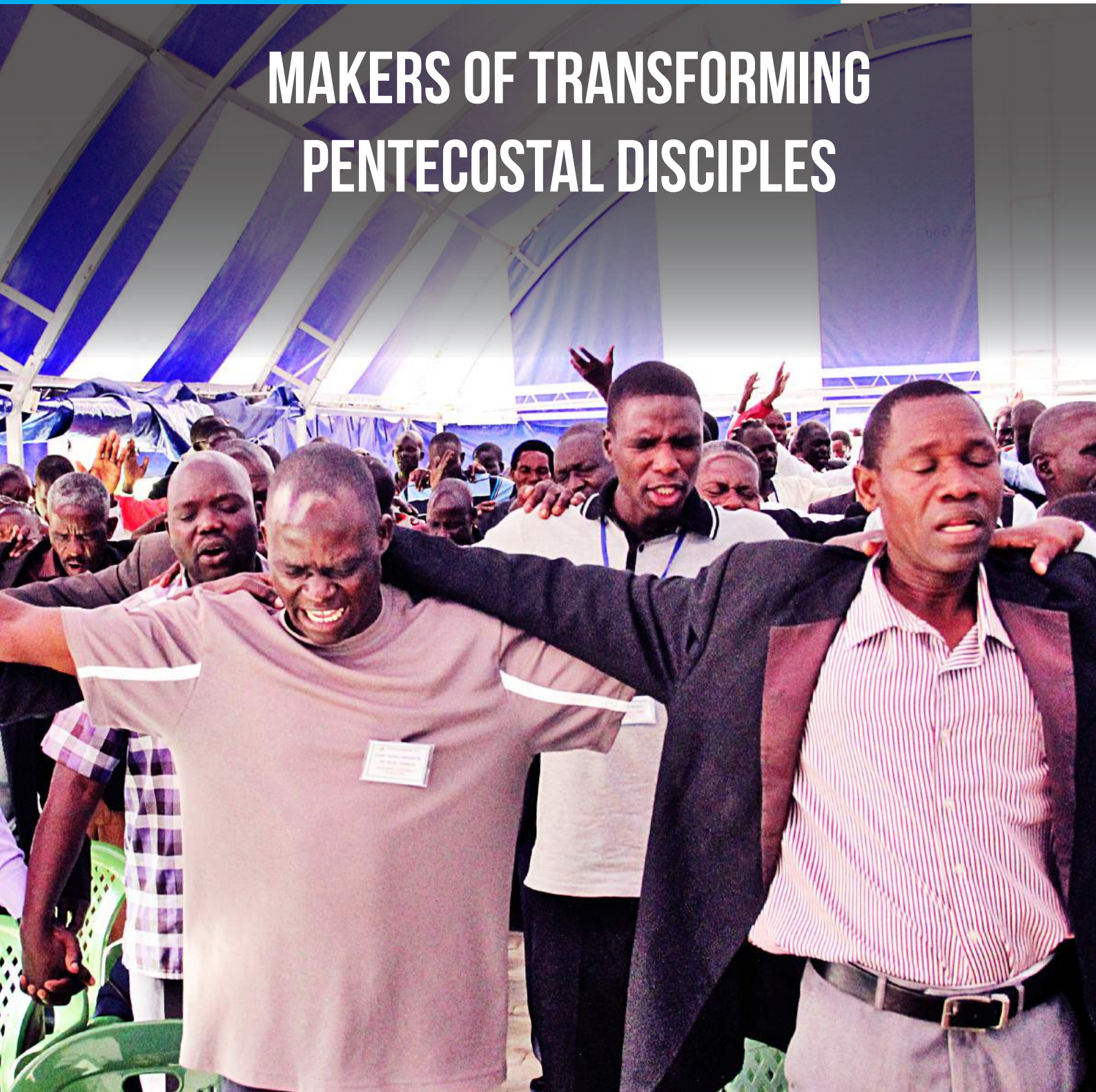


ARISE & SHINE



MAKERS OF TRANSFORMING PENTECOSTAL DISCIPLES



PAG LEADERS CONSECRATION

Meet the PAG consecration of 24 Bishops, Secretaries and Ministry coordinators.

PAG EMERGENCY RESPONSE

PAG engages in relief whenever an emergency is declared in its target communities.

ANNUAL PRAYER CONFERENCE

The main aim for the 2018 Conference was to provide our Church Leaders with encouragement and spiritual refreshment.

PAG NATIONAL OFFICE



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PAG started Community Development and Humanitarian work in 1992 to support communities affected by armed conflict and other community calamities.



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Life changing stories

This and many other things have made the church to be the salt and light to so many communities



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Annual Prayers conference

The conference was filled with testimonies of healing and grace, powerful and life changing messages about the discerning power of prayer & the spirit filled voices of praise and worship.

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EDITORIAL



For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.

Welcome to the first edition of the Arise & Shine magazine, a publication of Pentecostal Assemblies of God (PAG), it is designed for purposes of sharing what the Lord has done in our ministry and as a way of keeping in touch with our disciples and partners who have been part of our journey.

“For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek”. ” Rom. 1:16 In our main feature you will meet churches that PAG has planted in some areas of the country and how they have brought hope to the hopeless and strengthened the weak.

Read about the consecration of our Bishops, Secretaries and Ministry Coordinators from our 24 pastorates, and the Annual Prayer Conference 2018 that gathered more than 500 church leaders to worship and praise our Lord Jesus Christ.

Very few have realized the wealth of sympathy, kindness and generosity hidden in the soul of the needy. Get to know the support that PAG

has rendered to the needy people especially refugees in the camps and PAG’s response to the calamity that befell the people in Bududa, you will also find information on how our church and community transformation programme has transformed so many communities.

This issue is designed partly as an additional tool of input to enrich the entire PAG family with knowledge and as a means of access to further information about what we have done over the years to ensure that our vision and mission succeed.

Finally, allow me to thank our leadership and partners that have endeavored to see that this edition creates a significant impact to all the readers across the globe. My wish is that this first issue is enjoyed and do let us know if there are any topics you’d like to see covered in the future.

Enjoy the first edition of the Arise & Shine Magazine.

God Bless You.

Ritah Ashaba
Chief Editor

WORD FROM THE PRESIDING BISHOP



PAG obeys the Lord in Proclaiming the Kingdom of God, bringing people into repentance, making them disciples of Jesus. The Lord has blessed the effort and labor of His people, church planting has been very fruitful. Over 5,000 local congregations are planted in all the districts of Uganda

Stay on the right Path

The Bible is a life book- it is a story of life as it evolves from God and starts its journey on earth. For any organization, there is always a path and to be accurate it must be a right path. Jesus called us to Follow Him, in His being and doing. The end purpose of this is that the Kingdom of God might reign over all the earth. So goes the Mission of the Pentecostal Assemblies of God, "Touching and Transforming Nations with the love of Christ." This mission simply describes what the organization does to achieve the purposes of God – the well-being of humanity in a God given environment.

The mission of Jesus and the proclamation of the Kingdom of God, announced a new era of restoration for humankind into an everlasting relationship with God. Jesus Christ through His death on the cross-made this possible and practical. It is a holistic redemption and restoration. Christ rolled this out with His disciples, who carried it out as reflected in the Book of Acts. God's Word has laid it so well, that if the congregations give their attention to it, the Kingdom of God will bear its reign upon the society we are sent to serve.

Jesus in his kingdom manifesto (Matthew 5-7) focused so much on the "Holistic life of Mankind". The sermon itself follows, the scope of which is, not to fill our heads with notions, but to guide and regulate our practice. He proposes blessedness as the end, and gives us the character of those who are entitled to blessedness, they are very different from the

sentiments of a vain world. He prescribes duty as the way, and gives us standing rules of that duty. He directs his disciples to understand what they are - the salt of the earth, and the lights of the world (Mat_5:13-16). And to understand what they have to do - they are to be governed by the moral law.

Paul echos this in 2Cor 8:9 The best arguments for Christian duties are those that are taken from the love of Christ, that constraints us. The example of the churches of Macedonia was such as the Corinthians should imitate; but the example of our Lord Jesus Christ should have much greater influence. And you know, saith the apostle, the grace of our Lord Jesus Christ (2Co_8:9), that though he was rich, as being God, equal in power and glory with the Father, rich in all the glory and blessedness of the upper world, yet for your sakes he became poor; not only did become man for us, but he became poor also. He was born in poor circumstances, lived a poor life, and died in poverty; and this was for our sakes, that we thereby might be made rich, rich in the love and favor of God, rich in the blessings and promises of the new covenant, rich in the hopes of eternal life, being heirs of the kingdom. This is a good reason why we should be charitable to the poor out of what we have, because we ourselves live upon the charity of the Lord Jesus Christ.

Phi 2:5 Let this mind be in you, which was also in Christ Jesus: PAG obeys the Lord in Proclaiming the Kingdom of God, bringing people into repentance, making them disciples of Jesus. The Lord has blessed the effort and labor of His people, church planting has been very fruitful. Over 5,000 local congregations are planted in all the districts of Uganda. These are "Touching and Transforming" Pneumatic congregations. The Bible reflects the holistic care from God, that produced the shalom life for humankind in the Garden of Eden. Humankind lost this shalom – the model life that God had designed for man to enjoy.

Arise and shine magazine is a publication that shares with the community what the Kingdom of God through His people is doing. It seeks to challenge God's people that the task of proclaiming and bringing hope to a world that faces multiple challenges is on our shoulders. The Holy Ghost planted congregations ought to step beyond their comfort zone in obedience and take up Christ's call in a world crying for freedom and fullness of life. Such life can only be found in the Kingdom of God and the reign of Jesus Christ.

Presiding Bishop, Simon Peter Emiau

WORD FROM THE GENERAL SECRETARY



Celebrate and Pray.

Join us and together, let us celebrate the arrival of Arise and Shine Magazine. We gladly present to you the Pentecostal Assemblies of God publication, "Arise and Shine" magazine. It will provide updates of the nation wide ministry, activities and implemented programs of PAG. It will also provide highlights of our partnerships with likeminded churches and organizations and demonstrate a holistic approach to ministry. Through the magazine, we will also endeavor to share with you the future of the ministry.

This publication is more than a page turner. It's a game changer and redemptive. It emulates what our lord Jesus Christ told us to do in Matthew 28:18-20, he said "All authority has been given to me in heaven and on earth. "Go therefore and make disciples of all the nations, baptizing them in the name of

the Father, the Son and the Holy Spirit, teaching them to observe all that I commanded you to do, I am with you always, even to the end of the age."

Please know that your presence, prayers and support are a true blessing to our PAG family. Thank you for being a companion in our journey of ministry over the years. I will especially pray that you have moments of peace to discover beauty, understand truth and inspire goodness. We may not see each other each day but may we meet each day in our prayers.

I pray that you and your loved ones have a blessed life and when you come before the Lord, please pray for us, our partners, and for our Staff. Know that we will pray for you, your loved ones and that God's will be fulfilled in your life.

Welcome Arise and Shine Magazine, a PAG publication.

