

PAIMOL MARTYRS > Blessed Daudi Okelo and Jildo Irwa



THE UGANDA

MARTYRS DAY

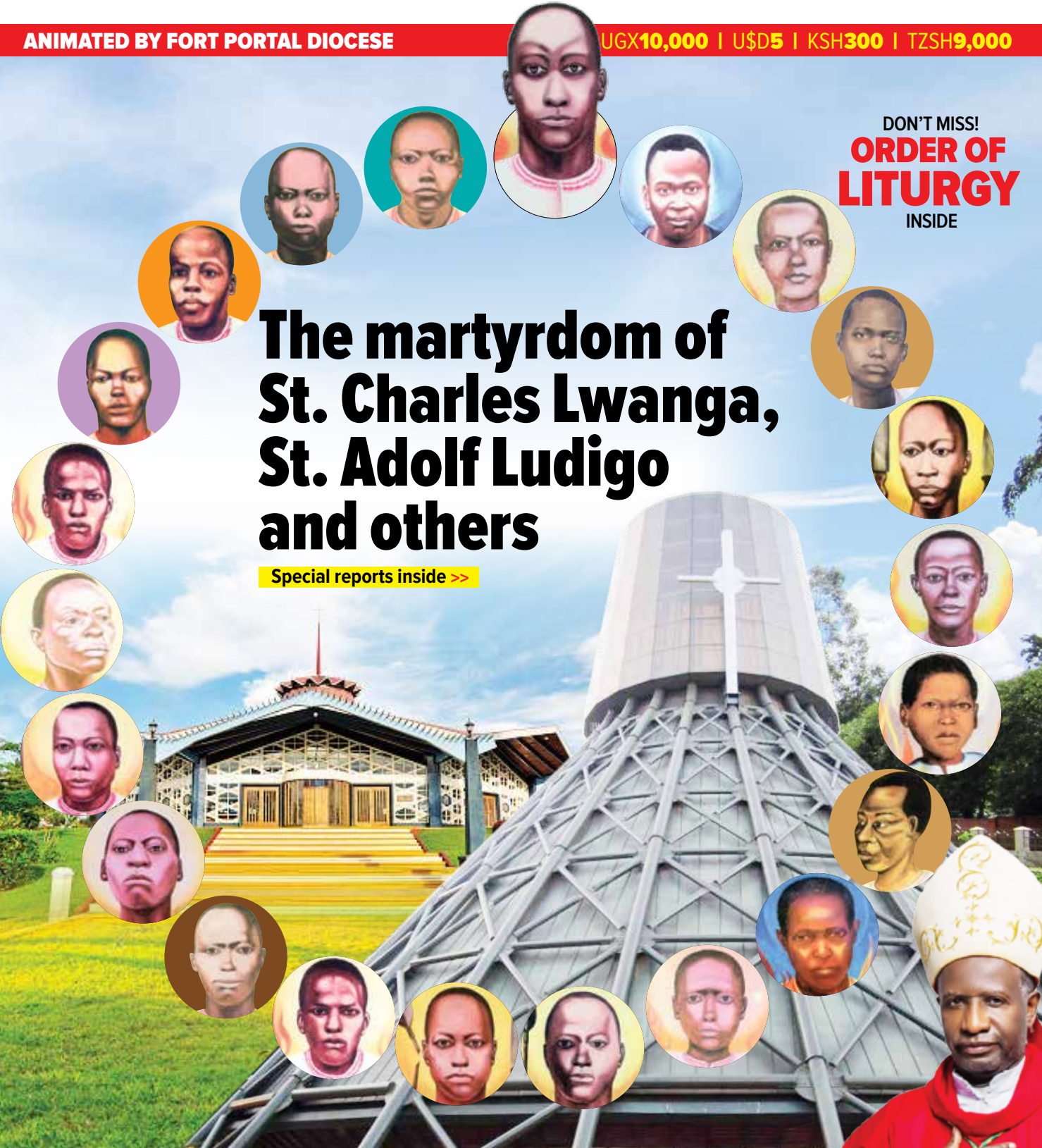
ANIMATED BY FORT PORTAL DIOCESE

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DON'T MISS!
ORDER OF LITURGY
INSIDE

The martyrdom of St. Charles Lwanga, St. Adolf Ludigo and others

Special reports inside >>



THEME: "Baptized and sent to witness Christ with love and hope" — (Mt. 28:19, Rom. 8:3)

Foreword: Rt. Rev. Dr. Robert Muhiirwa Akiiki welcomes you to Namugongo! ...P6





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The Management, Staff and Students of Our Lady of Africa Schools, congratulate Christians upon celebrating the Uganda Martyrs' day 2022.

"Our Lady of Africa Schools are mixed, boarding Schools. The Secondary Schools offer both Sciences and Arts at all levels".



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THE BEST UCE CANDIDATES 2020

No.	NAME	AGG	DIV				
1	OSAIWOTH MAXIDEX	8	1	6	WAKWESA CHRISTOPHER MARK	9	1
2	OMODING JULIUS	8	1	7	NANTONGO SHALOM	9	1
3	MBUYA PREANCE SOLOMON	8	1	8	ABWANGO GABRIEL	10	1
4	LUCKY GODWIN	8	1	9	AYAMBE BARON	11	1
5	ASIANZU QUEEN PATRICIA	9	1	10	LAREWA CATHERINE FAITH	11	1
				11	AINEBYOONA CELESTINE	12	1

THE BEST UACE CANDIDATES 2020

NO.	NAME	COMB.	SCORE	PTS	NO.	NAME	COMB.	SCORE	PTS
1	KIZIMULA MARVIN ARNOLD	PCB/SM	21AAA	20	11	EDEDRIA NELSON	PCM/ICT	13ABB	18
2	ABESIGWA FLORENCE	BCM/ICT	34AAB	19	12	HIGENYI BRIAN	PCB/SM	41ABB	18
3	LUKYAMUZI IAN PATRICK	PCM/ICT	12BAA	19	13	ISABIRYE SIMON PETER	PCM/ICT	21ABB	18
4	MUSOBYA JERVIS	BCM/ICT	32ABA	19	14	KANABI COSMAS	PMTD/ICT	42AAC	18
5	AJIKA ANGELO	PEM/ICT	21AAB	19	15	LIBERTY MUSLIM SAIDI	BCM/ICT	42ABB	18
6	ASINDU JOEL	PEM/ICT	63AAB	19	16	NAMUGAYA KEVIN	BCM/ICT	52AAC	18
7	KYARISIMA PHIONAH	GEE/SM	21AAB	19	17	OKURUT JOHN ROBERT	BCM/ICT	23BAB	18
8	AFEDRA FRANCIS	PCM/ICT	44ABB	18	18	OKUSAN SAMUEL	BCM/ICT	22AAC	18
9	ALIONZI RONALD OWAMA	PCB/SM	13BAB	18	19	PARIYO MORRISH	PCM/ICT	34AAC	18
10	BWAMBALE LOVIC	PCM/ICT	52ABB	18	20	SSEGGOBE DERRICK	PCM/ICT	33ABB	18

SOME OF THE STUDENTS ADMITTED ON GOVERNMENT ON COMPETITIVE COURSES 2021/2022

NO.	NAME	COURSE	UNIVERSITY	NO.	NAME	COURSE	UNIVERSITY
1	KIZIMULA MARVIN ARNOLD	B. MEDICINE & SURGERY	MUK	7	NAKAMYUKA DAPHNE	BSC. IN SOFTWARE ENGINEERING	MUK
2	ABESIGWA FLORENCE	B. MEDICINE & SURGERY	MUK	8	AJIKA ANGELO	B. ENG. IN ELECTRONICS & COMPUTER ENG.	SOROTI
3	MUSOBYA JERVIS	B. MEDICINE & SURGERY	MUST	9	ISABIRYE SIMON PETER	B. ENG. IN ELECTRONICS & COMPUTER ENG.	SOROTI
4	AMONGIN JUDITH	B. VETERINARY MEDICINE	MUK	10	SSEGGOBE DERRICK	B. INDUSTRIAL ENG. & MANAGEMENT	KYU
5	NAMBALIRWA SHEILLA	BSC. IN ELECTRICAL ENGINEERING	BUS	11	ADUI RONALD	B. OF AGRIC MECHAN & IRRIGATION ENG.	BUS
6	LUKYAMUZI IAN PATRICK	BSC. IN CHEMICAL ENGINEERING	KYU	12	HIGENYI BRIAN	BSC. IN MEDICAL RADIOGRAPHY	MUK

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St. Mary's College Lugazi (SMACOL)

"NOW OR NEVER"



OWEK. SSENYONJO MOSES
CHIEF EXECUTIVE OFFICER
(CEO)



The Board of Governors and the entire community of St. Mary's College Lugazi and Mother Kevin College Mabira, Congratulate the entire Catholic Church upon the celebration of the Uganda Martyrs Day 2022. HAPPY CELEBRATIONS!



Mother Kevin College Mabira (MOK)



SOME OF THE BEST UACE SCIENCE CANDIDATE 2020



LOTYANG MOSES
PCM/IT
4AAA3. 20PTS



PARIYO OWEN
MEG/IT
4AAA3. 20PTS



MUJWALA SAMUEL. K
BCM/IT
3BAA3. 19PTS



MUMBERE DARIUS
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3BAA4. 19PTS



AYESIGYE BENEFIT
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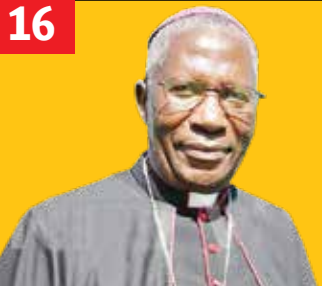
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Rt. Rev. Robert K. Muhirwa
Bishop of Fort Portal Diocese



Rt. Rev. Joseph Mugenyi Sabiiti
Axilliary Bishop of Fort Portal Diocese



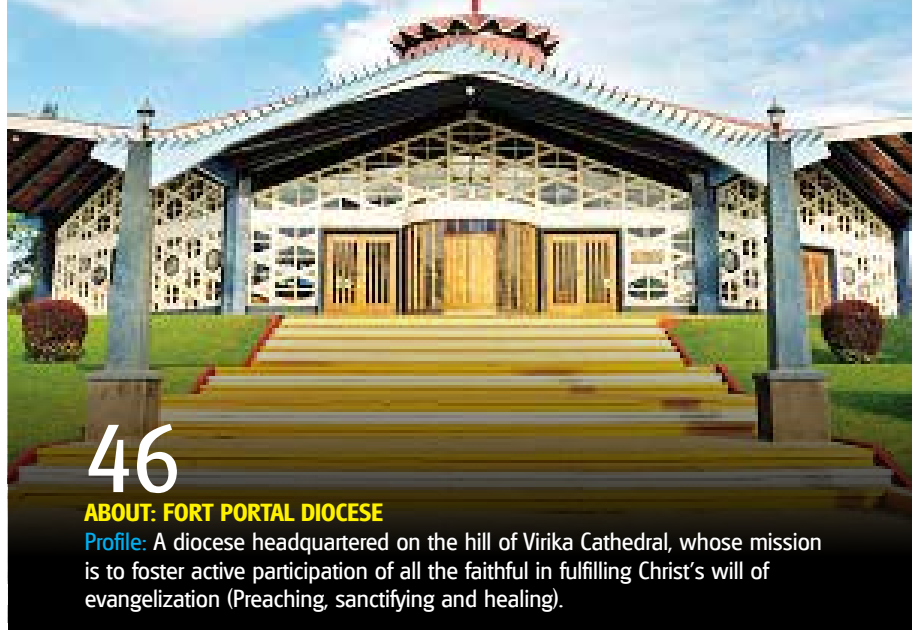
Rt. Rev. Paul Kalanda Akiiki 1991-2003 (RIP)



Rt. Rev. Serapio Bwemi Magambo Abwooli 1972-1991 (RIP)



Bishop Vincent Joseph McCauley C.S.C 1961 -1972 (RIP)



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HAPPY MATRYRS DAY 2022

Owek.Tofiri Kivumbi Malokweza
Papal Knight Emeritus and
Kaggo Kyadondo Emeritus
Wishes you all Happy Martyrs' Day Celebration.

