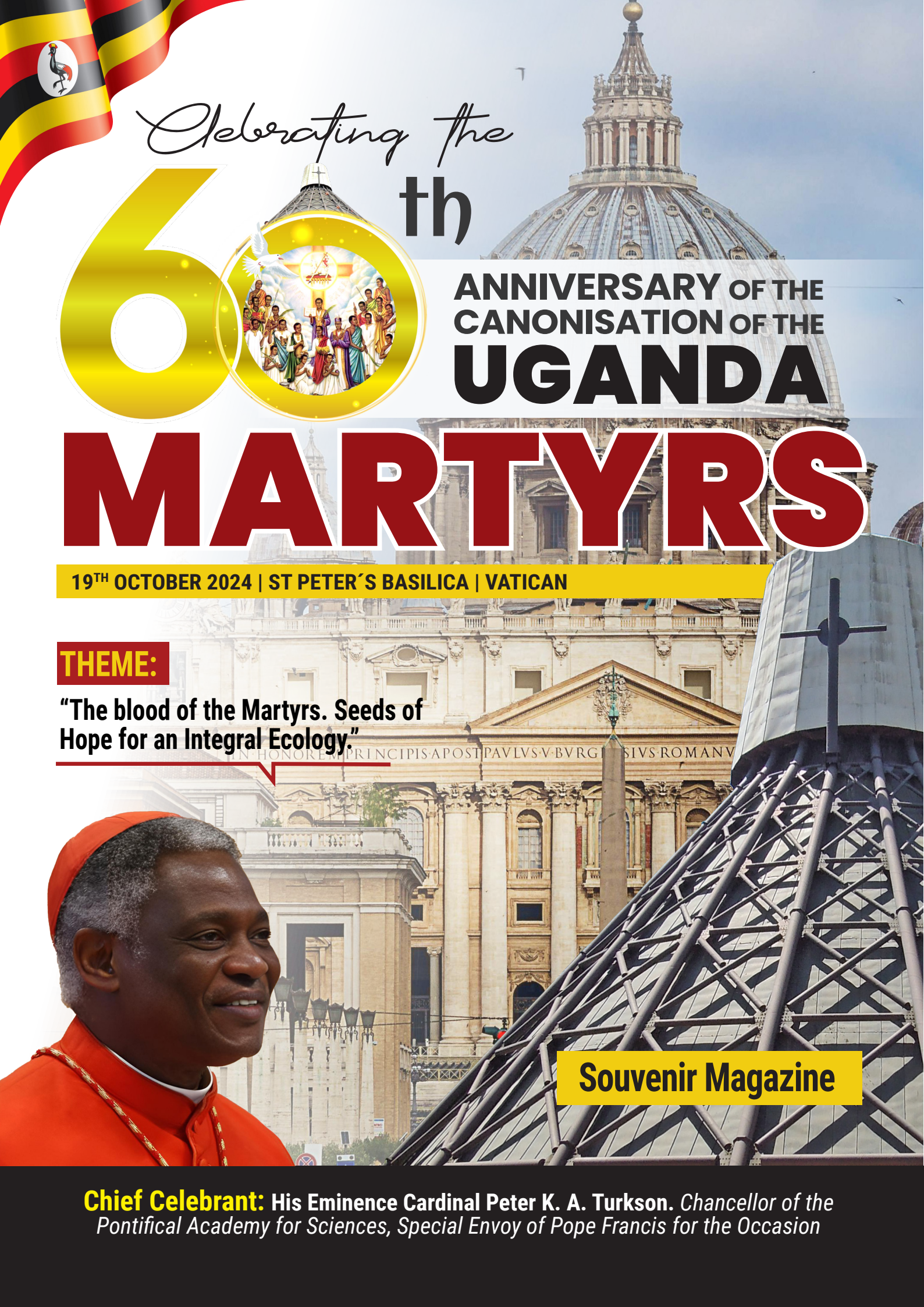




Celebrating the
th



**ANNIVERSARY OF THE
CANONISATION OF THE
UGANDA**

MARTYRS

19TH OCTOBER 2024 | ST PETER'S BASILICA | VATICAN

THEME:

**"The blood of the Martyrs. Seeds of
Hope for an Integral Ecology."**



Souvenir Magazine

Chief Celebrant: His Eminence Cardinal Peter K. A. Turkson. *Chancellor of the
Pontifical Academy for Sciences, Special Envoy of Pope Francis for the Occasion*

Editor's Note



"Witnesses to the Faith: The Uganda Martyrs' Canonization and Their Impact 60 Years Later"

As we gather to commemorate the 60th anniversary of the canonization of the Uganda Martyrs, we are filled with immense joy and gratitude. This milestone not only honours the incredible level of faith and courage of these martyrs but also the enduring source of inspiration for all of us. Their legacy continues to, remind us of the power of faith, resistance to immoral challenges and the spirit of resilience they embodied.

Organising the 60th Anniversary of the Ugandan Martyrs' Canonisation celebration in Europe has come with its unique set of challenges. The logistical complexities, cultural differences, and the need to adapt traditional celebrations in St Peter's Basilica the spiritual Capital of Catholicism have tested our resolve.

Despite these hurdles, the challenges have revealed the strength and dedication of our Diaspora communities. The resilience of our High Commissioners and all committee members has been nothing short of remarkable.

Their impeccable commitment and tireless efforts have been instrumental in overcoming these obstacles, ensuring the success of this momentous event.

We owe a debt of gratitude to many who have played pivotal roles in making this celebration possible. Our Lady Queen of Martyrs and the Martyrs themselves have been a constant source of inspiration and intercession, guiding us through the preparation process. Fr. Denis Lwegaba and Ambassador Stephen Mubiru, the host High Commissioner, have graciously provided us with a warm and supportive environment. Their welcoming spirit has laid a strong foundation for our efforts, enabling us to feel truly at home and empowered in our mission of celebration.

We are deeply honoured to welcome **His Eminence Cardinal Peter K.A. Turkson**, Chancellor of the Pontifical Academy for Sciences and Special Envoy of Pope Francis for this occasion, as our distinguished guest of honour. We are equally grateful for the presence of other Eminences and Rt. Rev. Bishops. Their attendance brings a profound sense of connection to the homeland of the Uganda Martyrs, bridging continents and reminding us of our shared spiritual heritage (Ubuntu).

This event would not have been possible without the dedication and leadership of several key individuals. We extend our heartfelt gratitude to **Fr. Denis Lwegaba**, **Fr. Alex Sseremba**, and **Ambassador Stephen Mubiru**, whose tireless efforts in organising this celebration have been instrumental. We are also sincerely thankful to **Ambassador Elizabeth Paula Napeyok** for her support, which has helped lay the foundation for this occasion. Their collaboration has provided us with the guidance, inspiration, and logistical support needed to bring this event to fruition.

A special mention goes to the **choir**, conducted by **Mr. Michael Mukisa**, which has beautifully animated the Liturgy. Comprising choirs from across Europe and North America, this ensemble reflects the unity of the global Ugandan community, mirroring the historic choir conducted by the late **Joseph Kyagambiddwa** during the first celebrations 60 years ago. Their contributions have added a sense of reverence and unity to our proceedings.

Additionally, we extend our sincere appreciation for the invaluable advisory roles played by our committee members. Special thanks go to the Missionaries of Africa (White Fathers) and the men and women religious in Rome for their invaluable. We are also grateful to **Mr. Robert Kabuye** and his team from Germany, and **Madam Rosemary Ssembajjwe** and her Ugandan contingency, whose collaborative spirit has been crucial in enriching our liturgy both spiritually and practically.

We must also acknowledge the generous contributions of **Ugandans in Rome**, the wider **Diaspora community**, and friends from other African communities. Your support, along with that of donor organisations, has made this celebration a reality.

As we commemorate this significant **60th anniversary**, let us reflect on the sacrifices of the **Uganda Martyrs** and the enduring lessons they have taught us about faith, courage, and resilience. May their example continue to inspire us on our journey of faith, and may our celebrations serve as a tribute to the unquenchable spirit of our Ugandan communities.

Michael Bukenya

Disclaimer: The views and opinions expressed in this magazine are those of the authors and do not necessarily reflect the official policy or position of the Organizing Committee.

Official Acknowledgements

The Organizing Committee acknowledges Mr. John Martin Kewaza for the design and Layout of this Magazine.



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PAS CHANCELLOR | CARDINAL PRIEST OF SAN LIBORIO**

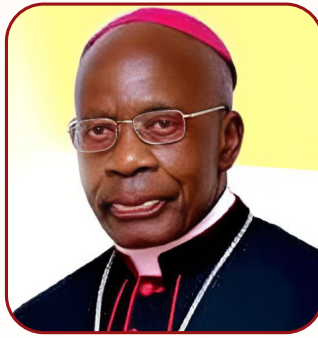
CATHOLIC BISHOPS IN UGANDA



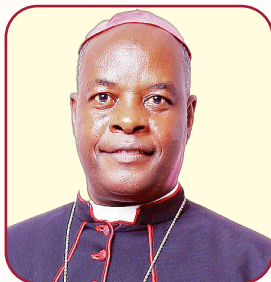
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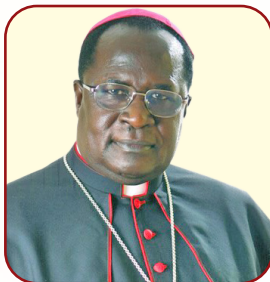
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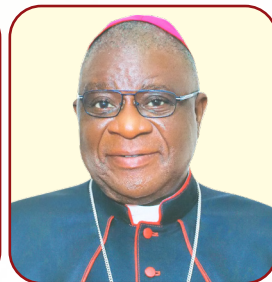
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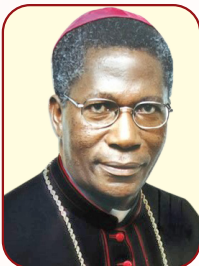
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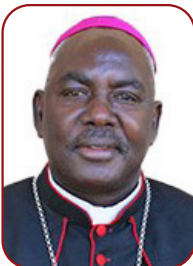
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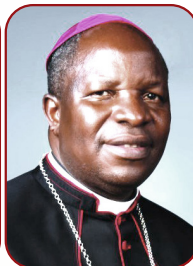
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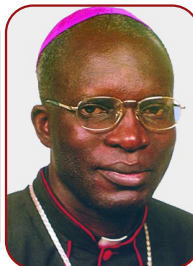
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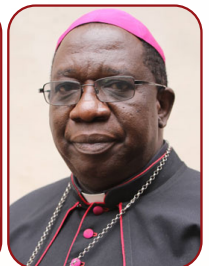
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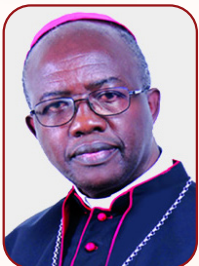
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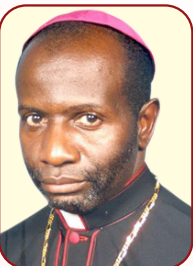
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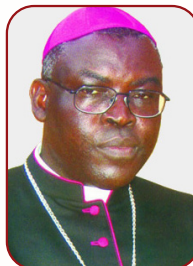
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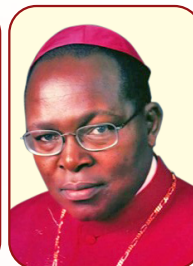
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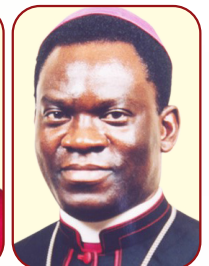
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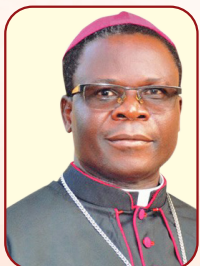
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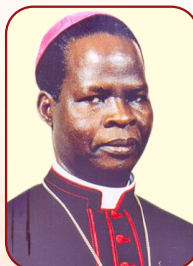
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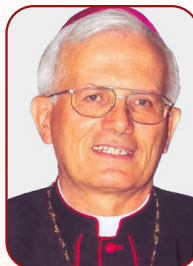
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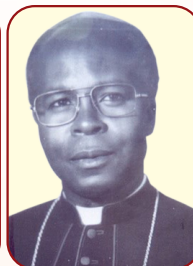
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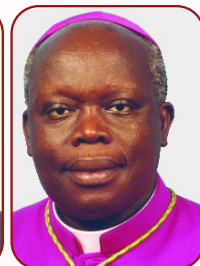
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M.C.C.I, Emeritus Bishop of
Lira Diocese



Rt. Rev. Egidio Nkaijanabwo,
Emeritus Bishop of Kasese
Diocese



His Grace John Baptist
Odama, Emeritus Bishop of
Gulu Archdiocese



MESSAGE FROM THE APOSTOLIC NUNCIO TO UGANDA

As the Apostolic Nuncio to Uganda, I have the honour and privilege to address this message to you, as a way of congratulating all of you for your participation in the celebration of the 60th Anniversary of the canonization of the Uganda Martyrs.

Sixty years ago, Pope Paul VI presided over the solemn ceremony of their canonization at St. Peter's Basilica in the presence of all the Cardinals, Patriarchs and Bishops participating in the Second Vatican Council, as the first African Martyrs of the modern time. We are grateful to God for such an amazing grace!

In his Letter, dated 25 June 1886, Fr. Simeon Lourdel, one of the first Missionaries of Africa to arrive in Uganda, wrote to his Major Superior in Algiers: "We have nothing to envy of the other Christians. Buganda has its martyrs.

We are in full persecution: about twenty of our best and most influential neophytes

have been burned; others are tortured and cut into pieces, for having committed the happy mistake of following the religion of our Lord Jesus Christ". Indeed, this "happy mistake" was not only a heroic act of witness of their faith in Jesus Christ which led to their martyrdom, but also the beginning of a new dawn for Christianity in Uganda and in Africa at large. The shedding of their blood has become the seed of faith and hope.

It is also noteworthy that we celebrate the Diamond Jubilee of their canonization amid some significant events that mark our history: the ongoing Second Assembly of the Synod of Bishops on synodality in Rome; the preparation for the celebration of the Ordinary Jubilee of the year 2025, with the theme "pilgrims of hope" (Pope Francis, Bull of Indiction: *Spes non confundit*, 9th May 2024); the growing violations of religious freedom and persecutions against Christians; the tragedy of war in various parts of the

world; among others.

In this perspective, the Uganda Martyrs are an extraordinary example of commitment and fidelity to the Lord, models of faith and hope, and authentic witnesses of truth and communion. Their testimony is a call to all to become beacon of hope and instruments of peace, as well as promoters and defenders of the God-given dignity of every human person. May the intercession of the Uganda Martyrs rejuvenate our faith, hope and charity, so as to become credible witnesses of Jesus Christ in our contemporary world.

Happy celebration!

H.E. Most Rev. Luigi Bianco
Apostolic Nuncio to
Uganda

MESSAGE FROM HIS EMINENCE EMMANUEL CARD. WAMALA



VERY HISTORICAL AND GRACE-FILLED EVENT

Dear Brethren, in the very first place I affectionately greet and profoundly appreciate all the persons who have organized this historical and grace filled event; we are grateful to each one of you.

It is with great pleasure that I join you spiritually dear Friends as you gather in the very place where the Canonization Ceremony of the Uganda Martyrs, our valiant Ancestors in faith was held 60years ago. What a great blessing!

Today we have come to celebrate the **Diamond Jubilee (60 years) of their Canonization**, let us continue to cherish and to emulate them for they are our Luminous Heroes, Models and Mentors of our Faith. With profound

gratitude let us remember those who directly or indirectly propelled by participating in the process for the cause of their Canonization; to mention but a few: **The Society of the Missionaries of Africa, Pope Benedict XV, St. Pope John xxiii, St. Pope Paul vi, Archbishop Joseph Kiwanuka, The Catholic Bishops from the whole Continent of Africa, The Postulators like Msgr. Timothy Ssemogerere, Members of the different Commissions; Medical Team** inclusive plus a good number of Christians who took part in the prayers invoking Divine intervention; they all played a pivotal role.

May we all through the intercession of the Blessed Virgin Mary the Queen of

Martyrs continue to journey together in communion, participation and mission in the footsteps of the Uganda Martyrs.

+ Emmanuel Card. Wamala
Archbishop emeritus of
Kampala.



MESSAGE FROM THE CHAIRMAN OF UGANDA EPISCOPAL CONFERENCE

Dear brothers and sisters, I take the honour, on behalf of the Uganda Episcopal Conference and on my own, to congratulate you on the 60th Anniversary of the Canonization of Uganda Martyrs taking place on this 19th Day of October 2024 at St. Peter's Basilica in Rome.

This occasion presents a special opportunity to thank God for the gift of the Uganda Martyrs and for the faith we received through efforts of various missionary societies. We recognize the significance of the Martyrs in the growth of faith in our country and the rest of the world. The Martyrs are a special contribution by Uganda to Christianity in general, and for this we are grateful to the Almighty God. The heroic act of the Martyrs challenges us to witness Christ in all situations, including those we may consider difficult.

The sacrifice of the Uganda Martyrs, therefore, challenges us to die to ourselves daily in our relationship with God, fellow humans, and creation (Rom 6:11). As Jesus said, unless a seed falls in the soil and dies, it remains by itself (Jn 12:24). It calls us to a new life in the Spirit whose fruits are

love, joy, peace, forbearance, kindness, goodness, faithfulness (Gal 5:16-27), and this entails carrying our crosses daily and following Christ (Lk 9:23; Mt 16:24-26).

The Uganda Martyrs are well known for their courage to stand by the core values of Christianity which they had just received. They rejected some traditional beliefs and practices that were contrary to what Christ had proclaimed and stuck to the new way of life and the promise it offered, that is, eternal life.

Under the leadership of Charles Lwanga and Mathias Mulumba, they taught and encouraged one another during the absence of the missionaries who had been expelled from Buganda and had taken refuge in neighbouring Tanganyika.

Let us, therefore, pray that through the intercession of the Uganda Martyrs, whose Anniversary of canonisation we celebrate during the second phase of the Synod on Synodality, the participants may receive the guidance of the Holy Spirit in the effort to build the Church as family of God in which believers participate to fulfill the mission that Christ entrusted to us.

We are most grateful to the Holy Father Pope Francis for allowing us to celebrate this Anniversary in Rome and appointing his Delegate, His Eminence Peter Cardinal Turkson, to preside over the event.

Our special gratitude goes to the Government of Uganda, in particular the President, for the unwavering support towards the construction of the Uganda Martyrs Shrine at Namugongo, the annual celebrations on 3rd of June, and the organisation of this 60th Anniversary of Canonisation in Rome.

I take the same moment to thank the Organizing Committee in Rome, other organizers in Uganda, Uganda Embassies in the Vatican, Germany and Italy, Italian Embassy in Uganda and the Ugandan pilgrims who travelled to Rome to witness the event first-hand. May God bless you all.