Bishop Franco Jacky Onaga
General Secretary

WORD FROM THE DIRECTOR MINISTRIES



After the resurrection Christ gave his disciples the great commission to go and make disciples of all nations... (Mathew 28:19) in the context of the great commandment of loving God and our neighbors (Mathew 22:35-40; Mark 12:28-34). The Gospel is intended to liberate human kind from all forms of needs such as; sin, health, prosperity, literacy, good shelter, justice and security. Christ in the gospel of John 8:36 declared that; Therefore if the Son makes you free, you are free indeed. The purpose of the gospel is to bring the Kingdom reign of Christ upon individual life and on earth so that the evils that have befallen humanity and caused hopelessness may be eliminated.

Based on that background, Pentecostal Assemblies of God (PAG) pursues a

holistic approach to the delivery of the gospel. PAG envisions a healthy fellowship of Pentecostal disciples and embarks on a mission of touching and transforming nations with the love of Christ. The vision and mission are fulfilled through social development services and interventions such as church planting, prayer meetings, seminars and conferences.

This magazine tells the story of how PAG is responding to the great commission and commandment. You will be edified by the testimonies captured therein and be challenged to participate in building the Kingdom of Christ here on earth.

Best regards,

Bishop George Joel Omara
Director Ministries
Pentecostal Assemblies of God

WHO WE ARE

Pentecostal Assemblies of God (PAG) Uganda is a Healthy fellowship of more than 5,000 churches across a multi-language speaking Pearl of Africa. It operates throughout the country in all districts. With More than 1,645,000 people attend services across the Nation.

Our main thrust is winning souls for Jesus Christ through an incarnation approach in local communities. We are deeply involved in church planting and also help facilitate the vital work of more than 5,000 pastors and ministry leaders around Uganda and neighboring countries, who are spreading the good news of the gospel of our Lord Jesus Christ and bringing hope and help to those in need.

In Uganda, PAG started in Kisabasi village in Bugisu region in the 1940's by a few Ugandans and over the years, it has spread throughout the country. PAG has more than 5000 churches distributed throughout Uganda. It was first registered with the government of Uganda as a corporate body in 1966, followed by NGO registration in 1991 under the 1989 Non-Governmental Organizations Registration Statute.

Currently PAG is found all over the country and is responsible for the establishment of over 5000 churches in the country; all organized under 24 Pastorates, 515 Assemblies headed by assembly pastors and local church pastors. The community Development efforts in PAG Started in early 1990's as an initiative by individual PAG Pastorates. The main driving force was to establish Holistic Ministry for communities traumatized by armed conflict, HIV/AIDS, drought and other natural calamities. PAG since then registered significant success in community transformation and restoration of hope in the individual lives.

Vision

A health fellowship of Pentecostal disciples.

Mission

Touching and transforming nations with the love of Christ.

Core Values



Compassion

We respond to human plight in love and concern



Spirituality well-being

We adhere to the word of God as supreme authority and follow the bible in whatever we do



The family

We regard the family as the basic unit of society and seek to promote its well being



Peace

We practice peaceful co-existence and promote tolerance

Integrity

We practice open conduct genuine character and accountability



Holliness

We practice good morals



Human dignity

We believe in whole human life in God's perspective. So we strive to improve each and every human being regardless of race culture belief colour and ideology. We respect the views of all people and encourage their participation in decisions that affect their lives.



PAG LEADERSHIP



Bishop . Franco Jacky Onaga General Secretary



Bishop. Simon Peter Emiau Presiding Bishop



Bishop. George Joel Omara Director Ministries



Bishop Mathew Omagor
Central Teso Pastorate



Bishop Moses Okumu
Greater Rwenzori Pastorate



Bishop Ofungi Vincent
West Nile Pastorate



Bishop Grace Swaga
Busoga Pastorate



Bishop Charles Musisi
Southern Buganda Pastorate



Bishop Ekwaro Willy
West Lango Pastorate



Bishop Francis Kabogoza
Albertine Pastorate



Bishop Francis Odema
North West Nile Pastorate



Bishop Martin Ekamu
West Teso Pastorate



Bishop Moses Kigumba
North Bugisu Pastorate



Bishop Francis Okeny
East Acholi Pastorate



Bishop Johnson Ongiriany
North Bukedi Pastorate



Bishop Martin Chelengat
Sebei Pastorate



Bishop Simon Peter Eliodo
South Teso Pastorate



Bishop Ogwang Levy
North Bunyoro Pastorate



Bishop Sam Kato
South Bukedi Pastorate



Bishop Silvanus Ogwal
East Lango Pastorate



Bishop Tom Okello
West Acholi Pastorate



Bishop Aaron Twongyeirwe
Kigezi Ankole Pastorate



Bishop Emmanuel Okwalinga
North Teso Pastorate



Bishop Stephen Andrew Magombe
South Bugisu Pastorate



Bishop Alex Ojera
Central Buganda Pastorate



Bishop Olupot Robert
Karamoja Pastorate



Bishop Bazimaziki Charles
South West Kigezi Pastorate



EDUCATION & PROFESSIONAL DEVELOPMENT

Mission Transformation Centre is a ministry arm of Pentecostal Assemblies of God Uganda. It is situated on 23.5 acres of land in Migadde, Bombo, about 30 km. north of Kampala. This location, just a few kilometers South of Bombo town, and close to the busy Kampala-Gulu highway, gives easy access to the city.



Why consider MTC?

God's mission is to bless those from every tribe, language, people and nation with the life-changing love of Jesus Christ, for His glory.

Because He calls every Christian and every church to actively participate in the task remaining.

"I sense a call to missions."

MTC will provide you with the knowledge, skills and spiritual development you need for effective ministry across cultures.

You will learn how to engage unreached people groups and the Muslim world with the good news of salvation through Jesus Christ.

"But I'm not called to be a missionary!"

MTC will sharpen your leadership skills while helping you understand how your ministry fits into God's global purpose to extend His redemptive plan to all peoples and nations.

You will be challenged to find your role in responding to God's global purposes, and to lead others to respond. It is also a training centre for career development, skills and knowledge that improve one's capability, capacity, productivity and performance. **The pictures below show some of the training that have been conducted at Missions Transformation Centre.**



Assembly pastors symposium



Leadership summit



National Delegates Assembly



Annual Prayer Conference



Leaders Orientation week

PENTECOSTAL THEOLOGICAL COLLEGE



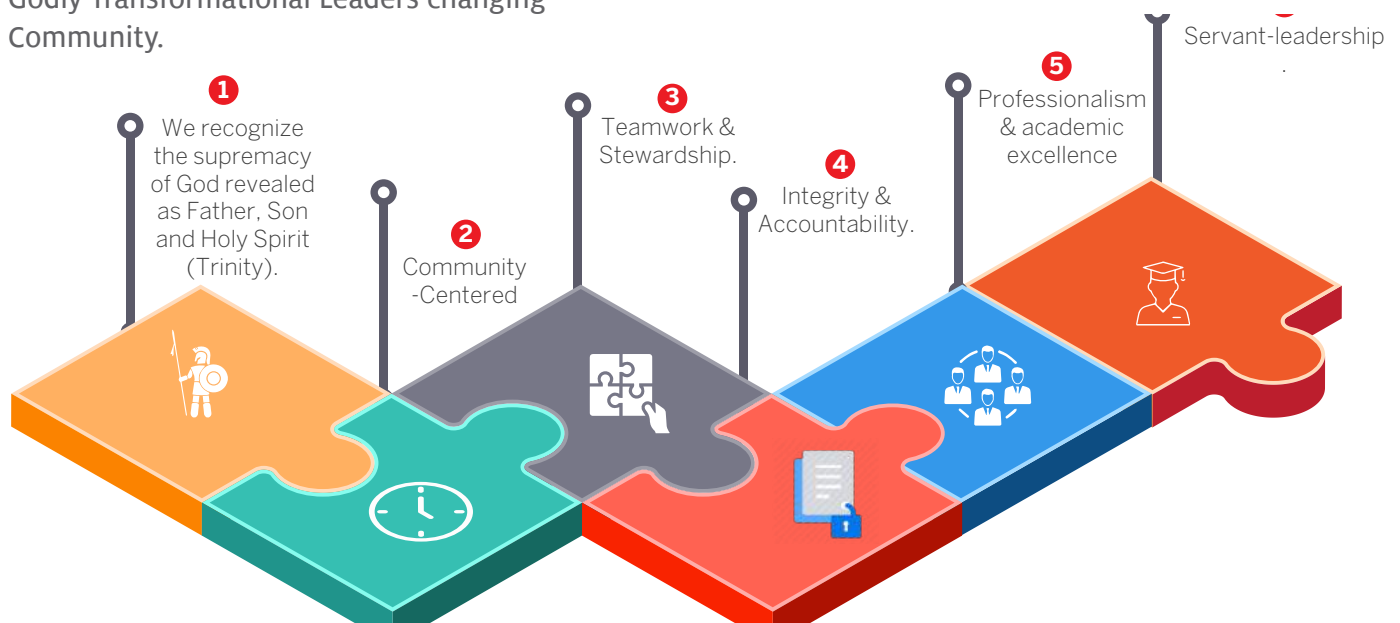
students halls of residence

It was established in 1968. At that time the training was in local languages to pastors and other church workers. Since then, over 2000 students have graduated and are active in church ministries in Uganda, Rwanda, Sudan and Kenya.

In 1983 the college introduced a three-year diploma program in Bible and Theology. In 2011, PTC got licensed by National Council for Higher Education (NCHE), and also added two certificates i.e. Certificate in Church Ministries (CCM) and Certificate in Church Administration and Management (CAM). In 2014, PTC opened the department of community transformation where five diploma programmes were accredited by NCHE.

OUR VISION

Godly Transformational Leaders changing Community.



MISSION

Develop Biblical Education that engages students with life changing skills.

GOALS

As PTC, We Strive to:

1. To Design and enhance academic quality and excellence to prepare students to use various entrepreneurial skills that impact the holistic needs of the community.
2. Building Christian Community leaders globally

to reach their full God-given potential.

3. Develop and promote educational programmes to facilitate students to become change agents in the community life.
4. To foster a mentoring and coaching educational environment to promote personal and community innovation.
5. Train God-dependent leaders to be proactive critical thinker who can apply skills to improve and impact the holistic needs of the community.
6. Empower students to fulfill the great Commandment and Commission (Evangelism & Missions) in whatever role they are led through Gods direction.

CORE VALUES

Since it is often values, which bring people together to accomplish a task, PTC holds on the following values:

1. We recognize the supremacy of God revealed as Father, Son and Holy Spirit (Trinity).
2. Community-Centered.
3. Teamwork & Stewardship.
4. Integrity & Accountability.
5. Professionalism & academic excellence.
6. Servant-leadership.



PTC chapel



Students take a group photo after graduation



Farming at PTC

COURSES OFFERED AT THE PENTECOSTAL THEOLOGICAL COLLEGE

Diploma In Bible and Theology

The core course units covered are:

General church History. This unit is designed to give an over view of history of the church from birth through Reformation (1517) to the present. An introduction of African church History with a focus in the activities of the missionaries in Africa

World Religions. The unit is a survey of the major world religions with a greater emphasis on their origin and doctrinal positions.

Christian education. The unit focuses on the development of education in the church with attentions being given to Sunday school, leadership training, children's ministry, youth ministry, adult ministries and other related church ministries.