The Uganda Episcopal Conference,

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**UGANDA MARTYRS DAY
MAGAZINE 2022**
is a publication of
**THE UGANDA EPISCOPAL
CONFERENCE**
in conjunction with
FORT PORTAL DIOCESE

EDITORIAL

Welcome dear readers

Dear reader of this 2022 souvenir Magazine, thank you for being a part of this year's Martyrs' Day celebrations.



To us Catholics but also the entire humanity, the Uganda Martyrs are an inspiration and thus animating this year's celebrations as Fort Portal diocese is not only memorable but also a blessing. We give Glory to God for the opportunity.

Baptized and sent to witness Christ with love and hope is the theme that guided us as we embarked on the three months journey of preparations. As publicity and communication committee, this was a very short time but inspired by the Uganda martyrs, we took up the challenge optimistically.

I am grateful to God who gave us good health throughout this hectic season that was constrained by the deadly covid-19 pandemic. I am also grateful to my Bishop, Rt. Rev. Robert Muhirwa who entrusted me with this task, and everyone on my committee and other committees for the good working relationship we have had during the execution of our tasks especially producing this magazine. Special thanks to the team at the Catholic Secretariate notably, Msgr. Kauta, the Secretary General and Fr. Philip Odii, the Director of Communications whose experience was instrumental to our success.

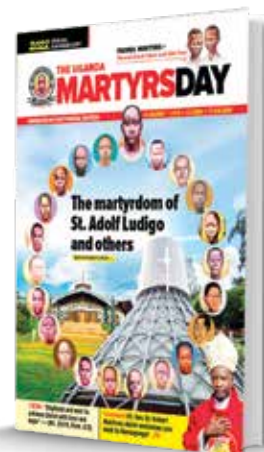
This publication is the fruit of team work with very many stakeholders including but not limited to all those who have contributed articles/ messages and adverts and the technical team that gathered,

edited, designed, and compiled the content together. Because of a dedicated and professional touch by the team, I call upon you to read each and every bit of this magazine so that you get more informed, educated and knowledgeable about aspects like; highlights of the martyrs and their relevance to us today, details about St. Adolf Ludigo Tibeyalirwa, a martyr from Fort Portal Diocese, and many others.

As a baptized Christian, please obtain this copy of the magazine, read and share what you will have read, archive it for generations as you witness Christ with love and hope.

I wish you all the blessings you desire in your life and that of the people around you and pray that you attain your aspirations through the intercession of the Uganda Martyrs whom we celebrate today and strive to emulate now and forever.

Stephen Akiiki Alinaitwe
Chairperson Publicity & Communications Committee, Uganda Martyrs Day 2022



**“BAPTIZED AND SENT TO WITNESS CHRIST WITH LOVE AND HOPE”
— (Mt. 28:19, Rom. 8:35)**

FOREWORD

Rt. Rev. Robert K. Muhiirwa
BISHOP OF FORT PORTAL DIOCESE



After a two-year lull due to the Covid-19 induced lockdown, here we gather yet again for the annual Martyr's Day. We praise and thank the Lord. To you glory and praise forevermore! (Dan. 3:52-56).

My dear brothers and sisters, welcome back to Namugongo! We thank the Lord, who, through the intercession of the Uganda Martyrs, has enabled us to manoeuvre through the many challenges and devastating effects of Covid-19, such as sickness, loss of loved ones, collapsed business and work, lost time for formal schooling, (leading to early and unwanted pregnancies for many girls) e.t.c.

For two years, we could not meet to celebrate this day together on these holy grounds! All of us longed for this time and blessing to gather together again to feel and celebrate God's love and the faith we share! We thank God who has opened the doors and enabled us to travel from near and far to gather in this place. We have reached these holy grounds to venerate and celebrate the Holy Martyrs of Uganda. Despite the delayed communication due to the Covid-19 Pandemic, as Fort Portal Diocese, we are glad and honoured to have been given this opportunity to animate and preside over the preparations and celebrations of Uganda Martyrs' Day this year, 2022.

This year, we chose “Baptized and sent to witness Christ with love and hope” Mt. 28:19, Rom. 8:35 as the guiding theme. The theme suits how the martyrs died; they were boys and men of faith. They had special wisdom, courage and love for Christ; they endured and opted to die for Christ than obey the orders of Kabaka Mwanga. They were not threatened by the sword or fire; with love and hope, they looked to the life after death and resurrection without any fear.

Among the 22 Uganda Martyrs canonized by Pope Paul VI

1964

CANONIZATION. Among the 22 Uganda Martyrs canonized by Pope Paul VI in 1964, one of them hailed from Fort Portal Diocese — St. Adolf Tibeyalirwa (born at Myeri, Katoosa Parish-Kyenjojo District and a Mugaya by clan)



in 1964, one of them hailed from Fort Portal Diocese. St. Adolf Tibeyalirwa (born at Myeri, Katoosa Parish-Kyenjojo District and a Mugaya by clan) was kidnapped and taken to Buganda, where he grew up. On being given to Kabaka Muteesa I as a page, he attained the Luganda name Mukasa and was also nicknamed Ludigo because of his resemblance with a Munyoro chief Ludigo. Adolf Mukasa Ludigo Tibeyalirwa was very hard working; he used to assist Matia Mulumba's wife to split firewood as she prepared food for catechumens. He was also put in charge of the Kabaka's gardens, where pages were supposed to work. He was very proud of being a Catholic, so much so that when summoned to the Palace

to defend themselves, he put on his best attire and after condemnation, walked to his death majestically until his beautiful dress was removed from him at Ssezibogo tree as custom demanded. As Fort Portal Diocese, we feel it is a great honor to identify ourselves with this great Martyr and Saint and in him to find our role model in Faith.

As we celebrate the 22 Martyrs, we have to mention Blessed Daudi Okelo and Jildo Irwa of Paimol-Gulu Archdiocese, the young catechists that gave their lives for Christ. They, too, are a shining example of fidelity to Christ, commitment to Christian living and selfless dedication to the service of neighbour. With their hope firmly set on God and with a deep faith in Jesus' promise to be with them always, they set out to bring the Good News of salvation to others, fully accepting the difficulties and dangers that they knew awaited them.

Dear friends, in these post-Covid times, it is unfortunate that we, the people the martyrs generated with their blood, are buried in pride, avarice (greed for the acquisition of property through stealing, cheating and lies); lust, sexual abuses like homosexuality, unfaithfulness in marriages, domestic violence and abortion; drug abuse, excessive use of alcohol, envy, gluttony, wrath, and sloth (many people are lazy, they don't want to work or to study for the true faith, yet they want quick answers to life challenges of miracles from fake and self-made pastors). Anger, hatred, unforgiveness, revenge, injustice, corruption, paganism, war, and many similar terrible acts are widespread in the world partly because we have failed to witness



Christ.

As we celebrate the Uganda Martyrs this year, my heart and mind are turned to our sisters and brothers in Ukraine and in other parts of the world where humanity is pushed to indescribable suffering and death mainly due to pride and greed for power, authority and egoism! Let us remember to pray for these suffering souls that the blood of the martyrs may strengthen their faith and hope in life. We pray through the intercession of the Uganda martyrs to touch in a special way our world leaders in their different capacities to recognize and appreciate human life and to commit themselves to defending and protecting it. We all need to live and celebrate the sacred life given us by our God. As the church, we believe that sustainable social, political, and economic progress can only exist in societies where the Rule of Law, democracy and constitutionalism are respected. May God inspire our leaders to promote this thinking.

A family is no longer given priority. Pope Francis in his post-synodal Apostolic Exhortation *Amoris Laetitia* (The Joy of Love), helps us cover a wide range of topics related to marriage and family life as well as the contemporary challenges faced by our families. This same message is well implemented by our lay apostolate movements like the Cana Program, Catholic Men Association, Catholic Women Apostolate, Pioneer Association and others. Such movements bring a great renewal in families, especially among married couples, and help to witness more the fruits of love, peace, joy, reconciliation, and better parenting. Let us join these movements and actively participate in them to enhance our families.

Gathered to pray and celebrate and guided by the teaching of St. Paul, "No one can separate us from the love of Christ" (Rom 8:31b -39), I invite you to be inspired by our martyrs and follow their example of unshakable faith in word and deed, which rare dedication continues to be a challenge to us Christians today. In their bravery, the martyrs encourage us to emulate them as role models and walk in their footsteps.

May we, too, strive to deepen our faith, especially through the study of Scripture and Church teachings. The martyrs were like the apostles on the day of Pentecost in Acts 2:1; empowered by the Holy Spir-

“

SUFFERING AND DEATH.

As we celebrate the Uganda Martyrs this year, my heart and mind are turned to our sisters and brothers in Ukraine and in other parts of the world where humanity is pushed to indescribable suffering and death mainly due to pride and greed for power, authority and egoism!

it, they witnessed Christ to the point of death. As we celebrate this year's Martyrs' Day, the Solemnity of Pentecost is very close; let us continue to invoke the same Holy Spirit to empower us, and we cooperate with his grace to bear good fruits of love, joy, peace, patience, kindness, goodness, trustfulness, gentleness and self-control (Gal. 5:22-23).

Thinking about the plight of our youth today, it is noteworthy that a mindset can bring about a difference in our world because it shapes how we see the world and how we show up.

Our mindset is the lens of how we look at things and how we perceive them. I wish to encourage the youth and adults to embrace different programs by learning and training in practical skills like mechanics, carpentry, tailoring, hairdressing, and agriculture. Let us refrain from undermining work.

Whereas, education is the key, having skills is the master key. I am indebted to the Government of Uganda for the Skilling Uganda Plans, which help to present a paradigm shift for skills development and enhance productivity and growth to create employable skills and competencies relevant to the labour market. Such programs help a lot in controlling the rampant human trafficking especially among the youth.