†Joseph Antony Zziwa,
Chairman of Uganda
Episcopal Conference and
Bishop of Kiyinda-Mityana
Diocese

MESSAGE FROM HIS GRACE PAUL SSEMOGERERE ARCHBISHOP OF KAMPALA



Dear people of God,
Grace and Peace
of our Lord
Jesus Christ! I
warmly welcome you all
to this celebration of the
60th Anniversary of the
canonization of the Uganda
Martyrs, St. Charles Lwanga
and his companions, who
proved to be true witnesses
of Jesus. Today, we gather at
St. Peter's Basilica in Vatican
to commemorate this
momentous occasion.

As we reflect on the
significance of this event,
we recall the words of Pope
Paul VI, who on October 18,
1964, declared the Uganda
Martyrs, saints, saying, **"The
African Martyrs' sacrifice
is a testament to the power
of faith, hope, and charity."**
Their martyrdom has had
a profound impact on the
missions of the Church in
Africa as the theme of this
Anniversary suggests.

We recognize the Uganda
Martyrs' unwavering
commitment to their faith,
which inspired a deepening
of African Catholic identity.
Their legacy has fostered

a sense of ownership and
leadership among local
communities, as fittingly
stated by Pope John Paul
II, **"The Uganda Martyrs
showed that the Gospel
can take root in any
culture and that Africans
can become authentic
witnesses to the faith."**

The canonization of the
Uganda Martyrs has been
a pivotal moment in the
history of the Church in
Africa. Their bravery and
devotion have inspired
countless people around the
world, serving as a powerful
reminder of the importance
of standing up for one's
beliefs, even in the face of
persecution and violence.

As St. Tertullian put it, **"The
blood of the Martyrs is
the seed of the faith."** The
Martyrs teach us the best
way to conduct our lives
and the noblest way to face
suffering and challenges
as believers. Their witness
has challenged the Church
to prioritize evangelization
and discipleship, leading
to a significant increase
in missionary work across
Africa.

As we celebrate this
Anniversary, we remember
the Martyrs' courage and
sacrifice, and renew our
commitment to spreading
the Gospel message. May
their witness continue to
inspire a new generation
of African Catholics,
empowering them to
become modern-day
disciples and transform their
communities through faith
and service.

Commemorating their
Anniversary, may their
witness continue to inspire
a new generation of African
Catholics, empowering
them to become modern-
day disciples and transform
their communities through
faith and service. May they
together with Mary Mother
of the Church intercede
for us all, may the Holy
spirit rekindle in us a fire of
deeper faith and Christ's
love.

†Paul Ssemogerere
**ARCHBISHOP OF
KAMPALA**



MESSAGE FROM THE AMBASSADOR OF UGANDA TO GERMANY AND THE HOLY SEE

As we gather at the Vatican to commemorate the 60th anniversary of the Canonization of the Uganda Martyrs, allow me to first and foremost appreciate the long-standing diplomatic relations Uganda has enjoyed with the Holy See since 1966. Our history affirms our shared aspirations and achievements that have occurred over the past years.

Uganda experienced a lot of changes in the 1960s, with the independence of the country happening in 1962, and the Canonization of the Uganda Martyrs happening in 1964, during which the Second Vatican Council was in session. The ceremony of the canonization at the Vatican was reflective of the role of African Theology in a Global Catholic Church context. Local Ugandan hymns were for the first time in history sung at the Vatican, it was the first time women sang in a choir at the Vatican, and drums were hummed at the mass. All these aspects reflect the lasting impact and influence the martyrs brought to the Church and its partners.

One of the essential aspects of Vatican Council II was Inculturation, which encouraged bringing the faith and gospel to the local churches and in other contexts having the full participation of the local faithful. The Uganda Martyrs were and continue to be a strong example to the African Church in that regard. In his Encyclical, *Ecclesia in Africa*,

St John Paul II, highlighted that "The Church in Africa is aware that it has to become for all, through the witness borne by its sons and daughters, a place of true reconciliation."

Therefore, as we celebrate the 60th anniversary of the canonization of the Uganda Martyrs, we look back with great joy and appreciation at how far Africa as a continent has come, and we look to the future with great hope.

According to United Nations projections, by 2050, Africa's population is expected to reach approximately 2.5 billion people, making it the fastest-growing continent in the world. This demographic boom will account for a significant portion of the global population, with nearly one-quarter of the world's people living in Africa.

In Uganda, the population is particularly youthful. Currently, around 77% of Ugandans are under the age of 30, making it one of the countries with the youngest populations in the world. This demographic trend is expected to continue, positioning Uganda as a key player in Africa's future development, driven by its young and dynamic population.

The Catholic church is expected to have more faithful on the continent in the coming years, as well as more vocations. This requires preparation and reflection, in tandem with the

challenges facing the world today. Therefore, the theme selected for the anniversary of the Martyrs is rightly fitting "The blood of the Martyrs. Seeds of Hope for an Integral Ecology."

This theme brings to my mind the greater need for church and state to continue cooperating on topics of mutual interest, such as addressing climate change. The theme rightly fits in Pope Francis's *Laudato Si*, which provides key suggestions on how to preserve our environment for future generations.

As we remember the Uganda Martyrs and the profound impact they have had on Uganda, Africa, and the world, let us also reflect on our collective responsibility to preserve the environment for future generations. The Uganda Martyrs' legacy of faith, sacrifice, and resilience calls us to honour their memory by being stewards of the earth, ensuring that the growing population and future generations inherit a world that is vibrant and sustainable.

This year, as we celebrate the 60th Anniversary of their canonization in October 2024, may their example inspire us to not only uphold our faith but also take meaningful action to safeguard the world around us, just as they protected the values they held dear.

**Stephen Mubiru,
Ambassador of Uganda to
the Holy See**

MESSAGE FROM THE NATIONAL CHAIRMAN OF THE LAITY (SABAKRISTU)



A Beacon of Faith: Celebrating 60 Years of the Uganda Martyrs' Canonization

The canonization of the Uganda Martyrs in 1964 was a pivotal moment in the history of the Catholic Church in Uganda. As we commemorate the 60th anniversary of this momentous event, we stand on the shoulders of giants whose unwavering faith and selfless sacrifice continue to inspire generations. Their story is a testament to the enduring power of human resilience in the face of adversity and the Martyrs' unwavering commitment to their faith.

The Uganda Martyrs have had a profound impact on the development of the Catholic Church in Uganda. Their martyrdom inspired countless others to embrace the faith, and their legacy has continued to shape the spiritual life of the nation. The Martyrs' blood has not only watered the seeds of faith in Uganda but has

also nourished the spiritual growth of Catholics around the globe. Indeed, as Pope Paul VI proclaimed, "From the blood of these martyrs has sprung a flourishing Church."

For us, the Catholic laity in Uganda, under the patronage of St. Charles Lwanga, the Uganda Martyrs offer a tangible example of how to live a life of faith in the face of adversity. Their story reminds believers that their commitment to Christ is not merely a personal matter but a public declaration that can have profound consequences. The Martyrs' willingness to suffer for their faith challenges Christians to consider the depth of their own convictions and to be prepared to stand up for what they believe, even in the face of opposition.

Let us continue to educate ourselves about the Martyrs' lives and teachings and to

share their story with others. We must also strive to live out the values of faith, hope, and love that they exemplified.

As we celebrate the 60th anniversary of the canonization of the Uganda Martyrs, let us take this opportunity for reflection, gratitude, and renewed commitment to their legacy. May their heroic sacrifice inspire us to follow in their footsteps and to live our lives in a way that honors their memory and glorifies God. Let us work together to build a more just, peaceful, and faith-filled world, guided by the example of the Uganda Martyrs.

Sincerely,

Gervase Ndyababo

**President, Uganda National
Catholic Council of the Lay
Apostolate (UNCCLA)**



The Blood Of The Holy Martyrs Of Uganda Continues To Be A Seed In Uganda, Africa And The Entire World.

Chairman of the Organising Committee – Rome.

As we celebrate the 60th Anniversary of the canonisation of the Uganda Martyrs, we cannot but recall the prophetic words of Tertullian which he wrote in his work, "Apologeticum" (Apology): «semen est sanguis christianorum» (literally: «the blood of Christians is a seed»; we multiply whenever we are mown down by you; the blood of Christians is a seed). The Holy Spirit put these beautiful words in the heart and on the mouth of this great Christian writer. These words came true in the times of the early Church, when many courageous men and women of the nascent Church gave testimony to the truth of the Christian faith and were faced with martyrdom. Among these early martyrs we have great memory of Stephen (the first martyr), the Holy Apostles (Peter, Paul and others), Justin the Martyr, Perpetua and Felicity, Agnes of Rome, Cecilia, Cyprian and many others. Their courageous witness to Christ proved to the world the truth of the Christian faith. Their blood was truly a seed from which grew the numerous followers of Christ, whom history has seen right from the time of the death and resurrection of our Saviour Jesus Christ up to the present.

The same prophetic words of Tertullian came true, when the 22 Uganda Martyrs, most of whom had just embraced the Christian faith, generously gave up their lives during the persecutions of the nascent Church in Uganda between

1885 and 1887. A similar fate of persecution befell the two martyrs of Paimol in 1918, when they were killed just because they were teaching catechism to others. After their martyrdom, their blood indeed became a seed for the Christian faith. What we see in Uganda and elsewhere in Africa, the blossoming Church, is a clear testimony of the truth of Tertullian's statement which he made between around 220 A.D., the estimated time of his Christian writings. The Church in Africa, is slowly but surely growing into a self-ministering Church with many indigenous sacred ministers (bishops, priests and deacons), many religious men and women, many catechists, Christian families, a devoted and committed lay faithful. These are indeed good signs of hope for Africa and the entire Catholic faith.

What must we do as we celebrate the 60th Anniversary of the canonisation of the Uganda Martyrs?

In the first place, we must be eternally grateful to the Almighty God who gave us the gift of the Uganda Martyrs, that strengthen and enlighten our faith in Jesus Christ. It is indeed opportune that every occasion that presents itself, like the 60 years after the canonisation of the Uganda Martyrs (18th October 1964 – 18th October 2024), should be a moment of rendering honour and glory to the Mighty God, who chose to hide His Mysteries from the wise and

the learned and chose to reveal them to the little children, such as the Holy Martyrs of Uganda (Mt. 11:25). It is indeed fitting, that as a Church in Uganda, in Africa and universal we should be continuously grateful to God for the great marvels he worked through these young men.

The Opening Prayer (Collect) of the Mass of the Uganda Martyrs, always prays that: "[God's] Church, watered by the blood shed by Saints Charles Lwanga and his companions, may be fertile and always yield you [God] an abundant harvest." This should be our daily task dear brothers and sisters, that we continuously yield an abundant harvest for God, through a heroic witness to Christ in our lives.

Finally, I wish to thank all those who have organised this historic event and all of you who have participated in it. Thank you for making this event a reality.

I entrust all of you dear brothers and sisters, and our Beloved Motherland Uganda and the entire continent of Africa, to the intercession of our Loving Mother, the Blessed Virgin Mary and the fervent prayers of the Holy Uganda Martyrs. God bless you all.

Fr. Denis Lwegaba,

Doctoral Student of Sacred Liturgy in Rome.

Chairman of the Organising Committee – Rome.



Message from Robert J. Ssebaggala Chairperson, UMCC

Dear Brothers and Sisters,
Warm greetings from
the Uganda Martyrs
Catholic Community
(UMCC).

Since our founding in 1992,
we have proudly honoured the
legacy of the Uganda Martyrs—
courageous individuals who
sacrificed their lives for their
faith. They continue to inspire
us as symbols of strength and
unwavering devotion to God.

Among our esteemed members,
the late Mr. Roy Nsereko
attended the canonization
ceremony in Rome in 1964. He
organized a group of friends,
comprising not only Ugandans
but also many Africans living in
the UK, to participate in this
historic event. Celebrating 60
years since that occasion holds

profound significance for us.

Every June, we observe Uganda
Martyrs Day, and in 2024, we
were blessed to be led by Rt.
Rev. Bishop Serverus Jjumba
of Masaka Diocese, alongside
previous bishops who have
graced our celebrations. These
gatherings serve as important
reminders of our shared faith
and heritage.

As we move forward, the UMCC
remains dedicated to embodying
the spirit of the Uganda Martyrs
through worship, community
cohesion, cultural preservation,
and educational empowerment.
We invite you to join us for
Holy Mass on the last Sunday of
each month, followed by social
gatherings. Our community
celebrates diversity with
specialized groups for married

couples, youth, and others,
while our welfare office provides
support to those in need.

Additionally, we encourage
grassroots engagement
through small Christian
communities, ensuring open
lines of communication with
our leadership. Our diverse
membership enriches our
community with a wealth of
experiences and perspectives.

Venue: Our Lady, Help of
Christians Catholic Church, 4
Lady Margaret Road, Kentish
Town, NW5 2XT.

Yours in Faith,

Robert J. Ssebaggala

Chairman, Uganda Martyrs
Catholic Community



Message from Dennis Byarugaba Chairperson UCCL, UK

As we commemorate
the 60th anniversary
of the canonisation of
the Uganda Martyrs,
we, the Uganda Catholic
Community Lewisham, UK,
find ourselves reflecting on the
deep and abiding significance
these saints hold for us. The
story of the Uganda Martyrs is
one of courage, faith, and the
unbreakable spirit of Christian
witness. Their legacy is not just
a page from history; it is a living
testimony that continues to
inspire and strengthen us as a
community.

The Uganda Martyrs inspire us to

remain steadfast in our Christian
values and to serve with love,
humility, and dedication. Their
sacrifice continues to strengthen
our identity as Ugandan
Catholics living in the diaspora,
reminding us to carry forward
their legacy by bearing witness to
Christ in our daily lives.

As we reflect on their
canonisation, we also give thanks
for the countless ways their
intercession has blessed our
community and our homeland.
We are reminded that we are not
alone in our spiritual journey, but
walk in the footsteps of those
who gave everything for the glory

of God.

May the Uganda Martyrs
continue to intercede for us,
and may their light continue
to shine bright, reminding us
of the power of faith, love, and
sacrifice.

Uganda Catholic Community
Lewisham, forever inspired by
the Martyrs' unshakeable witness
to Christ!"

St. Charles Lwanga and the
Uganda Martyrs, pray for us.
Chairperson
Dennis Byarugaba
UCCL, UK



Holy Mass

60TH ANNIVERSARY OF THE CANONISATION OF THE UGANDA MARTYRS

Prelude: Fanfare (La Peri)- Organ solo or
Brass Instruments

LITANY OF THE UGANDA MARTYRS

Lord have mercy, Lord have mercy
Christ have mercy, Christ have mercy
Lord have mercy, Lord have mercy.

Christ hear us, graciously hear us
God the Father in heaven, have mercy on us.
God the son redeemer of the world, have
mercy on us

God the Holy Spirit, have mercy on us
Holy Trinity one God, have mercy on us
Mary Queen of Martyrs, pray for us.
St. Charles Lwanga, pray for us.
St. Mathias Mulumba, pray for us.
St. Joseph Balikuddembe, pray for us.
St. Dennis Ssebuggwawo, pray for us.
St. Andrew Kaggwa, pray for us.
St. Pomtianus Ngondwe, pray for us.
St. Athanasius Bazzekuketta, pray for us.
St. Noah Mawaggali, pray for us.
St. Gonzaga Gonza, pray for us.
St. Luke Baanabakintu, pray for us.
St. James Buuzabalyawo, pray for us.
St. Gyaviira, pray for us.
St. Ambrosius Kibuuka, pray for us.
St. Ambosius Kibuuka, pray for us.
St. Anatolius Kiriggwajjo, pray for us.
St. Achilles Kiwanuka, pray for us.
St. Kizito, pray for us.
S. Mbaaga Tuzinde, pray for us.
St. Mugagga Lubowa, pray for us.
St. Mukasa Kiriwawanvu, pray for us.
St. Adulphus Ludigo, pray for us.
St. Bruno Sserunkuuma, pray for us.

St. John Mary Muzeeyi, pray for us.
Blessed Daudi Okello, pray for us.
Blessed Jildo Irwa, pray for us.

a. Holy Martyrs of Uganda most firm to Christ
and faithful to Christ and His Church, pray for
us.

b. Holy Martyrs of Uganda most firm to Christ
and faithful to Christ and His Church, pray for
us.

a. Lamb of God who takes the sins of the
world, have mercy on us.

b. Lamb of God who takes the sins of the
world, have mercy on us.

c. Lamb of God who takes the sins of the
world, grant us peace.

LWALI LUKULU

1. Lwali lukulu Mapeera mu Buganda sso
okugoba
Entebbe
Waaliwo ekikuuno mu nyanja bwe
yavaamu olwo lw'agoba ettale.
Lyayatikamu eryato mwe yatuula era
lyakutukamu
Waaliwo ekikuuno mu nnyanja bwe
yavaamu olwo lw'agoba ettale.
Tulaba ku ki! Aleese omumuli
omutangaanvu.
Omugenyi laba omweru omwogezakisa
2. Lwali lwa ssanyu
Mapeera lwe yasooka olwo okusoma e
Missa
Waaliwo emiranga
sitaani gye yakaaba olw'okutya alabye.
N'emukwassibwa Maria bwe yawonga
ensi n'emutonerwa
Waaliwo emiranga sitaani gye
yakaabanga
olw'okutya alabye!
Nyini Lugaba mwene n'emukwasibwa
abeere Omutakabanyi, Yezu

gw'akulembera.

3. Gaali makula Mapeera be yasooka ye lwababatiza.
Waliwo ekitiibwa kisuffu mu Miteesa era n'okulya embaga
N'abakolako Batisimu mu mazzi ago ago g'abayiwako
Waliwo ekitiibwa kisuffu mu Miteesa era n'okulya embaga
Baali bagole abaana abaggulanda abasooka
Abatemagana enneema lwebayingira.
4. Lwali lwa nnaku lubaale lweyanyiiga ensi n'agitabula
Waliwo okukaaba Mukaabya lweyakaabya abo abasomi nnyini
Yaddukira wa? Busukuma mapeera oyo n'abonaabona.
Waliwo okukaaba Mukaabya lweyakaabya abo abasomi nnyini
Gwe mpitaayita agenze! yadda muluwa? oli gwemmagamaga agenze ndimusanga wa?
5. Lwali lunaku Mapeera lwe yakyusa azze ali Lubaga
Waliwo amatendo; Nnalukolongo afuuse olwo entabiro nnyini
N'agutandika mapeera gwabalonde era n'aguva buto.
Waliwo amatendo; Nnalukolongo afuuse olwo entabiro nnyini.
Baali bameka? Bangi abasomi abakyala, ko n'abavubuka, abaami n'abatoototo.
6. Gaali maziga nga Mwanga ye asikidde ye Engoma ne Engule.
Waliwo ebiweendo ku Nnamulondo Mwanga nga atuddeko ennaku.
Kyembabuulira kye kiikyo kyeyalanga Oli Nnyini bulamu
Waliwo ebiweendo ku Nnamulondo Mwanga nga atuddeko ennaku.
Kalibattanya eddiini abaana ba Mapeera sso b'ebonyabonya bambi ebimuli ebito.