Communication skills. The unit is designed to help students interpret written information and apply conventional methods of communication in the English language.

The church and community. Greater focus is put on how the church can use the holistic approach to development as an effective tool to enhancing the well-being of communities' in areas such as poverty, health, housing, and environment using the participatory evaluation approach.

Homiletics. The unit focuses on equipping students with the basic principles for effective biblical preaching.

Christian Counselling. The unit seeks to assure the students that Bible based counselling, dependent upon Biblical truths and ministry of the Holy Spirit, is superior to all other humanistic approaches to people's needs.

Church and Worship. The unit equips the students with basic knowledge of music to help in church worship.

Pastoral Ministry. The course unit seeks to show the pastor how they may order their own life and the life of their flock so that their joint service may be most effective in extending the kingdom of God on the earth.

Apologetics. The student will be exposed to various argument that have been fronted in defence of the Christian faith.

Harm/ Soteriology. This deals with the work of Christ in bringing lost persons into fellowship with God Christology. The study of the doctrine of the person and work of Christ.

The unit looks at the church in the light of what the Bible says are event that will characterize the end of this age.

Pentateuch. This course unit is the study of five books of the law i.e from Genesis to Deuteronomy.

Major Prophets. The course covers a detailed study of the books of Isaiah , Jeremiah, Lamentations, Ezekiel and Daniel.

Bible Survey. The course seeks to introduce a panoramic view of the Old and New Testament books pointing out the major themes in both the Testaments.

Pauline Epistles. The course unit give an over view of Paul's epistles of Romans, 1 & 2 Corinthians, Galatians and the prison epistles but with greater emphasis on Romans and Corinthians.

Hebrews. This is a detailed study of the book, beginning with authorship, date, purpose and destination.



view of the college campus

Acts of the Apostles. This course unit cover the origin and spread of the Church with emphasis on the role of the Holy Spirit.

Hermeneutics. This is the study of principles and tools used in sound interpretation of the Bible.

Agribusiness

This course is designed to introduce students to the program of Agribusiness and help them appreciate Agribusiness in today's global economy. The course equips students with the knowledge and skills needed for keeping good records. Students are taught about how to gather capital and recourses needed to start a business. The class will discuss agribusiness at a global level and what opportunities and risks are present in today's global economy.

Programme Learning Outcomes

Upon successful completion of this course, students are be able to:

- Discuss to the opportunities and constraints in Agribusiness.
- Describe the importance of records keeping.
- Apply knowledge and skills for recruiting resources and capital needed for Agribusiness.
- Discuss current issues in Agribusiness.

Child Development

Child Development course is aimed at producing graduates who are equipped with theoretical and practical skills to better the well-being of children. They are able to approach children's ministry with a passion motivated by God's Word, professional excellence and integrity of character, so as to bring about holistic child development. As the students undergo this programme, they move from courses focused on foundational theory to those that address accepted best practices and the skills they need to help all categories of children in the diverse communities that they are a part of. This programme also

offers opportunities to help each student mature spiritually, as well as opportunities to connect with child-focused ministries through internships throughout Uganda.

Programme Learning Outcomes

- Upon successful completion of this course, the students should be able to:
- Discuss the critical and major developments in children.
- Describe how the gospel is the foundation for children ministry.
- Articulate how the laws and policies govern children's rights.
- Apply skills for counselling children, and starting and sustaining projects.
- Demonstrate the knowledge and skills in research methods for further studies in child development.

Information Communications Technology

Information Technology program is designed to provide learners with foundational skills, knowledge and competencies in ICTs that enable them to install, oversee, tune, trouble-shoot and maintain computer systems and design solutions to common ICT challenges in organizations and among individual ICTs users. It is intended to provide learners with hands-on abilities so they can be ICT support staff in an organization or to start their own ICT services to meet the pervasive need for ICT technicians as computers become a must-have and essential gadget.

Programme Learning Outcomes

Upon successful completion of this course, the students should be able to:

- Apply the concepts, theoretical, and practical skills in Information Communications Technology (ICT).
- Pursue further studies in ICT fields.
- Manage and maintain computer systems.
- Utilize the skills and knowledge of ICT for self-employment.
- Demonstrate creativity in the development of ICT-based applications.

Counseling And Guidance

This course introduces the students to different situations arising from human relationship. Use different skills and also develop human to human relationships. It educates the student about the different counselling methods and mentoring types and their relevance to a variety of situations..

Programme Learning Outcomes

Upon successful completion of this course, the students should be able to:

- Discuss the basic concepts of counseling and guidance.
- Utilize Biblical concepts of counseling that will help listeners make wise choices.
- Demonstrate the knowledge and skills for ethical and professional counseling.
- Understand that every individual has unique personality.
- Describe normal and abnormal behavior.
- Demonstrate the knowledge and skills in counseling persons who are seriously ill and facing death.

Social Development

Social Development course is aimed at producing graduates who are equipped with theoretical and practical skills to better

the well-being of the people in the community. They will guide communities, agricultural development agencies and neighborhood organizations, provide leadership services and sustain the communal spirit for which African cultures are well known towards a planned community development in the society. They will be able to approach the people in the community with a passion motivated by God's Word, professional excellence and integrity of character, so as to bring about holistic social development.

Programme Learning Outcomes

Upon completion of this course, students are expected to::

- Demonstrate interest in community development as a generalist social work practice.
- Discuss human diversity in the political-economic, socio-cultural, and socio-ecological forces.
- Apply practical skills and knowledge of social development.
- Demonstrate an attitude and professional responsibility towards community development.
- Utilize the skills needed in evaluating the planned changes in local communities, organizations, institutions, and social action programs.

PTC LEADERSHIP



Rev. Eric Ogulu
Principal



Dr. Catherine
Pyscar
Research &
Academic
Development



Rev. Labu - Alfred
Academic Dean

PAG HEALTH CARE SERVICES

The PAG Health Unit Lira is situated in Northern Uganda. It is located in Central Division within Lira Municipality in Lira District where it has been operating since February 1994.

Northern Uganda has emerged from one of Africa's most brutal conflicts. The conflict has caused tremendous setbacks in education, health care, food production, sanitation and infrastructure

amongst others. The North is one of the poorest regions in Uganda today, and lags behind on all socio-economic indicators.

Against this backdrop, the PAG Health Unit Lira is committed to continue to provide dynamic quality health services especially to the poor and most vulnerable. As a guideline for its health services the Health Unit strives to

implement the Government of Uganda's Minimum Health Care Package amongst other health interventions.

The PAG Health Unit Lira is unique in many ways: It seeks to fulfill its purpose in offering quality health services to all, but with special emphasis on the poor and vulnerable. In all it does, the Health Unit seeks to glorify God.



Children's Ward



Staff of PAG Lira health unit



Nurse registering a patient



OPD Health Unit



Kitchen



Pharmacy

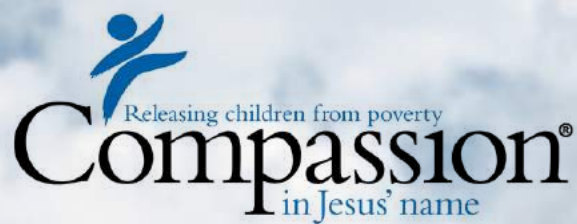


X-ray Unit



TB Ward

OUR PARTNERS



Compassion's ministry in Uganda began in 1980. Currently, over 101,000 children participate in more than 370 child development centers. Compassion partners with PAG to help provide Ugandan children with the opportunity to rise above their circumstances and become all God has created them to be.

Back Ground

Compassion's ministry in Uganda began in 1980. Currently, over 101,000 children participate in more than 370 child development centers. Compassion partners with PAG to help them provide Ugandan children with the opportunity to rise above their circumstances and become all God has created them to be. PAG has partnered with compassion international and opened up child development centres in Kumi, Soroti and Serere.

Otatai Child Development Centre

Otatai church(pioneer church) in Teso region was started in 1964 and the Child Development Centre was set up in 2008. The school was an initiative of the church, as Bishop. Simon Peter

Emiau applied to Compassion for support after coming up with an idea of giving a hand to the needy children. Upon Compassion receiving the request from PAG, all churches in Kumi and surrounding villages were contacted and a church assessment process was done where PAG was found eligible to receive funding from Compassion. That led to the birth of Otatai Child Development Centre. It started with 203 children but it now has over 300 children. A number of success stories have been registered. Parents have also been supported by giving them goats and starting up businesses for them to improve on their livelihoods. Children usually stay on the programme till when they are 22 years of age.

Kumi Child Development Centre

It is a church founded organization, located in Kumi Municipality, supported by Compassion International. The project currently supports 328 vulnerable children who are direct beneficiaries coming from 6 villages surrounding the Municipality namely; Olungia, Otaaba, Osioda, Kabata and Abubur and within Kumi town. The project has been in operation

since March 2008 and started with the total number of 200 children, they later increased as a result of good performance and the need by the funders. The number of children has now reached 328 beneficiaries who are direct, this is exclusive of their caregivers who are indirect beneficiaries. Amongst the caregivers are those who live with HIV/AIDs and they total to 50, they are also supported under different intervention given to them by the project called church partnership committee who take the overall supervision of its activities and oversees its works in a holistic manner. The committee also lays strong emphasis in developing the child in the 4 aspects of Spiritual, physical, social and cognitive. The program is meant to address the economic, social and political needs of the primary beneficiaries through partnership. The activities that children are involved in, include trainings on livelihood skills, community service, evangelism, games and sports, praise and worship, aimed at making the children responsible and to teach them the spirit of taking initiatives for positive impact in their own communities



Staff of Otatai CDC pose for a photo in front of their building



Children of Kumi Child Development Centre on their visitation day



Otatai PAG Church



Children of Hope and Dignity (CoHAD) Child Development Centre.

SUCCESS STORIES



Richard shows off some of the construction materials



Emmanuel displaying some of the items the Child Development Centre had provided to him



Richard celebrates being part of the Kumi Child Development Centre

Richard is one of the beneficiary's' of Kumi CDC whom the project in partnership with the church has registered a success story.

Richard and his family lived in Kumi town, however, after some time the family got financial challenges and his mother abandoned him alone with his grandmother. By the time the mother abandoned him, she could not afford paying rent in town, paying his school fees and providing him with basic needs.

The church in partnership with the child development centre took him up and registered him as one of the beneficiaries. The CDC has managed to buy for him and his grandmother a plot of land and has constructed for them a semi-permanent house and above all they have all accepted Jesus Christ as their saviour.

Emmanuel Obore tells his story

Emmanuel is also one of the children that the project has given attention to, in areas of settlement this originated from the history that Emmanuel has.

Emmanuel Obore was picked from a rubbish pit when he was 1 week old and he was given to an old woman who happens to be a PAG member and lived in Kampala by then. While in Kampala the old woman faced some challenges which did not allow her to continue living in the city so she had to travel back to the village (Kumi) where she started surviving with Emmanuel under hard conditions.

This is where the project with the support of church leaders identified him and then offered to help him and the old woman. The project has started the process of constructing for him and his mother a house and they are so grateful to the church for this support.