I profoundly thank all of you for participating in this pilgrimage to Namugongo to celebrate Uganda Martyrs' Day. I wish you a safe journey back home. From here, endeavour to take this message with courage to every citizen in our countries, homes and neighbourhood regardless of their race, gender and religious affiliation.

To all those who have contributed spiritually and materially to the success of this pilgrimage and celebration, I say you are greatly appreciated and may God, through the intercession of the Uganda Martyrs, reward you abundantly!

Dear sister, dear brother, wherever we are and whatever we do, let us always ask ourselves this basic question: To what extent does my life bear witness? What legacy am I leaving behind for my children and the generations to come? "An unexamined life is not worth living" - a famous dictum attributed to Socrates.

+Robert K. Muhirwa
Bishop of Fort Portal Diocese

CARITAS FORT PORTAL HEWASA



We have connected unserved Communities With Clean And Safe Water in most Communities of Rwenzori Regions.



REV. FR. JOSEPH MUSANA ATEENYI.
EXECUTIVE DIRECTOR – CARITAS
FORT PORTAL-HEWASA

Guided by the social teaching of the church to preserve humanity, Caritas Fort Portal –Hewasa the social pastoral arm of Fort Portal Catholic Diocese aims at enabling communities in Fort Portal diocese have integral human development.

'I have come in order that you might have life- life in all its fullness' (John 10:10) Caritas Fort Portal hinges its foundation on Jesus the good shepherd.

Caritas Fort Portal is committed to empowering communities and individuals to engage in income generating activities or projects that increase on their incomes for better livelihoods and to help the vulnerable and marginalized in realizing their dignity as human beings. This is done through the following thematic areas of; water, sanitation and hygiene, justice and peace, agricultural development services, women and gender, humanitarian, financial services and environmental protection

In water and sanitation through HEWASA programme, Caritas has provided communities with development technologies like the gravity flow schemes, shallow wells, motorized pumps, solar powered water, point water sources and piped water among others. Caritas has promoted water for production for both animals and crops. Communities have been introduced to water harvesting technologies. Under sanitation caritas has introduced construction of Ecosan toilets, lined pit latrines, pour flush toilets and precast slabs. We are promoting Hand washing technologies which are climate resilient and we consider Gender equity and social inclusion in all our programs. Caritas Fort Portal has promoted menstrual health management technologies in schools and communities. It also does software components to sustain operations and system development and strengthening.

Under the justice and peace department, Caritas has empowered communities and leaders in good governance, human rights, women and child protection, access to justice, environmental justice, conflict resolution and entrepreneurial skills empowerment of women and youth. Caritas has also embarked on Humanitarian programmes in Kyaka II refugee settlement to offer livelihood alternatives to the displaced through skilling, psychosocial support, agriculture and cash grants. In agricultural development, caritas aims at improving and sustaining food security and livelihood of farmers through production push to improve quantity and quality, market pull to improve and sustain monetary incomes in agribusiness and value addition and formation of farmer groups where farmers come together to pull resources for the benefit of their households. The women and gender department aims at empowering women know their rights, improve their incomes and contribute to the sustainability of their families through agriculture and other enterprises. Through Promic, Caritas offers loans to groups and individuals for sustainability.

Caritas Fort Portal under the diocese of Fort Portal is proud to take part in the animation of the Uganda Martyrs day 3rd June 2022 at Namugongo. In dying for their faith the Uganda Martyrs fulfilled their mission. Caritas also strives to fulfill its mission through serving humanity.

'Whatsoever you did for one of the brothers of mine you did for me' (Mathew 25:40)

VISION.

Improved livelihoods of people in Fort Portal Diocese.

OUR MISSION

to strengthen community capabilities through initiatives that promote charity, solidarity, justice and peace for human development in Fort Portal diocese.

OUR MAJOR CORE VALUES ARE

- Love of God
- Team Work,
- Transparency and Accountability
- Equity
- Environmental Protection (Greening)



Improved sanitation at both the household and insitutional level.



Supporting women groups in the Kyaka Refugee Settlement under the Humanitarian Program with support from Caritas -Belgium.



Farmer groups under the women and gender programs have been supported making soap as source of livelihood.

@ Caritas Fort portal-Hewasa

Craitas Fort Portal- Hewasa

www.caritas-hewasa.org



VIRIKA SCHOOL OF NURSING AND MIDWIFERY



Nurses of Virika School Of Nursing And Midwifery (VSN) pose for a group picture

ABOUT US

Virika School of Nursing and Midwifery (VSN) is a nationally accredited Nursing-Training Institution, which was established in 1964 by Medical Mission Sisters invited by the Rt. Bishop McCauley who was by then the Bishop of Fort Portal Diocese. The Training Institution is a private not-for-profit (PNFP) belonging to the catholic diocese of Fort Portal.

LOCATION

Virika School of Nursing and Midwifery is located in Western Uganda, Fort Portal Tourism City, about 290 kilometers west of Kampala. The Institution is situated approximately 3 kms along Fort Portal, Kasese road at Virika Hill, opposite the Catholic Cathedral.

VISION

To be a leading center of excellence in training health workers in Uganda and beyond.

MISSION

To train and produce competent, skilled, God fearing and disciplined health workers who can provide quality health care efficiently and effectively

VALUES

Charity, Self-Motivated, Professionalism, Respect for each other, Ready to Serve, Dedication

MOTO: With Gladness We Serve



Perspective Views Virika School Of Nursing And Midwifery (VSN)

PROGRAMMES

1. Diploma in Nursing Ext.(DNE)

This is a 1 ½ year study program. This program targets certificate level Enrolled Midwives and Enrolled Comprehensive Nurses, wishing to advance their education

Entry Requirement

Requirements for DNE include;

- Registration with Nursing Council
- Certificate in midwifery or Nursing
- Valid Practicing License

2. Diploma in Midwifery Ext. (DME)

This is a 1 ½ years study program. This program targets certificate level Enrolled Midwives and Enrolled Comprehensive Nurses, wishing to advance their education

Entry Requirement

Requirements for DME include;

- Registration with Nursing Council
- Certificate in Midwifery or Nursing
- Valid Practicing License

3. Certificate in Nursing (CN)

Certificate in General Nursing (CN) is a 2 ½ year training program

Entry Requirement

The minimum entry requirement for this



Perspective Views Of The Hostels

program is an "O" Level Certificate with credits in the following subjects: Mathematics, English, Biology, Chemistry and Physics.

4. Certificate in Midwifery. (CM)

This is a 2 ½ years training program

Entry Requirement
The minimum entry requirement for this program is an "O" Level Certificate with credits in the following subjects: Mathematics, English, Biology, Chemistry and Physics.

CONTACT INFORMATION

Address: Virika School of Nursing and Midwifery
P.O BOX 233 – Fort Portal Tourism City
Phone: +256772686875
Email: virikahti@ucmb.co.ug

We are Centenary Group



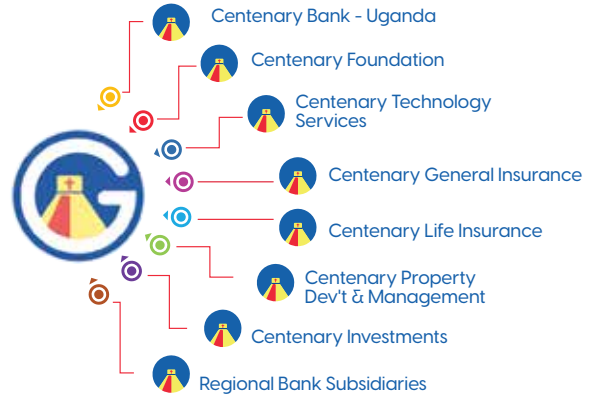
Centenary Group is the holding company for Centenary Bank, Centenary Foundation and Centenary Technology Services. The Group will also venture into insurance business, fund management and investment, property development and management as well expanding the Centenary banking brand outside Uganda.

Our Vision

To be the preferred Group in financial inclusion and innovative business solutions.

Our Mission

To transform lives of the people and promote environmental conservation through financial inclusion and innovative business solutions.



Centenary Bank

Centenary Bank is a leading commercial micro finance bank with the largest customer base in Uganda.



Financial Inclusion is key for us and we are reaching out through



Centenary Technology Services

Cente-Tech provides the Group with superior, directly managed IT services, fully backed by identifiable consistent services levels.

The company also serves the public & private sector bespoke ICT services

Cente Tech specializes in:



Cente-Tech has over 75 years combined ICT technical experience



Centenary Foundation

Centenary Foundation works with social investors and partners with a common social development purpose as Centenary Group and will focus on implementing programmes that improve the social welfare of its beneficiaries.

The Foundation's Focus areas shall be:



Education



Environment



Health



Social Mission of the Catholic Church.



Umeme congratulates the **Fort Portal Catholic Diocese** for animating the Uganda Martyrs 2022 Celebrations!

We celebrate with you on this important occasion.

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Bafere syndrome: What UCC is doing and what you need to do

One of the significant outcomes of the COVID-19 pandemic has been increased usage and dependency on ICTs globally. ICTs supported the continuity of life during lockdowns through uninterrupted communication, access to vital information, e-commerce, online education, remote working, e-services, etc.

However, increased uptake and dependency on ICTs also increased opportunities for fraud that has manifested in many forms, including the bafere (con men or women) phenomenon.

Consequently, Uganda Communications Commission (UCC) has taken note of the rising cases of scammers using the name of the Commission and telecom service providers to defraud their victims.

The bafere's latest trick is to call random phone numbers and claim to be UCC or telecom operators' staff seeking to upgrade or verify the



IRENE KAGWA SEWANKAMBO
Ag. Executive Director
Uganda Communications Commission

user's SIM card or mobile money accounts. The phone conversation potentially ends in the mufere wiping out the customer's mobile money balance through trickery and manipulation.

It is evident that if left un-tackled, this vice threatens the public's confidence in the integrity of the mobile financial system. That is why UCC continues to engage all stakeholders, including consumers of communications services, to help eliminate mobile money fraud.

Cognizant of the fact that knowledge is power, UCC has consistently engaged telecom operators to undertake awareness campaigns about this challenge.

As part of these efforts, the MTN Uganda CEO Mr. Wim Vanhelleputte revealed during

the Annual Cybersecurity Breakfast at the UCC Head Office in April 2022 that MTN had teamed up with Airtel Uganda (Managing Director, Mr. Manoj Murali was also present) and other members of their newly formed mobile money association to relaunch an awareness drive for their customers.

In addition, UCC has on its own consistently used engagements in public places across the country, newspapers, radio, TV, and digital platforms to raise awareness about cybersecurity and digital safety.

For example, on March 15, 2022, the Commission hosted a panel discussion on Digital Safety for All to commemorate World Consumer Rights Day. It was during that event, attended by consumer advocacy groups, among other stakeholders, that UCC officially launched its latest drive against fraud in mobile financial services dubbed Tonfera (Don't con me).

