encourage candidates to stay in their parishes of origin, or parishes assigned to them by their respective Vocations Offices, during part of their holidays, as a means to gain further
pastoral experience through engagement in parish activities at those parishes, including attendance of daily Mass.  

- Teach all other dimensions of priestly formation – Human, Spiritual and Intellectual – with a pastoral aim in view.

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59 “During vacations the students, by regularly and constantly attending weekday Mass, should show their spiritual maturity and love of their priestly vocation.” (Instruction on Liturgical Formation in Seminaries, no. 25).
7 PROPADEUTIC YEAR AT NATIONAL LEVEL

All that has come before covers the period from admission to the Propaedeutic Year in mid-February to end of May. This phase is done in the respective dioceses of the priestly candidates. What follows now is the shorter period, from mid-June to end of July where all the candidates gather at national level in one of the major seminaries, while the seminarians are on the long vacation.

This period is to serve, among other things, to harmonize the different diocesan approaches to formation at this stage, before they enter Philosophy. During this period formators should:

a) Assess what has been done in the different dioceses and fill in for what is still lacking
b) See to it that all students meet the requirements of entry into Philosophy which are specified by the Philosophica (see page 12)
c) Conduct seminars and Workshops and Discussions which are portrayed in the tables on page 52. This is because it is easier and more cost effective for external facilitators to meet all the students together, than in their individual dioceses.
d) Arrange an eight-day Ignatian Retreat, which is at the same time a school of prayer and an opportunity for further discernment before taking the step to join major seminary.
e) This period will also help candidates to meet other candidates from dioceses other than their own dioceses of birth. Thus it is the first opportunity to exercise community living in a multi-cultural environment.
f) If students are to have a psychological examination, then perhaps it is at this level rather than diocesan level that it should be done. This will ensure homogeneous results if the same consultants are used, and at the same time cut down costs.

The Psychological study at the Propaedeutic Year stage has two basic aims, namely

a) Self-knowledge of the Candidate: Helping the candidates towards better self-knowledge
b) Assessing the psychological suitability of the candidates for priesthood by means of a Psychological Test

7.1 IN-DEPTH TOPIC V: SELF-KNOWLEDGE OF THE CANDIDATES
(Fr. John Baptist Masayi)

7.1.1 GENERAL REMARKS
The Ratio Fundamentalis sets out by way of example some areas to be studied at the Propaedeutic Stage. It names in no. e: “elements of Psychology that might help the self-knowledge of the seminarian. It is to be noted that what is proposed is not a full-fledged course in psychology which is expected to be covered at the philosophical stage, but elements which might help the self-knowledge of the seminarians.
In all the areas of study seen above, Psychology inclusive, formators at the Propaedeutic Stage have to face the challenge of choosing what is most pertinent to this stage of formation, bearing in mind that students will have to study these subjects in depth during their higher ecclesiastical studies on the one hand, and on the other, taking into consideration the available time during the Propaedeutic stage; time which must be shared with other studies and formation activities. At the national level subjects must be budgeted within the confines of six weeks (mid-June to end of July). In view of these considerations, here are some suggestions in the field of Psychology.

The seminarian at this stage will be assisted to explore his origins from the spiritual and natural perspective. In this way he will appreciate God’s initial plan for him as well as his human background. During this exploration the student will identify stepping stones which have facilitated him up to the present age. The human condition exploration identifies God’s original plan for man from the time of creation, then points out earthly human challenges. The student will with the help of formator and other facilitators hopefully arrive at self-knowledge through considering areas such as discernment, human sexuality and personality assessment.

The participants working together with the facilitators through prayer, discussions, seminars and their personal commitment and trust will be able to journey into self-knowledge.