From a begger to a professional Nurse

Sandra leaved with a very old parent who could not pay her fees and could not even afford her wall her basic needs. Sometimes she would go door to door begging for food food. When she joined the project, she resumed her education and was able to get all her necessary requirements and today we celebrate her completion of a certificate in nursing and now doing her volunteering practices with Kumi Hospital.



Sandra showing off the items given to her by CDC on visitation day

Mathew 16:18, “And I tell you, you are Peter and on this rock I will build my Church and the gates of hell shall not prevail against it”

PAG HAS OPENED UP CHURCHES ALL OVER THE COUNTRY, HOWEVER A FEW HAVE BEEN LISTED AS SEEN BELOW:



Bishop Franco J. Onaga and Francis Ichol launching the PAG Office Block that doubles as the church in Yoro base camp, Arua

The opening of three churches in Rhino Camp Refugee Settlement in Arua district in 2018 was yet another landmark in PAG's work among South Sudanese communities displaced by civil war in their country. Till then, PAG was involved in shelter; water and sanitation; supplementary feeding; as well as mental health and psychosocial programmes with the refugees.

The first was Tika PAG Church in Tika Zone, Village 4, Block A which opened in July 2018 under a temporary shelter with about 80 adults. The next was the PAG Life Celebration Centre which conducted its first Sunday service on 27/07/2018

PAG was our rescue. In the whole of Yoro Base Camp, the PAG Life Celebration Centre is the only fellowship place

that was attended by 21 adults in the office block PAG constructed inside the Yoro Base Camp.

Then came PAG Omugo in Omugo 6 Zone which started with about 20 adults in August 2018. It is in the midst of the Nuer tribe that moved from Tika Zone.

It was inevitable that PAG which had integrated counselling and praying into some of its programmes, goes into a full-fledged church ministry among the refugees. The Tika PAG Church stands a few metres away from where four Nuer men were murdered by the Dinka as the rivalry between the two tribes- that originated from their country, spiraled out of control in the settlement in June 2018. The incident prompted PAG to launch a three day crusade which paved way for the opening of the Tika church.



An extended view of the PAG Office Block that doubles as the church in Yoro base camp, Arua

There were several other factors necessitating spiritual intervention at church level. “During the coordination meetings of the humanitarian agencies in Rhino Camp, police reports on sexual violence, drug abuse, alcoholism, divorce, suicide and conflict between the refugees and host communities were disturbing,” says Simon Ekadu, a PAG field worker in Rhino Camp.

Other humanitarian agencies were looking at PAG, since it’s a church, to take charge of the moral and spiritual intervention alongside the mental health and psychosocial support it is offering to refugees in the seven villages of Ofua 1, Ofua 2, Ofua 4, Ofua 5, Tika 4, Omugo 6 and Yoro Base Camp.

The Tika PAG Church runs programmes including youth fellowship, bible study, evening prayer, Sunday school and Sunday service led by either the refugees themselves or PAG pastors and field staff. The PAG Life Celebration Centre which brings together humanitarian workers and government employees in Yoro Base Camp as well as locals and refugees nearby, conducts Sunday service, fellowship and bible study.

The new churches are creating impact in the lives of the communities they serve. “Many people give testimonies for example the sick are restored and the hopeless get hope. We no longer live in fear of violence between the Nuer and Dinka,” says 30 year-old Charles Chol the pastor of Tika PAG Church. People’s lifestyle is changing for the better.

“PAG was our rescue. In the whole of Yoro Base Camp, the PAG Life Celebration Centre is the only fellowship place,” says Hellen Ojangole, a staff of the Danish Refugee Council (DRC) and one of the founder members of the church.



ARIAMAOKOT PAG church, Karamoja



PAG Tika church, Rhino Camp

THE CONCEPT OF CONNECTED CHURCHES

The concept of connected churches means collaboration between one PAG church in Uganda and another church overseas, specifically UK or Netherlands. It's an approach promoted by Tearfund (The Evangelical Alliance Relief Fund) to raise resources through churches to help people affected by natural and man-made disasters and for economic development. Tearfund- a charity registered in UK, receives and channels contributions from churches in UK and Netherlands to places where it's needed for relief and development.

It connects contributing churches to beneficiary churches and their communities hence the name "connected churches" or "twin churches." Through this connection, a church in UK or Netherlands that desires to be connected to another, say in Uganda, contributes a certain amount of money per year. When it's

connected, its members can visit the twin church in Uganda, for example, a team from Netherlands visited the Angopet PAG church in Soroti district in eastern Uganda and pastors from our connected churches have also visited UK and Netherlands.

Connected churches pray for each other and share inspirational stories. Originally, Pastors in Uganda would send stories of transformation, updates and prayer requests to Tear Fund every three months, then biannually. Now Regional Officers are the ones who do this quarterly.

The predecessor of the "connected churches" approach was "See for Yourself," as far back as 2006. By this approach, Tear Fund was posting on its website, stories on the impact of interventions made possible by contributions.

According to Pastor Komesi Robert

of Garama B Pag Church in Serere District the concept of connecting with other churches around the world has encouraged them to keep moving on because they keep each other in prayer especially when they are going through tough times.

Tearfund supports PAG to provide the expertise and training in the areas that the church and community want to work in, using tools that have proved transformational over the years.

Each church chooses a volunteer, or 'disciple' who is trained by PAG to lead the church and the community through Bible studies. This is a critical part of the process which aims at teaching people that God has given each person great worth, and has provided them with the resources they need to lift themselves out of poverty.

People are then challenged to use those resources, no matter how small to begin with, to generate income that will start to turn their lives around.

Alongside this, the church and community work together to develop solutions for the needs they have prioritised from across their community. Some examples might be tackling hunger, water or education, or supporting those stigmatised, living with or affected by HIV.

The programme was piloted with one church in Uganda- Ogongora PAG in Orungo sub-county in Amuria district in eastern Uganda, however apparently there are other churches involved in the connected church programme and a few have been listed as seen below,



Aboko, PAG church, West Lango Pastorate



Akele PAG church, West Lango Pastorate



Adipala Pag church, central teso pastorate

OUR PARTNERS



*"Do good. Seek Justice. Rescue the
oppressed. Defend the orphan.
Plead for the widow."*
Isaiah 1:17

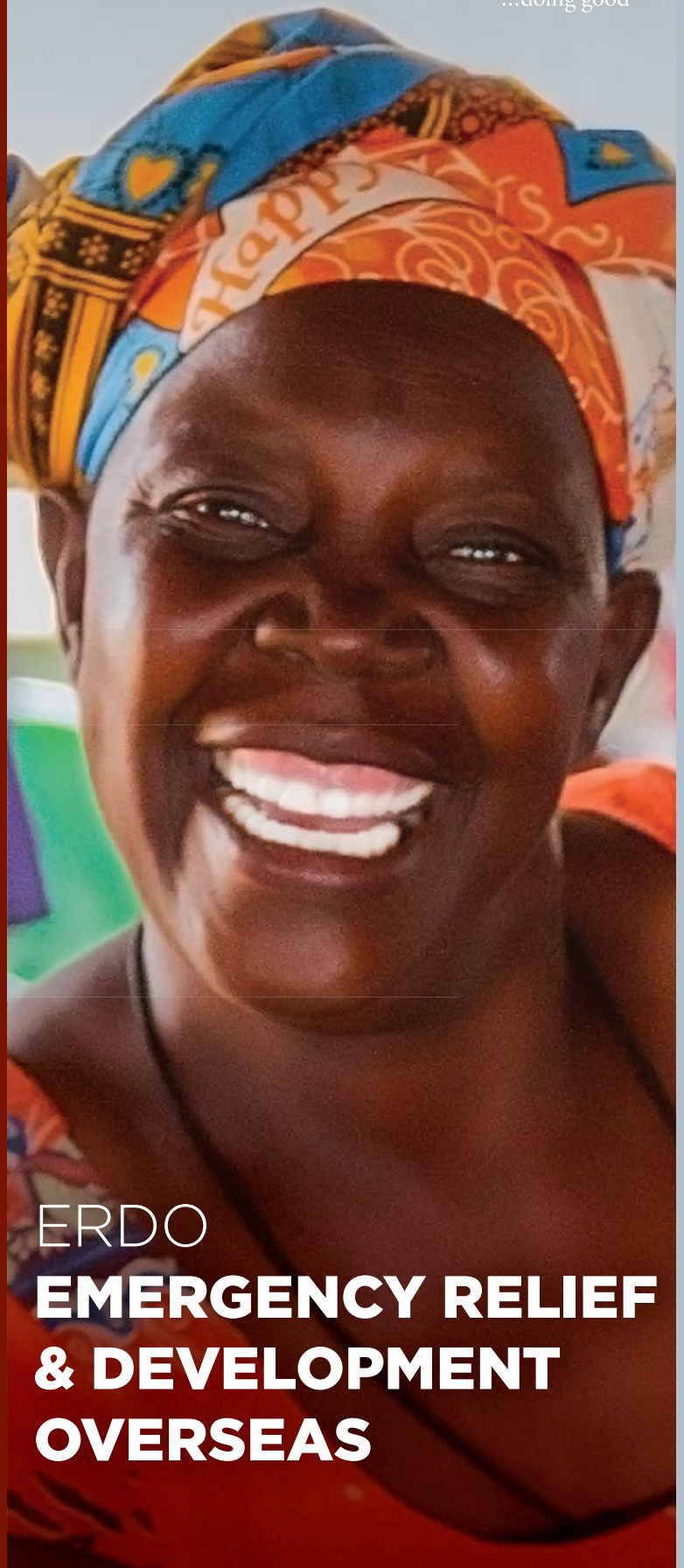
Find out more at **erdo.ca**

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For our full financial statements, please visit
erdo.ca/financials

ERDO is the humanitarian agency of
The Pentecostal Assemblies of Canada



ERDO
**EMERGENCY RELIEF
& DEVELOPMENT
OVERSEAS**



A blind girl awaits to receive her portion of the supplement, CSB+ (Coin Soya Blend)

Proverbs 22:9, “The generous will themselves be blessed for they share their food with the poor”

DISTRIBUTION OF CSB+ IN RHINO CAMP, ARUA

PAG engages in Emergency Relief whenever there is an emergency in its target communities. The communities where PAG provides social development services have undergone a series of disasters. Natural disasters and armed conflict inflict negative impact in the community, households and individuals. PAG started Community Development and Humanitarian work in 1992 to support communities affected by armed conflict and other community calamities.

The following are some of the emergency relief and rehabilitation interventions that PAG implemented successfully:

Food and Non-food items emergency relief distribution and rehabilitation support to people affected by armed conflict caused by Lord's Resistance Army rebel incursion in Teso. This project targeted 3,000 households in Soroti, Kaberamaido, Katakwi, Amuria, Ngora and Bukedea districts. The intervention was funded by the Canadian Food Grains Bank (CFGB), TEAR Australia, Pentecostal Assemblies of Canada and Christian

Reformed World Relief Committee

Food and Non-food items emergency relief distribution and rehabilitation support to people affected by floods in Teso. This project targeted 11,000 households in Soroti, Kaberamaido, Katakwi, Amuria, Ngora and Bukedea districts. It was implemented through a consortium with Church of Uganda- Teso Diocesan Development Organization (TEDDO). This intervention was funded by the Canadian Food Grains Bank (CFGB), Christian Reformed World Relief Committee, Emergency Relief and Development Overseas (ERDO) and the Menonite Central Committee (MCC).