KAROLI LWANGA (Joseph Kyagambiddwa)

*Ekidd.: Karoli Lwanga wuuno omulwany ow'amaanyi,
Tumulina omugabe era omujaasi w'eggye!
Katonda yeebazibwe olw'ono gw'atuwadde
Akulembere eggye lye ery'abalwany ku nsi,
Atweyagaza omumegganyi*

//Tumusiimye ow'ettutumu omuganzi Lwanga.//

Tenor Leader:

Abatudde mwenna Omulwany Lwanga
Mbanjulira mukulu waffe Omujaasi wa Yezu,
Omuzira nnamige ye oyo Omulwany Lwanga,
Mukama gw'atusindikidde Omujaasi wa Yezu,
Akulire entabaalo zaffe, Omulwany Lwanga,
Nnalukalala atameggebw ngo; Omujaasi wa Yezu,

//Ye wuuyo Karoli Lwanga, Omulwany Lwanga
Ye wuuyo bwe twatabaala! Omujaasi wa Yezu//

Ekidd.: KIZITO (Solo):

Balubaale bakangawadde, Omulwany Lwanga
N'emmandwa zikambuwadde, Omujaasi wa Yezu
N'abafuzi batweweredde, Omulwany Lwanga
Batulanga obusomi bwaffe, Omujaasi wa Yezu,

//Siitye nze Karoli w'ali! Omulwany Lwanga
Nnaanywera Karoli w'ali! Omujaasi wa Yezu.//

Ekidd.:

KIZITO OMUTO (Joseph Kyagambiddwa)

(A) Leaders: Chorus:

1. Kizito omuto oyo wange Kizito omusomi
Mwana w'embuga gwe mbiita Kizito omusomi
Kizito omwagalwa omuganzi asiimwa Kizito omusomi
Nkugumya ennaku gwe nsuuta Kizito omusomi
Omwana w'abakungu atalabwa Kizito omusomi
Atunula ng'amata obuta olw'enneema Kizito omusomi
Nkuuma ekkula lya Katonda zzaabu Kizito omusomi
Nkuuma emisana n'ettumbi Kizito omusomi

*(B) Ekidd.: Bwe tulittibwa naawe ffembi olw'okuba eddiini
Nze ndikugumya gy'ogenda tolindeka.*

***Bwe balinjokya ne nfa nze ndijaguza owange,
Nze ndiwondera, ne ngwa ggwe eri gy'oligwa. (B x2)***

(C) Kizito onnumya omwoyo, mazima totya, ewa Yezu laba nnyini ffe anti gye tulamaga. (C x2)

(D) Zannya, zannya, omwana wa Yezu zannya, Zannya, nnyo omulenzi wa Yezu omwana, Jaagaana omulongo w'olukoba owange, Jaagaana omulongo w'olukoba ow'edda. (D x2)

(E) Eh! Eh! Eh!Eh! Eh!

Kizito onsagasaganya ka nkusabire,

Gy'ogenda wala ntalo, nywera tuziyabule. (E x2)

1. Kizito omugagga enneema Kizito omusomi
Ne Nnamasole aweese ggwe Kizito omusomi
Mukama w'eggulu Katonda awa ggwe Kizito omusomi
Nnyina Maria atwesiimya Kizito omusomi
Okaabiranga ki nga ndi wano? Kizito omusomi
Ntunula sitemya nkukuuma owange Kizito omusomi
Nkwasa Bikira omuyambi Nnyaffe Kizito omusomi
Gwe mmulerera Owemmamba Kizito omusomi
2. Kizito mukwano ow'edda Kizito omusomi
Ziriba bbiri ne nngenda Kizito omusomi
Nngenda eri Omutonzi nga nze nfa nno Kizito omusomi
Nfiirira ssebo eyantonda Kizito omusomi
Ffe tulifa lumu ffembi wamu Kizito omusomi
Ndayira sirikuleka bw'omu ggwe Kizito omusomi
Liisoddene waggulu gy'ali eyo Kizito omusomi
Tulimulaba n'oweera. Kizito omusomi

TWIMUKYE TUBAHIMBISE

***Ch: Twimukye tubahimbise, abajurizi ba Uganda;
Twimukye tubahimbise,***

Abo baiguzi b'omuhanda.

1. Enzaaranwa z'ensi Uganda, Egi ddiini zikagifeera,
Omu iguru mbwenu Ruhanga, Nimureeba Mutunga - beera.
2. Enanga twiteere zigambe; tubahaise nizi jumeera;
Obwiguru twena tugambe; tubahaise ni bunihiira.
3. Abeevugi b'ensi bahimbe, Amahaiso nigabacooka;
Emanzi bahaise buriijo, Omuhimbo gutabahooka.
4. Abaitirwa - ddiini kibaita, Nyakugyanga akakazaara Eshagama yaabo nibaitwa, egye ddiini ekagibyara.
5. Abatirwa - ddiini ngu neefa, baginyeetsa bagiramuura; Egyo mbibo etooma ebyairwe, tibariija bakagikuura
6. Muranga neesiima Yuganda okuzaara nyamanzi zeera; Eddiini ya Yezu bazaarwa, Tugikwate butareereera.
7. Eddiini ya Yezu ni zaabu mitwe y'ensi mutagishisha;
Abeegyesa - ddiini buriijo mubahwere mutabamiisha

FOR ALL THE SAINTS

1. For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesus, be forever blessed. Alleluia, Alleluia!
2. Thou wast their Rock, their Fortress and their Might;
Thou, Lord, their Captain in the well fought fight;
Thou, in the darkness drear, their one true Light.
Alleluia, Alleluia!
3. For the Apostles' glorious company, Who bearing forth the Cross o'er land and sea,
Shook all the mighty world, we sing to Thee: Alleluia, Alleluia!
4. For the Evangelists, by whose blest word,
Like fourfold streams, the garden of the Lord,
Is fair and fruitful, be Thy Name adored. Alleluia, Alleluia!
5. For Martyrs, who with rapture kindled eye,
Saw the bright crown descending from

the sky, And seeing, grasped it, Thee we glorify. Alleluia, Alleluia!

6. O blest communion, fellowship divine! We feebly struggle, they in glory shine; All are one in Thee, for all are Thine. Alleluia, Alleluia!
7. O may Thy soldiers, faithful, true and bold, Fight as the saints who nobly fought of old, And win with them the victor's crown of gold. Alleluia, Alleluia!
8. And when the strife is fierce, the warfare long, Steals on the ear the distant triumph song, And hearts are brave, again, and arms are strong. Alleluia, Alleluia!
9. The golden evening brightens in the west; Soon, soon to faithful warriors comes their rest; Sweet is the calm of paradise the blessed. Alleluia, Alleluia!
10. But lo! there breaks a yet more glorious day; The saints triumphant rise in bright array; The King of glory passes on His way. Alleluia, Alleluia!
11. From earth's wide bounds, from ocean's farthest coast, Through gates of pearl streams in the countless host, And singing to Father, Son and Holy Ghost: Alleluia, Alleluia!

KYRIE: MISSA ANGELORUM (DR. OKELLO)

Kyrie eleison.
Christe eleison.
Kyrie eleison.

GLORIA: MISSA ANGELORUM (DR. OKELLO)

Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis.
Laudamus te. Adoramus te.
Benedicimus te. Glorificamus te.
Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, rex coelestis, Deus Pater omnipotens. Domine Fili unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius Patris: Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus, tu solus Dominus, tu solus altissimus: Jesu Christe,

cum Sancto Spiritu, in gloria Dei Patris. Amen

First Reading [2 Maccabees 7:1-2,9-14]

It happened that seven brothers with their mother were arrested and tortured with whips and scourges by the king, to force them to eat pork in violation of God's law. One of the brothers, speaking for the others, said: "What do you expect to achieve by questioning us? We are ready to die rather than transgress the laws of our ancestors." At the point of death he said: "You accursed fiend, you are depriving us of this present life, but the King of the world will raise us up to live again forever. It is for his laws that we are dying." After him, the third suffered their cruel sport. He put out his tongue at once when told to do so, and bravely held out his hands, as he spoke these noble words: "It was from Heaven that I received these; for the sake of God's laws I disdain them; from him I hope to receive them again." Even the king and his attendants marveled at the young man's courage, because he regarded his sufferings as nothing. After he had died, they tortured and maltreated the fourth brother in the same way. When he was near death, he said, "It is my choice to die at the hands of men with the God-given hope of being restored to life by him; but for you, there will be no resurrection to life."

PSALM 124 2-3, 4-5, 7B-8

Our soul has been rescued like a bird from the fowler's snare

1. Had not the Lord been with us when men rose up against us; then would they have swallowed us alive; when their fury was inflamed against us.
2. Then would the waters over whelmed us; The torrent would have swept over us; over us then would have swept the ranging waters.
3. Broken was the snare and we were freed; our help is in the name of the Lord; who made heaven and earth.

HALLELUIA: PAK RWOT HALLEUIAH (AN AMARO YESU) ARR. MR. MUKISA

**Ref.: Pak Rwot Alleluia, Pak Rwot Amen x2
Alleluia Alleluia, Alleluia Amen.**

1. An amaro Yesu, in bene imaro Yesu,
Wan wamaro Yesu, Pak Rwot Yesu
2. An aworo Yesu, in bene iworu Yesu,
Wan waworo Yesu, Pak Rwot Yesu.
3. An ageno Yesu, in bene igeno Yesu,
Wan wageno Yesu, Pak Rwot Yesu.

GOSPEL Matthew 5:1-12a

When Jesus saw the crowds, he went up the mountain, and after he had sat down, his disciples came to him. He began to teach them, saying: "Blessed are the poor in spirit, for theirs is the Kingdom of heaven. Blessed are they who mourn, for they will be comforted. Blessed are the meek, for they will inherit the land. Blessed are they who hunger and thirst for righteousness, for they will be satisfied. Blessed are the merciful, for they will be shown mercy. Blessed are the clean of heart, for they will see God. Blessed are the peacemakers, for they will be called children of God. Blessed are they who are persecuted for the sake of righteousness, for theirs is the Kingdom of heaven. Blessed are you when they insult you and persecute you and utter every kind of evil against you falsely because of me. Rejoice and be glad, for your reward will be great in heaven."

AFTER THE GOSPEL: EBIGAMBO EKITUKUVU (HALLELUIAH) ARR. EMMY BOB

4. Alleluia alleluia alleluia
Alleluia alleluia alleluia
5. Ebigambo ebitukuvu biba binhuvu birungi.
Ebigambo ebitukuvu biba binhuvu
bituyamba
6. Ife abaikiriza twemere twenhatwenha
wano mu nhumba ye tuwulirize ekibono
kye//2

JOL KI YOM CWINY

**Jol ki yom cwiny (Rwot Rubanga) Jol ki yom
cwiny tyer ma watyero ni watyero Giboti**

1. Watyero sente wa, Pi Eklezia wa

Tyer ma watyero ni, Wa tyero Giboti.

2. Watyero leya wa, Pi Eklezia wa
Tyer ma watyero ni, Wa tyero Giboti
3. Watyero lega wa, Pi Eklezia wa
Tyer ma watyero ni, Wa tyero Giboti
4. Watyero koti wa, Pi Eklezia wa
Tyer mawatyero ni, Watyero Gibot

AGUTAMBA W'AMAANI (HARM. MR. MUKISA)

**Ref.: Agutamba wamaani tumuhaise
Agutamba w'engozi tumusiime**

1. Nganda zensi musiime muhweyo
Omuhangi ka murungi
Alimweta Agutamba ahikya kwo
Ego wengonzi, wengonzi
2. Ndaatebyaga Agutamba ntahoire...
Akaleecu nuwe ogu nyomiire
3. Ensi yaitu ekatunga ekitinisa..
Ekateekwa mu baana tuzarwe...
4. Agutamba akagamba muhurre..
Abo bange mbazaara ndahire....
5. Okasaasa yasaasa muhiira..
Kandi byoona oyemwaho malaika...
6. Okaronka yakwata yahimba.
Ego, bambi okahimba yaheeka.
7. Alimweta Agutamba ahikya kwo.
Akatamba mu byoona atufaaho.
8. Omuzaire na Mwana na Myoyo.
Ndayeho ogu ntakyaina mutaano

UTUKUZWE

1. Utukuzwe ewe Baba Mungu Utukuzwe...
Alleluia
Kwani Yesu mfufuku ametualika... Alleluia

**Ref.: Utukuzwe x2
Baba Mwumba ulimwengu. Alleluia**

2. Tumepokea mkate mazao ya mashamba...
Ndio alama kwetu, ya wema wako mkuu...
3. Ni tunda la bidii, ya mkono na ya moyo...
Jalie iwe kwetu, chakula cha uzima...
4. Zawadi ya divai kutoka mizabibu...

Ndio alama kwetu ya wema wako mkuu...

5. Ni tunda la bidii ya mkono na ya moyo.
Jalie kiwe kwetu kinywaji chake roho...
6. Sifa kwako ee Mungu, kwa kuotesha mkate..
Shukrani kwako Baba, kwa kutulisha sisi..
7. Utukuzwe ee Mungu, ulietuchagua...
Tuwe taifa lako la kukutumikia.
8. Kwa pendo na fadhili umetufurahisha...
Ukatufikisha kwa sherehe yetu leo.
9. Siku ya leo iwe kwa heshima na sifa
Na utukufu wako na kwa maisha yetu.

LET US BREAK BREAD TOGETHER (ARR. MR. MUKISA)

1. Let us break bread together on our knees.
Let us break bread together on our knees.

Refrain:

*When I fall on my knees
with my face to the rising sun,
O Lord have mercy on me.*

2. Let us drink wine together on our knees.
Let us drink wine together on our knees.
3. Let us praise God together on our knees.
Let us praise God together on our knees.

SANCTUS: MISSA ANGELORUM

Sanctus, sanctus, sanctus, dominus deus sabaoth.

Pleni sunt celi et terra gloria tua.

Osanna in excelsis.

Benedictus qui venit in nomine domini.

Osanna in excelsis.

Exchange of Peace:

AGNUS DEI: MISSA ANGELORUM (DR. OKELLO)

Agnus Dei, qui tollis peccata mundi, miserere nobis.
Agnus Dei, qui tollis peccata mundi, miserere nobis
Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

COMMUNION: JESUS MY LORD

1. Jesus, my Lord, my God, my All,
How can I love thee as I ought?
And how revere this wondrous gift,

So far surpassing hope or thought?
Sweet Sacrament, we thee adore;
Oh, make us love thee more and more.
Oh, make us love thee more and more.

2. Had I but Mary's sinless heart
To love thee with, my dearest King,
Oh, with what bursts of fervant praise
Thy goodness, Jesus, would I sing.
Sweet Sacrament, we thee adore;
Oh, make us love thee more and more.
Oh, make us love thee more and more.
3. Thy Body, Soul, and Godhead, all,
O mystery of love divine.
I cannot compass all I have,
For all thou hast and art are mine.
Sweet Sacrament, we thee adore;
Oh, make us love thee more and more.
Oh, make us love thee more and more.

ANIMA CHRISTI (MARCO FRISNA)

*Anima Christi, Sanctifica Me
Corpus Christi, Salva Me
Sanguis Christi, Inebria Me
Aqua Lateris Christi, Lava Me*

4. Passio Christi, conforta me
O bone Iesu, exaudi me
Intra vulnera tua absconde me
5. Ne permittas a te me separari
Ab hoste maligno defende me
In hora mortis meæ voca me
6. Et iube me venire ad te
Ut cum sanctis tuis laudem te
Per infinita sæcula sæculorum. Amen

SINGA YESU SINGA (SING AND OPEN TO JESUS)

Ah, a singa! Uh!
Singa a singa// x 3
Singa Yesu singa, iwe Mukama weitu singa!

HAKUNA MUNGU KAMA WEWE

1. Hakuna Mungu kama wewe. x3
Ewe Mungu wangu

Nasema, asante x3 ewe Mungu wangu

2. Hakuna upendo kama wako...
3. Hakuna nguvu kama zako...

4. Hakuna baraka zako...
5. Hakuna neema kama zako...
6. Hakuna furaha kama yako..

NINKUSIIMA YEZU WANGYE

*Ref.: Ninkusiima Yezu wangye
Ninkwebaza lwe ori omukundwa wangye
Ninkusiima x2*

1. Ahabwa mutima waawe ninkusiima
Nahabw'amaani gaawe ninkusiima.
2. Ahabwa rukundo yaawe ninkusiima
N'embabazi zaawe ninkusiima.
3. Ahabw'obusingye bwawe...
Hamwe n'oburinzi bwawe...
4. Ahabw'abanywani bangye...
Ahabw'abazaire bangye...
5. Ahabw'obukuru bwawe...
Hamwe n'obuhwezi bwawe...
6. Ahabw'oburiisa bwawe...
Hamwe n'ekigambo kyawe..

TE DEUM: D.STEFANI & G. VERARDO

Noi ti lodiamo, Dio
ti proclamiamo Signore.

**O eterno Padre
tutta la terra ti adora.**

A te cantano gli angeli
e tutte le potenze dei cieli:

**Santo, Santo, Santo
il Signore Dio dell'universo**

I cieli e la terra
sono pieni della tua gloria.

**Ti acclama il coro degli apostoli e la
candida schiera dei martiri.**

Le voci dei profeti si uniscono alla tua lode la
santa Chiesa proclama la tua gloria.

**Adora il tuo unico Figlio
e lo Spirito Santo Paraclito.**

O Cristo, Re della gloria eterno Figlio del
Padre,

**Tu nascesti dalla Vergine Madre per la
salvezza dell'uomo.**

incitore della morte

hai aperto ai credenti il Regno dei cieli.

**Tu siedi alla destra di Dio, nella gloria del
Padre; verrai a giudicare il mondo alla fine
dei tempi.**

Soccorri i tuoi figli, Signore,
che hai redento con il tuo sangue prezioso.
**Accoglili nella tua gloria nell'assemblea
dei santi.**

Salva il tuo popolo, Signore guida e proteggi i
tuoi figli.

**Ogni giorno ti benediciamo lodiamo il tuo
nome per sempre.**

Degnati oggi, Signore
di custodirci senza peccato.

**Sia sempre con noi la tua misericordia in
te abbiamo sperato.**

Pietà di noi, Signore, pietà di noi.