7.1.2 PROPOSALS DURING THE TRAINING OF TRAINERS’ COURSE

During the Training of Trainers’ Course the following areas were proposed for consideration in helping the candidates grow in self-knowledge:

Topics
- The Human Condition (from Conception to Adulthood)
- Human Development
  - Inferiority complex
  - Emotional/Anger management
  - Attachment and De-attachment.
  - Relationships
  - Leadership Skills
  - Self-image
  - God presentation
  - Intellectual challenges
  - Physical challenges
  - Self-Knowledge and Discernment
  - Conflict Management
  - Personality Assessment
  - Human sexuality
  - Post-Traumatic Stress Disorders

Resource Persons
(Invite experts of competence to facilitate the program – suggested):
- Sr. Dr. Jane Frances Nantamu IHMR
- Rev. Fr. Dr. Kalemera Augustine- St Mbaga (Counselling)
- Rev. Fr. Valentino Banduni – Alokulum/Arua (Clinical Counselling)
- Rev. Fr. Peter Aleny – Comboni Spiritual Centre Laibi
- Rev. Fr. Dr. John Baptist Masayi – St. Augustine Institute
7.1.3 **Self-knowledge and Personality Assessment during the Propaedeutic Year**

**Area of Study**
The topics to be considered are: The Human Condition, Self-Knowledge, Human sexuality and Personality Assessment (Myers Briggs & Enneagram tests)

**Duration**
The facilitator will require a minimum time of one week for the participants to understand and apply the lessons to themselves.

**Rationale**
The seminarian will acquire self-knowledge in order to discern his way forward to the next step of formation to the priesthood. Furthermore, it is hoped that on acquiring the knowledge from these inputs the student will deepen self-awareness into his strengths and areas of growth.

During the Course the Seminarian will be able to:
- Grow in self-awareness.
- Value his relationship with God and other people.
- Discover his strengths and areas to grow.
- Appreciate his family background.
- Value the role of a spiritual accompanier and counselor.
- Grow in self-confidence and assertiveness.
- Appreciate community living.
- Take responsibility of his life and actions.
- Learn about his personality and how it influences his life.

**Timetable**
In order that the candidates get introduced to the routine activities of major seminary life, they can continue with the daily activities as outlined in tables 1 to 3 on pages 18 to 19 above. The only change will be in the content of the academic activities as presented in table 4 on page 20. The study timetable is drawn on the pattern of study timetables in the Major seminaries where, academic work ends at lunch time, in order to give room for extra-curricular activities.

Since the likelihood is that the topics depicted in the tables below will be facilitated by external facilitators rather than residential formators, it is convenient for them to come at once and give their inputs en-bloc rather than have them spread out over several days. Thus each of the five topics have been given to consecutive days.
### TABLE 8: DAILY TIMETABLE FOR PHASE II

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>6.00 am</td>
<td>Rising</td>
</tr>
<tr>
<td>6.30 am - 6.55 am</td>
<td>Lauds and Meditation</td>
</tr>
<tr>
<td>7.00 am</td>
<td>Holy Mass</td>
</tr>
<tr>
<td>8.00 am</td>
<td>Breakfast</td>
</tr>
<tr>
<td>8.30 am</td>
<td>Classes begin</td>
</tr>
<tr>
<td>11.00 - 11.30 am</td>
<td>Break</td>
</tr>
<tr>
<td>12.50 pm</td>
<td>Visit to the Blessed Sacrament</td>
</tr>
<tr>
<td>1.00 pm</td>
<td>Lunch</td>
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<tr>
<td>1.30 - 2.30 pm</td>
<td>Siesta</td>
</tr>
<tr>
<td>4.00 - 4.45 pm</td>
<td>Personal administration</td>
</tr>
<tr>
<td>5.15 - 6.50 pm</td>
<td>Study</td>
</tr>
<tr>
<td>7.00 - 7.30 pm</td>
<td>Evening Prayers</td>
</tr>
<tr>
<td>7.30 - 8.30 pm</td>
<td>Supper</td>
</tr>
<tr>
<td>8.45 - 9.45 pm</td>
<td>Compline</td>
</tr>
<tr>
<td>9.00 - 9.30 pm</td>
<td>News/socializing</td>
</tr>
<tr>
<td>10.00 pm</td>
<td>Retire</td>
</tr>
</tbody>
</table>