Food and Non-food items emergency relief distribution and rehabilitation support to people affected by drought in Teso. This project targeted 5,000 households in Soroti, Kaberamaido, Katakwi, Amuria, Ngora and Bukedea districts. It was implemented through a consortium with Church of Uganda- Teso Diocesan Development Organization (TEDDO). This intervention was funded by the Canadian Food Grains Bank (CFGB) and Christian Reformed World Relief Committee.

PAG also started intervening in Refugee response in Rhino Camp.



Loading off CSB+supplement from the truck



An elderly woman walks home after receiving her supplement



Refugees line up to receive the Supplement



PAG staff have a discussion before the distribution sets off



volunteers measuring the supplement before being distributed



A blind girl walks home after receiving her supplement



Refugees wait patiently for the distribution process to kick-off

SUCCESS STORIES

A Lactating Mother Realizes Increased Flow of Breast Milk upon eating CSB+ Porridge

Cecilia Gika is a married lady aged 24 years from Yei State in South Sudan and a refugee in Uganda at Ofua 2 in Rhino Camp Refugee Settlement. She takes care of their family as her husband only visits her once in a while from South Sudan. Cecilia recalls that her journey from South Sudan to Uganda was not easy. It is at that point that she also decided to leave because of the insecurity in South Sudan. While in Ocea Reception Centre, she connected with most of her neighbors from South Sudan.

"I thank God for enabling me to make it here and for keeping me alive till now. When I came to Uganda in 2016, I had a young child who suffered a lot because I had little and sometimes no breast milk at all" exclaims Cecilia.

Cecilia was registered as a beneficiary of CSB+ in this project in July 2018 while she was pregnant.

"From the time I delivered my baby, I have had constant flow of adequate breast milk and honestly my baby is so healthy and makes me proud. I feel a lot of change in my life upon eating porridge made from CSB+. I humbly request that PAG continues supporting mothers that have complications that can be addressed by using CSB+. I no longer worry a lot about the health of my new baby since there is enough breast milk" narrates Cecilia with a smile in her face.



Cecilia shows off her healthy baby.

CSB+ has made me Esther more healthy

Esther Asa aged 60, a Kakwa by tribe from Yei State in South Sudan now staying in Uganda as a refugee in Ofua 2 Block C in Rhino Camp Refugee Settlement. She is mentally ill and stays in the settlement with her relatives. She stays with her sister who is married to a polygamous man. Being a Person with Special Needs (PSN), the Danish Refugee Council (DRC) constructed a house for Esther but she refused to stay in it saying it was too big and opted to remain in her small-house. Her mental illness makes her very emotional and only speaks and attends to visitors inconsistently. She may sometimes opt to keep quiet to any other person who comes to her. She is unable to move alone and she usually keeps indoors at home. Asa does not often like to eat solid food which has made her malnourished. She only regularly likes soft food and porridge.

While registering and verifying beneficiaries in July 2017, Esther was recommended by other beneficiaries for consideration by PAG to benefit in this project based on her age and medical condition. She has so far received 6 rations of 7kgs of CSB+ from July to December 2018. Her family members testify that she often enjoys porridge from CSB+. Her MUAC measurement was 18.0cm but it has now increased to 20.0cm.



Esther sitting calmly in her house.

CSB+ relieves an Elderly Man and his Paralyzed Grandson worries of death

Gideon Lasu, an elderly man aged 80 years and a Kakwa by tribe who fled into Uganda as a refugee following a massive clash of forces in South Sudan in 2016. Upon his arrival to Uganda, he was settled in Ofua 1 village in Ofua Zone of Rhino Camp Refugee Settlement. Gideon lives in one household with his grandson, Luete Kanao aged 21 years who is totally paralyzed.

Gideon is the bread winner in this household. "Being an elderly refugee taking care of a household with a paralyzed person is a complicated situation. Access to quality nutritious food is a big challenge. Food security is not a guarantee as whatever is got is meant for daily survival without changing any diet as we rely on beans and posho rations only. This makes me worry a lot about our health, lifespan and survival with my grandson" laments Gideon. Him and Luete were enlisted as beneficiaries of CSB+ by PAG and both receive monthly rations of 7Kgs. Gideon appreciates the support of CSB+ from PAG because the porridge is delicious and provides them with nutrients since they can hardly afford a balanced diet. "We enjoy it a lot and it makes us look healthier and strong than before" comments Gideon.



Gideon sits on his chair as he narrates his story



Luete Kanao, Gideon's grandson poses with his cup of CSB+ porridge



Beneficiaries guide and ease the distribution process/ works

PAG LEADER'S CONSECRATION CEREMONY



Bishops after being consecrated



Rev. Dr. David Omalla and Pr. Fred Wattante (Guest speaker) praying for the Bishops



Consecration is the solemn dedication to a special purpose or service, usually religious. The word consecration literally means "association with the sacred". Persons, places, or things can be consecrated, and the term is used in various ways by different groups. Meet the PAG consecration of 24 Bishops, Secretaries And Director Ministers.

On the 16th march 2019 PAG conducted a consecration ceremony of 24 Bishops, Secretaries and Director Ministries. This ceremony took place at watoto church Bweyogerere from 10:00am to 2:30pm. The Consecration of the leaders began with a very joyous celebration and then the master of ceremony was invited to start the process with the top most leadership who were the Presiding Bishop, Rev. Simon Peter Emiau, General Secretary Rev. Franco Onaga and the Ministry coordinator Rev. George Joel Omara



Presiding Bishop, General Secretary and Director Ministries praying for the Principal of the theological college



Rev. Dr. David Omalla hands over a bible to the General Secretary Bishop Franco J. Onaga



Pr. Fred Wattante, Bishop Joel, Rev. Dr. Omalla, Bishop Franco & Bishop Simon Peter Emiau



Bishop Joel prays for Mrs. Milly Ojera

They were called up front and the ceremony of their consecration started with praying for them and were later given candles to go out there and be the salt and light to the Nations. After that, the Bishops were now given the power to consecrate the other leaders who were the Pastorate Bishops, Secretaries and Ministry Coordinators. This ceremony was attended by over 300 people from all parts of the country.

Bravo our leaders!



Bishops with the women leader of Entebbe Pentecostal Church



Certificate that was given to the out going bishops

Proverbs 19:17, “whoever is kind to the poor, lends to the lord and he will reward them for what they have done” *PAG responds to Bududa Landslide victims*



River Sume that washed away houses, plants, animals and people



Some of the rocks that were carried from the mountain by the heavy floods.

About 12,000 people were affected by floods and landslides in Bukalasi and Bubita Sub-Counties in Bududa District since 11 October 2018. The Bududa landslide disaster followed three days of heavy rains that washed away houses, plants & animals.. Around 858 people were displaced, 60 deaths were reported and other people lost till today



Some of the houses that were damaged by the landslides



Items for distribution

PAG with support from partner organizations like Tear Fund and ERDO was able to distribute over 2000 items to about 400 households. Items that were distributed included 500 sanitary kits for both teenage girls and women, 500 knickers, 350 underwear for boys, 500 buckets for girls and women, 1116 bars of soap, 300 mathematical sets, 450 pens, 450 pencils, 450 rulers, 100 counter books, 450 school bags, 350 exercise books, 200 mattresses, 400 blankets, 372 saucepans and assorted clothes.



One of the beneficiary after distribution



Mattresses for distribution



Beneficiaries after receiving their items



A beneficiary receiving her items

DISTRBUTION OF RELIEF ITEMS



Beneficiaries after receiving their items



Pupils at Sume Junior School line up to receive their items



Sume Junior School



Buckets for distribution

Pupils Of Sume Junior School Overwhelmed By PAG Distribution Of Items

Sume Junior school is one of the schools located in Bukalasi Sub County at the banks of river sume. The school was greatly affected with massive damage leaving one pupil dead and some of the school structures damaged. The school was left destroyed with no hopes for the future.

The pupils and staff expressed that their future hopes were no more wondering on how to cope up with their studies because their notes were washed away and they could not think of how to recover them. This accelerated the rate of absenteeism and dodging of classes, to make matters worse it was so hard for the girls to manage their monthly flows because of lack of sanitary kits. They used pieces of clothes during that time of the month which at times fell in public. This led to shame and bringing about inferiority complex amongst most of them. The girls and staff further expressed that most of the aid in disaster hit areas neglects the rights of children in terms of scholastic materials and sanitary materials.

However with the love of sharing with the needy communities, they are extremely happy for the support extended to them inform of scholastic materials and sanitary kits by PAG. This has boomed school attendance because the pupils have all they need to attend school. The soap enables them to be smart as they wash up their clothes and manage personal hygiene, the pads and knickers give them comfort whenever they are in their periods and they can associate freely with other pupils.

The pupils and staff thanked P.A.G for the great love and requested for more support to those from disadvantaged households and those who did not access such service to enable them achieve.



Distribution at Sume Primary School



Pupils after receiving their items



Items for distribution



A pupil of top class after receiving her items

SUCCESS STORIES

Land Slide Survivor Tells His Story

Fred Owuyo 28, is a resident of Bubiita Sub County in Bududa district and one of the beneficiaries of the distribution of essential items by PAG. He was born normal like any other child and had a happy childhood. One day calamity befell him as he fell off a tree and his lower part of the body became

Paralyzed. Before the accident he lived happily with his wife and two children but after getting paralyzed his wife abandoned him because of his incapability to take care of the entire family.

Since then he had been living with his parents. One day, Fred and his parents were inside the house at around 2:00pm in the afternoon and they had a heavy sound of a landing helicopter. His parents moved out to see where the helicopter was going to land. After a few minutes Fred tried to move out and see where his parents had gone "Before I could reach the door, a heavy force of water and wind opened the door radically, swept me off my feet and pushed me hard to the corner, I witnessed the floods running its course above me leaving our house destroyed beyond repair, but thank God I had been spared." Said Fred. Since then Fred and his two children have been living with neighbours in terrible conditions. According to Fred, he started getting some hope when their chairperson Mr. Godfrey Wamono informed them that PAG was coming to give support to all those communities that were affected by the land slides. *In the picture above Fred shows off all the items that he received and he is so thankful to PAG for the new hope it have brought to their community.*



Fred Owuyo after receiving his items

in Bukalasi Sub County, Bududa District tells her story. "I will never get a chance again to grow with and even see my biological parents John Wambala and Bukhagi Alice with my little brother Mwenda Titus who all perished in the landslide" Juliet laments.

She was left with her other 2 brothers Geoffrey Womboba 12 years, Isaac Masawi 2 years and her sister Nakufi Joan who live with their grandmother Jesca Kharobo 75 years old and their aunt Nekimite Robin 38 years old. "We were left empty handed after the incident and means of survival became so hard". Says Juliet. She added that access to better accommodation facilities, clothes and scholastic materials

has become challenging because of the low income of their aunt which is hardly enough to feed all of them.

Juliet says that she is under reproductive age and access to sanitary material has been very hard. We have been living a very miserable life until the intervention of PAG which has provided us with mattresses, blankets, saucepans, soap, sanitary kits, and scholastic materials. It has now become easy for me and my siblings to go to school because of the support that has been rendered to us by PAG. Long live our hero PAG and God bless you.