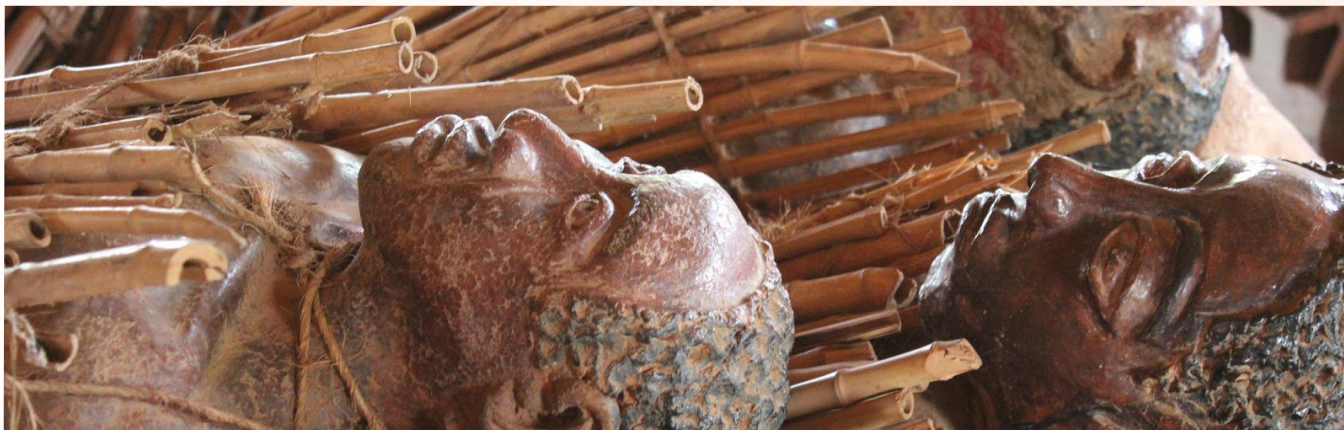
**Tu sei la nostra speranza non saremo
confusi in eterno.**

RECESSION: LEERO TUJAGUZE FFENNA (HARM. DR. OKELLO)

1. Leero tujaguze ffenna,
Olw'essanyu olw'ekitiibwa!
Nga tulowooza bannaffe
Abazira nga bwe beesiimye
Abaganda Abajulizi
Basaale baffe mu ddiini.

*Ekidd.: Abajulizi ba Uganda
Beesiimye nnyo mu kitiibwa
Batikkiddwa engule za baluwangula
Batukulembedde ffenna
Ka tubagobererenga;
Naffe nno tuwere nti: Yezu! Maria!
Naffe nno tuwere Nti: Yezu Maria!*

2. Mukulike mmwe abazira,
Mwe abagoba entalo ez'amaanyi
Nga musoma olw'empaka
N'okukwata empisa z'ediini
Mwanywerera ddala mwenna
Ku Katonda gwe mwasenga
3. Mwalinga mukyali baana,
Mu Lubiri nga mmwe baganzi
Era nga mukyawoomerwa
Obulamu n'okulya obwami
Ebyo byonna mwabigaya
Ne musiima okuttibwa A
4. Mu komera mu ttambiro,
Mu bulumi obutagambwa!
Obuzira bwa kitalo!
Nga timutya kwegayirira
Ne musabira Uganda
Yonna essence Katonda



Ugandan Martyrs, The Laity Icons, And Catholic Youth Action

Muwagga Mugagga Anthony - Professor of Education at Makerere University Kampala Uganda *Email: amugagga@gmail.com*

Given the many ordained ministers and religious men and women around us, it is easy to underscore the actual situation the Young Ugandan martyrs experienced prior to their martyrdom.

By the time Rev. Fr. Simeon Lourdel (Faza Mapera in Luganda) and Brother Amans arrived in Buganda, current Uganda, in 1879, there had never been heard of the Christianity or Jesus Christ, let alone Catholic theology or the theology around the Roman Catholic saints most especially mother Mary - mother of the church.

The Baganda, the very first recipients of Christianity, only knew the worship of their gods known as balubaale. Balubaale (plural) gods and Lubaale (singular), has its etymology from the great lake (Nalubaale) which the British explorer John Hanning Speke in 1858 named, Lake Victoria, formerly known to the Arabs as Ukerewe, the lake was named by Speke in honour of Queen Victoria of England.

To say that it's by God's grace that the young converts knew totally nothing about Jesus

is not an exaggeration. But barely months after the scanty knowledge about Jesus, their faith was stronger than a rock. Indeed, it is their great faith in what the missionaries had told them and the great reward for holiness which gave them courage to accept to die for religious beliefs unknown to many in Buganda then.

Indeed, as Tertullian noted that: "The blood of martyrs is the seed of the Church," it is that blood or call it the Namugongo Martyrs ashes which not only have spread to the whole of Uganda but the whole of Africa.

Indeed, to proudly say that Uganda because of these Martyrs became a Catholic mission launch pad. As fruits of the Ugandan Martyrs, in October 29, 1939, Joseph Kiwanuka was consecrated first African bishop in modern times South of the Sahara. In 1998, Archbishop Augustine Kasujja, became the first native African to be appointed Apostolic Nuncio. Who knows may be one day by God's grace and at the intercession of the Ugandan Martyrs, Uganda will produce the first modern African Pope?

As the Catholic church, not only in Europe, grapples with scarcity of religious and priestly vocations, the Uganda martyrs become a good model for the youth and laity action. The Uganda Martyrs did not waver in their faith because they had been left alone without the patronage of the missionaries. Instead, the absence of the missionaries increased their resolve and faith.

It is not far-fetched to argue that once the missionaries introduced Jesus to the Uganda martyrs, and also dedicated Uganda to mother Mary, even when the missionaries left, Jesus had already set his permanent abode in this beautiful country and for sure he was not going to go away soon.

For sure one cannot wonder how the illiterate young people barely schooled in basic Catholic Catechism could accept to lose everything such as their high positions at King Mwanga's Palace and even accept to die for the newly found religion of which they had no tangible-material benefits, but only the promised celestial benefits (the reward of Heaven). The story of these young Ugandan martyrs is an incredible story which might act as a judgmental yard stick to be

used for the people of today who have not only benefited from long catechetical studies, but are beneficiaries of Christian teaching in church, social media, Television, radio programmes as well as print Christian literature.

When the missionaries went back to Bagamoyo due to ill health and other challenges, the young Christian community looked lost or orphaned. But that was not the case: Kalori Lwanga immediately became the defacto leader of the young Catholic Church in Uganda. In as much as he was not an ordained minister, Lwanga miraculously had all the courage to not only teach but also baptized others for example Kizito the youngest of the martyrs and indeed acted as their shield as they moved to martyrdom at Namugongo.

Today as we celebrate 60 years of the canonization of the Ugandan Martyrs, there is need for the church to reflect on the role of the laity in keeping the church alive amidst the dwindling vocations not only in Europe, Canada and USA but in other parts of the world where priests and religious Vocations are sinking down.

As we move towards the 22nd millennium of Christianity, the laity will have to play a salient

role in keeping Jesus' name and ipso facto God's kingdom alive. Indeed, that is what the Holy Father Pope Francis said: "The laity likewise share in the priestly, prophetic, and royal office of Christ and therefore have their own share in the mission of the whole people of God in the Church and in the world," (Francis said, 16 Mar 2023).

Unlike at the time of the Ugandan Martyrs, whose main challenge was the traditional African pagan practices such as witchcraft, polygamy and King Mwanga's fear of intrusion by European cultures, today we are faced with a plethora of not only social problems but far much more and bigger challenges within the spiritual realm such as modern paganism which is greatly serviced by the occurrences of social media and its great detest for objective truth and issues of the divine.

A world today is faced with profane ideologies and philosophies that might not directly question the existence of Christianity but have explicit programmes that seem indirectly provide challenges to the very core of Christianity. Such ideologies that promote anti-family and anti-life programmes not only at home but are extended to the very first units

for the Roman Catholic Catechism, namely the Catholic Church controlled schools.

The Ugandan Martyrs were young men of various trades and professions in the king's Palace the political seat of the land at the time. These give us a good example of how we must work within our locus or homes to shine Jesus' banner high. We may not have the opportunity to physically die or witness to Christ through death. But have a lot of opportunities to witness to Christ through our actions both in private and public lives such as standing against evil around us for example the rampant corruption, sexual and moral perversity reminiscent of the modern World.

For Charles Lwanga and his companions abandoning their newly found bride was like abandoning one's clothes and moving out naked. The Ugandan Martyrs with great courage braced the fires at Namugongo. They were no different from the great other saints such as St Lawrence, who too was put to death using burning oil.

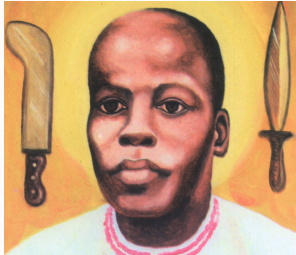
Today, as we reflect on these great Ugandan saints, we need to ask ourselves: Are we ourselves courageous enough to witness Christ?



Courage In Faith: The profiles of Uganda's Martyred Saints

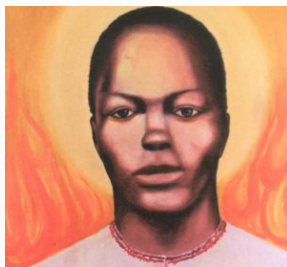
From Andrew Kaggwa's craftsmanship to Charles Lwanga's leadership: how Uganda's martyrs became symbols of courage and devotion.

ST. ANDREW KAGGWA (KAHWA)



Kaggwa, a Munyoro, was a smart, obedient, and skilled carpenter who converted to Catholicism, inspired by the missionaries' celibacy. He became a zealous Catholic and married Clare Nakazibwe. When Arabs stole missionary property, Andrew and Mukasa were wrongly accused due to their frequent visits to the parish. Despite advice to abandon their faith, they remained steadfast, declaring it the religion of God. Andrew was martyred at 30 on Wednesday, May 26, 1886. His hands were cut off, and his body was chopped to pieces at Munyonyo. Andrew Kaggwa is the patron of teachers, catechists, and families.

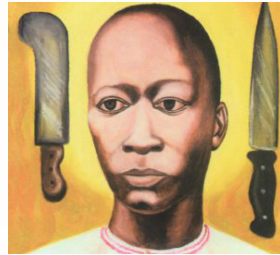
ST. CHARLES LWANGA



Lwanga, from the Ngabi clan, was an exceptional Christian leader admired for his chastity, unshakable faith, and bravery during the persecution. Separated from his group as punishment, he was burned slowly from foot to head at Namugongo Busaale, where the Namugongo Basilica now stands. This occurred on Thursday, June 3, 1886, towards noon, when he was 25 years old. Lwanga died praying for the conversion of his executioners

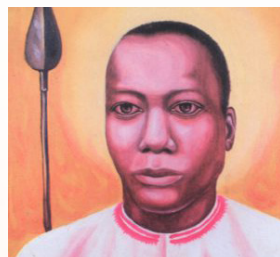
and the King. He is the patron of African youth and Catholic Apostolic Action. St. Charles Lwanga, pray for us.

ST. MATTHIAS KALEMBA MULUMBA WANTE



Mulumba, a Musoga from the Lugave clan in Bunya, was a faithful and just leader, promoted to various posts. Despite having many wives, he remained with one legal wife. Known for his courage, penitence, and powerful leadership, Mulumba endured a brutal death at Old Kampala from May 27 to 30, 1886. His limbs were cut off, and strips of flesh were removed from his back, yet he remained without complaint for three days, praying for his country and executioners. Around 50 years old, he was an ideal chief and follower of Christ, known for fasting and mortifications. Mulumba is the patron of chiefs and families.

PONSIAN NGONDWE



Ngondwe, a Muganda from the Nyonyi nyange clan, was skilled in playing instruments and parades, and served in the King's militia. Before the persecution, he was falsely accused of cattle theft by Mukaajanga's herdsman and imprisoned without trial. During the Christian persecution, the King

ordered Ngondwe to be taken to Namugongo and burned to death.

Mukaajanga speared Ngondwe multiple times until he died on May 26, 1886, at the age of 35. Ngondwe is the patron of soldiers, policemen, and militia.

ST. ATHANASIUS BAZZEKUKETTA KIZZA



Athanasius, a Muganda from the Nkima clan, was a clean, orderly, faithful, and obedient boy. He managed the King's ceremonial robes, ornaments, treasury, and ivory. Despite his youth, he was eager to die for Christ.

On their way to Namugongo, Mukaajanga asked who wanted to be killed where their Christian leader Balikuddembe was killed. Athanasius bravely volunteered, saying, "Why delay me and take me all the way to Namugongo as if death cannot be met here?" He was speared to death at Nakivubo on May 27, 1886, at the age of 20. Athanasius is the patron of those in charge of finance, treasury, and banks.

ST. GONZAGA GONZA NGONZABATO

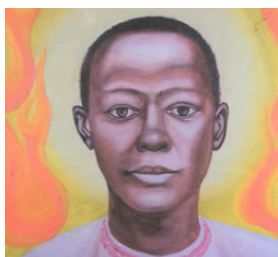


Gonzaga, a Musoga from the Bush-back clan, was raised by Kasoma Tegusaaga Bulusi and known for his obedience and hard work. At twelve, he was

chosen to serve in King Muteesa I's palace, where he converted to Catholicism under Joseph Mukasa.

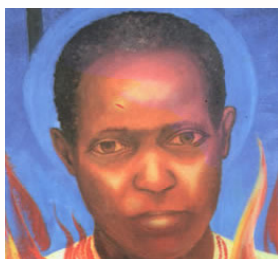
A false accusation led to severe punishment for Gonzaga and Nakya, a king's wife, and imprisonment for his friend Namulabira. Gonzaga's compassion showed when he begged for Namulabira's release and provided food for prisoners. Arrested at Munyonyo palace, he was taken to Mengo palace, where he dragged chains on his bleeding legs to Namugongo. Gonzaga was speared to death on May 27, 1886, at 24.

ST. LUKE BAANABAKINTU



Was Mugamda of Mamba clan. He picked up skills of the black-smith profession. He was in Charge of the fishermen on Lake Wamala and wood cutters. He was cheerful, alert and respectful person. The Christians of Mityana used to send him on foot to Kampala, a distance of forty miles, for the Priest's Sunday sermons, which he would learn by heart to be narrated to Matthias Mulumba who would repeat it to the Sunday congregation there. He died at Namugongo on June 3, 1886, at the age of thirty. Luke is the Patron of fishermen, sailors mechanics, students and blacksmiths.

ST. JAMES BUUZABALYAWO KALUMBA SSEBAYIGGA

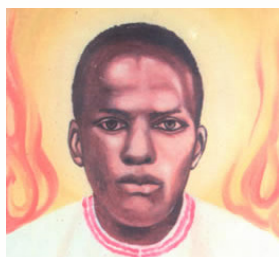


Buuzabalyawo, from the White Colobus Occidentalis clan, was the son of Ssebikeje Kalinda and Lwambuzabuggyo. Influenced by celibate missionaries and Catholics like Joseph Mukasa and Andrew

Kaggwa, he converted to Catholicism in King Muteesa's palace. After Muteesa's death, Buuzabalyawo lived with Kaggwa, dedicating himself to Catholic instruction and teaching Prince Mwanga. Skilled in leadership, he led the King's band.

Baptized as James on November 16, 1885, he was arrested by King Mwanga on May 25, 1886, for being a Christian. Buuzabalyawo was taken to Namugongo and burned to death on June 3, 1886, at around 26 years old.

ST. MUKASA KIRIWAWANVU



His father was a very good wrestler. He wrestled with King Muteesa I in a friendly contest. In a recognition of his power, the King gave him a Musoga girl for a wife, the mother of Kiriwawanvu. As a page, he was a giant of exceptional strength and height. He was in charge of serving to, Visitor and his fellow pages. Mukasa is the only Martyr who received the Baptism of blood. He is- the Patron of hotels, bars and restaurants.

ST. ANATOLI KIRIGGWAJJO

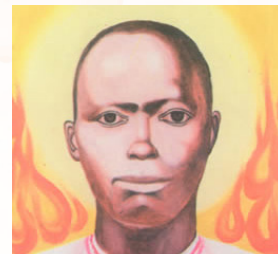


Anatoli, a Munyoro from Kyaka in Tooro, was a skilled hunter and herdsman. Serving in King Mwanga's inner palace, he was promoted to manage the King's wives' rooms and outside commodities. Realizing this would compromise his chastity, Anatoli bravely declined, risking his life.

Though the King was initially annoyed, he did not order Anatoli's death at that time. However, during

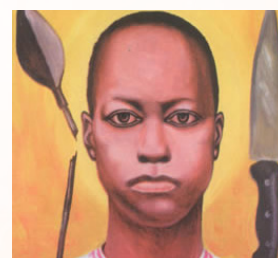
the Christian persecution, the King remembered this defiance, stating, "This Munyoro page refused the post I gave him, thus despising me." Anatoli was burned to death on June 3, 1886. He is the patron of hunters and herdsman.

ST. BRUNO SSERUNKUUMA



Sserunkuuma, a Muganda from the Ndiga clan, was initially violent, cruel, imprudent, and a drunkard, leading a loose life. After converting to Catholicism, he worked hard to control his temper and passions. The King gave him two wives for his good work, but fellow Catholics reminded him that their faith allowed only one wife. Sserunkuuma repented, dedicating himself to prayer, penance, and works of mercy. On his way to Namugongo, he refused beer from his brother, recalling Christ's thirst on the Cross. He bravely encouraged others to remain steadfast and was martyred on June 3, 1886. Sserunkuuma is the patron of those struggling with excessive drinking, lust, and improper marriages.

ST DENNIS SSEBUGGWA WASSWA



He was a Muganda of Musu clan, whose mother was a Musoga. He was a talented and devoted musician with a melodious voice. Denis fought hard at the shameful sexual plays the King wished to have with him. This quickened his martyrdom. Indeed, he was the first victim of the King's rage in the evening of May 25, 1886. He -was severely scourged by King

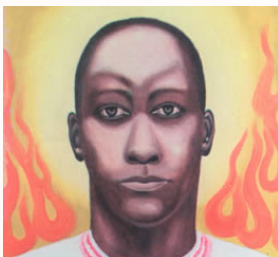
Mwanga himself. He was killed the following morning at Munyonyo at the age of sixteen. Denis was zealous for Christian faith and renowned for his modesty. He is the Patron of singers, musicians and choirs.

ST. JOHN MARY KIWANUKA MUZEYI



He was a muganda of Mbogo clan. His father had many wives, and about 100 children. He was exceptionally intelligent, and it took him only three days to learn all the prayers and the whole catechism that took the average learner four months. Muzeeyi had exceptional devotion to and knowledge in traditional medicines of various diseases. Muzeeyi was arrested and beheaded and his body thrown into swamp on January 27, 1887 at the age of thirty-five. Muzeeyi is the Patron of the religious, doctors, nurses, hospitals and learners

ST. ADOLPHUS MUKASA LUDIGO



Ludigo, a Mutoro from Musazi village in Toro, was captured by Baganda raiders and taken to King Muteesa I's palace. Here, he was responsible for overseeing the gardens worked by the pages. Impressed by the behavior of the Catholic pages, he began receiving Catholic instruction from Joseph Mukasa, and later from Catholic missionaries. After the missionaries fled in 1882, Ludigo moved to Kaggwa's home, which became a mission site. He was baptized as Adolphus on November 16, 1885, following the execution of Joseph

Mukasa. Anticipating his own arrest and martyrdom, Adolphus dressed in his finest clothes and was arrested two days later. He was executed by burning at Namugongo on Ascension Day, June 3, 1886, at the age of twenty-four.