#### VARIATION ACCORDING TO DAY OF THE WEEK

- **Monday**: Sports 2.30 – 4.00 pm
- **Tuesday**: Manual work 2.30 – 4.00 pm
- **Wednesday**: Debate/Study Seminary/Group Discussion 2.30-4.00 pm
- **Thursday**: Sports 2.30-4.00 pm Holy Hour 6.30 – 7.30 pm
- **Friday**: Laundry 2.30 – 4.00 pm

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### TABLE 9: ACTIVITY SCHEDULE FOR PHASE II

<table>
<thead>
<tr>
<th>Day</th>
<th>Week 1</th>
<th>Week 2</th>
<th>Week 3</th>
<th>Week 4</th>
<th>Week 5</th>
<th>Week 6</th>
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<tbody>
<tr>
<td>Monday</td>
<td>The human condition</td>
<td>Self-knowledge</td>
<td>Myers-Briggs</td>
<td>Listening and Communication</td>
<td>Psychological Test</td>
<td>Ignatian Retreat</td>
</tr>
<tr>
<td>Tuesday</td>
<td>The human condition</td>
<td>Enneagram</td>
<td>Myers-Briggs</td>
<td>Listening and Communication</td>
<td>Ignatian Retreat</td>
<td>Ignatian Retreat</td>
</tr>
<tr>
<td>Wednesday</td>
<td>The human condition</td>
<td>Enneagram</td>
<td>Human Sexuality</td>
<td>Anger Management</td>
<td>Ignatian Retreat</td>
<td>Evaluation</td>
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<tr>
<td>Thursday</td>
<td>Self-knowledge</td>
<td>Enneagram</td>
<td>Human Sexuality</td>
<td>Psychological Test</td>
<td>Ignatian Retreat</td>
<td>Picnic</td>
</tr>
<tr>
<td>Friday</td>
<td>Self-knowledge</td>
<td>Myers-Briggs</td>
<td>Human Sexuality</td>
<td>Psychological Test</td>
<td>Ignatian Retreat</td>
<td>Departure</td>
</tr>
</tbody>
</table>

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60 The Ignatian Retreat includes the Saturday and Sunday.
Course Details

1. The Human Condition

Content to demonstrate inner exploration:
1. Discussions that promote an awareness of the human condition
2. Talks, lectures, reading, discussions related to topic of relevance
3. Exposure of the seminarian to a variety of tools to understanding human condition.
4. Group discussions and one on one sharing.
5. A written self-knowledge inner journey process in about 3000 words by the student.

Course overview:
The propaedeutic year provides a student with an opportunity to access his technological, ethical, moral and social, cultural and spiritual understandings and viewpoints: The focus of this course is on the ethical, moral and social dimensions of current scientific and technological issues as they relate to a wide array of concerns. We will explore the broader dimensions of these issues upon the background of social, political and spiritual realm of life. Through this course we will encounter such topics as the ethical nature of human relationships, (bearing in mind that the candidates are yet to study Ethics in the Philosophicum) contemporary culture sociology, the health benefits of fast food. The exploration of opposing viewpoints will be of paramount import in this section through discussions.

Ref: Psalm 139

Our Core is the breath of life, the gift of God to all of us. It is the true, good and beautiful – the seed of perfection, the pure energy inherited by each one of us. Every single human being is conceived by God-energy, breathes through the nostrils of man. We were all created in His image. But as we grow we build walls. For every hurt, frustration and pain experienced we begin to protect ourselves with walls and defenses. We begin to develop a false self.