New Hope For 14 Year Old Namwami Juliet

Namwani Juliet 14 years old, a pupil of Sume primary school who lives in Malandu village a few meters away from River Sume, the landslide scene



Juliet narrates her story



WATER & SANITATION

Uganda is generally semi-rid and has experienced severe decline in water sources over the past few decades. This has been worsened by frequent and prolonged droughts resulting from climate change. Clean water sources are now inadequate as many spring wells continue to dry up. However, the human population continues to increase thus making availability of clean water insufficient for the community. Human beings end up sharing spring wells with cattle and other animals thus increasing contamination of water. This has resulted to increased incidence of waterborne diseases (typhoid, diarrhea, cough,)

In Arua, some primary school pupils who were using bushes for open defecation in refugee camps abandoned the act after PAG constructed a set of modern latrines with washrooms in their school premises. When the students were forced to resort to open defecation, the most affected were the girls, as many of them feared to go to the bushes to ease themselves, according to Ms Joyce Candiru, the Senior Woman Teacher of Katiku primary school, a beneficiary school.

Ms Candiru said the intervention of (PAG) had saved the students in the school, especially the girls, from the indignity of resorting to the disconcerting open defecation.

“Before PAG came in, we were also using a temporary toilet that got broken and children were unable to use that. So they were going to help themselves in the bushes,” she said. “We are glad that we now have a latrine with washrooms for girls.”

She added that the bathroom helps them when they are in their menstrual periods and they get water which they use for bathing. “Some girls feared to go to bushes and we had a great drop out of girls because of lack of a latrine. Some girls returned to school after hearing that a latrine and bathroom were constructed. Said Mrs. Candiru”.

One of the female pupils who is benefitting from the new latrine facilities, Yar Boi, a primary five pupil at Katiku primary school, said there was no privacy in the bushes since some of the mischievous boys often followed the girls there which made them very uncomfortable.

Before the construction of the new latrines, Katiku Primary School had only one latrine, which catered for only boys and the girls, whose hygiene needed better and more numerous lavatory facilities, were reduced to using either bushes or ‘mobile toilets (defecating in polythene bags)

According to statistics provided by authorities at Katiku primary school, there are 232 female refugees and 75 female nationals in the school,



Senior Woman Teacher at Katiku primary school educating the girls on usage of the latrine

which brings the total to 307 girls. On the other hand, there are 290 male refugees and 96 Ugandan nationals, totaling up to 386 boys.

The head teacher of the school, Alfred Onen, conceded in an interview that the sanitation facilities at Katiku were in an alarming state before the intervention of PAG

Onen added that the problem of construction of latrines in the school was compounded by the poor soil texture that is sandy. "Sometimes when we tried to construct a latrine, the soils would collapse. But we thank PAG for saving us with construction of a better latrine because since it was constructed three years ago, we have not had any issues," he said.



Pupils excited about their new pit latrines



One of the staff shows off the new latrine building.

PAG Fixes The Only Bore Hole In Rhino Camp



Christine pumping water out of the borehole

For many years, Ms Christine Night had to trek two kilometers each cold morning to look for water from a spring well. She would then spend three hours waiting for water because of the long queues at the well.

But now, Night's burden has been lessened after the intervention of PAG which repaired the camp's only borehole that serves 300 family households. "I and other women had to wake up early in the morning when it is dark and cold to get water from the well. It was not easy because sometimes we feared that we could be attacked on the way" said Night

The line alone at the well also caused fights among the women," she recounted. Sometimes, because of other competing demands at home she had would be forced to forego bathing her

children or washing her family's clothes. Yet, according to Night, even the water she would fetch from the well was usually unsafe and unclean because it was muddied by humans and livestock.

This exposed her family, which lives at Ocea A settlement camp, to the risk of contracting water borne diseases like cholera, dysentery and typhoid. "Right now, this borehole that was repaired by PAG has saved the women from trekking long distances and wasting time waiting for water. Things are now much better," she said, with a smile. The borehole helps both the refugees and the host communities.



Church & Community Transformation

CHURCH AND COMMUNITY TRANSFORMATION PROGRAMME (CCT)



CCT facilitates the community through 5 stages, i.e. Relationship building, Community description, Information gathering, Analysis, and Decision-making. The process also targets the church to help understand her Biblical mandate for holistic ministry.

Church and Community Transformation programme (CCT) was designed to mobilize communities and church to design, plan, implement, and evaluate their development process. CCT facilitates communities to “discover” who they are, and their potential, and to envision their destiny. Using the power of visioning, they then determine how to achieve that destiny.

CCT facilitates the community through 5 stages, i.e. Relationship building, Community description, Information gathering, Analysis, and Decision-making. The process also targets the church to help understand her Biblical mandate for holistic ministry.

- Relationship building is about increasing the level of trust between the church and the community outsider and the facilitator
- Description allows the community and the church to tell their own story about who they are and where they are coming from. In this stage, the two parties discuss their current situation in relation to their history
- Information gathering facilitates communities to gather specific information regarding the real issues affecting them

- Analysis involves validation of information gathered, and deriving a meaning out of it. The community also analyzes the causes and effects of problems facing them, and efforts that people are making to solve the problems
- Decision making involves visioning and formulation of specific goals and objectives that will help them to attain the vision

Basic ethos of CCT is that people determine their own destiny as God desired it to be. Facilitator follows Christ as the model facilitator. Therefore it is important to study the Bible to understand how Jesus facilitated. The community is facilitated through stages of description, investigation, analysis and finally decision-making. Overall, CCT may be divided into two major parts.

Part I of CCT walks the church through a series of Bible studies that

- a. Enables her to position herself to engage with the immediate communities in implementing holistic ministry
- b. Build her confidence to engage effectively with the community, and hence to truly become salt and light
- c. Prepare her to play her role in the community around her

Part II of CCT focuses on the community and church, facilitating them to

- a. describe their current situation in relation to their history
- b. gather and analyze specific information that enables them to make informed decisions leading to improvement of their situation/ livelihood
- c. Geographical scope of interventions

PAG applies the CCT model to engage the communities in identifying local solutions to their problems. CCT model is implemented in Kabale, Kaberamaido, Soroti, Katakwi, Amuria, Moroto, Napak, Nakapiripirit, Soroti, Serere, Kumi, Ngora, Bukedea, Nebbi, Gulu, Pallisa, Tororo and Apac districts, among others.



“PASTOR KATEBIRE SILVER A CCT DISCIPLE TURNS INTO A MILLIONAIRE”

My name is Katebire silver is a Mukiga by tribe aged 50 years, married to one Christian wife with 11 children (8girls, 3 boys). I was born in Rwakihigwa, Karubanda, Kabale district. After realizing that the land in Kabale district had been fragmented and it was not enough for my family and relatives, I decided to migrate to Isingiro district in 1987. By then Isingiro district was still a virgin land as the native Banyankole had neglected Kabuyanda area because of being hilly and its lack of water. Bakiga had no option as the saying goes “oraruga okuzimu tagaya mushaana” which means that someone from the grave cannot despise the type of sun shine they find on the ground. I was happy that the land was plenty and I could cultivate enough food for my family. As years went by, many Bakiga migrated to this area, they married many wives and by now the area is as populated as the Kabale they had left behind.

In 2006, when PAG started the CCT programme in Nyabushenyi church, I was already there. I was one of the lucky assembly pastors that enrolled as a CCT disciple. This helped me so much as I was looking for ways to provide for my family which had expanded. Isingiro district like any other part of Uganda was attacked by banana bacteria wilt which left us without banana plantations yet we used to depend on them for their home incomes.

As CCT disciples, we had an exposure visit in Soroti in 2008, this opened my mind and I started thinking of how best I could use my small land. When in Soroti, I saw a farmer with a small piece of land and had many trees of oranges and he was earning much. When I went back home, I visited a man who owned a nursery bed with grafted oranges. We agreed that he supplies me with 250 seedlings because the money was too much as every seedling cost shs. 3000, so I had to pay him 750,000 shillings. I had nothing to do but to sell part of my land and pay the orange seedlings supplier, which I did.

Out of 250 seedlings, 200 orange trees have managed to mature and they are planted on an acre of land. My first harvest was in 2016, though it was not so good, I managed to collect 200 bags of oranges each at 150,000 shillings. Oranges have sustained me and my family and the money I get from them has enabled me as a church minister to attend trainings and seminars without fail. As a CCT facilitator, I have been a role model to all disciples after learning and putting what I learnt into practice.

Part of the land I had bought was so rocky and no one wanted it, so I used it to plant one acre of tress which I use for fire wood and selling poles to our community members for construction. CCT opened our eyes and we started using our locally available resources to glorify God, God also opened a door for me in that part of the land that was rocky. When the mineral team came to our area for mineral scouting, part of my land was discovered to have Tin disports. I had to rent part of it to the team that excavates land in order for them to remove minerals from ground. As the team that was excavating my land for minerals, broke rocks into small parts, I mobilized the church to come and collect these stones which we sold to the people who construct as foundation stones and the revenue was kept by the church treasurer. We also picked some stones from this mineral ground for our church foundation and the revenue we collected from selling the stones has helped the church to buy cement, sand and bricks.

CCT has not helped me alone but also my Church where I Minister (Nyabushenyi PAG church) has greatly benefited. CCT taught us to work together in a participatory manner.

Now Nyabushenyi church has a permanent building only awaiting roofing. As a church we have benefitted a lot from CCT and we look forward to reaching out to other churches so that they can embrace this programme.

I can't thank PAG enough for this wonderful program but to pray that God rewards them all. May the Lord bless you abundantly."

A Transformed Church Turns Into A Source Of Hope For The Community

Kyempene PAG church is an assembly church located in Ntungamo district. It is pastored by David Byaruhanga who doubles as a zone leader. For the last 5 years kyempene has been running Church and Community Mobilisation and the first stage is complete. Earlier the church had reached at community description but its leadership was not ready by then to engage the community.

Pastor David aged 47, living in Kakamba Kyempene is married to one Christian wife with 5 children (2 female and 3 male). He has been a pastor for kyempene church from 1993 to date.

Last year they got a conviction after doing church and community description tools with the community. They were prompted by the Holy Spirit to find vulnerable children in the community and as a result the church has identified children

who were malnourished and nearly to their death bed and have mobilized resources and taken them to hospital and they are now healthy. Three children were identified and at that time their body weight was 6-7kgs, they are 2yrs old now and their body weight has increased to 12kgs. This and many other things have made the church to be the salt and light to the community.

They now plan to begin a pre-school at church beginning with this year and this will enable many house holds and children to be supported by the church. Apart from this programme, they also reach out to widows and elderly persons in the community and they meet with them monthly to encourage them through the word of God but they also use their resources to meet their needs.

They have been able to train leaders using the CCT approach and now the church is very excited to do ministry.