ST. MUGAGGA LUBOWA



Lubowa, also known as Mugagga, was a Muganda of the Leopard clan, sent to train under Seddu Kakinda for clan affairs before being presented as a page to King Mwanga. Initially working under Charles Lwanga and then Joseph Mukasa, he resisted the king's threats and temptations with the help of mentors like Balikuddembe and Lwanga, focusing on virtue and religious instruction. Known for his kindness, intelligence, and readiness to assist others, Lubowa dressed simply and was strong in determination. He was baptized by Charles Lwanga the night before his arrest and was executed by burning at Namugongo on June 3, 1886, at the age of sixteen.

ST. KIZITO



Kizito, the youngest Ugandan martyr at 14, was from the Lung fish clan in Bulemeezi County. Serving as a page in King Mwanga II's chambers, he was known for his cheerful nature, sports, and music skills. Resisting the king's threats and temptations with Charles Lwanga's help, Kizito was baptized by Lwanga the night before his arrest. He was arrested on May 26, 1886, and executed by burning at Namugongo on June 3, 1886, for his Christian faith.

ST. JOSEPH MUKASA BALIKUDEMBE



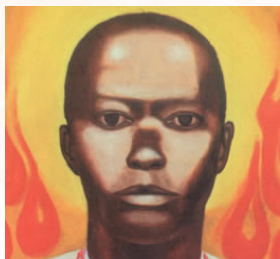
Joseph Mukasa, a Muganda from the Grey-rat clan, was the son of Njubeeseeta Nkulakito and Kajwahya, a Mutooro. He served as Major-domo in King Muteesa I and King Mwanga II's palaces and was the head of the Catholic Church in Uganda during the missionaries' absence. Known for his bravery, Mukasa once strangled a five-foot cobra with his hands, earning King Muteesa's favor and the name Balikuddembe, meaning "the Christians are at peace." He was killed and his body burned on November 15, 1885, at Nakivubo, becoming the first Ugandan Catholic Martyr at age 20. Balikuddembe is the patron of politicians and chiefs.

ST. NOA MAWAGGALI



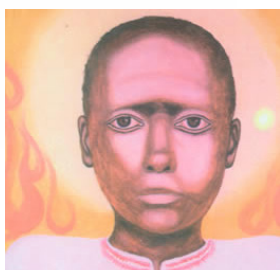
Mawaggali, a Muganda from the Bush-back (Ngabi) clan, was born around 1851 in Ssingo County. His parents were Musazizi and Mamee, and he had eight siblings, with only one sister, Munaku, surviving at his death. Mawaggali, skilled in pottery and hide tanning, adopted new techniques from Arab and European styles. Despite his talents, he remained poor but found solace in Christianity. Baptized on November 1, 1885, he worked closely with Mathias Mulumba in Catholic instruction. After his father's death, he cared for his mother and sister. During the Christian persecution, Mawaggali was martyred on May 31, 1886, in Mityana. He is now the patron saint of the poor, technicians, and artists.

ST AMBROSE KIBUUKA KATEKAMU



Kibuuka, a Muganda from the Spiny Ant-eaters (Lugave) clan, was almost the only boy among his father's many children, earning him the nickname Katekamu. He and his cousin Achilles Kiwanuka served as pages in King Mwanga's palace, where they were converted to Catholicism by Charles Lwanga. Known for his sociability, talent in games and music, and charitable nature, Kibuuka abandoned witchcraft upon converting. Baptized on November 16, 1885, he was arrested with Kiwanuka during the Christian persecution and burned to death at Namugongo on June 3, 1886, at age 18. He is the patron saint of youth movements.

ST. GYAVIIRA MAYANJA MUSOKE

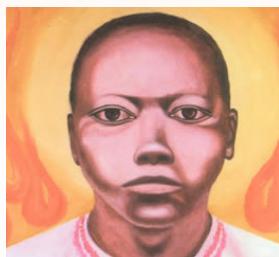


Musoke, from the Lung-fish (Mamba) clan, served as a page under Charles Lwanga and was known for his quickness, accuracy, trustworthiness, and disdain for backbiting. Nicknamed Gyaviira due to his feared place of origin, Seguku, his father Ssemalago, a priest of the god Mayanja, planned for him to succeed in witchcraft.

However, Musoke converted to Catholicism under Lwanga's influence, abandoning and burning his witchcraft. Despite his parents' opposition, he chose Christianity over his ancestral religion. Musoke was imprisoned after a dispute but forgave his accuser, Mukasa Kiriwawanvu, on their way to Namugongo. He was martyred on June 3, 1886, at 17, and is the patron

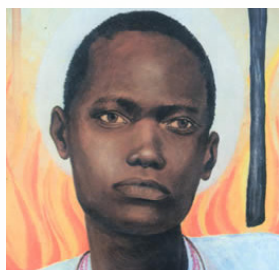
saint of traffic communications and those troubled by witchcraft.

ST. ACHILES KIWANUKA



Kiwanuka, a Muganda from the Scarly Anteater (Lugave) clan, was born in Luagala, near Ssinga County. His father, Kyazze, a deputy county chief, made Kiwanuka famous, and he became a gatekeeper for Mukwenda. At 15, Kiwanuka and his cousin were selected to serve King Mwanga II as pages, bringing witchcraft for protection. Under Charles Lwanga's influence, they converted to Catholicism, burning their charms, which led to their expulsion from their clan. Kiwanuka, who worked in the audience hall, learned to read and write during his free time and served as a messenger. A good singer, he was baptized on May 16, 1886, at 17. He is the patron of journalists, press writers, printers, and artists.

ST. MBAAGA TUZINDE



Tuzinde, a Muganda from the Colobus monkey (Nkima) clan, was born around 1869 in Busiro County. His father was Katamiiza Mukaajanga, the chief executioner. At 14, Tuzinde was taken to serve King Mwanga as a page, nicknamed Mbaaga. Influenced by Catholic pages, he was instructed by Charles Lwanga. During the Christian persecution, Mbaaga heroically defended his faith against his uncle Mukaajanga. Despite a week of torture and promises to renounce his faith, he remained steadfast. Mbaaga was struck on the head and burned to death at Namugongo on June 3, 1886. He is

the patron of vocations, particularly seminarians, aspirants, postulants, and novices.

BLESSED DAUDI OKELLO

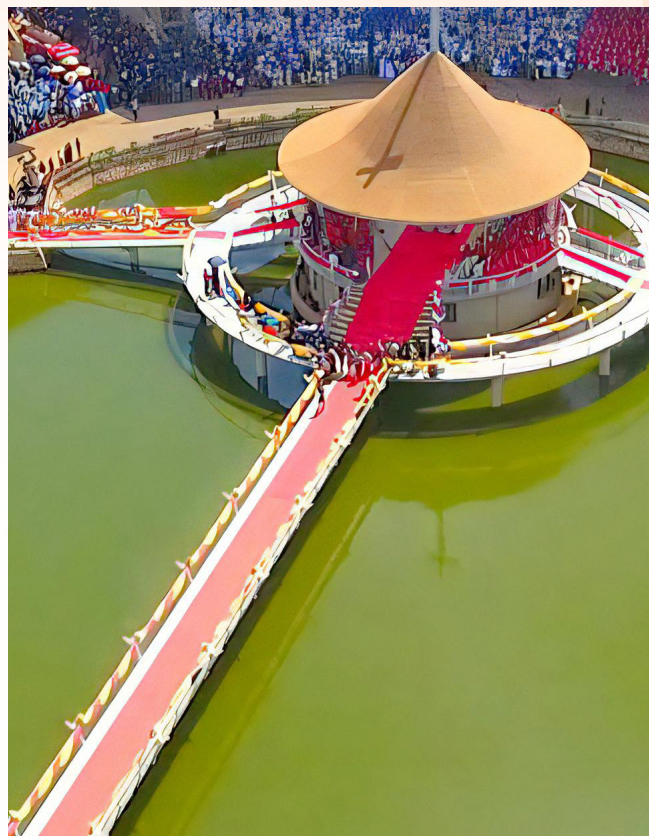


Daudi Okello, born around 1902 in Ogom-Payira, Uganda, converted to Catholicism and became a catechist. Baptized and confirmed in 1916, he took over as the catechist in Paimol in late 1917. Despite the dangers, including local conflicts and raids, Daudi dedicated himself to teaching the faith, gathering children for instruction and leading prayers. Known for his peaceful and diligent nature, he avoided political disputes. On October 20, 1918, Daudi was martyred by raiders who opposed his religious activities. His body was left unburied until 1926 when it was placed in the mission church of Kitgum. He was about 16-18 years old.

BLESSED DAUDI OKELLO



Jildo Irwa, born around 1906 in Bar-Kitoba, Uganda, was baptized, received his first Holy Communion, and was confirmed in 1916. Known for his gentle and lively nature, he assisted Daudi Okello in teaching catechism in Paimol. Loved for his helpful and exemplary behavior, Jildo gathered children for instruction and entertained them with games. On the morning of their martyrdom, Jildo bravely faced death, affirming their mission to teach God's word. He was martyred alongside Daudi on October 20, 1918, at about 12-14 years old, killed for his unwavering commitment to his faith and duty as an assistant-catechist.



How Namugongo was built

Namugongo Martyrs Shrine built after collecting money using raffia-bag (Kikapu)

By Juliet Anna Lukwago

The Uganda Martyrs Catholic Shrine is well-known for its beautiful and unique interior and exterior, but it is especially notable for its shape and architectural design.

The prominent features include 22 copper pillars, that support the shrine built in the form of an African hut and its wooden doors that depict the history of the Martyrs. The shrine has a capacity of 1,000 seats arranged in a circular form.

The big imposing shrine dominating Namugongo stands exactly where Charles-Lwanga was executed.

Many people, particularly pilgrims to the Martyrs Shrine, wonder how this admirable piece of architecture was constructed. This basilica is dedicated to the Martyrs whose blood was shed because of their



Late Msgr Charles Kimbowa (1931-2020)

Christian faith.

Monsignor Charles Kimbowa (RIP), who served as private secretary to Cardinal Nsubuga, said credit goes to the late Cardinal Nsubuga who was the brain behind it all.

Msgr Kimbowa explains that the late prelate took the initiative to raise money locally to generate the architectural design and build the Shrine.

Beginning

Msgr Kimbowa said it was a Holy Saturday of March 26, 1967 when then Archbishop Nsubuga launched the construction of the Uganda Martyrs Shrine. Thousands of Christians and non-Christians attended the function at Rubaga Cathedral to witness this development. That day, Cardinal Nsubuga told the congregation that he would travel to the Holy See to formally invite the Pope to come and pray with Ugandans while celebrating the Uganda Martyrs. The Pope had canonized the Martyrs in October 1964.

Standing before the altar, holding a raffia-bag (ekikapu) he had obtained from Naggalama

Parish during his pastoral visit, Cardinal Nsubuga was able to collect at least Shs8,857 (US\$ 1,265) for the start; and he then declared the fund for the Uganda Martyrs Shrine construction, open.

Visit to Rome to invite Pope

The following day, Cardinal Nsubuga flew to Rome and the United States of America accompanied by Fr Stephen Mukasa and Pere Y. Tourigny with the "Kikapu" to fundraise for the shrine. Cardinal Nsubuga invited Pope Paul VI, to come and pray with Ugandans on Martyrs' Day, noting that his visit would enhance peoples' faith.

"I have travelled with my bag (kikapu) in which I am collecting money to build the Shrine at Namugongo worthy of the name and dignity of the 22 Uganda Martyrs. I am, therefore, asking your Holiness to bless this bag (kikapu) so that our people at home get the courage to donate generously to this worthy cause," Kimbowa quoted Cardinal Nsubuga as having told the Pope.

Pope Paul VI blesses "Kikapu"

His Holiness blessed Cardinal Nsubuga and his kikapu and also sent blessings to Ugandans wishing them success. Immediately Cardinal Nsubuga lifted the bag and the Pope recited the special prayer over it. "I give my blessing to this bag; let it bear fruits because of the great cause for which it is destined." The Pope also contributed to the construction an undisclosed amount.

Cardinal Nsubuga spent the whole of 1968 collecting funds during his pastoral visits to parishes and schools and started construction of the Uganda Martyrs Shrine.

Pope's visit

In March 1969, the Vatican officially announced that the Pope would visit Uganda at the end of July the same year. It was

going to be the Pope's first visit to an African Country, which many described as a miracle.

During his visit, the Pope said; "I have come to give honour to your Martyrs. Here is being raised a sanctuary to the glory of the Lord in their memory; and I decided to come from Rome to bless the "Altar" of this Sanctuary. My intention is to venerate also, by this act, all those other Christians who have given their lives for the Catholic Faith in Africa, here and everywhere."

The late Msgr Lawrence Mbweza further quoted Pope Paul VI: "Some of you will ask me, why should the Martyrs be honoured? It is because they performed the most heroic act. As I said before, they sacrificed their lives for their faith. Therefore, they are our champions, heroes and teachers. They teach us how real Christians should be...I would like this idea to remain deeply implanted in your memory."

Msgr Mbweza narrated that Cardinal Nsubuga said; "Your Holiness, there is a stupendous amount of work that has been done here at Namugongo. Builders, constructions, architects, engineers, surveyors, labourers have put in long and arduous hours, often under an unforgiving sun and many people (poor and rich) have unquestioningly answered my call for help in whatever form needed."

The Government of Uganda contributed sh 500,000 towards the shrine construction.

Altar

Msgr Mbweza recalled that Cardinal Nsubuga said; "This Altar that Your Holiness has come to bless represents Christ. The spot over which it stands is holy soil. The relics in the Altar Stone are those of our Martyrs. At the time Pope Paul VI visited Uganda only the 22 pillars representing 22 Uganda Martyrs

were standing.

Before consecrating the Altar, the organisers put just a carpet and chair where the Pope sat. The Cardinal of Bukoba, Laurent Rugambwa, bishops from different African countries and Cardinal Nsubuga, who was the host, were among those present," Msgr Mbweza said.

Construction

Justus Danhinden, a German, was the architect of the Namugongo Martyrs Shrine.

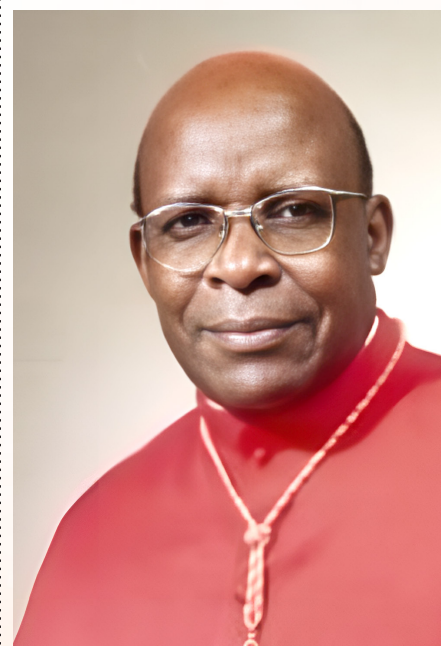
Construction began in 1967 by Roko Construction Company and was completed eight (8) years later.

It was officially opened by His Eminence Cardinal Sergio Pignedoli, from the Vatican Secretariat, on June 3, 1975. Thousands of pilgrims, including President Idi Amin, attended the ceremony.

The shrine was declared a Minor Basilica by Pope John Paul II on Feb 7, 1993, during his pilgrimage to Namugongo.

Uganda Martyrs pavilions

During Pope Francis' visit to



Late Cardinal Emmanuel Nsubuga (1914-1991)

Uganda on November 29, 2015, sections of the Namugongo Martyrs Shrine were demolished for renovation.

We cannot forget the late Archbishop Dr Cyprian Kizito Lwanga, who added the new developments, including the pavilions that accommodate seats for high-profile dignitaries and a modern roof of the Minor Basilica. The open-air pavilions are on steps that enable the pilgrims to have a clear view of the Altar.

The Martyrs' Lake was also upgraded. It now contains cleaner water, and the pilgrims draw water from taps.

A perimeter wall was also erected to restrain trespassers.

Charles Byamugisha, the

engineer in charge of the project, said the dirty water was drained and fresh water springs put in place.

Nsubuga-Balimwezo, another engineer at the site, said a concrete red marble Altar was built, held by the four white and gold striped adjoining bridges in the form of a cross over the lake water.

Namugongo Parish

According to the late Archbishop Lwanga, Namugongo started as a sub-parish of Nsambya with its grass-thatched Church at Kyaliwajjala, where Vienna School currently stands.

Later in 1935, a young Dutch Mill Hill priest, Fr. Stephen Walters, bought eight acres of land where the shrine now stands and started advocating for a Parish

at the spot where St. Charles Lwanga was killed.

The Parish was founded by the Mill-Hill Missionaries 50 years after the holocaust in 1935. It was dedicated to Our Lady Queen of the Martyrs and also got its first Parish Priest, Fr. Peter Van Rooyen. Late Msgr Lawrence Mbwegu (also Mill Hill) was the first black Parish Priest, who took over from the Mill-Hill Fathers, and constructed the man-made lake at the Numugongo Shrine.

Namugongo had been pronounced in 1760 by the 25th Kabaka of Buganda, Ssekabaka Kyabaggu, as an execution venue.



Mukajanga: The Enigmatic Executioner of Uganda's Catholic Martyrs

By Michael Bukenya



The history of Uganda's Catholic Martyrs is steeped in tragedy and heroism, with the enigmatic figure of Mukajanga standing out as one of its most notorious characters. His role as the chief executioner in the martyrdom of 45 Christians including both Anglicans and Catholics in 1886 under the orders of Kabaka Mwanga II has cemented his legacy in Ugandan history. Yet, despite the dark deeds attributed to him, Mukajanga remains a complex figure whose life story is filled with nuances

But who was actually this fella, Mukajanga, one may ask? Paul Kibuuka Musigula Mukajanga was a son of Gombya Ssekasamba of Kyaddondo County, Kibiri-Busaabala. Little is documented about his early childhood, but it is known that he came from a lineage connected to the royal



court. Historical narratives from the surviving descendants say he was born in the mid-19th century, grew up in the Buganda Kingdom, died in 1900 and was initially buried in Busabala. In 1902, his remains were relocated to a 17 acre ancestral cemetery in Buyonga - Kikandwa viillage, Kakiri in Wakiso District. The contemporary descendants further report that Mukajanga had a host of wives and about 77 children, even though only 11 of those were known to the public.

His name, Mukajanga, is a title that denotes a position of authority within the kingdom, suggesting that from a young age, he was fearless, full energy and indeed groomed for a significant role in royal service. His upbringing within the palace grounds likely exposed him to the intricacies of court politics and the responsibilities of leadership.

Mukajanga's appointment as the chief executioner was a direct result of his loyalty and unwavering dedication to the Buganda monarchy. Kabaka Mwanga II, who ascended to the throne in 1884, faced increasing challenges from the burgeoning Christian community, which he perceived as a threat to his authority. Mukajanga, known for his steadfastness and ruthlessness, was chosen to enforce the Kabaka's decrees with brutal efficiency. His role required a person of uncompromising loyalty, and Mukajanga fit this

profile perfectly.

The climax of Mukajanga's infamous career came during the period of intense persecution of Christians in 1886. Under Mwanga II's orders, Mukajanga orchestrated the execution of 45 young men, many of whom served in the king's court. These individuals were condemned for their refusal to renounce their Christian faith. The most harrowing of these events took place at Namugongo, where Mukajanga's efficiency and fervor in carrying out the executions earned him a fearsome reputation. This event marked one of the most significant moments in the history of Christianity in Africa.