This was followed by the Consumer Awareness Week during which UCC carried out sensitization activities on radio, on the digital spaces and in public places in the West Nile Region and the mid-West and south-western axes of the country. This culminated in the televised Communications Consumer Parliament in Arua City on Friday, April 29, 2022, during which mobile money fraud was a recurrent subject. Similar campaigns will be conducted in the eastern,



Take personal responsibility for your own safety

north-eastern, mid-northern, and central regions of Uganda in the phases that will follow.

The Tonfera initiative is essentially a call to vigilance on the part of the customer to avoid falling prey to fraudsters. Through this campaign and others before it, we have consistently advised consumers to take note of the following guidelines:

- UCC NEVER calls consumers for any reason. When in doubt, call our tollfree line 0800 222 777.
- Telecom companies NEVER call their consumers seeking verification and/or update or upgrade of SIM cards on phone. When in doubt, dial 100 for clarification from the service provider.
- When called by a mufere, hang up immediately. Do not give them a chance to manipulate you.
- Never give out your PIN and/or one-time password (OTP) to anyone for whatever reason. Do NOT enter any verification codes.
- Report the caller's number to your network provider or UCC immediately. This will facilitate an investigation that includes looking at calling patterns and tracing possible collaborators.
- Take full control of your device by choosing a strong password/PIN and constantly changing it.

In addition to the guidelines above, we urge members of the public to take personal responsibility for their own

safety and security by avoiding the following pitfalls:

- If you have not participated in any competition, you cannot be winning prizes.
- Verify the mobile numbers registered using your national ID credentials by dialing *197#
- Report stolen or lost phones to the police immediately and follow through with the service provider to ensure the SIM card is blocked.
- Beware of crafty agents who might use your credentials and biometrics to register multiple SIMs for unscrupulous ends.
- Registration at security checkpoints, meetings or by mobile money agents is a potential source of vital bio data for bafere.

The Commission appreciates the role played by our partners in combatting mobile money fraud, including the media, service providers, the police, and consumers who consistently report such cases. As a result of this stakeholder collaboration, there are currently 17 ongoing cases, 11 of which are at the level

When called by a mufere, hang up immediately. Do not give them a chance to manipulate you.



of court hearing, while 6 are still under investigation.

The Commission continues to emphasize that every consumer is his or her own first and last line of defence. All other intermediate efforts are simply complementary. Be vigilant, be cautious, and be alert whenever using your phone or any other communication device.

The writer is Ag. Executive Director, Uganda Communications Commission



**“BAPTIZED AND SENT TO WITNESS CHRIST WITH LOVE AND HOPE”
— (Mt. 28:19, Rom. 8:35)**

APOSTOLIC NUNCIO

Archbishop Luigi Bianco

APOSTOLIC NUNCIO TO UGANDA

As Apostolic Nuncio to Uganda it is an honour to transmit the Apostolic Blessing of the Holy Father Pope Francis to all the participants on the celebration of the Uganda Martyrs’ Day in the year 2022.

Every year, the third of June is a very special date in Uganda dedicated to the holy memory of its martyrs. It is the solemn memorial of the glorious beginning of the Christian faith in this country. It is the celebration of an extraordinary event of the past.

Every Christian celebration is not only memory of the past, even a glorious past, but it is inserted in the present and look on the future.

The present has challenges, difficulties and trials. In the last two years the world has suffered for pandemic with death and troubles. In the celebration of the Martyrs as in the prayer of the Church all the people are present with their spiritual and material needs: youth, elders, women, families, migrants, refugees, victims of violence. No one is excluded in the prayer of intercession and protection.

As indicated in the theme chosen for this year, every baptized is sent to be witness of Christ with love and hope and in this way to build a better future for the whole humanity. For this purpose, all are called to be artisans of peace and reconciliation every day and in every occasion. The martyrs and all the saints continue



MEN AND WOMEN IN FLESH AND BLOOD. Martyrs are not just “saintly”, but rather men and women in flesh and blood who - as Revelation says - “have washed their robes and made them white in the blood of the Lamb” (7;14). They are true victors” (Pope Francis, General Audience, 18.9.2019)...



to be near as intercessors and models. Their examples inspire and give strength in the battle against the evil and to practice the exhortation of St. Paul “Let us not grow tired of doing good, for in due time we shall reap our harvest, if we do not give up. So then, while we have the opportunity, let us do good to all” (Gal 6:9-10).

“Martyrs are not just “saintly”, but rather men and women in flesh and blood who - as Revelation says - “have washed their robes and made them white in the blood of the Lamb” (7;14). They are true victors” (Pope Francis, General Audience, 18.9.2019). The martyrs are not strange personages, unreachable and extraordinary. They, human beings as us, were true disciples of the Lord, faithful to their vocation and did not follow the idols of the word.

A blessed Martyrs Day to all.

+ Luigi Bianco
Titular Archbishop of Falerone,
Apostolic Nuncio to Uganda

**“BAPTIZED AND SENT TO WITNESS CHRIST WITH LOVE AND HOPE”
— (Mt. 28:19, Rom. 8:35)**

EMMANUEL CARDINAL WAMALA

ARCHBISHOP EMERITUS OF KAMPALA

...And always have your answer ready for people who ask you the reason for the hope that you have. But give it with courtesy and respect... (1 Peter 3:15...)

Dear People of God whom I consider to be the “lucky ones” for having made this year’s pilgrimage to this Holy ground which is soaked with the precious blood of the Martyrs, I welcome and greet you all with a profound affection.

I extend a particular Cordial greeting to the Chairman of the Uganda Episcopal Conference, Rt. Rev. Bishop Dr. Joseph Anthony Zziwa, His Grace Archbishop Paul Ssemogerere Ordinary of Kampala our host, Rt. Rev. Bishop Robert K. Muhirwa, together with the entire Catholic family members of Fort Portal Diocese, our animators in today’s Eucharistic Celebrations.

“Baptised and sent to Witness Christ with Love and Hope” (Mt. 28:19; Rom.8:35) is the guiding theme chosen for this year’s Uganda Martyrs’ Day Celebrations; I must say I have liked it.

For it corresponds well with the message of His holiness Pope Francis for this years’ World Day of Prayer for Vocations which we celebrated on 8th May.

Among others he said, For **“in virtue of their baptism, all the members of the People of God have become missionary disciples (cf Mt. 28:19). All the baptized, whatever their position in the Church or their level of instruction in the faith, are agents of evangelization” (Evangelii Gaudium, 120).** We must beware of the mentality that would separate priests and laity, considering the former as protagonists and the latter as executors, and together carry for-

ward the Christian mission as the one People of God, laity and pastors. The Church as a whole is an evangelizing community.”

For this reason, the church must become increasingly synodal: capable of walking together, United in harmonious diversity, where everyone can actively participate and where everyone has something to contribute.

Dear Brethren, let us continue to journey together as we carry-out Jesus’ Missionary Mandate following the example of the Uganda Martyrs our ancestors in faith, who did it so well as a team of committed collaborators and not competitors while heeding to the paternal advice of the First Church’s Vicar of Christ St. Peter, who urged us that **“Simply proclaim the Lord Christ holy in your hearts, and always have your answer ready for people who ask you the reason for the hope that you have. But give it with courtesy and respect and with a clear conscience, so that those who slander your good behavior in Christ may be ashamed of their accusations. And if it is the will of God that you should suffer, it is better to suffer for doing right than for doing wrong.” (1 Peter 3:15 - 17).**

To each and all dear Pilgrims, I wish you a joyous and grace-filled Martyrs’ Day Celebrations.

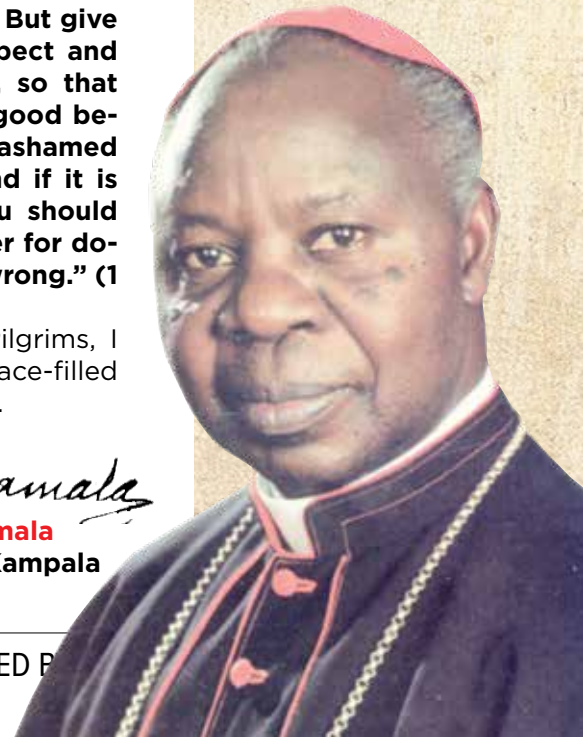
+ Em. card. Wamala

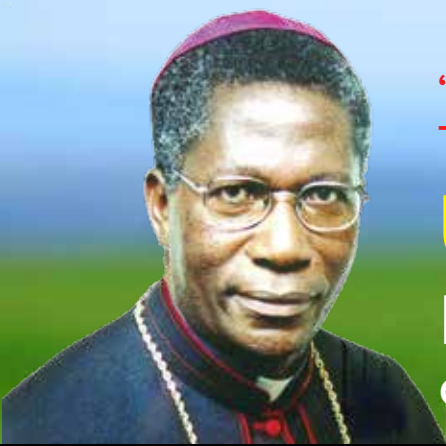
+Emmanuel Cardinal Wamala
Archbishop emeritus of Kampala

“

FOLLOWING THE EXAMPLE.

Dear Brethren, let us continue to journey together as we carryout Jesus’ Missionary Mandate following the example of the Uganda Martyrs our ancestors in faith, who did it so well as a team of committed collaborators and not competitors while heeding to the paternal advice of the First Church’s Vicar of Christ St. Peter, who urged us that **“Simply proclaim the Lord Christ holy in your hearts, and always have your answer ready for people who ask you the reason for the hope that you have. But give it with courtesy and respect and with a clear conscience..."**





**“BAPTIZED AND SENT TO WITNESS CHRIST WITH LOVE AND HOPE”
— (Mt. 28:19, Rom. 8:35)**

UEC CHAIRMAN

Bishop Joseph Antony Zziwa

CHAIRMAN UGANDA EPISCOPAL CONFERENCE

Dear Brothers and Sisters in Christ,

I welcome wholeheartedly all pilgrims to Namugongo for June 3rd 2022 celebrations. This is a unique occasion, for today we are having an open celebration but with restrictions of observing Standard Operating Procedures (SOP's) as issued by the Uganda Government through the Ministry of Health. For the past two years to now, such a gathering as this one has been prevented due to COVID 19 pandemic.