2. Self-Knowledge
Course description:
Self-awareness is the ability to understand our own values, beliefs, strengths, weaknesses and thoughts. Being self-aware means knowing what makes one unique and understanding ones’ current condition. A person with a good level of self-awareness knows how to keep a check on ones’ emotions and is sensitive to the feelings of others.
This three-day course will take the seminarian through the steps needed to understand who he is and what he wants – essentially, what makes him tick. By the end of this course he will:

- Understand his strengths and limitations and how his behavior impacts on others
- Become more aware of his role and the role of others in his community
- Understand how to ask for and accept criticism and feedback

Course outline

a. What is self-awareness and why is it so important?
b. How self-awareness leads to better relationships.
c. Understanding how your behavior impacts self and others
d. Building rapport
e. How to ask for and accept feedback and criticism
f. Managing your emotions constructively
3. **Personality Assessment (Enneagram)**

**Course description**

They will learn about the basics of each enneagram personality types, such as identifying their personality types, The Triads of the enneagram, The Hornevanian groups of the enneagram, students will identify the Harmonic patterns of the enneagram, Students will identify the instinctual variants of the enneagram types, Students will identify the levels of development within the enneagram personality types, Students will learn & apply the basic fundamentals directions of integration & disintegration of each type in this course.

**Course outline**

- a. This is a beginner level of the enneagram.
- b. He will identify his own personality type as the facilitator explains this course in the video.
- c. The seminarian will learn about the 3 Triads of the Enneagram Personality Type.
- d. He will learn about the Social Style of the Hornevanian groups of the Enneagram.
- e. Students will learn about the harmonic style of the coping groups.
- f. Students will learn about the wings & variants of their personality types.
- g. Students will learn about the Levels of the enneagram development.
- h. Students will learn about the direction & integrations & disintegrations in this beginners course of the Enneagram.

4. **Personality Assessment (Myers Briggs)**

**Course Description**

Ever wonder why you seem to ‘click’ with one person and not another? Ever wonder why you might find some things easier to do than others? The Myers-Briggs Type Indicator (MBTI) might shed some light on these questions.

**Requirements:**

This course is going to require seminarians to start discovering their personality type themselves, & when the course is done I would highly encourage students to take the MBTI Test. Students are encouraged to take the MBTI test honestly! I would love to encourage students to look beyond just the four letters & get a deeper meaning & perspectives of who they are. For Students who have never taken the MBTI are can guess their own personality types & that is okay for students to not know what they are in their personality types.

This course is not to put people in a box. It is to help students know who they are when they are working with people in everyday situations. Students will be encouraged to deal with all different types of personalities in everyday life. Students will be encouraged to ask themselves what makes people click & what turn people off? Candidates will be encouraged to look at their personalities throughout their childhood & adulthood years of how people can actually change who they are.

**Why this Course might make a Difference**

The Myers-Briggs Type Indicator presents a framework to help one understand oneself and others, by exploring differences and preferences in four areas of the personality. As a result of this exploration one may work more effectively and be more understanding in one’s relationships with others.

Led by a qualified MBTI practitioner, the workshop comprises working through the MBTI questionnaire and self-assessment exercises, so that participants can:
a. Understand the concept and theories behind the MBTI types and process to obtain a personal profile
b. Explore the differences and preferences within personalities in research-related scenarios
c. Discovering their own personality types
d. Their friends, family & other peoples’ personality type.
e. They will learn about their own self-awareness within their personality types.
f. This course will require them to take the MBTI test at least once.
g. They will learn about all of the 16 MBTI personality types in this course.

5. Reclaiming Sacred Ground of Human Sexuality
The seminarian is offered an exploration of the study of human sexuality as an all-embracing, all-pervasive gift of God to each and every human being. In order to embrace the gift of sexuality, well-educated person must consider the biological, psychological, social, moral, and cultural implications of sexual behavior when making decisions. This workshop will treat sexuality as it is dealt with in modern science, contemporary society, and the teachings of the Church.

Emphasis will be placed on helping seminarians develop a holistic appreciation of sexuality and stress the importance of building relationships grounded in self-respect, love, and integrity. It is hoped that the seminarian will develop a sexual ethic that advocates moral responsibility for their personal sexual health, the health of their relationships with others, and with God.