Abandoned children rescued by Kyempene PAG Church



Abandoned Children after 6 Months in the Hands of the Church

BREAKING THE CHAIN OF POVERTY

A few years ago Bosco Okoti aged 60yrs from Abollo west village, Atanga parish, Lira district was very poor. Farming was his only source of income but even the food he produced was not enough to feed his entire family. Soon, every new method of farming he tried did not work. In response, he began to question his own abilities, and he felt incompetent and overwhelmed. He was struggling to provide basic needs for his family and to educate his 14 children. Bosco was confused and in tremendous emotional pain. He cried often, but silently and his stress levels were always very high. Deep down he knew that he would never live the life he wanted, the life he envisioned for himself, if he didn't make a change. "I was down and didn't know how to get up," said Bosco.

He had his awakening when he went to church, during the church service, the pastor told them about Church and Community Transformation training that was going to develop them both spiritually and economically and equip them with knowledge on how to transform using the locally available resources, he wasn't sure what to expect, but he attended the trainings and enjoyed all the bible studies that they were taken through. After attending the bible study trainings, he was completely shaken by the simplicity

and gravity of the message.

"This hit me really hard. I realized that I had to make some major changes in my life, and I had to start immediately. I started, for the first time in my life, to live for myself. The relief I felt was like diving into a shimmering pool after a long, hot day in the scorching sun. I began to slowly distance myself from my suffering and felt like a weight had been lifted off from my shoulders, the bible studies triggered my mind and I started thinking differently and positively," Bosco narrates.

He later on started extracting key things from the training that he could apply in his day to day life. It is at that point that he started planting orange trees. He planted 25 stems (trees) and every season he harvests 5 bags of

oranges per tree. He sells a bag of oranges between 30,000 -50,000ugx and the money he gets from selling the oranges has enabled him provide for his family, take back his children to school and start constructing his permanent house.

He now plans to plant timber, banana, and pawpaw trees and put up fish ponds. He is so thankful to PAG for bringing this programme to their community/church because it has empowered them to succeed and be able to provide for their families in ways they would not have imagined before. He would also like to encourage other dreamers out there not to let their lives bind them and hold them back from achieving what they want in life.



Bosco and his sons in front of their



Bosco's garden of oranges

HOW I FOUND MY PURPOSE



(Before) Okello and family in front of their old house



(After) Okello and family in front of their new house

My name is Okello Emmanuel, I am a resident of Adekwok sub county, Boke parish, Opwakere village in Iira district and I am married to one Christian wife with 9 children (4 boys and 5 girls). As I look back over the past years of my life, I realize what an amazing amount of transformation I've experienced. I wanted to share my story with you in hopes that at least one person out there would read it and find the encouragement and inspiration they need in order to become the person they were truly meant to be. Here's my story:

After years of being a boda boda cyclist (bicycle rider), I was able to save some money which I used to construct my first house and marry my wife traditionally. In 2000, my bicycle got a mechanical problem which was beyond repair and I couldn't continue with the business, taking care of my family became a challenge since I had nothing to do that could earn me money. I decided to try my hand at farming but soon I realized that even though I deeply loved to farm, the food I harvested was not enough for my entire family. With a family of 11 members that is 9 children, my wife and I, I realized I had lost myself somewhere in between. I no longer had an identity. Who was I? Did I have a purpose outside being a father? I felt completely drained, used up and hopeless.

Whenever I could see other children going to school, my depression would become deeper. I felt terribly disappointed and angry at the way life was unfair to me. My emotions had begun to manifest themselves physically. I would get angry at any little thing and would decide to keep quiet for days without

talking to anyone in my family.

Then one Sunday my wife asked me to accompany her to church so that I could seek refuge in the lord, I was not interested but I just accepted to make her happy. She was sure I needed some time with God.

During the service, the pastor kept talking about a training that was going to be conducted at church in the nearby future and he urged all church members to attend because the training was going to teach us how to get out of poverty.

After arriving back home, I ignored what the pastor had said and continued with my day to day activities, my situation became worse, I got desperate and started selling part of the land that I had. I became a laughing stock amongst the community members.

During this trying moment, the words the pastor had said in church kept ringing in my head, I was compelled to run to the pastor for emotional assistance. He welcomed me and encouraged me keep coming to church to fellowship with others and to attend the Church and Community Transformation Training.

A few days later I attended the training and I finally found what I had been searching for, a greater purpose in life, an identity, a creative outlet to express my true self, a way to spread a message of hope and love to humanity. I left like I had attracted what I was ready to receive. My depression was no more and this was my healing. During the training, our pastor asked us to come up with work plans indicating clearly what each one of us was going to do to transform economically. I decided that I would start making bricks for sale and use part of them to construct a permanent house. I have made a lot of money from selling bricks which has enabled me to construct a permanent house, take back my children to school, buy two pigs and two bulls and a plough which helps at the farm.

One of my daughters also attended the training and from the knowledge she got she has been able to make bricks and construct a permanent house for herself though she is not married. Finally I would like to thank our pastor, PAG and the CCT facilitators for having given us a second chance to live a good life.

God bless you all!

A transformed pastor in Busoga speaks out his Journey of Change

I am Pastor Otialuk Isaac aged 37 years, married to Arionget Magdalene aged 37 years, and we are residents of Akim Lc1, Bwondha parish, Malongo Sub County, Bunya County, Mayuge District. I am an assembly pastor of Bwondha Pentecostal Assemblies of God which is in the Mayuge PAG Zone, Busoga Pastorate and at the same time a zonal Youth Leader for Mayuge PAG Zone. I oversee a membership of 75 members in my pastoral care. I have three children aged 5 years, 3 years, and 1 and a half years old



respectively. Bwondha is the land that enters into Lake Victoria and the place is a flat land surrounded by waters in the east, south and west and its entrance to this community is from the north by road.

It's approximately 39kms from Mayuge town and it is a remote place. The main occupation in this community is farming and fishing. Pastor Isaac is a happy pastor because of the teachings of

Church and community Transformation and is excited to share with us his story.

Before I joined Church and Community Transformation (CCT), my situation was very bad, as a church leader, I was struggling financially, materially, socially, emotionally and spiritually. I never knew how to interpret scriptures but I would preach on every Sunday service. I also had fear of working with the people in my community and nobody knew me as a pastor because I was filled with inferiority complex and never knew how to relate with the people around apart from my family and church members. This made my life hard, as well as my ministry.

I had few members in the church and they were also spiritually malnourished as I was not able to feed them well spiritually. This prompted me to have a desire to attend facilitation meetings that were happening in our Pastorate. I joined the CCT Class in Jinja in 2016 during envisioning of the pastorate leaders, this was followed by a series of other trainings of pastors on foundational bible studies. Later on, the facilitators followed us to our zone and we repeated the envisioning and further got more training. This opened my eyes as a pastor and I was empowered and equipped with skills on how to handle scriptures with the church through bible studies. We did a number of bible studies namely, God's purpose for mankind which helped me and the church understand that God has a purpose for us and we are here in Bwondha to fulfil God's purpose.

We discovered that we are to rule and dominate in our community. After that we started a process of working towards transformation of our community. A lot of things happened, I started using English in the church service which was hard for me before, and the Christians are now able to use and understand English. We have really changed a village church into a town church. The church members were able to start reaching out to the community and as a result the community realized the change that had happened and people

started getting saved and the church membership grew from 35 to 75 members.

Most of the members that are getting saved are Muslims which never used to be the case in our community. So I feel so excited and happy about the program as it has enabled the church to grow, as well as myself, my family and the community at large. Now the church has a testimony in the community, the community appreciates the pastor's roles and everybody now calls me 'our pastor', because of this program in our community, elite members now fellowship with us which used not to be the case.

So CCT is a promising and good transformation tool and we are looking forward to continuing with the trainings both at pastorate and local church level. Our future plans are to have three new churches planted by May 2019. We also want to begin a saving group so as to improve on our saving culture and household incomes.

Finally, we plan to finish all the bible studies with the church by the end of this year. We are so grateful to our leaders who allowed this kind of teaching to come to our pastorate and we thank God for allowing this transformation that is happening in my community.

John Alagi Speaks about how CCT transformed him

"The first time I attended a CCT training organized by Pastor Kur Ogwal was the day I started practicing all that our pastor had encouraged us to do through the various bible studies, said John Alagi" Through the bible studies we learnt how to live in harmony with our neighbours and God's purpose for mankind. After realizing that God had created me for a purpose, I started planting stems of jack fruit (100 stems) and guava, unfortunately only 25 of them survived because of the severe drought. Later I planted cabbages and now I am happily waiting for the harvesting period. Am so thankful to PAG for bringing to us CCT because through this initiative we have seen a lot of developments in our community



John is his garden of cabbage

THE HISTORICAL BACKGROUND OF CCT AND ADVOCACY PROGRAMME IN PAG UGANDA

Over the years, the CCT intervention in PAG has continued to empower a vast number of churches and communities to start projects both at household and group levels. These projects continued to grow both in scope and in impact. PAG Soroti piloted CCT and advocacy in 11 communities in the districts of: Serere and Soroti with support from Tearfund-UK. The local churches were able to integrate local level advocacy into their CCT work which has seen significant achievement in service delivery from the Government, reduced the waiting period of response, increased good working relationship with local governments and empowered communities to identify issues within their communities that require Government input beyond what the communities can do for themselves. It is against these successes that created a need to scale up the project and replicate it to the other PAG Uganda pastorates. In the year 2015, CCT and advocacy program was extended to cover 85 Assemblies/communities. It covers 45 communities in Soroti programme area (Serere and Buyende Districts), and 40 communities outside Soroti programme area like 5 in Kabale, 15 in Katakwi, 10 in Kumi and 10 in Kaberamaido (4 pastorates). Though the first level

of implementation of the advocacy programme is focused on implementing local level advocacy, PAG envisage expanding the advocacy work to cover not only local level but also regional and national level. This will ensure that there is consistency of the work done with national policies and that the voices of the communities are inclusive in the policy dialogues at the regional and national levels. For instance through joining the different advocacy

Coalitions such as the coalition of Quality Primary Education- whose recent efforts resulted in a government decision to accede to teachers' demand for a 15% pay rise.

As the name goes- CCT and Advocacy, is a combination of two approaches of CCT and advocacy, which are proven tools for holistic development by PAG Uganda. CCT advocacy is a local-level advocacy method, in which local churches engage their communities to influence the decisions, policies and practices of powerful local decision makers, with the aim of bringing about good governance; it can involve the use of social accountability tools. CCT advocacy can be particularly useful to communities which have undergone CCT- not only because they have already identified issues that require intervention

from local government and other development actors but it is also easy for them to use the CCT approach to advocacy.

Advocacy Success Story Of Kyanamira Church

Kyanamira Community is one of the three communities in south western Uganda which started advocacy intervention in 2017 after completing the church and community transformation (CCT) stages.

It is implementing advocacy with a total of 8 active advocacy core teams who are the link between the church and community. After the completion of CCT, several initiatives were realized, and one of them was the establishment of a market as one of the needs that the community was to address.

Kyanamira community however realized that the size of this market was small and it was disorganized because of lack of planned houses that would provide a better business environment. This prompted market venders to engage the advocacy core team into solution analysis. The advocacy core team then wrote a letter to the sub-county council about this and the council tabled this during the council meeting which consequently arrived at the decision to put up “lock-ups”/small shops in the market place.

The decision of the sub-county council was later approved by the district council and communicated to the sub-county through a letter which was read during the sub-county council meeting. Though the sub-county did not have prior budget to construct these shops, they resolved to allocate land for people who can hire it for brick making and the income generated from this is would be used to construct the shops.