It is simply ironical that most of Mukajanga's descendants are devoted christians and serve in the church. One of them called Kizito has one time served as the head of the laity (Ssabakristu) at Kikandwa Parish. Others include Rt Rev Elia Paul Luzinda Kizito, Canon Luzinda and many others.

Over the past years, especially as the fame of the Uganda Martyrs has grown stronger and stronger, Mukajanga's family have pounced on this fame claiming that their man too should be celebrated as a National Hero due to the role he played in the architecture of this reputation for the Martyrs.

Among the common argument raised to illustrate how innocent and hand-tied Mukajanga was, lies in the case of not defying

the Kabaka's orders in the killing of his nephew Mbaaga Tuzinde. One of his current relatives, Elias Nsubuga, say that it was not easy for Mukajanga to kill Mbaaga. They go on to say that, he (Mukajanga) made a number of pleas aimed at convincing Mbaaga to quit Christianity so that he could be spared. Mbaaga, however, refused and therefore Mukajanga could not spare him.

The relatives go further to say that before getting on with the job, Mukajanga made another attempt of asking Ssebatta, his fellow executioner to set Mbaaga free. However, Mbaaga refused to leave and to abandon fellow Christians!

It is on such historical account that surviving relatives have continuously gone as far as arguing that had their grandfather not killed those Christians who defied the orders of the Kabaka, Namugongo's 3rd June was not have been important in the Catholic liturgical calendar.

A fair point may be. But one has to remember that the Gospel of Christ makes more sense than our street common sense. The 5th Commandment of God, "you have had it said, don't commit murder and whoever kills will be guilty before the court", was as valid as during the reigns of King Mwanga as it is today. Loyalty to God surpasses loyalty to the Kabaka or any other earthly leader. Period!

The latter part of Mukajanga's life is covered in ambiguity. But, thanks be to God as there are accounts that suggest he may have experienced a profound change of heart and converted to Christianity before his death and was baptised Paul. However, concrete evidence of his conversion remains elusive, and his death is not well-documented as some account say he died at an early age. Mukajanga's end is speculated to have been as unremarkable as his rise was notable, with some accounts suggesting he died quietly, away

from the public eye. Just like Judas Iscariot!

Mukajanga's legacy has cast a long shadow over his descendants. Much like Judas Iscariot, whose betrayal of Jesus is remembered with ill repute, Mukajanga's actions have not been celebrated as acts of loyalty, no matter how hard his family have tried sell him, but rather as tragic contributions to one of the darkest chapters in Uganda's history. His family has grappled with this legacy, attempting to reshape his narrative as one of loyalty and duty to the kingdom, but the broader Ugandan society has largely resisted this recharacterisation.

Paul Kizito one of the Mukajanga living descendants, narrates that the family have now embarked on rehabilitating Mukajanga's burial site in effort to make it a tourist attraction and have appealed to the government of Uganda to step up and support this noble cause. Seriously? Time will tell. Who knows?

Drawing parallels to Judas



Iscariot, Mukajanga's actions, although carried out under the guise of loyalty, resulted in the death of innocent individuals whose only crime was their faith. Just as Judas's betrayal is seen as a heinous sin rather than an act of misguided loyalty, Mukajanga's role in the martyrdom of the Christians should not be recast in a more favourable light. Celebrating him as a loyal royal guard overlooks the profound suffering and injustice he perpetrated.

In many people's hearts memories, Mukajanga remains

an enigmatic figure in Ugandan history—a man whose life was defined by loyalty to his King but whose actions brought about immense tragedy. While his family may wish to recast him as a figure of loyalty, it is crucial to remember the broader context of his deeds. The martyrdom of the Ugandan Christians is a testament to their faith and resilience, and Mukajanga's role in this dark episode should be remembered with the gravity it deserves, not as a misguided act of royal loyalty. Bwentyo bwembiraba! Oba naange ndi mulalu?

The Holy Uganda Martyrs: Endowed young laymen who unhesitatingly gave to Caesar what is Caesar's and to God what is God's

By David N. Tshimba, dntshimba@umu.ac.ug,
Centre for African Studies – Uganda Martyrs University

In the second half of the 19th century the Kingdom of Buganda witnessed the spread of two Abrahamic religions, namely Islam and Christianity. It was arguably the most pre-eminent precolonial state in East Africa's interior at a time. Christianity, on its part, came to Buganda in two varying denominations, namely Roman Catholicism and Anglican Protestantism. The resultant influence of these foreign religions at the kingdom's royal

court will be epoch-making. English explorer Henry Morton Stanley met Kabaka Muteesa I at his royal court in April 1875. By the time Stanley arrived in Buganda, Muteesa was a practicing Muslim. Soon after their interaction, Muteesa I reportedly addressed a letter (first written in Luganda language and dated 14 April 1875) to Queen Victoria of England: "Please send me trustworthy persons who will not betray my country and

who will not lead my people to bad behaviour... Send me some teachers of religion so that I may understand God." Stanley later brought this letter to the attention of officials of Church Missionary Society in London. In Stanley's rendition, Muteesa pleaded for Christian evangelising of Buganda à la Britain. Published on 15 November 1875 in the Daily Telegraph, the bulk of Muteesa's message would be captured in the

following terms: "I want the type of Christian teacher who can teach people how to become Christians, cure their diseases, construct dwellings, understand and exemplify agriculture, and turn his hand to anything like a sailor—this is the man who is wanted [in Buganda]" (Stanley 1890, p. 152). Two years later, in 1877, Anglican Protestant missionaries arrived and pitched their mission stations in Buganda's capital.

On 24th February 1878, Pope Leo XIII ratified the decree of Propaganda Fide. In it, he entrusted the organisation of the evangelising missions in Equatorial Africa to Archbishop (later Cardinal) Charles Lavigerie, the founder of the Missionaries of Africa (White Fathers). Archbishop Lavigerie became, between 1878 and 1883, the Apostolic Delegate of Central African Missions, of which Uganda would be a part. Soon, Archbishop Lavigerie appointed Father (later Bishop) Léon Livinhac as his Sub-Delegate of Victoria Nyanza Mission. As Vicar Apostolic of Victoria Nyanza Vicariate, Fr. Livinhac sent Fr. Siméon Lourdel (Mapeera) and Bro. Amans Delmas, who arrived in Buganda (at Kigungu) on 17 February 1879 ahead of their Superior. They became the first Catholic missionaries to set foot in the Pro-Vicariate Apostolic of Victoria-Nyanza.

For Muteesa, political alliance-building with Christian European countries from where the missionaries hailed was key. The threat from the Ottoman empire spread to Egypt and the Sudan was pretty much omnipresent in Buganda's psyche at that time. After he had weighed between the English Protestant missionaries and the French Catholic missionaries, Muteesa

arguably thought that a political alliance with France would serve his kingdom better (Ddiba 1955). Thus, on 13 July 1879, Muteesa invited Fr. Livinhac and Fr. Lourdel to his palace. He proposed that one of them goes with Buganda delegates chosen by himself to France and lobby for a political alliance between Buganda and France for mutual protection. The two Catholic missionaries turned down the king's request and instead offered to connect him to the French Consul in Zanzibar for such request. They reiterated that "their sole purpose for coming to Buganda was Christian evangelization, not political alliance-building" (Ddiba 1955, p. 89; English translation). Had these French missionaries accepted the Kabaka's request, Uganda would perhaps have been a French colony! Disappointed by the French Catholic missionaries, Muteesa turned to the English Protestant missionaries. The latter responded positively to the request. That same year, Mr. Wilson and Dr. Felkin together with a delegation of four Buganda Kingdom officials chosen by the Kabaka, namely Namukadde, Katuluba, Kitaka, and Ssabaddu set off for England (Ddiba 1955).

Since its foundation, Uganda's church (both Anglican and Catholic) has been at the forefront of the worldwide communion. But if European explorers had assessed the possibilities of Christianisation of Buganda, the Ganda royal establishment, on whose behalf Stanley called in Christian missionaries, soon turned against the new religion to the extent of becoming its fiercest enemies. Amidst persecution, some—both inside and outside the royal court—embraced the new faith with an almost unparalleled

fervour. Muteesa's successor, Kabaka Mwanga II together with a coterie of non-Christian chiefs and officials at his royal court grew a lot more suspicious of Christianity and particularly the new Christian converts. They contemplated that the white men (missionaries) harboured a secret mission of taking over the kingdom and the native converts (catechumens) were agents par excellence of these white men. Three native Protestant Christian converts inaugurally suffered martyrdom on 31 January 1885. Mwanga would particularly become more anxious about his losing grip on the absolute and unquestionable power, which his predecessors had enjoyed. One of his highly placed royal pages and a recent convert to Catholic Christianity, Joseph Mukasa Balikuddembe, had spoken truth to power when he reminded the king of the impropriety of plotting to kill the Anglican Bishop James Hannington, who was approaching Buganda from an ill-fated route from the East. For this, Mukasa Balikuddembe will be condemned to death and executed on 15 November 1885, thus becoming the first native Catholic Christian convert to suffer martyrdom. The floodgates of religious persecution widely opened in the ensuing months as Christians were construed to be enemies of the kingdom. Twenty-two Catholic Christian converts who mostly served at the royal court—persecuted between 1885 and 1887 and whose life and death testimonies were earnestly documented by the Catholic missionaries—will be declared first African saints of modern times.

The intrepid massacre of the Uganda Martyrs became the most significant turning point that moulded the

container of church-state relations in modern Uganda. This Christian martyrdom—in its ecumenical character of Roman Catholic and Anglican Protestant catechism—gave unprecedented impulse to the question of church and state, more broadly the relationship between faith and politics at the dawn of colonial rule in Uganda. The heroic lives and deaths of these Martyrs of Uganda have since taken a pride of place in the memory of Christianisation in the formerly colonised world. As Thoonen (1941, p. 9) further puts it,

We see them [Uganda Martyrs] showing their discipline, their dignified bearing, their thirst for knowledge, their good humour, their ready wit, their delicate sense of justice and goodness, their spirit of proselytism. We see them astonishingly free from inconstancy, caprice, untruthfulness, dishonesty, vanity and immorality, with which Africans are so readily credited. We see the African at his best, the African searching for the pearl of great price and, having found it, selling joyfully all he has, even

life itself, in order to buy it.

These Martyrs of Uganda were beatified by Pope Benedict XV on 06th June 1920 and canonised by Pope Paul VI on 18th October 1964. Last month, on 14 September 2024 (ecclesial day of the Exaltation of the Cross), the Centre for African Studies at Uganda Martyrs University in partnership with the History Department at the University of Michigan spearheaded the public launch of a multi-media exhibition on the Uganda Martyrs in commemoration of their Diamond Jubilee as Saints. The exhibition show – made possible thanks to a truly collaborative endeavour with custodians of those rare exhibit materials and relics, who include the Archdiocese of Kampala, the Vatican Dicastery for Communication, and the Missionaries of Africa (White Fathers), and the Uganda National Museum – critically chronicles the journey of these first Catholic faithful from their condemnation and burning at stakes at Namugongo in the late 19th century to their canonisation in Rome in 1964.

Under the theme of “God

and Caesar”, this exhibition – which remain on public show, free of charge, at the Lubaga Campus of Uganda Martyrs University till the last day of October 2024 – neither pretends nor portends to offer straightforward answers to complex questions, including how did faith and politics manifest in the lives and choices of Uganda’s early converts to Christianity, particularly those serving at the royal court? It is therefore our deep-seated hope that, through this historical retrospective about the lives and afterlives of these canonised Uganda Martyrs, believers and non-believers today may recover a fuller and richer sense of vocation for godly and public life.

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JOHN MARTIN KEWAZA

is proud to have been chosen for this magazine design role for this Historical celebration.

He wishes the Church happy celebrations of 60 years of canonization of the Uganda Martyrs

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Sixty Years Since the Canonization of the Uganda Martyrs

By Fr. Charles Mulindwa



Archbishop Joseph Kiwanuka and Bishop Adrian Ddungu serve during canonization Mass

On October 18, 2024, the Universal Church will commemorate sixty years since the canonization of the Uganda Martyrs by Pope Paul VI during the third session of Vatican Council II on Mission Sunday, October 18, 1964, in St. Peter's Basilica, Rome. I want to recount the events that happened on that colorful day in the history of the Catholic Church in Uganda. What happened before and during the canonization and the aftermath of that solemn day for the Catholic Church in Africa? This is a brief account of what happened in Uganda, the land of the martyrs, and at Rome in the Vatican.

The United States Conference of Catholic Bishops outlines the three official steps to sainthood in the Catholic Church: "Venerable," "Blessed," and "Saint." The title of "Venerable" is bestowed upon a deceased individual recognized by the Pope as having lived a virtuous life or offered their life heroically. To progress to the status of "Blessed," one miracle obtained through the candidate's intercession is required, in

addition to the recognition of heroic virtue or offering of life. Canonization, the formal process of declaring a person a saint worthy of universal veneration, necessitates a second miracle after beatification, although the Pope has the authority to waive these requirements. While a martyr does not need a miracle before beatification, one is required before canonization. Beatification is the second stage in the process of proclaiming a person a saint, following a thorough investigation into the individual's life and writings to determine whether they demonstrated a heroic level of virtue, offered their life, or suffered martyrdom. In addition, proof of a miracle attributed to the person's intercession is necessary.

Beatification of the Uganda Martyrs in 1920

On Tuesday, February 10, 1920, during the general Congregation, Pope Benedict XV, after consultation with theology experts of the Sacred Congregation of Rites and other prelates, approved the miracles attributed to venerable martyrs

of Uganda. (*Acta Apostolicae Sedis*, 12 (1920), pp. 82 – 84.) Then Pope Benedict XV, in the Apostolic Letter, "*Ad Perpetuam Rei Memoriam*" of June 6, 1920, decreed that the Venerable Uganda Martyrs, Charles Lwanga, Matthias Kalembe Mulumba, and companions were blessed. The Pope elaborated on the life and martyrdom of these venerable sons of Uganda. He explained the miracles attributed to them and the details of approving them. Based on those approved miracles, Pope Benedict XV declared them blessed. He called upon the universal Church to pray through the intercession of the Uganda Martyrs and in a unique way for more miracles attributed to them so that they would be canonized. (*Acta Apostolicae Sedis*, 12 (1920), pp. 272 – 281.)

The Miracles for Canonization

The Sacred Congregation of Rites held a preparatory congregation in which expert theologians discussed. On Tuesday, March 24, 1964, it examined the proof presented for the miracle attributed

to the Blessed Martyrs of Uganda. (*Acta Apostolicae Sedis*, 56 (1964) pg. 341.) Then, on Tuesday, July 7, 1964, the members of the Sacred Congregation of Rites and the theology experts in a general congregation voted and approved the miracle attributed to the Blessed Uganda Martyrs. (*Acta Apostolicae Sedis*, 56 (1964) pp. 721 – 722.)

The Prefect of the Sacred Congregation of Rites, Cardinal Arcadius Larraona, issued a decree on July 15, 1964, that ascertained the occurrence of the miracle attributed to the Blessed Uganda Martyrs. Cardinal Arcadius explained in detail the miracle; there were two nuns of Our Lady of Africa (White Sisters), Sr. Rechildis Buck and Sr. Mary Aloyse Criblet, who had contracted the pulmonary plague while they were taking care of Sr. Philothea of the Daughters of Mary (Bannabiikira) who was suffering from pulmonary plague. Sr. Philothea contracted

the plague while caring for his brother, who succumbed to it. Sr. Rechildis and Sr. Mary Aloyse went to Kisubi Hospital on November 21, 1941, to care for Sr. Philothea. Unfortunately, Sr. Philothea died a few days later. On November 30, 1941, Sr. Rechildis and Sr. Mary Aloyse acquired primary symptoms of the pulmonary plague. A bacteriological analysis was carried out by doctors at Lubaga Hospital, where the sisters were admitted; it was ascertained that the sisters were suffering from the pulmonary plague. A novena through the intercession of the Blessed Uganda Martyrs was started at Lubaga Cathedral Parish, and the relics of the Uganda Martyrs were placed on the two sisters. After three days of intense prayer, both sisters were restored to perfect health. Their healing was confirmed by Dr. Ahmad and Dr. Reynolds, who worked at Lubaga Hospital. In March 1962, investigations were carried out in the Archdiocese of Lubaga about the miraculous, instantaneous,

and perfect recovery of the two sisters. The findings were sent to Rome and examined by the theology experts of the Sacred Congregation of Rites. Finally, in the double sessions of the medical commission of the Sacred Congregation of Rites, the Congregation approved the miracles as authentic. (*Acta Apostolicae Sedis*, 56 (1964) pp. 770 – 772.)

Pope Paul VI sought the opinion of the cardinals, archbishops, and bishops who had gathered in Rome for the third session of Vatican Council II about the miracles and the life of the Blessed Uganda Martyrs. On September 1, 1964, in a secret consistory, Cardinal Arcadius Larraona, in the presence of Pope Paul VI and cardinals, presented the tribunal's findings in charge of the Process of Canonization of the Blessed Uganda Martyrs. He elaborated on the proceedings and the study of the miracles attributed to the intercession of the Uganda Martyrs. The cardinals



Original Photos of some of the Uganda Martyrs at Bagamoyo with Bishop Livinhac Nov 1884

present expressed their consent to what was presented. (*Acta Apostolicae Sedis*, 56 (1964) pp. 835 – 836.)

Two more public consistories were held regarding the canonization of the Blessed Uganda Martyrs. On September 26, 1964, a public consistory was held in the Vatican in which more than three hundred bishops from all over the world joined the Pope and the cardinals to give their views regarding the Blessed Martyrs of Uganda. Among the Ugandan bishops present in that public consistory were Archbishop Joseph Kiwanuka of Lubaga Archdiocese, Bishop Adrian Ddungu of Masaka Diocese, and Bishop Cipriano Biyehima Kihangire of the Military Ordinariate of Uganda (He was the former Auxiliary Bishop of Gulu and later on he was Bishop of Hoima Diocese and then Gulu Diocese). In that public consistory, Mr. Francis Xavier Parisi, a lawyer by profession, presented the case of the Blessed Uganda Martyrs; he summarized their life, virtues, and the miracles recognized by the tribunal; while kneeling before Pope Paul VI, he then requested that the martyrs be canonized. Msgr. Amleto Tondini said that the case of the martyrs was obvious. Pope Paul VI sought more detailed opinions from the cardinals.

The detailed opinions from the cardinals were received during a semi-public consistory later that day in which the cardinals gave their personal views. The only indigenous African cardinal in that consistory, Cardinal Laurean Rugambwa, spoke first with deep emotions; he said he felt he was speaking for all Catholics in Africa and welcoming the great moment with joy. He said that the canonization of the Blessed Uganda Martyrs was timely at a crucial period in the history of the Church in Africa. Other cardinals presented their reasons: the

number of martyrs involved, being lay people, some married, some very young, the variety of their clans; some cardinals saw in them racial equality in the Church. The cardinals present signed a document and agreed that the canonization take place. Pope Paul VI agreed to the canonization and officially announced that the ceremony would be held in St. Peter's Basilica on Mission Sunday, October 18, 1964. (*Acta Apostolicae Sedis*, 56 (1964), pp 875 – 876., Yves Tourigny, *So Abundant a Harvest*, 1979, pg. 174.)