Open to Growth: developmentally the seminarians are ripe for the important moral and ethically discussions that are vital to their human becoming. In addition, this course helps to demystify sex and to invite the seminarians to explore and understand the diversity of the human experience. As they venture off to the seminary formation, they will have the necessary skills to continue to learn and to develop in their own sexuality and, to do so, with confidence.

Essential Questions
a. What is human sexuality?
b. How does African Culture inform and form my sexuality?
c. How do the Principals of Catholic Social teaching inform and shape my sexuality?
d. How do I respond to the tension created when official Church teaching and science conflict?
e. How do I create a sexual ethic that supports the Core Tenants of Catholic Social teaching with a focus on human dignity and reverence for human life?
f. How do I become an advocate for the marginalized and underrepresented in matters of sexuality, sexual health and health care?

Enduring Understandings: Seminarians will:
 a. Understand that God loved them into being and that God’s love is foundational to their human development
 b. Understand the beauty of their sexuality and regard it as a “gift” from God which must be treated with reverence, respect, and a sense of responsibility
c. Understand and appreciate the diversity of sexuality cross-culturally
d. Know how to respond in a multi-cultural world with intelligence, integrity, compassion, and love
e. Understand sexuality within the context of American Culture
f. Understand how science and religion informs sexuality
g. Know how to discern the myriad ethical issues related to human sexuality and human sexual behavior

h. Understand the connection between a “Faith that does Justice” and sexuality

i. Understand that “God meets us in our personal experience, in our relationships, dreams, hopes, pains, and worries.” [Grogan S.J.]

**Role of Formator in the personal growth of a seminarian**

- A formator needs to bring out the best in the spiritual, human, intellectual self.
- By encouraging the candidate to take Christ as the first role model
- Being role model to the seminarian – walk the talk!
- The formator needs to identify the good qualities in the seminarian and encourage the young candidate to continue with them.
- The formator should take to parental/fraternal correction not capitalizing on the mistakes (Do not be a judge over the candidates)
- The formators should not capitalize on Evaluation but regular guidance.
- The formator should use spiritual accompaniment and counseling approaches in sharing with a candidate.
- The formator should be approachable to the candidate
- The formator should create an environment for the talent to develop as well as creativity.
- The formator has the responsibility to understand the family background of the candidate.
- The formator has to facilitate the candidate to know and appreciate the importance of spiritual direction in his life.
- The formator needs to create a healthy environment with the candidate to open up.
- The formator should facilitate a candidate to grow in confidence and competency in life.
- The will have recourse to the services of external confessors and spiritual directors

**Way Forward (Methodology)**

- Identify the issue of the student
- Help him to become aware if he wasn’t and facilitate him to recognize and own it as an area of growth.
- Seek support of an expert if need be for the good of the student.
- Involve the family where necessary (background)
- Pray with and for the student to during journeying over the issue.
- Delay the process of formation where necessary
- Encourage them to share their experiences
7.2 Possibility of a Psychological Test for the Candidates

Although the courses for self-knowledge and personality assessment offered in Table 9 above and not designed specifically to deal with pathological conditions, they can nonetheless that need greater scrutiny or assistance.

The Congregation for Catholic Education issued Guidelines for the Use of Psychology in the Admission and Formation of Candidates for the Priesthood. Among the points considered in this document was the possibility of conducting of a psychological test for some of the candidates. It must be pointed out straight away, however, that this document, while considering psychological testing useful, does not make it mandatory for every candidate. Here are a few points to be gleaned from this document regarding a psychological test for candidates:

- **Psychology is important in detecting unsuitable candidates:** Quoting another document of the same Congregation, “A Guide to Formation in Priestly Celibacy”, it states that “errors in discerning vocations are not rare, and in all too many cases psychological defects, sometimes of a pathological kind, reveal themselves only after ordination to the priesthood. Detecting defects earlier would help avoid many tragic experiences.”