Feedback on this was then provided to the community by the parish representative councilors through forums such as burials and church services. Apparently the first set of 4 people had already hired the land and started brick production; they are expected to produce 80,000 bricks (2000 per person). Based on the agreement by the sub-county to charge 200/= on each of the 80,000 bricks to be made per hiring round, it means the government would raise 16,000,000/= per round of brick making which is enough to construct an estimate of 4 shops per round.

In the picture below, one of the workers at the hired site removing a brick box from fresh shaped mud for construction of new market lock ups that were advocated for.



One of the workers at the hired site removing a brick box from fresh shaped mud



Blocks being arranged well for burning into bricks

Improved price for produce

Initially, farmers from Ogelak community sold their produce at farm gate prices as buyers-middle men provided. The buyers determined the prices of the produce for the farmers. The nearest market to offer them prices above those of middle men was about 56 Kilometers far from their community. However, when advocacy programme started, sensitizations, dialogues, market research and links were made between farmers and buyers, and their selling price raised from 500/= per Kg to 700/= Per Kg provided it was within the farmers' Parish of Ogelak- Bugondo Sub-county. The buyer that entered into contract with the farmers (Soroti Grain millers) provided cash to the farmers' leadership within the community which made it easy for all of them to access the cash as they sold their produce. This achievement was made possible through sensitizations, dialogues, market research and links



Photo of farmers at Ogelak community selling their produce at better prices within their community.



THE GLOBAL HIV AND AIDS EPIDEMIC ESTIMATES

The first AIDS case was diagnosed in 1981 in the United States of America and the disease has since spread to epidemic proportions around the world. According to the 2010 UNAIDS Report on the Global AIDS epidemic, 33.3 people were living with HIV, 2.6 million were newly infected and 1.8 million died from AIDS related illnesses.

HIV and AIDS Epidemiological Trends in Uganda

Uganda was among the first hard hit countries. The first HIV and AIDS case was identified in the country along the shores of Lake Victoria in 1982. Superstition and witchcraft characterized the initial response communities amidst lack of clear government response to HIV and AIDS. Consequently, the epidemic progressed very fast to all parts of the country initially concentrating in urban and semi-urban centres.

The Uganda Ministry of Health announced in August 2012, that the HIV incidence in the country has risen to 6.7%. At this figure approximately two million people in Uganda are infected with HIV in a total of a population of 33 million. In 2005, the infected population was just 1.1 million. At the last zero-Behavioral Survey of 2004/05, HIV prevalence was at 6.4% in adults. Women, urban dwellers and residents of the post conflict northern Uganda region were more affected. Uganda last had a downward decline trend in HIV prevalence from a peak of 18% in 1992 to 6.1% in 2002 before it stabilized at 6.4%. The new survey now shows the widowed with the highest incidence, followed by the divorced, then the married/cohabiting and the never married coming last.

It is clear from this trend that Uganda has sustained some impressive response to the HIV and AIDS epidemic grounded in the multi-sectoral approach. However, HIV&AIDS continues to be a major socio-economic challenge and is among the leading causes of morbidity and mortality.

Impact of HIV&AIDS

In Uganda HIV and AIDS has affected both rural and urban dwellers, adults and children and the impacts cut across regions and groups and occupational groups in the country with varying magnitude. HIV/AIDS, especially in resource-constrained setting, results in physical and psychological suffering of the infected and eventually the affected.

Potential and contribution of the Church in control of HIV&AIDS prevalence

The Church is a giant rooted in the community with great potential to control HIV&AIDS prevalence. Churches and Church based organizations have access to millions of people in Uganda every Sunday and other days in the week. The Church made significant contribution in the Uganda's achievement to reverse HIV&AIDS prevalence from 18% in 1992 to 6.4% in 2004. PAG with its 5000 Churches played a key role in Uganda's effort to control HIV and AIDS.

HIV and AIDS interventions in PAG:

PAG's Program strategies for HIV&AIDS focus on prevention and care for the infected and affected. The prevention component targets the different age groups. Voluntary Counseling and Testing is conducted in the community. Care is provided to the people living with HIV&AIDS and their households. The care component addresses the socio-economic needs of the individuals and their households. PAG provides information, referral service and in some cases makes



Caroline freely talks about her HIVstatus to the community

connections for people living with HIV&AIDS to access treatment from organizations handling that service.

An HIV Positive lady's hope was restored

Acen Caroline 33 years, a resident of Kayei landing site lives positively. When she went for HIV testing with her husband they were found HIV positive, she says "I lost hope, I thought I was useless and couldnot even have children. This is when the HIV project came to our church and we started doing bible studies, through the bible studies I discovered I could still live a normal and happy life. I then decided to trust God and live positively, I went to the health worker in my community to get more information about how I could live positively, and they explained to me how I could have healthy children and live happy and healthy. So I decided to have more children because I had only one. Today am happy I have a healthy baby girl free of HIV. Am so happy for the CCT & HIV teaching that opened my eyes, brought hope to me and transformed my life." I have now registered with Elimination of Mother to Child transmission of HIV (EMTCT) services and I get advice often from them. My future plans are to empower others to know their HIV status and open up/ disclose and live positively.



Caroline with her six month old lady and the husband

Ayen Nighty cannot hide the Joy of carrying her healthy twins.

She Thanks God for PAG and St James Gerald Cross UK who brought the HIV project that has given them hope and now they are having healthy children free of HIV. She discovered she had HIV in 2009, she has been on ARV's and has four healthy children. Unfortunately her husband refused to go for HIV testing, so the pastor and other Christians are giving this family support and counselling so that the husband will also go and test. Ayen has already given her life to Christ and the husband has not yet. She preaches to the husband so that one day he will also give his life to Jesus christ



Ayen Nighty with her children

FOOD SECURITY INITIATIVE IN KARAMOJA



Farmers preparing Nursery Beds.

Karamoja sub-region is one of the poorest regions in the country, and is the worst affected by climate change especially drought. The general agricultural constraints in Karamoja include increasing population as communities resettle due to the improved security.

According to the Food Security and Nutrition Assessment in Karamoja Sub Region in 2017, food security classification indicated that 46% of the

households in Karamoja were food insecure and 8% severely insecure. These findings showed an improvement from the analysis conducted by the Monitoring & Evaluation Unit in July 2016. The July 2016 report indicated that half of the population in Karamoja was food insecure, of which 12% were found to be severely food insecure, and with a significant deterioration in Kaabong, Kotido, Napak & Abim districts.

According to specific Nutrition studies, Napak, is one of the districts most affected by the low food supply. Malnutrition or inadequate dietary intake in Napak District is due to limited availability and access to food and dietary diversity as a result of decline in crop yield caused by, poor farming methods, poor quality seeds, crop diseases, and also adverse weather variations among others. An added element of this is that the foods that households frequently consume are relatively deficient in micronutrients. Seasonality in food production, variable food prices and seasonal earning patterns lead to the instability and poor quality of the diet the household consumes throughout the year. These result into low agricultural production and productivity at household levels, contributing to increased poverty, food insecurity, low productivity and even finally death.

After releasing all this, Project Inception Meetings with district and lower local government and other development partners were conducted. The respective leaders were sensitized to improve their understanding of the project. The stakeholders were also consulted and involved in planning on how to implement the current project for better results. Project officers also attended meetings organized by the Sub County Local Government at the sub county level. During these meetings, partners shared their intervention areas, Work plans, Budgets, experiences, challenges and Successes.

These community level meetings were conducted in the villages of Ariamaokot, Lomaratoit, and Morusapir, in Iriiri parish and Akore village in Tepeth parish, all of which were considered basing on their being in the

previous project operation area. The Sub County Local Government officials, local leaders and community elders were as well involved in these meetings.

A total of 100 households were selected, and grouped into 4 farmer groups or training groups composed of 25 households/beneficiaries. This was for more effective management.

Assorted agriculture inputs were purchased and distributed in the first season to 100 household farmers selected as beneficiaries for year one. The seeds and farm tools purchased and distributed to 100 household farmers included cassava cuttings, bean seeds, vegetables

like tomatoes, cabbages, onions. The lead farmers received slashers, watering cans, pangas, lining ropes for use in demonstration gardens during trainings. Green manure / cover crop was also purchased for demonstration gardens.

Different categories of persons in project communities were trained by PAG in Church and Community Mobilization (CCM) these included included Lead farmers, local community leaders, local church leaders, parish chiefs and the LC3 of the sub county. Todate the Bible is still being used as the tool to enable them have an insight on their communities and come up with ways of creating resilience and changes in their communities.

Farmers were followed up and it was found that some of them had put to practice the skills provided by the project officers during the trainings. In these follow up visits, it was observed that at least a

number of farmers had adopted good agronomic practices in growing crops, planting crops in rows, intercropping using cover crops like beans, soya, and vegetables were planted using the recommended spacing rate. This still encourages both women and men to actively participate in all the project activities.

Right from their selection, the beneficiaries have continued to diligently participate in all project activities. They always endeavor to attend the trainings and participate actively. This active participation in trainings is due to hands on trainings, and use of lead farmers purposely selected from within their communities. The lead farmers manage the demonstration gardens well, and also share their increased knowledge with other beneficiary farmers, as well as members of the general community.

Environmental conservation is a key priority in this project. Communities through passed experiences have embraced preserving the vegetation, trees and the soil so as to prevent the dangers and effects of environmental degradation that result from the common bad practices in the communities like; cutting down trees for wood and charcoal, bush burning, leaving the soil bear when ploughing. Communities are planting trees, reducing bush burning.

Different categories of persons in project communities were trained by PAG in Church and Community Mobilization (CCM) these included included Lead farmers, local community leaders, local church leaders, parish chiefs and the LC3 of the sub county

The July 2016 report indicated that half of the population in Karamoja (50%) was food insecure, of which 12% were found to be severely food insecure, and with a significant deterioration in Kaa-bong, Kotido, Napak & Abim districts.

Farmers were followed up and it was found that some of them had put to practice the skills provided by the project officers during the trainings.



A farmer staking his tomato plants so that they are not destroyed by the wind or heavy rains before mulching the garden



Farmers watering and tending to their nursery beds to ensure that there is enough water provided for proper growth

ANNUAL PRAYER CONFERENCE



PAG family attentively listen to the word of God



Time to worship the lord

The annual prayer conference takes place once every year at the PAG Missions Transformation Centre in Migadde (MTC). The 2018 conference was in September and its main aim was to provide our church leaders with encouragement and spiritual refreshment in order for them to enjoy both fellowship and ministry. The conference was filled with testimonies of healing and grace, powerful and life changing messages about the discerning power of prayer, the spirit filled voices of praise and worship, and so much more. It was attended by Over 500 church leaders.



Congregation engage in prayer



Rev. Dr. Omalla Preaching



Prayer Moment

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At Tear we help people to look at things through different eyes.

At themselves, at others and at their environment. By doing so, we expel powerlessness and helplessness. When people regain control over their own lives, see how valuable they are and what they do have, poverty disappears from their mindset. That applies to everyone. When you experience 'I am created by God, I am worthy', it drastically changes your perspective on life. Once you have tasted this, your mindset is changed forever.



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