This year's national celebrations are animated by the Diocese of Fort Portal from the Ecclesiastical Province of Mbarara. They were chosen to animate the event on behalf of the UEC and the Catholic Church in Uganda. They selected as a theme, **“Baptized and sent to witness Christ with love and hope (Mt. 28:19; Rom.8:35)”**

We are grateful to Rt. Rev. Robert Muhiirwa, the Ordinary of Fort Portal, who accepted to carry the torch on behalf of the pilgrims to Namugongo Catholic Shrine. We would like to acknowledge the contribution of his diocesan organization and appreciate the assistance of the national and Namugongo teams.

It is difficult to organize Namugongo Day without some organizational skills and funds. We thank the President of Uganda and his Government and all who have assisted in anyway that has made this pilgrimage so colourful. Namugongo Day is a significant event for it affords us an opportunity to hear the story of the Uganda Martyrs and be at the site where some of them were executed. The martyrs are worth emulation, they

were humble and young people who chose to abandon some of their cultural practices and their people **(Lk. 14:25-26)**

They were newly converted and accepted to die with confidence, inspired by their faith for the sake of Christ. Their heroism and trust as they look in the opinion of the world is a leap in the dark. What is more interesting is that they were all laity and not trained theologically. But, propelled by the grace of God and the promise of Jesus Christ of the support of the Holy Spirit, they embraced a cruel death and the burning fires in various sites **(Mk. 13:9 -13)**.

By their death, they witnessed to the depth of their faith and community to a new way of life they had embraced **(Mt. 28:19, Lk. 24:47-49)**. We have an opportunity to learn lessons from these young martyrs.

The society in which we live today is undergoing an erosion of values of commitment to truth and values of faith and culture. Today it is not uncommon for some people to first put God aside with the expression such as, “for me and God for himself”

A life guided by a true conscience founded on the values

is one of the lessons we can learn from the Martyrs. Once convinced of the truth, one should live by the truth following the teaching of Jesus. One obtains freedom by adhering to the truth. **(Jn. 8:31-32)**

When confronted with death, the Martyrs accepted it peacefully and forgave their assailants and torturers. Like Jesus himself **(Lk. 23:34)** and like St. Stephen **(Acts 7:59)**, they surrendered their lives to God. These young men fully lived the beatitudes **(Mt. 5:1-12)**, and they never responded to evil with evil. They had a culture of peace.

While striving to imitate the Uganda Martyrs, let us ask them and the Blessed Virgin Mary to intercede for us. May God shed his light dispelling darkness, hatred, jealousy and all other vices which are contrary to living in the Spirit **(Gal. 5:16ff)**.

I wish you a graceful celebration. May you continue to witness Christ with love and hope wherever you live.

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

**“BAPTIZED AND SENT TO WITNESS CHRIST WITH LOVE AND HOPE”
— (Mt. 28:19, Rom. 8:35)**

ARCHBISHOP OF KAMPALA **His Grace Paul Ssemogerere**

My dear brothers and sisters in Christ,

I welcome you all to this year’s celebration of the Solemn Feast of the Holy Martyrs of Uganda, our ancestors in faith. We thank the Almighty God for the gift of the Holy Martyrs of Uganda, and their witness which speaks to generation after generation of believers in Uganda, Africa and the whole world at large. Their life and death is a testimony to us their ancestors, that strengthened by the Holy Spirit, we can stand firm in the faith despite the challenges that may assail us.

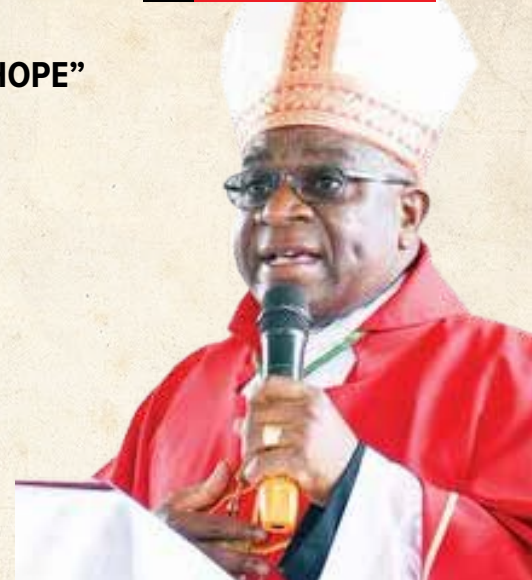
We thank God for gathering us here this year. We last had a mass celebration of Martyrs’ Day on 3rd June 2019. In 2020, due to the COVID-19 pandemic, the celebrations did not take place. In 2021, the celebrations took place, led by Masaka Diocese but in modest manner, again because the pandemic was still raging. We are grateful to God that the pandemic has receded, and He has enabled us once more to gather in big numbers to celebrate our faith and the victory that the Holy Martyrs obtained through the shedding of their blood for the faith. We also thank the Diocese of Fort-Portal, under their Shepherd, Bishop Robert Muhirwa, for spearheading and animating this year’s Uganda Martyrs Day celebrations.

During the pandemic, many people experienced spiritual, social and financial difficulties. Many of us experienced tragedies of losing our beloved ones. I commiserate with all of you who lost dear ones and pray that their souls may be received in the company of the saints. It is also during the pandemic that we lost our beloved Archbishop, His Grace Dr. Cyprian Kizito Lwanga. I pay tribute to him in a special and particular way because of the immense love he had for the Uganda Martyrs. He spearheaded the renovation and face-lifting of Namugongo Martyrs’ Shrine and the construction of Munyonyo Martyrs’ Shrine. He also re-awakened devotion to the Holy Martyrs of Uganda, and encouraged all of us to pray through their intercession during the pandemic. We pray that the Holy Martyrs of Uganda, to whom he was so devoted, may intercede

for his soul, that the Lord may grant Him eternal repose.

We also thank all those who contributed to the alleviation of the suffering of others during the pandemic. Many priests, Religious and Catechists found creative ways of evangelizing through media, to encourage the people of God and strengthen their faith. Many of the faithful donated food and other necessities to those in need. The Health workers and other essential service providers also heroically attended to the sick, and some even paid the heavy price of losing their lives in the process. We thank all those who attended to the needs of others during the pandemic and pray that the Holy Martyrs may intercede for you that Almighty God may reward you abundantly.

The theme of this year’s celebrations is “Baptized and sent to witness Christ with Love and Hope” (Mt. 28:19; Rom. 8:35). It is a reminder to each one of us that like the Holy Martyrs of Uganda, our baptismal dignity enjoins upon us the responsibility of being actively involved in the mission of Christ. Through baptism, we became Kings, Priests and Prophets. The prophetic nature of our identity requires us to be active participants in making the message of Christ known, rather than being mere spectators. The Holy Martyrs of Uganda and the first generations of Christians in Uganda gave us a vivid example. When the early missionaries came to Uganda, they embarked on the work of preaching the Word of God. Having catechized and baptized the Uganda Martyrs and a few others, Fr. Lour-

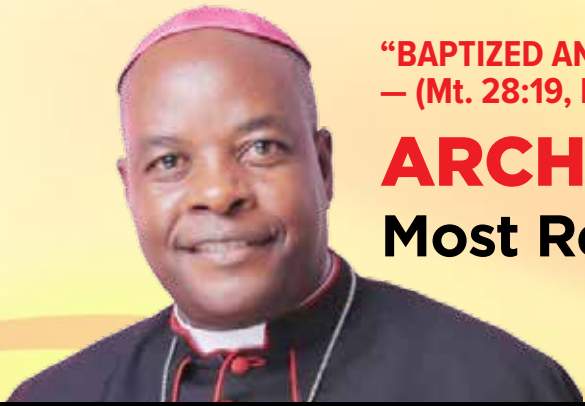


del and his companions for one reason or another departed from Buganda and went to Tanganyika on 8th November 1882. When they came back years later on 13th July 1885, they were surprised to find that the number of Christians had greatly increased. The Uganda Martyrs understood that although they were not priests, they had a duty to evangelize others and lead them to God. They catechized others, encouraged each other and preached the Gospel both in word, and through the example of their lives. They give us a model of true Christian living. May we all imitate the Uganda Martyrs, that in the world, we may be evangelizers and effective agents of change and transformation in our words and in giving a good example to others.

The example of our lives is an important avenue of Christian witness. As Pope Paul VI tells us in his Apostolic Exhortation “Evangelii Nuntiandi” (No. 41), the first means of evangelization is the witness of an authentically Christian life. “Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses” (EG, 41).

The Holy Martyrs of Uganda were witnesses who lived exemplary lives and conformed to the will of Christ to the point of losing their lives. We pray that they may intercede for us all, that our lives may be filled with faith, hope and love, and that we may draw others to know and love God by living exemplary lives and being light in the world (Cf. Mt. 5:14).

†Paul Ssemogerere
Archbishop of Kampala



**“BAPTIZED AND SENT TO WITNESS CHRIST WITH LOVE AND HOPE”
— (Mt. 28:19, Rom. 8:35)**

ARCHBISHOP OF MBARARA **Most Rev. Lambert Bainomugisha**



Celebrating Uganda Martyrs: Fort Portal foot pilgrims starting their trek to Namugongo.

Dear pilgrims,

I welcome you all to Namugongo, the home of Martyrs. Having spent two years without congregating in this place, we cannot take anything for granted but to return thanks to God for having sustained us throughout the time of the Corona virus pandemic. Namugongo has become a visible sign of the Christian faith in Uganda, generally the whole of Africa and World over.

This year’s celebrations are are animated and presided over by the Diocese of Fort Portal in the Ecclesiastical Province of Mbarara. As most of you are aware, the celebrations are always preceded by a lot of preparations and mobilisation in various ways; spiritual and material. I have the honour to congratulate His Lordship Robert Muhiirwa and the entire Christian community of Fort Portal Diocese for accepting to lead us especially in this post-Covid-19 Pandemic era.

Fort Portal Diocese has chosen “Baptised and sent to Witness Christ with Love and Hope”

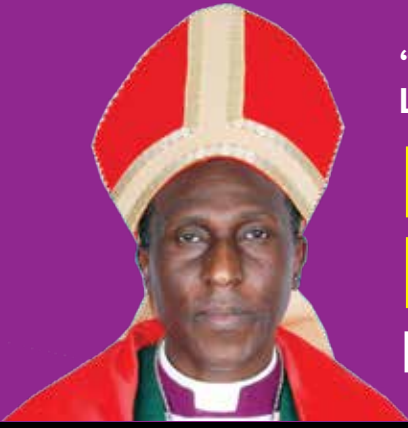
(Mt. 28:19, Rom. 8:35) as the guiding theme for the celebrations. The theme reminds me of the Baptism these Martyrs received that gave them courage with hope despite the eminent torture and death. Their love and hope have resulted into our annual gathering here at Namugongo. I fervently ask the Lord to accompany the pilgrims, to make Himself known and to enter their hearts, “so that they may have life, and have it abundantly” (Jn. 10: 10).