Preparation for the Canonization In Uganda, preparations for the ceremony of canonization were in high gear. Mr. Joseph Kyagambiddwa was tasked with composing music for the liturgy of canonization. He composed "*The Uganda Martyrs African Oratorio*," a traditional classical music composition that included 22 songs (corresponding to the 22 Uganda Martyrs) of a typical Ganda music genre and was accompanied by traditional African instruments. A choir had to be established to sing at the canonization ceremony. Our very own Professor Aloysius Lugira was part of that choir. At that time, Aloysius Lugira was doing doctoral studies in theology at the University of Freiburg in Switzerland (He was residing in the Salesianum Hall; he was a contemporary of Pope Francis, who was also a resident at that time, and they played soccer together.) According to Professor Aloysius Lugira, the choir included Ugandans living in Europe, and most students were from Italy, Germany, Austria, Switzerland, and France. They started learning songs in their different locations, and then, one month before the canonization, they gathered in Rome for intense practice. Mr. Joseph Kyagambiddwa joined them for two weeks to polish up and coordinate the musical instruments that were used in the orchestra. (*Professor*

Aloysius Lugira interviewed on Friday, May 3, 2024.)

The Canonization Ceremony Sunday, October 18, 1964.

The third session of Vatican Council II took place in Rome, meaning that more than 2000 bishops worldwide were at St. Peter's Basilica for the ceremony. Also present for the ceremony were more than 200 people from Uganda, the land of the martyrs. These included the clergy, religious, and lay people. Prominent among them was Sr. Maria Aloyse Criblet, whose miraculous cure was attributed to the Uganda Martyrs; Dr. Leslie Brown, the Anglican Archbishop of Uganda; Princess Maria Mazzi, a daughter of Kabaka Mwanga and recent convert to Catholicism; representatives of the Uganda government and Buganda Lukiiko. There were also pilgrims from other parts of Africa; there were more than 40 people from Nigeria.

During the liturgy, bishops and African priests occupied the front row on both sides of the sanctuary. The entrance of the Pope in the basilica was greeted with much applause. Then, something that was not common at such ceremonies happened; it introduced an African element to the ceremony, the sound of Ugandan musical instruments, and the joyful ululation that resounded from all sides of the basilica. For the first time in the history of St. Peter's Basilica, women were allowed to take their places with the choir; they were Sisters and students in Europe of the African choir of Joseph Kyagambiddwa, whose liturgical music was sung with the accompaniment of African music instruments at certain moments of the liturgy. During the celebration of Holy Mass, Pope Paul VI was assisted by Cardinal Laurean Rugambwa as deacon, Msgr. Peter Wasswa, Vicar General of Kampala Diocese, as sub-deacon,

Archbishop Joseph Kiwanuka of Lubaga Archdiocese, and Bishop Adrian Ddungu of Masaka Diocese as servers. Bishops and priests from Uganda surrounded the altar of "Confession." During the offertory, African Seminarians studying in Rome presented the traditional gifts to the Holy Father. (Yves Tourigny, *So Abundant a Harvest*, 1979, pg. 176.)

The Cardinal Postulator of the cause of martyrs and Prefect of the Sacred Congregation of Rites, Cardinal Arcadius Larraona, using the traditional formula of urgently, more urgently, and most urgently (*instante, instantius, instantissime*), begged Pope Paul VI to proclaim the Blessed Martyrs of Uganda as Saints of God. Msgr. Amleto Tondini, on behalf of the Holy Father, said that His Holiness was prepared to grant the request but first called for prayers and the invocation of the assistance of the Holy Spirit. The Litany of Saints was chanted and followed by a silent prayer. The Holy Father intoned the hymn of the Holy Spirit, "*Veni Creator Spiritus*," which was taken up and sung by all the people present. After that, the Supreme Pontiff Pope Paul VI, seated on his throne and wearing a miter, solemnly pronounced the canonization formula.

"To the honor of the Holy and Indivisible Trinity, for the exaltation of the Catholic Faith and the increase of the Christian Religion; by the authority of Our Lord Jesus Christ, of the Holy Apostles Peter and Paul, and our own; prompted by earlier deliberation and frequent prayer for divine guidance, and with the advice of our venerable brothers the Cardinals of the Holy Roman Church, and by the Council of Patriarchs, Archbishops, and Bishops present in the city of Rome. We decree and define the Blessed Charles Lwanga, Matthias Mulumba Kalemba, and their twenty companions as Holy



Relics for Canonization of Uganda Martyrs

Martyrs and inscribe them in the list of Saints. We decree that the Universal Church commemorate their memory with pious devotion on June 3 each year among the Holy Martyrs. In the name of the Father, the Son, and the Holy Spirit. Amen."

After giving formal instructions for the official recording of the Act of Canonization and for its official notification to the whole Church, Pope Paul VI intoned the Church's hymn of thanksgiving, the "Te Deum," in which the whole Congregation joined in singing—in his homily Pope Paul VI, reflected on the canonization of twenty-two African martyrs and their significance within the broader context of African history and Christianity—emphasizing the African heritage, culture, and geographical context of these martyrs. After a tribute to the new saints and also to the Anglican martyrs of Uganda, the Pope underscored the transformative power of Christianity in Africa. The Holy Father drew parallels between the martyrs' sacrifices and the broader themes of colonialism, evangelization, and the future of the Church in Africa. Urging for continued missionary work in Africa. Pope Paul VI saw the martyrs as symbols of hope and called for solidarity and support for the growth of Christianity on the continent. He applauded all the missionaries worldwide

and those who support and fund their efforts. The Pope called upon all those present to applaud the Ugandan Martyrs, the citizens of heaven who had been announced that day; they move our minds to make such decisions. He prayed that the Uganda Martyrs may give all Christians strength, joy, and hope in the name of the Lord. (*Acta Apostolicae Sedis*, 56 (1964), pp. 901 – 912., John Francis Faupel, *African Holocaust*, 1962, pp. 257 – 260.)

The Aftermath of the Canonization

The traditional triduum of thanksgiving was held in the "Church of Jesus" in Rome. On these three days, Holy Mass was celebrated by African Bishops and Superiors General of Missionary Societies and Congregations working in Uganda. After each Mass, Bishop Adrian Ddungu of Masaka Diocese, Bishop Makarakizza (Missionary of Africa), and Msgr gave a panegyric of the Holy Ugandan Martyrs. Sigismondi of the Sacred Congregation of Propaganda Fide. At the Palazzo Pio, Mr. Joseph Kyagambiddwa and the choir of students he had formed for the occasion of canonization performed the "Uganda Martyrs African Oratorio" on the second day. Then, on the third day, Pope Paul VI granted pilgrims from Uganda and other parts of

Africa a particular audience. The Pope shook hands with most of them. Mr. Kyagambiddwa and his choir again performed the oratorio. Before returning to Uganda, the pilgrims were invited to a special dinner at the headquarters of the White Fathers, and then they visited the headquarters of the Verona Fathers in Northern Italy. Mr. Joseph Kyagambiddwa and his choir performed the "Uganda Martyrs African Oratorio" in Austria, Germany, Switzerland, and in France at Notre Dame. (Yves Tourigny, *So Abundant a Harvest*, 1979, pg. 177.)

In Uganda, the celebrations of the canonization of the Ugandan Martyrs were led by Cardinal Gregorio Pietro Agagianian, the Prefect of the Sacred Congregation of Propaganda Fide. He visited the site where the first Catholic Missionaries in Uganda landed at Kigungu, Entebbe. He visited the Kabaka of Buganda Sir Edward Muteesa II, the President of Uganda, and the Prime Minister Mr. Apollo Milton Obote. On Friday, February 5, 1965, the

celebrations occurred at the Ugandan Martyrs Shrine in Mityana. Bishop Ddungu of Masaka Diocese celebrated and preached during the Holy Mass. Then, on Saturday, February 6, 1965, Holy Mass was celebrated at the National Martyrs Shrine in Namugongo. Cardinal Agagianian celebrated the Holy Mass, and Bishop Vincent Billington of Kampala Diocese welcomed Cardinal Agagianian and showed him where the martyrs were burnt to death. Then, on Sunday, February 7, 1965, the climax of the celebrations was held at Nakivubo Stadium. Cardinal Laurean Rugambwa was the principal celebrant of the Holy Mass and Msgr. Emmanuel Nsubuga, Vicar General of Lubaga Archdiocese, assisted him. There were other bishops from Kenya, Tanzania, Congo and Sudan. Msgr. Victor Mukasa Protonotary Apostolic (one of the first indigenous priests ordained in Uganda in 1913) and Msgr. John Kasule (one of the first priests of the former Upper Nile Vicariate) carried the relics of the Uganda

Martyrs in the procession. There were 22 Bannakalori Brothers in the procession wearing bark cloth over their cassocks, representing the 22 Uganda Martyrs. The choir was composed of Seminarians from Katigondo Major Seminary. Archbishop Joseph Kiwanuka was the primary host and prepared a dinner for guests at his residence gardens; the "Uganda Martyrs African Oratorio" of Mr. Joseph Kyagambiddwa was performed for the first time in Uganda. (Yves Tourigny, *So Abundant a Harvest*, 1979, pp. 177 – 179.)

As we commemorate sixty years since the canonization of the Uganda Martyrs, we pray through their intercession that we emulate their faith, courage, and hope and that we may continue to witness to the mercy and love of the Lord as the Uganda Martyrs did, especially in our community and families.



The Ugandan Catholic Community in the Archdiocese of Boston (UCCB) wishes happy celebrations of the 60th Anniversary of the Canonisation of the Uganda Martyrs

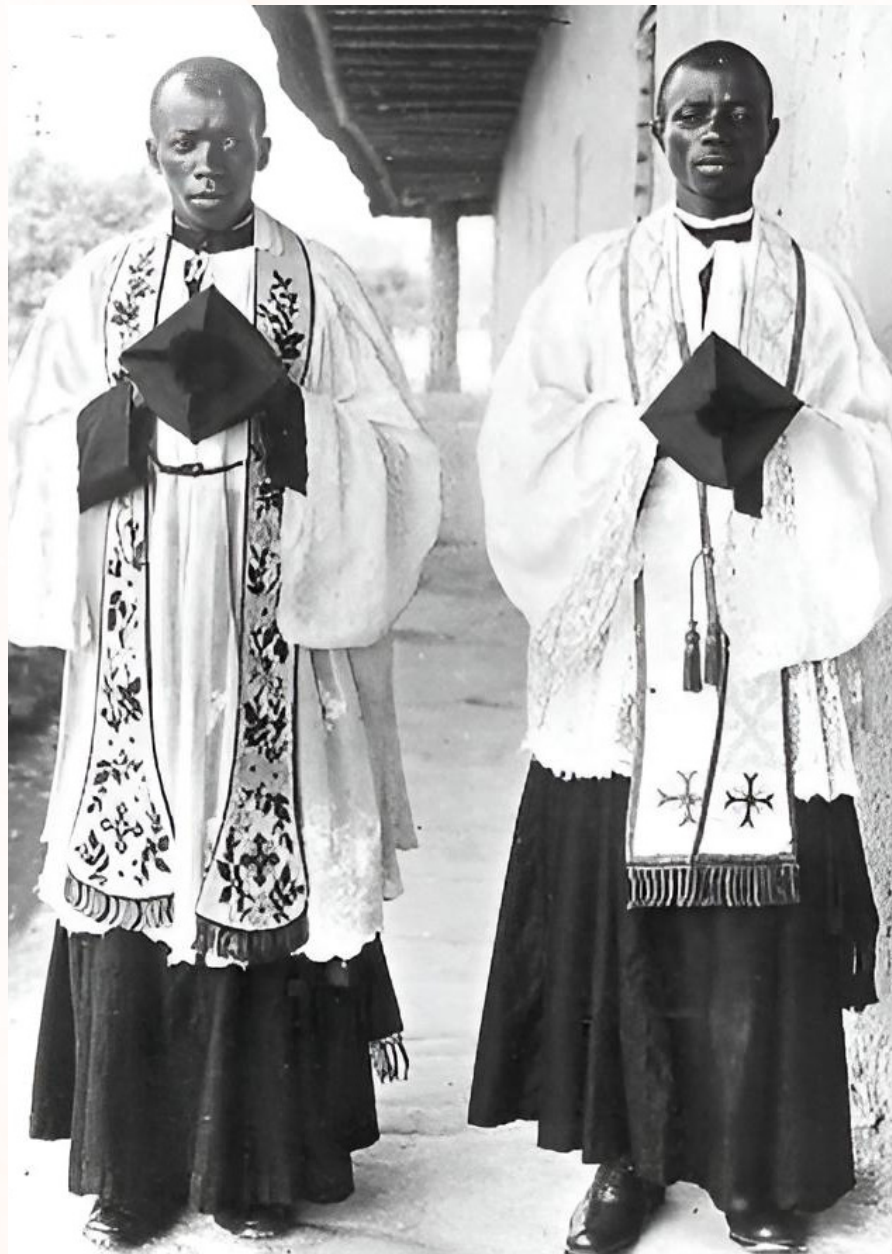
Michael Edward Mukisa
Chairman, UCCB





You, too, Come to My Vineyard: A Tale of the First African Priests

By Fr. Paul Mukasa - Masaka Diocese



Fr Basil Lumu and Fr. Victor Mukasa Womeraka.

In 2013, the Catholic church in Uganda celebrated 100 years since the ordination of the first Ugandan priests. At the celebration of the 100 years of the priesthood in Uganda, Rev. Fr. Vincent Kateregga Sr composed a theme song for the celebration. The theme song's lyrics had the following introductory words: *Kyalinga Kirooto Okufuna*

Abasaaserdooti abaddugavu, Kyali Kikuuno nnyo... literary translated, it seemed like a dream to see the ordination of black Africans, it was a marvel in our sight. These words are not expressions of disbelief but the highest degree of joy that the church in Uganda experienced on June 29, 1913, when two Ugandan men, Bazilio Lumu and Victor Mukasa Womeraka, were ordained priests in the

order of Melchizedek at Villa Maria Cathedral. This success resulted from the passionate and meticulous work of the White Fathers, led by the Most Reverend Henry Streicher of grateful memory, whose name the people of Buddu translated to Sitenseera.

At the start of his episcopate, bishop Streicher intended to prepare and ordain indigenous priests to secure a continuous evangelization of Uganda and Africa. The Most Reverend Henry Streicher was born on July 29, 1863, to Mr. Jacques Streicher, a police officer, and Anna Maria Hiebel of Wasselonne-Alsace, France. He was ordained a priest in September 1887 and served as a formator in the seminary in Jerusalem and later in Carthage. This placement was instrumental in his unique passion for training indigenous clergy.

In 1890, Streicher was appointed to the Victoria Nyanza mission and set out for his new appointment on June 29, 1890. On February 25, 1891, Streicher and his group of eight missionaries arrived at Rubaga. Upon the death of bishop Guillermain in 1896, Streicher was consecrated the bishop of Northern Nyanza on August 15, 1897, at Bukumbi in Tanganyika and made Villa Maria his headquarters in a thirty-six-year episcopate. Here, he meticulously embarked on the challenging work of training an African clergy. In fact, at his consecration, Streicher is quoted saying, *"To get one indigenous priest is for me more important than to convert ten thousand people."* Whereas others regarded this effort as next to

impossible or something meant for the far future, Streicher and a few missionaries considered it a matter of absolute necessity and urgency. Bishop Leon Livinhac, the superior general of the White Fathers, was one of those who supported these efforts.

It is important to note that the very first African priests were not Ugandans. Before the ordination of Victorio Mukasa and Bazilio Lumu, King Alfonso of Congo had, much earlier, in the 16th Century, sent candidates to Lisbon for priestly formation, and many were ordained, including bishop Henrique, Alfonso's son, who was consecrated bishop in 1518. Also, three Sudanese priests are mentioned in 1884-1885: one Benedictine Father, Fr. Francis Logwit, and Fr. Daniel Deng'Sorur. (Yves Tourigny, *So Abundant a Harvest*.) Suffice to mention, therefore, that Bazilio Mumu and Victorio Mukasa Womeraka were the first African priests of the modern missionary era.

Like all priests, including the present age, the two men endured a lengthy period of seminary formation. Lumu endured 20 years while Mukasa spent 16. This period had moments of predicaments and hope. The hardest moments were the departure and death of their brother seminarians. The class of Lumu started with 33 seminarians, and only one of them was destined to become a priest. At the time of the major seminary, there were only six of them remaining: Adriano Mukasa, Micheal Mukasa, Anderea Nnamusanga, Teodoro Tebazaalika, Bazilio Lumu, and Victorio Mukasa, who joined the class much later. Only two made it to the priesthood, affirming the Lord's words, *Multi Vocati, Pauci electi*, (Many are called, but few are chosen.) There were also moments of joy and encouragement, especially the ordination of Fr Joseph Sallam,



Bishop Streicher- (1863-1952)

a White Father, in the chapel of Our Lady at Bukalasa Seminary on May 18, 1907. This was the first ordination in Uganda and a symbol of hope for seminarians and the lay faithful.

On December 24, 1905, at Villa Maria Cathedral, bishop Streicher admitted Bazilio Lumu, Victorio Mukasa, and Anderea Nnamusanga to the tonsure in a celebration during which the earlier mentioned Fr. Joseph Sallam was ordained sub-deacon. On December 24, 1911, at Villa Maria Parish, Lumu and Mukasa were installed as subdeacons in a fascinating ceremony. Most touching was the gesture of stepping forward and prostrating while the litany of the saints was being sung. For many lay faithful, it felt like an actual ordination to the priesthood!

On May 9, 1913, bishop Streicher sent out a circular to all the missions of the vicariate informing them about the imminent event. He used the words of the Angel Gabriel as he wrote: ***Ecce Annuncio vobis Gaudium Magnum: Stella***

Mattutina in Medio nebulae. I bring you news of great joy: A morning star has appeared among the clouds...

Bishop Streicher informed the people that by God's grace, Bazilio Lumu and Victorio Mukasa would be ordained priests on June 29, 1913. He attributed this success to the intercession of the Uganda Martyrs and the Blessed Virgin Mary. On the same occasion, Yoana Muswabuzi would be ordained deacon.