- **Psychology has its limitations and advantages in the discernment of priestly vocations:** “Inasmuch as it is the fruit of a particular gift of God, the vocation to the priesthood and its discernment lie outside the strict competence of psychology. Nevertheless, in some cases, recourse to experts in the psychological sciences can be helpful. It can allow a more sure evaluation of the candidate’s psychic state; it can help evaluate his human dispositions for responding to the divine call; and it can provide some extra assistance for the candidate’s human growth.

- **The Candidate must be informed of the psychological test beforehand and must consent:** “To arrive at a correct evaluation of the candidate’s personality, the expert can have recourse to both interviews and tests. These must always be carried out with the previous, explicit, informed and free consent of the candidate.

- **On the other hand “the Church has the right to verify the suitability of future priests, including by means of recourse to medical and psychological science. “... in cases of doubt concerning the candidate’s suitability, admission to the seminary or house of formation will sometimes only be possible after a psychological evaluation of the candidate’s personality”.

- **It is appropriate to conduct a Psychological assessment already at the Propaedeutic Year stage:** “Right from the moment when the candidate presents himself for admission to the seminary, the formator needs to be able accurately to comprehend his personality; potentialities; dispositions; and the types of any psychological wounds, evaluating their nature and intensity.

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63 Guidelines for the Use of Psychology... no. 11.
64 Guidelines for the Use of Psychology... no. 5.
• Some areas that could be subject to a psychological assessment: “It is also necessary to evaluate his sexual orientation, according to the indications published by this congregation”... Other areas of immaturity would include: “strong affective dependencies; notable lack of freedom in relations; excessive rigidity of character; lack of loyalty; uncertain sexual identity; deep-seated homosexual tendencies, etc...”\(^{65}\)

\(^{65}\) Guidelines for the Use of Psychology... no. 10.
8 APPENDICES

8.1 COURSE PARTICIPANTS

TABLE 10: LIST OF PARTICIPANTS AND THEIR CONTACTS

<table>
<thead>
<tr>
<th>NO.</th>
<th>NAME</th>
<th>DIOCESE</th>
<th>PHONE</th>
<th>E-MAIL</th>
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<tbody>
<tr>
<td>1</td>
<td>Fr. Joseph Lokiding</td>
<td>Kotido</td>
<td>0773888635</td>
<td><a href="mailto:joesflokindinga@gmail.com">joesflokindinga@gmail.com</a></td>
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<tr>
<td>2</td>
<td>Fr. KJoseph Ogwal</td>
<td>Kotido</td>
<td>0773766570</td>
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<td>Fr. Denis Omara</td>
<td>Lira</td>
<td>0779020642</td>
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<td>4</td>
<td>Fr. Joseph Owgala</td>
<td>Lira</td>
<td>0774323384</td>
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<tr>
<td>5</td>
<td>Fr Lodovico Mugumya</td>
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<td>0752291871</td>
<td></td>
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<tr>
<td>6</td>
<td>Fr. George William Nsimbe</td>
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<tr>
<td>7</td>
<td>Fr. Mucunguzi Crescent</td>
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<td>0772309527</td>
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<td>8</td>
<td>Fr. Sansio Agaba</td>
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<td>0784489124</td>
<td><a href="mailto:sansioagaba@gmail.com">sansioagaba@gmail.com</a></td>
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<tr>
<td>9</td>
<td>Fr. JB Mukwaya</td>
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<td>0772445298</td>
<td><a href="mailto:bapraddu@gmail.com">bapraddu@gmail.com</a></td>
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<tr>
<td>10</td>
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<td>11</td>
<td>Fr. Pascal Bwambale</td>
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<tr>
<td>12</td>
<td>Fr. Augustine Byaruhanga</td>
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<td>14</td>
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<td>16</td>
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<tr>
<td>17</td>
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<td>18</td>
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<tr>
<td>19</td>
<td>Fr. Cosmas Bayo</td>
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<tr>
<td>20</td>
<td>Fr. Kenedy Kermn</td>
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<td>0777287435</td>
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</tr>
<tr>
<td>21</td>
<td>Fr. Charles Nabwana</td>
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<td><a href="mailto:nabwanac@yahoo.com">nabwanac@yahoo.com</a></td>
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<td>22</td>
<td>Fr. Jude Sesemamo</td>
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</tr>
<tr>
<td>23</td>
<td>Fr. Ssebagira Godfrey</td>
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<td></td>
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<tr>
<td>24</td>
<td>Fr. Mukiibi Vincent</td>
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<tr>
<td>25</td>
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<tr>
<td>26</td>
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<td>27</td>
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<tr>
<td>29</td>
<td>Fr. Alphonse Mbabazi</td>
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<tr>
<td>30</td>
<td>Fr. Tophil Owembabazi</td>
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<td>0779026399</td>
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<tr>
<td>31</td>
<td>Fr. Hilary Eragu</td>
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<tr>
<td>32</td>
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</table>