One of the prolific early Christian writers, Tertullian, taught that “the blood of the martyrs is the seed of the church.” The

blood of these humble and ordinary Christians has spilled over the world and 3 June is a fruit born of it and has shaped the church in Africa. Indeed their love and hope after their baptism should inspire us to always witness Christ in our lives.

I wish you all dear pilgrims, joy and grace-filled celebrations. May the intercession of the Uganda Martyrs help us to witness Christ with Love and Hope.

+Lambert Bainomugisha
Archbishop of Mbarara



“BAPTIZED AND SENT TO WITNESS CHRIST WITH LOVE AND HOPE” — (Mt. 28:19, Rom. 8:35)

BISHOP REUBEN KISEEMBO

Ruwenzori Diocese (Anglican)

I greet you all dear readers in the precious name of our crucified and risen Lord Jesus Christ. I congratulate you upon reaching this year's Martyrs' Day Celebrations. For the past two years, because of COVID-19, celebrations were restricted, but we thank God that now there is some laxity. Nonetheless, we request you to celebrate responsibly by observing COVID-19 SOPs because the globe is not yet free from Corona Virus.

We congratulate Fort Portal Catholic Diocese for Leading Martyrs' Day celebrations 2022 at Namugongo.

We thank God for the life and witness of the Ugandan Martyrs. Majority of the Martyrs were young converts into the Christian faith but were able to stand firm when they were asked to denounce their faith in Jesus Christ. They defied Kabaka Mwanga's orders and chose to suffer physical torture and brutality than denounce the King of kings and Lord of Jesus Christ.

The Ugandan Martyrs are a great encouragement to all Christians globally who are being physically persecuted and tortured because of their faith to remain calm and steadfast and endure all the pain for Christ' sake.

Jesus said in **Mat. 5:11-12: “Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you”** (RSV).

Today, we see many godly people being labeled as anti-social or as bad people. When you don't support for example bribery and corruption and block people who want to steal public funds, you can even be killed. If you condemn social and economic injustices and condemn human rights abuse, you can be eliminated or even victimized in various ways.

As we celebrate and remember the bravery acts of the Ugandan Martyrs, let emulate the good example of obeying God other than people (**Acts 5:29**).

Let resist the temptation of greed, selfishness and materialism which is pressurizing many of our people to do all sorts of dubious things to get

rich. The Ugandan Martyrs didn't have much in terms of material wealth but they are respected because of their integrity and heroic acts of dying because of their faith in Jesus Christ and refusing to do certain immoral acts which the King was asking them to do which were not in line with godly conduct. Prov. 22:1 says that: **“A good name is to be chosen rather than great riches, and favour is better than silver or gold.”** (RSV).

We urge our young people to run away from sexual sin like Joseph ran away from a sugar mummy called Mrs. Portiphar in Genesis 39:7-12. This is definitely a call to all people to run away from sexual immorality. As we celebrate and thank God for the life of the Ugandan Martyrs, let us know that they chose to please God than indulge in the pleasures of this world.

We call upon those in Government to contain criticism by those in the opposition and instead of torturing their opponents, they should address in good faith the issues being raised by those in opposition. Jesus said in **Luke 6:27-28 that: “... Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you.”**(RSV). St. Paul in Romans 12: 17-21 urges Christians not to revenge, pay back evil with evil but rather do good to those who hate us, speak evil of us or even persecute us. We should overcome evil with good just as the Ugandan Martyrs never retaliated when they were bundled and brutally tortured and burnt to death. Instead, they were singing and praying, fixing their eyes on Jesus like St. Stephen did in Acts 7:59-60.

May the Lord help us to be true to our Ugandan Motto which is: **“For God and My Country.”**

Let us desist from living in and celebrating in sin as recorded in **2Timothy 3:1-6: “But understand this, that in the last days, there will come times of stress. For men will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, inhuman, implacable, slanderers, profligates, fierce, haters of good, treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God, holding the form of religion but denying the power of it”** (RSV).

As we reflect on the theme for this year' Martyrs' Day celebrations of: **“Baptized and sent to witness with love and hope”** let us heed to the words in **Titus 2: 11-14: “For the grace of God has appeared for the salvation of all men, training us to renounce irreligion and worldly passions, and to live sober, upright and godly lives in this world awaiting our blessed hope, the appearing of the glory of our great God and Saviour – Jesus Christ who gave Himself for us to redeem us from all iniquity and to purify for Himself a people of His own who are zealous for good deeds.”**

May the Ugandan Martyrs inspire us to emulate their great faith which compelled them to persevere all pain and remained faithful to their Christian belief and teaching. Let us likewise bear all forms of trials, problems, challenges and temptations that come our way and live lives that glorify God's name (**Mat. 5:16**).

I wish you all fruitful, meaningful, purposeful and holy celebrations of the Ugandan Martyrs 2022.

Fraternally and gratefully yours in the spirit of ecumenism,

Rt. Rev. Kiseembo B. Reuben
Bishop, Diocese of Ruwenzori



**“BAPTIZED AND SENT TO WITNESS CHRIST WITH LOVE AND HOPE”
— (Mt. 28:19, Rom. 8:35)**

SECRETARY GENERAL

Uganda Episcopal Conference

MSGR. JOHN B. KAUTA

Dear Pilgrims, and Organizers

It is my singular honour to welcome pilgrims to Namugongo, to the Catholic Martyrs Shrine, for the great event - celebrations of June 3, 2022.

We all missed being together for two years due to COVID 19 pandemic. Let us thank God for the low levels at which this devastation is taking place. We pray that through the intercession of the Martyrs, Uganda and the whole world will be totally free from this scourge. It is your faith that has brought you here.

June 3 is an opportunity for all of us to be renewed in the faith after the example of the martyrs who courageously witnessed (Acts 1:8) to it even to the point of accepting to die. They did so in the imitation of Christ himself who died on the

cross to bring all to God (Jn. 3:15). To what extent are we all willing to suffer because of our faith and its principles and values?

This day involves planning and preparation before and after the event. I wish to congratulate the Organizing Team from Fort Portal who were kind enough to invite to participate in the preparations, on behalf of the Uganda Episcopal Conference, groups from Uganda Catholic Secretariat, Kampala Archdiocese and Namugongo Parish. We are grateful to you for your contributions and sacrifice of time, talent and treas-

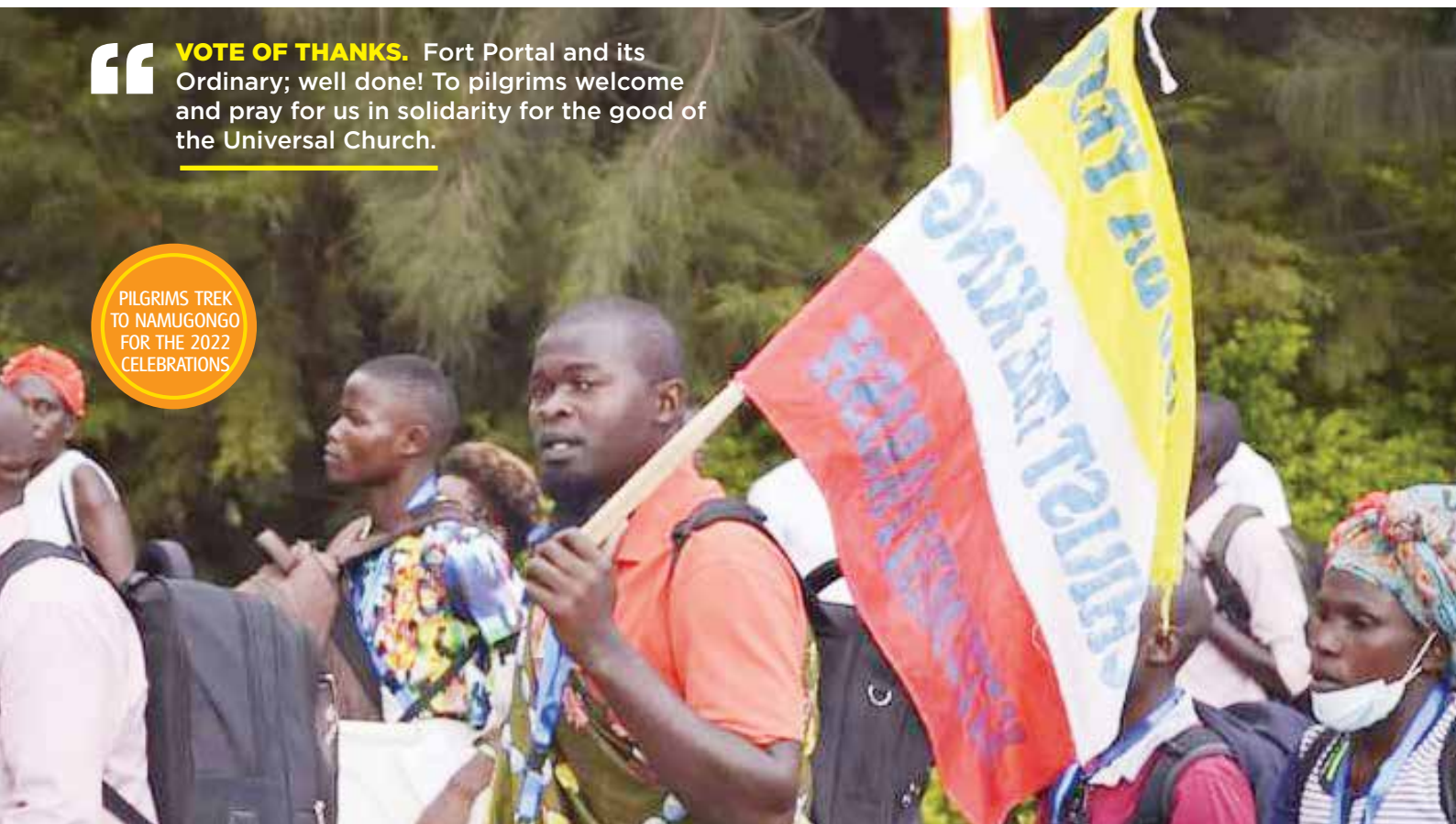
ure. Just as it is impossible to list all pilgrims, it is equally difficult to name all supporters and donors. A big thank you all.

Fort Portal and its Ordinary; well done! To pilgrims welcome and pray for us in solidarity for the good of the Universal Church.

May the Blessed Virgin Mary, Queen of the Martyrs, intercede for us.

Msgr. John B. Kauta
Secretary General, Uganda Episcopal Conference

“ VOTE OF THANKS. Fort Portal and its Ordinary; well done! To pilgrims welcome and pray for us in solidarity for the good of the Universal Church.



“BAPTIZED AND SENT TO WITNESS CHRIST WITH LOVE AND HOPE”
— (Mt. 28:19, Rom. 8:35)

From the President of **CATHOLIC LAITY** GERVASE NDYANABO



Thank you Lord

My dear Brothers and Sisters in Christ,

On behalf of the Uganda National Catholic Council of Lay Apostolate (UNCCLA) I wish to extend my warm greetings to you all on this very special day when celebrate the Uganda Martyrs Day. This year is even more special because for the last two years, due to the Corona Virus pandemic, we were unable to congregate, as we usually do, at the Uganda Martyrs Shrine, Namugongo, in big numbers.