The vicariate, including Bunyoro, Ankole, and Toro, attended the long-awaited day. By the evening of June 28, the neighboring villages of Villa Maria were full of visitors. The entire compound of Villa Maria was decorated with banana stems and flowers. By six o'clock, the church and the entire Villa Maria compound were completely full. Despite the huge crowd, a reverent silence and sacredness engulfed the celebration that ran from 8:00 am to 11:30 am. In this same sacerdotal ordination, Yoan Muswabuzi was ordained deacon. Stanislaus Mugwanya, Pokino Kayima Mbuubi, Simeo Nsubuga, Yozefu Katabalwa, and Prince Musanje Walugembe attended the ceremony. During the ceremony, bishop Streicher broke into tears of joy as he sang his *Nunc Dimittis*, because the ordination meant that Catholicism had laid permanent roots in Uganda and Africa. At the end of the celebration, the congregation was humbled when bishop Streicher knelt to receive a blessing from the two newly ordained African priests. The congregation, too, received a blessing from the new priests. The day was marked by huge celebrations everywhere; the local chiefs and other leaders fed the multitudes. Fr. Victorio Mukasa celebrated his first Mass at Villa Maria the following day, while Fr. Bazilio Lumu celebrated at Katigondo Seminary the same day.

Indeed, as bishop Streicher had earlier announced, the

two stars, Bazilio Lumu and Victorino Mukasa Womeraka had appeared in the sky. Since then, their light has guided many young men to Jesus, the high priest, ascending to the Altar and serving in the sacred priesthood. According to the Uganda Catholic Directory of 2022, Uganda now has two thousand four hundred eighty-nine indigenous priests.

Fr. Bazilio Lumu of the Ndiga (sheep) clan hailed from Bukalaga in the present Kiyinda-Mitiyana diocese. He was born around 1875 to Mr. Wamala. His parents died when Lumu was still very young. He was baptized at Rubaga on September 8, 1891. In 1892, Lumu and his family moved to Buddu due to religious wars that targeted Catholics. He lived and attended a mission school in Kampungu and later moved to Villa Maria towards the end of 1892. He was presented to the White Fathers by the Pokino Alikisi Ssebbowa, who also acted as his foster father. Here at Villa Maria, he was sent to Bukalasa Seminary by the White Fathers. He spent twenty years in seminary formation. After ordination, he was appointed to teach at the Bukalasa Seminary from 1913 to 1918. He served in Mitula Maria, Narozali, Nazareth, Kitovu, and Villa Maria parishes. On March 3rd, 1946, Fr. Lumu succumbed to liver failure at seventy-one years. He was buried in Bukalasa Seminary cemetery, but his remains were later exhumed and laid in Villa Maria church.

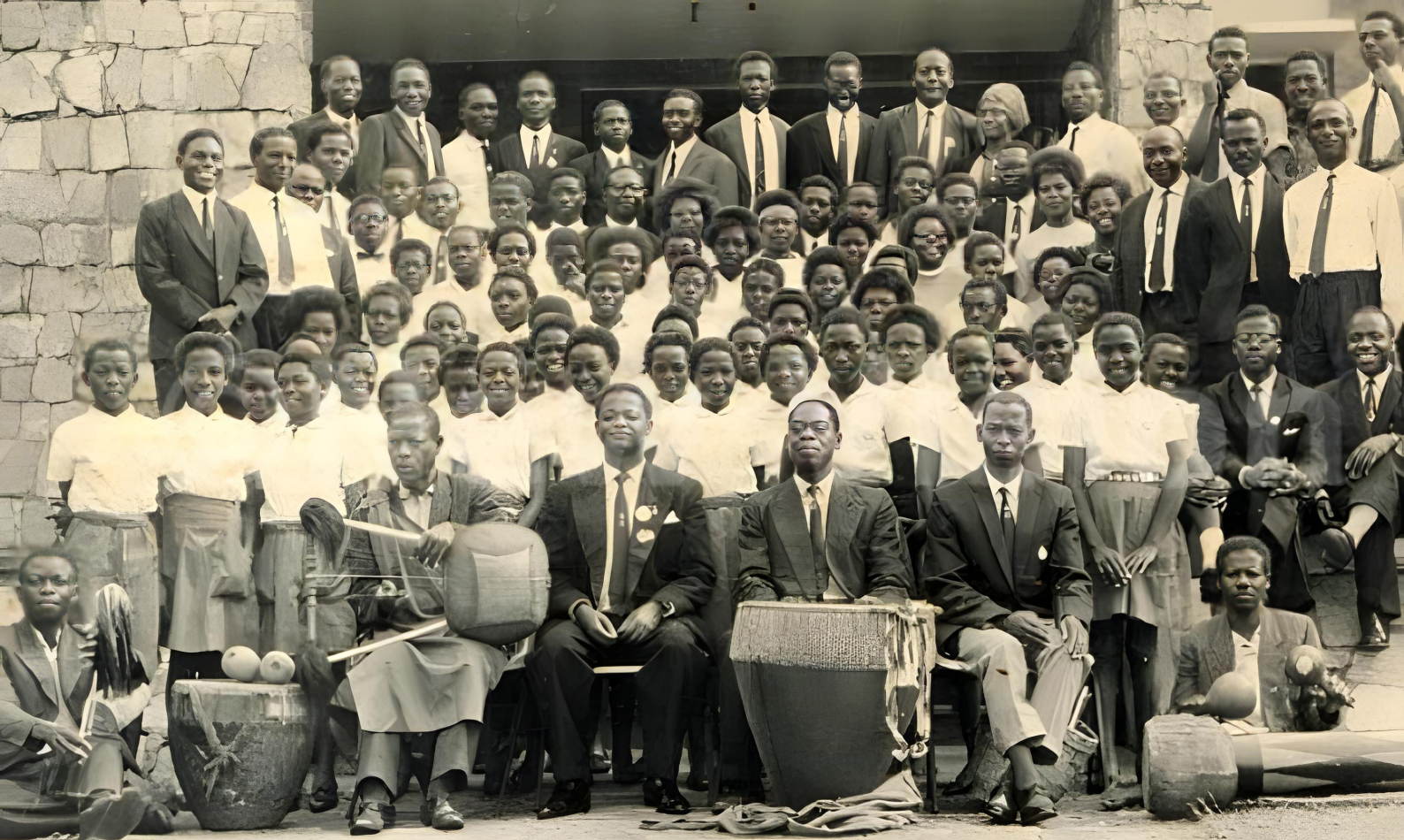
Fr. Victorino Mukasa Womeraka, of the Nkima (Monkey) clan, was born on March 5, 1882, in Bubwe-Bugagaju, Kalisizo, to Mr. Petro Lugi and Anne Ndisala. Mukasa's mother died when he was four years old. Following the death of his mother, Mukasa lived under the guardianship of his uncle, Cyril Mbuga of Kyato, in the present-day Kalungu Parish. In 1893, he joined the catechumenate at Villa Maria and was baptized on February

1, 1894. After baptism, Mukasa stayed at the mission, serving the missionaries, caring for Our Lady's church at Kyawangabi and shepherding the parish goats. He joined the Kisubi seminary in September 1897 and spent sixteen years of seminary formation. Upon ordination, he was appointed to teach at Bukalasa Seminary from 1913 to 1917. He served in the following parishes: Villa Maria, Narozali, Kasozi, Vvumba, Nazareth, Kabuwoko, Lwaggulwe, Bigada, and Kitaasa Parish. He was a faithful, simple, obedient, and hardworking priest. He died in 1979 at the age of ninety-seven years and was laid to rest in Villa Maria proto cathedral.

A new era of the presence of white missionaries known to the locals as *abapere* and black priests, locally known as *abafaaza*, was not without racial tensions. Questions of the equality of the priesthood were gradually emerging, especially when some missionaries considered African priests to be of a secondary priesthood. A few days after his ordination, Victorino wrote to bishop Leon Livinhac expressing his joy of ordination and commitment to the priesthood and requesting prayers. In his August 1913 parental reply, bishop Livinhac advised Mukasa to remain humble, writing, *"It's true you are as fully a priest as the missionaries. But never forget that God will be more pleased with you if you humble yourself before them..."* For Dr. Waliggo, bishop Livinhac amiably hinted at the issue of equality. The inequality between the *bafaaza* (local clergy) and the *abapere* (white missionaries) was real. In some cases, the *bafaaza* did not share residences and meals with the *abapere*. Fr. Yoan Muswabuzi, the young brother priest of Lumu and Mukasa, is remembered for fighting for this equality, showing the missionaries that local and missionary priests received the same valid priesthood.

He destroyed utensils used as elements of difference in the mission at Biikira and defiantly grew a huge log beard restricted to the *abapere*. His stance helped missionaries to accept the mutual fraternity with their brother local priests.

Villa Maria Parish remains a historical pillar of the Catholic faith in Uganda. In the renovated proto cathedral lie four ancestors of our priestly lineage: the Most Reverend Henri Streicher died on June 4, 1952, and was laid to rest at the right side of the sanctuary of the cathedral he himself built. He lies alongside his venerable son and brother in the priesthood, Adrian Kivumbi Ddungu. Fr. Bazilio and Fr. Victorino also lie on the right side of the cathedral's sanctuary, where they received the grace and privilege of the priesthood. Many seminarians come to their tombs seeking their intercession to make it to the priesthood, while other catholic faithful also pray through them. Bukalasa and Katigondo seminaries continue to offer formation to the priesthood and laymen of impeccable character who serve the church and state. The work of evangelization that Streicher envisioned was not to be handled single-handedly by priests. On December 3, 1910, he founded the Daughters of Mary, Bannabikira Sisters at Bwanda; these would become coworkers in evangelization. Their role was especially to teach catechism. Bazilio and Victorino were up to the task. Because of their life and testimony, the priesthood and, indeed, Catholicism are thriving in Uganda. All this was made possible by bishop Streicher, who confidently occupied himself preparing his diocese for African autonomy.



From Martyrdom to Music: How Uganda's Saints Inspired a Liturgical Revolution

By Michael Bukenya - Leader for London Choir delegation

The Mission Sunday of October 18th, 1964 no doubt laid a remarkable foundation stone in the chronicles of our faith. Who could ever forget that exactly 60 years ago to date, 22 Catholic Martyrs of Uganda were solemnly proclaimed Saints by Pope Paul VI in Rome's St Pater's Basilica?

But, equally more remarkable is the fact that the inspiring canonisation ceremony with all its traditional pomp and pageantry, emerged more colourful than usual, when an African choir, the first of its kind in the heart of the Vatican, animated a Catholic Liturgical ceremony in an indigenous music genre in presence of 2 000 prelates.

Who could have written that script? Who could have

anticipated such a fitting tribute to the great heroes of our faith, except God Himself? Yet through such divine coincidence, Uganda became the first country in the catholic world to have its music sung in native languages and accompanied by traditional musical instruments on the tomb of St Peter. History was in the making once again.

The penny dropped even further, as Joseph Kyagambiddwa's music took root on the world stage with its intricate melodies and African resonance, and transcended its origins. From then on, his music became timeless Martyrs' anthems that speak to the multifaceted nature of the human soul. Africa, and Ugandan music in particular, began its journey of being taken more seriously in Catholic

Liturgical warship.

It should interest you to note that the choir that the late Kyagambiddwa took to the Vatican, comprised mainly of Ugandan and other East African students who were studying at various European and American Universities. Others were those already working in these countries. This was so, as at the time, the catholic church in Uganda, could not raise enough money to sponsor a choir directly from Uganda to Rome for the ceremony.

History is indeed, fond of repeating itself! What the late Kyagambiddwa did 60 years ago, is being exactly repeated by the choir that is animating today's Liturgical celebration. Here you have choristers of Ugandan origin

that have assembled from various cities and regions of the United Kingdom and the rest of the world. They include those from London, Birmingham, Coventry, Manchester, Northern Ireland, Germany, the United States, and Canada. They are also joined by neighbouring friends from Kenya, Tanzania, and Rwanda to celebrate the great African Martyrs. Great things indeed happen when God meets with man!

Historically, we are told that in the extraordinary scenes of the martyrdom of St Charles Lwanga and his companions, those young men prayed and sang hymns as they were rolled in rush matting and dragged to the fire. Young Kizito is said to have gone to his martyrdom singing and calling out that soon he would meet

Christ in paradise. As the flames were lit, the prayers did not stop. The young men's voices could be heard loud and clear, and unafraid, as the fire crackled up to meet them. What a display of heroism!

Certainly, none of us has been burnt to ashes today by those menacing flames of Namugongo. Nevertheless, as a team of church ministers consisting of the Choir, music accompanists, Liturgical procession Dancers, Readers, Altar Servers, Masters of ceremonies, and all Ushers, our hearts are metaphorically on fire to ensure that in all our preparations, we lead you into a spiritual atmosphere that truly inspires you to worship GOD with undivided attention; just as the Martyrs did. After all, that is what Liturgy is all about.

Finally, we all hold on to the belief that, when all is said and done, the mound of burnt wood and the ashes of spiritual hearts that have been left in this place will remain as a sacred reminder. St. Peter's Basilica in the Vatican will, in the years to come, become a second home to the great shrine of Namugongo Basilica. It will be visited by thousands of Ugandans each year, as they pay homage to the martyrs whose faith lit the flames of their sacrifice.

Profile for the Principle Organist, Mr. Robert Kabuye



Robert Kabuye a PhD Candidate (Caritas Science-Ethics and Education) at the University of Passau, is passionate musician. His talent and love for music were depicted early in his prime years as seminarian in Nswanjere, Kisubi, Katigondo and Ggaba Major Seminary. Robert has not only played both traditional and **western (European)** musical instruments but also trained, taught and inspired many to love and practice music.

In addition to teaching music and training seminary choirs he has also directed various choirs in many parishes and institutions in and around Kampala ecclesiastical Province. Some of the parishes and institutions include Uganda Martyrs University Nkozi, St. Kizito High School Bethany, Lubaga Cathedral Parish, St. Paul's Family Choir, Mulago Parish Choirs among others. He left Uganda in 2013 after receiving

basic training at Kampala Music School, to pursue further

Studies in Germany. In 2016 after successfully completing his education as a church musician in diocese of Passau (Organist and choir director) he was employed and has managed to continue inspiring many and preaching the gospel of Love through music.

One of his most recent successful projects was with the international choir Passau, where staged two powerful concerts staged in Passau on 14-15th May 2024 ("Begegnung der Kulturen") together with St. Padre Pio Youth Initiative.

Robert is now married and lives together with his wife Josephine and three children Timothy, Caroline and Concepta in Passau, a city south east of Bavaria Germany.

THE CHOIR

SOPRANO



Proscovia Nabukenya



Catherine Nakisekka



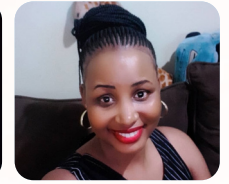
Rosemary Nannyonga



Christine Katushabe



Salomy Mutema



Jenny Namuyaba



Brenda Namata



Winfred Nantege



Lillian Nalwoga



Gladys Kabenge



Sarah Kutesa



Rosemary Nannono



Sr Salome Nnambi



Sr Maria Jeniffer Apio



Sr Mary Livia Aseru



Dr Judith Kabajulizi



Fortunate Judith



Sr Teddy Nakiyana

Sr Emmanuela
Atimango

Elizabeth Seehars



Margaret Nabuuma



Justine Ssebutinde

ALTO



Elene Kulwazi



Barbara Seehars



Mrs Ssebutinde



Sr Mary Flora Jude



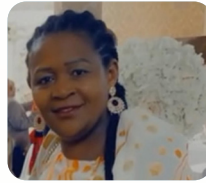
Flavia T. Nannyanzi



Brenda Kyomuhendo



Dr Lydiah Namayengo

Sr Maria Theresa
Ledowchowska

Brenda Kyomuhendo



Bernadette Nakiguli

TENOR



Michael Bukenya



Robert Ssebaggala



Andrew Kagumba



Fr Edward Baharagate



Maximilian Kallerder

BASS



Fr Alex Sseremba

Fr J. Baptist
Ssendawula

Emmanuel Warakira



Michael Mukisa

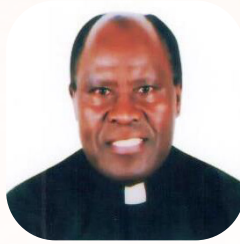
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(Chairman Steering
Committee - Rome)



Fr. Denis Lwegaba
(Chairman Organizing
Committee - Rome)



Msgr. John Baptist Kauta
(Chairman Organizing
Committee - Kampala)



Amb. Stephen Mubiru
(Ambassador of Uganda to
the Holy See/ Vatican)



**Amb. Elisabeth Paola
Napeyok** (Ambassador of
Uganda to Italy)



**Dr. Anthony Ssembatya
Kimbowa**



Ms. Jessica Namuddu
(Embassy of Uganda to Holy
See)



Ms. Geraldine Kaganzi
(Embassy of Uganda to Italy).



Miss Nalule Cissy Kagimu
(Uganda Catholic Secretariat
- Kampala).



Mr. Daniel Ssekabembe
(Embassy of Uganda to Italy).



Fr. Kazibwe Honoratus
(C/man Uganda Ecclesiastical
Community - Rome).



Fr. James Michael Ebong



Madam Melissa Rose Nagadya



Sr. Livia Aseru (SND).



Fr. Kasibante Emmanuel



Fr. Tobby Musinguzi



Fr. Albert Musinguzi



Fr. Alex Sseremba



Deacon Charles Kiberu



Mr. Michael Charles Bukenya
(United Kingdom)



Mr. Robert Kabuye (German)



Mr. Mukisa Michael (USA)



Mr. Andrew Kagumba
(Canada).



Mr. Kirigwajjo Joseph
(Director Noah's Ark).



Carol Nansikombi
(Tour Coordinator, Noah's
Ark).



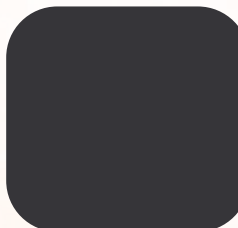
Lydia Vivian Nganda
(Tour Coordinator i/c of
Europe - Noah's Ark).



Rev. Katende Edward

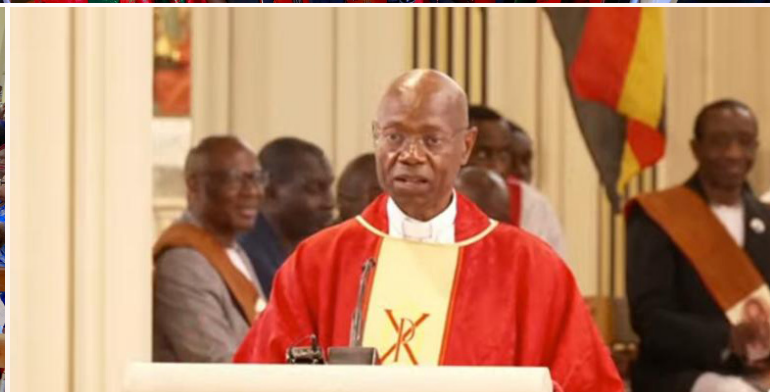


Rev. Anywar Joseph



Mr. Frank Jaggwe

Joint Uganda — Martyrs Day — Celebration UK – 2024



UCCB UMD — Celebration — 2023



Community Activities



UK Chamber Choir



UMCC community celebrations



Uganda Catholic community Lewisham - London



Uganda Martyrs Day
Celebration 2024
Rome



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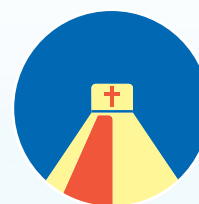
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