While all dioceses had confirmed the attendance of two priests at the Propaedeutic Year Training of Trainers’ course, the table above shows the names of those who actually turned up for the course.
The course was conducted by four facilitators, as shown below:

8.2 Facilitators

<table>
<thead>
<tr>
<th>NAME OF FACILITATOR</th>
<th>COURSE MODULE CONDUCTED</th>
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<tbody>
<tr>
<td>Fr. Simon Peter Kyambadde</td>
<td>General overview of the Propaedeutic Year</td>
</tr>
<tr>
<td></td>
<td>Information Communication and Technology and the Propaedeutic Year</td>
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<td>Liturgy and the Propaedeutic Year</td>
</tr>
<tr>
<td>Sr. Pauline Namuddu LSOSF</td>
<td>Community Life</td>
</tr>
<tr>
<td>Msgr. Gervase Mukasa</td>
<td>The Catechism of the Catholic Church and the Propaedeutic Year</td>
</tr>
<tr>
<td>Fr. John Baptist Masayi</td>
<td>Self-Knowledge and Personality Assessment</td>
</tr>
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<td></td>
<td>Seminars on Relevant Topics During the Propaedeutic Year</td>
</tr>
</tbody>
</table>
8.3 RECOMMENDED LITERATURE

Please, note that most of these documents are downloadable for free from the Vatican Website. You simply have to “Google” the title. All can also be obtained from St. Augustine’s Institute in softcopy, free of charge on request and provision of email. You can also buy or order for them in book form from the Pauline Publications in Kampala. Many of them are listed under “The Teaching of the Church Series” at the back of the New Ratio Fundamentalis.

8.3.1 SECOND VATICAN COUNCIL DOCUMENTS


8.3.2 PAPAL DOCUMENTS

- Paul VI, Pope, Encyclical Letter on the Celibacy of the Priest, (Sacerdotalis Caelibus), June 24th 1967.

8.3.3 OTHER DOCUMENTS OF THE HOLY SEE

- Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, Directives on Formation in Religious Institutes, 2nd February 1990.
- Congregation for the Clergy, Priest, Minister of Divine Mercy (The), 2011.

• Pontifical Council for Social Communication, *Church and Internet, the*, (28th February, 2002)

• Pontifical Council for Social Communication, *Ethics and Internet, the*, (28th February, 2002)


9 SECOND WORKSHOP ON THE PROPÆDEUTIC YEAR

A follow-up refresher workshop for priests who were appointed from each diocese to spearhead the introduction of the Propædeutic Year in their respective dioceses, and who attended the first workshop in January 2020, is scheduled to take place on 24-27 February 2021 at St. Augustine’s Institute. It is intended to prepare them for the commencement of the Propædeutic Program in their dioceses.

In preparation for this workshop, participants are required to study this document and be able to answer for themselves the following questions:

1) **WHY** is the Propædeutic Year being introduced?
2) **WHAT** is the proposed content of the Propædeutic Program?
3) **WHEN** is it supposed to take place; to start and to end?
4) **WHERE** will it take place, at the diocesan and the national level?
5) **WHO** will facilitate it at the different levels? Who will be attend it?
6) **HOW** will it be conducted? How will candidates be selected and assessed?