Two years ago the number of journalists at Namugongo were more than the pilgrims. Last year, led by Masaka Diocese, the numbers were a few hundred pilgrims. In both cases we prayed, mainly, for the end of the Covid-19 pandemic.

Because God has heard our prayers this year we are able to congregate in much bigger numbers. Although the pandemic has not ended we know it has reduced to levels where we can meet in bigger numbers, obviously, with precautions. I invite you all to use this occasion; to thank God for having heard our prayers and reduced significantly the Covid-19 infections, to pray for the repose of the souls of our brothers and sisters in Uganda, and the rest of the world who died of the virus,

and to pray for the complete end to the pandemic.

Covid-19 has had unprecedented impact globally. It has impacted not only the health of all nations but also the economies and our well-being. We pray for God's intervention to ameliorate our conditions.

I also wish to use the same occasion to invite you all to pray for peace in the world. We pray for peace in Ukraine and Russia. May God soften the hearts of the leaders in these countries so that they seek peace rather than war to resolve their differences. There is no justification for the deaths and all forms of human suffering and destruction of property that this war has caused and continues to cause. We also pray for peace in Uganda. Peace is not merely the

absence of war. May we all strive to be 'instruments of peace' beginning in our homes and then in our immediate communities. Every one of us should do a self-extermination; Are you part of the solution in the way you relate with others, the way we talk and the way we use the authority and power entrusted to you?

I salute the organisers and all the individuals and institutions who have supported this year's Uganda Martyrs' Day celebrations, particularly, Fort Portal Diocese.

I pray that, through the example and intercession of the Uganda Martyrs, we may all witness Christ with love and hope.

Gervase Ndyanabo
President, UNCCLA

UNCCLA EXECUTIVE COMMITTEE

Gervase Ndyanabo, President UNCCLA, Mbarara Archdiocese

Anthony Mateega, Vice-president, Kampala Archdiocese

Richard Akena Adony, Secretary, Gulu Archdiocese

Augustine Murugahara, Assistant Secretary, Kasese Diocese

Robert Nyago, Rep. Youth Apostolate, Kiyinda-Mityana Diocese

Paul Baliraine, Treasurer, Jinja Diocese

Anne Rose Akong, Rep. Women Guild, Tororo Archdiocese

Emily K Mwaka, Kampala Archdiocese, Representative of Kampala Ecclesiastical Province

Robert Kamiza, Tororo Diocese, Representative of Tororo Ecclesiastical Province

Catherine Mavenjina, Nebbi Diocese, Representative of Gulu Ecclesiastical Province

Edward Balinda, Fort Portal Diocese, Representative of Mbarara Ecclesiastical Province

“BAPTIZED AND SENT TO WITNESS CHRIST WITH LOVE AND HOPE”
 – (Mt. 28:19, Rom. 8:35)

STEERING COMMITTEE

Fr. Charles Oyo, CHAIRPERSON

Uganda Martyrs manifest a new way of service!



It is good to be here; the disciples said to Jesus after the scene of transfiguration. The exact words carry similar sentiments when we gather to celebrate the great feast of Uganda Martyrs. I welcome you to Namugongo, which the Lord has placed under the stewardship of Fort Portal Diocese. Congratulations upon your resilient mindset, after having starved for two years without coming to Namugongo for Uganda Martyrs' celebration; today, we can say that this is the day the Lord has made; let us rejoice and celebrate together as a family of faith.

On behalf of the Steering committee, I extend our heartfelt gratitude to all the faithful who have enthusiastically participated in preparation for the 3rd of June Uganda Martyrs celebrations. It has been a great honor to have walked together in the spirit of the Uganda Martyrs along the road of preparation. We are grateful to the Uganda Catholic Secretariate and members of different sub-committees; KEJI-FODA, MEPA, the Parish staff of Namugongo, Parish Priests, the Councils of the Laity, and the entire community of the faithful across the country for the exceptional contributions in terms of finance, advisory input, physical participation, and moral support rendered to us towards the success of the celebration. We thank the Choir under the stewardship of Fr. Joseph Musana, the training teams from St. Paul's National Seminary, and other trainers for the rigorous training and sacrifice of time and talents to endure scrutiny and tireless days of practice.

We convey a special tribute to the Uganda Episcopal Conference for giving us the honour of animating the Uganda Martyrs Celebration this year, 2022. And the Rt. Rev. Robert K. Muhirwa, the

bishop of Fort Portal, for giving us such a gracious opportunity to lead various groups of people and individuals to prepare the celebration. With gratitude, we thank His Excellence, Yoweri Kaguta Museveni, the President of the Republic of Uganda, for his exceptional financial contribution and assuring us of safety and moral support before, during, and after the celebration. We appreciate the office Speaker of Parliament, Members of Parliament, the Office of the Prime Minister, Corporate bodies, Government agencies, Education and Health institutions, the Business community, and various Security organs for standing with and supporting us during the preparation.

The significance of the participation of different stakeholders, the Central Government, Uganda Episcopal Conference, Kampala Archdiocese, and Fort Portal Diocese, is intended to animate the entire world, especially Uganda, with the Spirit of Uganda Martyrs. We are all aware that the blood of Uganda Martyrs has been a perpetual seed that has impacted a special breed of faith where no deterrence of persecution, suffering, rejection, or intimidation can prevail. The faithful Martyrs took a risk to do some-

thing that nobody else was willing to do in the circumstances of the insecure earthly tent, but with a guarantee of protection from the risen Lord. Because of their passion, they sustained resilience and commitment so that the community of the faithful, until today, finds a source of joy to render praise, glory, and majesty to God.

We believe that the effect of the Uganda Martyrs still permeates the world today, and those who offer a hand to make their proclamation visible in the world through contributions of all kinds share in their blessings. As scripture foretold that anyone who gives a cup of water to the one bearing the name of Christ would genuinely never lose the reward (Mk 9:41), whoever receives a prophet because of me will receive a prophet's reward (Mt. 10:41). By the same bonus, I invoke the blessing of our ancestors to all of you who assisted us throughout the preparation "May God bless you, and guard you, may His face shine unto you, may He be gracious to you, and give you peace, prosperity, and good life" (Numbers 6:24-26).

Fr. Charles Oyo
 Chairperson Steering Committee

“BAPTIZED AND SENT TO WITNESS CHRIST WITH LOVE AND HOPE”
— (Mt. 28:19, Rom. 8:35)

STEERING COMMITTEE

Patrick B. Birungi, VICE CHAIRPERSON

Nikisoboka (it's possible): Martyrs will not abandon us



When my Lord the Bishop and the ordinary of Fort Portal Diocese informed us that he was in receipt of a letter informing him that the Uganda Episcopal Conference had selected the Diocese to animate the Martyrs Day celebrations on the 3rd of June, we were excited, determined but also scared by the magnitude of organization required. At the time the offer was made, the diocese had about a month earlier launched a fundraising drive to raise two billions for the roofing of Virika Cathedral, the seat of the of the Bishop.

Then we have an additional one billion for organising the Namugongo pilgrimage. Some of us our focus went directly to fundraising and first switched off from the fact that this was mainly a spiritual event. However, a number of spiritual leaders kept helping us to maintain the focus.

Mobilizing the required resources was always going to be a challenge. As an Economist, I knew very well that following the impact of COVID 19 pandemic on the world economy, and in particular the lockdown effects, the economy would definitely have to struggle and at the same time you are supposed to mobilize resources in the shortest time possible. We quickly put together a strategy

to handle the fundraising campaign and approached some of senior leaders from the region. Many of them were extremely scared as well. Following the motto of one of the leaders in Fort Portal City, Hon Alex Ruhunda, I told them “nikisoboka” literally meaning its possible and I always added that the Ugandan Martyrs will not abandon us. True to it, they never did. What you see today, is an effort of only two months of preparations. Amidst all the economic struggles, a great number of institutions and people known and un known to us before contributed enormously spiritually, financially and physically. Every strategy we tried yielded enormous results beyond our expectations.

I can't thank everyone individually for their generosity and sacrifice for they are very many and in any case, my Lord the Bishop and the Chairman steering committee will do that. As the leader of the fundraising drive, I can only say, may the Ugandan Martyrs intercede for all of us in all our prayer intentions.

Patrick B. Birungi

Patrick B. Birungi, PhD.
The Writer is the Executive Director, Uganda Development Corporation, Vice Chairperson of the Uganda Martyrs, 3rd June 2022 and Chair of the Kampala Chapter





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God's Word Life for All

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REPUBLIC OF UGANDA

MINISTRY OF HEALTH

UGANDA MARTYRS DAY 2022 : ANIMATED BY FORT PORTAL DIOCESE

MARTYRS' DAY:

Health Ministry cautions pilgrims against laxity

By Agnes Kiconco



Hon. Dr Jane Ruth Aceng
Minister of Health



Hon. ANIFA KAWOoya
State Minister for Health
(General Duties)



Hon. Margaret Muhanga
State Minister for Primary Health Care



Dr Diana Atwine
Permanent Secretary



Dr Henry G. Mwebesa
Director General Health Services

Uganda Martyrs' Day celebrations draw nearer, the Ministry of Health (MoH) has advised all the pilgrims to be cautious about the coronavirus that hit the world two years ago.

The Health Ministry has indicated that it is keen to ensure that the pilgrims do not contract Covid-19 during their stay at Namugongo Martyrs Catholic Shrine.

For the past two years, the Uganda Martyrs Day celebrations have been held scientifically due to Covid-19 but this year's celebrations are to be held physically following the easing of the pandemic restrictions.

Mr Emmanuel Ainebyoona, the Health ministry spokesperson, says as Christians celebrate this year's Martyrs' Day, they should know that the pandemic is still a threat and should observe Standard Operating Procedures (SOPs).

"People should know that Covid-19 is still a threat. They need to continue observing SOPs even during these celebrations," he says.

Namugongo Martyrs Catholic Shrine is one of the largest Christian pilgrimage destinations in Africa and attracts many pilgrims from different parts of the world.

To protect the pilgrims from Covid-19, Mr Ainebyoona has advised all the Christians with flu-like symptoms to stay at home and follow the proceedings on different media platforms.

He also advised Christians, especially those from distant places to use mosquito nets.

"People need to use mosquito nets at Namugongo, and even when they are coming for the pilgrimage," he says, adding that malaria is the most common fever in Uganda.

Dr John Baptist Nabohe Wanaiye, the Commissioner Emergency Medical Services and Head of the Health sub committee, says in 2019,



Pilgrims at the Catholic shrine in Namugongo

several pilgrims arriving at the shrines were fatigued while several others tested positive for malaria.

"We are getting an increased number of malaria cases as the pilgrims continue to arrive. This can be justified by the environment and experience of pilgrims during their trek. They have braved heavy downpours, being exposed to mosquitoes among others," Dr Wanaiye says.

The MoH has partnered with other agencies such as the Red Cross to avail ambulances as well as attend to other health emergencies that may occur to the pilgrims.

Mr Ainebyoona said the ambulances have been stationed at various spots with a team of medical experts, who will work closely with the organising committee of the Uganda Martyrs' Day celebrations.

"The MoH wishes all Christians a happy Martyr's Day celebrations after two years of restrictions occasioned by Covid-19. Let us remain vigilant about monkeypox which has been reported in some countries. However, Uganda has not yet registered any case of Monkeypox," he added.

"The MoH wishes all Christians a happy Martyr's Day celebrations after two years of restrictions occasioned by Covid-19. Let us remain vigilant about monkeypox which has been reported in some countries. However, Uganda has not yet registered any case of Monkeypox," he added.

Coronavirus has not gone away.

Keep your friends and family protected.





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THE ELECTORAL COMMISSION

The Chairperson, Deputy Chairperson, Commissioners, Management and Staff of the Electoral Commission congratulate Fort Portal Catholic Diocese, Mbarara Archdiocese, the Uganda Episcopal Conference and all people of God on this auspicious occasion when we remember and celebrate the dedicated faith of our Martyrs.

Animation under the Theme: **BAPTISED AND SENT TO WITNESS CHRIST WITH LOVE AND HOPE**
(MT. 28:9, ROM. 8:35).

Programme for Conduct of Women Council and Committee Elections (Village to National level) JUNE- AUGUST 2022

The Commission further uses this occasion to remind all stakeholders, and particularly the women of Uganda, that the current Women Councils and Committees were elected during the period June – August 2018, and the Executive Committee of the National Women's Council was constituted on 23rd - 24 August 2018. **According to the National Women's Council Act, the terms of office of the said Councils and Committees is four (4) years, implying their term will elapse in August 2022.**

The Commission has, accordingly, approved the programme* for the elections from the Village to the National level as follows:

No	Activity	Period
Village/Cell Level		
1.	Compilation of Village Women's Register	10 th - 13 th June 2022
2.	Display of the Women's Register at the Village level	23 rd - 24 th June 2022
3.	Nomination of candidates at the Sub County Headquarters	27 th June-1 st July 2022
4.	Candidates' Campaigns for election of the Village Women Committee	4 th - 6 th July 2022
5.	Polling Day for election of five (5) members of Village Women Committee (lining, counting, filling forms and declaration)	7 th July 2022
Parish/Ward Level		
1.	Compilation of the Parish/Ward Women Council Registers	8 th - 9 th July 2022
2.	Display of Parish/Ward Women Council Registers	11 th - 12 th July 2022
3.	Nomination of Candidates for Parish/Ward Women Committees	13 th - 14 th July 2022
4.	Candidates' Campaigns for Parish/Ward Women Committees	18 th - 20 th July 2022
5.	Polling Day for election of Parish/Ward Women Committees	22 nd July 2022
City Division/Sub-County/Town Council/Municipal Division Level		
1.	Compilation of City/Sub-County/Town/Municipal Div. Women's Registers	23 rd July 2022
2.	Display of City Div./Sub County/Town/Municipal Div. Women's Registers	25 th - 26 th July 2022
3.	Nomination of candidates (City Division/Sub-County/Town /Municipal Div. Committee)	27 th - 28 th July 2022
4.	Candidates' campaigns (City Division/Sub-County/Town /Municipal Div. Committee)	29 th July-1 st Aug 2022
5.	Polling Day: election of City Div./Sub-County/Town/Municipal Div. Women Committee	2 nd August 2022
District/City Level		
1.	Compilation of District/City Women Registers	3 rd August 2022
2.	Display of District/City Women Registers	4 th -5 th August 2022
3.	Nomination of Candidates for District/City Women Committees	5 th August 2022
4.	Candidates' Campaigns for District/City Women Committees	8 th -11 th August 2022
5.	Polling Day for Election of District/City Women Committees	12 th August 2022
National Conference for Election of the National Women Committee		
1.	National Conference for National Women Committee Elections (Display of register, nomination of candidates, campaigns, voting, counting & declaration of results)	22 nd -23 rd August 2022

The Electoral Commission calls upon all stakeholders in this electoral process to participate in the above activities in accordance with the programme for these elections.

Justice Byabakama Mugenyi Simon
Chairperson, Electoral Commission

OUR CONTACTS

The Electoral Commission, Plot 55 Jinja Road, Kampala, P.O Box 22678 Kampala, Tel: 0414 337 500/337508, 0312 211 050,
Fax: 0414 337 595/6, 0312 262 207, Email: info@ec.or.ug, pr@ec.or.ug, Web: www.ec.or.ug



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Our Martyrs we celebrate you and we pray for you.

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HAPPY MARTYRS' DAY

Our Martyrs we celebrate you and we pray for you.

Uganda Development Corporation - Leading Uganda's Industrial and Economic Transformation



Dr. Patrick Birungi- Executive Director

Uganda Development Corporation is a corporate entity whose strategic and sustainable investments promote national industrial and economic growth. Re-established in 2016, the Uganda Development Corporation (UDC) is a

facilities for mangoes, watermelons, pineapples and oranges, as well as cocoa, coffee and cassava. With Uganda's importation bill US\$ 20 million of starch, UDC aims at adding value to the cassava grown in the country to produce quality starch that is needed as a source of raw material in our industries.

UDC also provides sustainable and strategic investments in infrastructure, financing, minerals beneficiation and services. With plans to establish a cement processing plant in Moroto and glass processing in Masaka. In providing a strategic bridge for private sector development and supporting services to manufacturers, building capacity, providing sector synergy, promoting job creation and guaranteeing import substitution, UDC is unlocking Uganda's thriving industrial and manufacturing sectors, and steering Uganda's trajectory forward to its destiny as a middle income economy.

wholly-owned Government investment institution whose mission is to spur national industrial and economic growth through subsidiary and associated companies, public-private partnerships, research, financing and management of entities. UDC's industrialisation agenda is currently mainly in three areas: agro-processing, mineral beneficiation and the service sector.

Eighty percent of UDC's efforts are in agro-processing where the absorption of our young youthful labour force is able to take center stage. Our intervention is not to compete with the private sector; but to support the private sector. UDC provides expertise in management, governance and technology enhancement to the point where the private sector buys us out and the funds invested in another venture.

The UDC's core philosophy lies in investing in sectors of the economy which are not readily attractive to the private sector due to high initial capital requirements, resource constraints or initial low returns, providing the private sector with a platform for growth and a transformative impact for the economy. We are currently supporting tea production in the Southern and mid-west part of the country where our aim is to make sure we get tea processing into the export market because 98% of the production is for the export market. Our portfolio registers four tea industries and two more are in progress in the tea subsector.

A processing facility of fruit in the Eastern part of the country has been opened up and we plan to build further food processing

“ **On 3rd June 1886, twenty two (22) Catholic and 23 Anglican young men were burned to death at Namugongo for their refusal to renounce their religion. These martyrdoms totally changed the dynamic of religious growth in Uganda. Like the sacrifice of the Uganda Martyrs that has transformed lives of many Christians, UDC pledges to transform Uganda's economy through continuing to execute our mandate of promoting and facilitating industrial and economic development in Uganda.** ”



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The Uganda Martyrs with the new Bishop Leon Livinhac in 1885: (1) Mukasa Kiriwawanvu, (2) Andrew Kaggwa (3) Joseph Mukasa Balikuddembe (4) Anatole Kiriggwajjo (5) Mbaga Tuzinde (6) Pontian Nngondwe (7) James Buuzabalyawo (8) Dennis Ssebugwawo (9) Athanasius Bazzekuketta (10) Adolf Mukasa (11) Gonzaga Gonza (12) Ambroze Kibuuka (13) Charles Lwanga (14) Achilles Kiwanuka (15) Bruno Sserunkuuma (16) Mathias Kalemba Sserunkuuma (17) Luke Baanabakintu (18) Kizito (19) Mugagga (20) Gyaviira .PHOTO/UGANDAMARTYRSSHRINE.ORG.UG

Uganda Martyrs at a Glance

This year we celebrate 136 years since the 22 Martyrs were burnt to ashes together with Anglicans at Namugongo Martyrs shrine. **Fr. Joseph Mukasa Muwonge** profiles them.

FR. JOSEPH MUKASA MUWONGE,
*Promoter of the Devotion to the Uganda Martyrs —
 Kampala Archdiocese*





St. Jean Marie Muzeeyi

AGE: 35
MARTYRDOM: Beheaded and body thrown into swamp at Mengo- January 27, 1887
PATRONAGE: Doctors, nurses, hospitals and dispensaries



St Pontiano Ngonde

AGE: About 40
MARTYRDOM: Speared and hacked to death at Ttaka Junge-Munyonyo -May 26, 1886
PATRONAGE: Patron saint of soldiers, policemen and militia



St. Athanasius Bazzekuketta

AGE: About 20
MARTYRDOM: Hacked to pieces at Nakivubo-May 27, 1886
PATRONAGE: Patron saint of treasures, banks and cooperatives



St. Denis Ssebugwawo

AGE: About 16
MARTYRDOM: Beheaded at Munyonyo-May 26, 1885
PATRONAGE: Musicians and choirs



St. Adolf Mukasa Ludigo

AGE:
MARTYRDOM: Burnt to death at Namugongo-June 3, 1886
PATRONAGE: Patron saint of farmers, herdsman and hunters.

St. Charles Lwanga

MARTYRDOM: Burnt over slow fire at Namugongo-June 3, 1886
PATRONAGE: African Catholic youth action

Lwanga was a Muganda of the Bush-back (Tragelaphus Scriptus-Ngabi). His father was Mabingo, a bark-cloth maker and his mother Gwokiya of the Genet clan. He was born about 1861 at Birinzi in Buddu County. Lwanga was brown, of mighty strength and a great wrestler.

He was an exceptional leader, a head of the pages and as Joseph Mukasa Balikuddembe, a great Christian leader of both Catholics and Protestants. Lwanga is admired for his possibly untouched virtue of chastity.

During the Christian persecution Charles Lwanga displayed unshakable faith and exceptional Christian bravery at whom the Christian Martyrdom of many pages was centered.

To punish him Lwanga was separated from the group by Ssenkoole, the assistant



chief executioner, burnt in a slow fire from foot to head at Namugongo Busaale. Charles Lwanga was burnt at the Basilica, at exactly where the altar is now. It was Thursday 3rd June, 1886 towards noon. He was at the age of 25. Lwanga died in a slow painful fire while praying for the conversion of the executioners and the king.



St. Bruno Sserunkuma

AGE: 30
MARTYRDOM: Burnt at Namugongo
PATRONAGE: Penitents, tempted lust of flesh, to drinking, violence and unlawful marriages.



St. Mukasa Kiriwawanvu

AGE: 25
MARTYRDOM: Burnt at Namugongo-June 3, 1886
PATRONAGE: Hotels, restaurants and all kinds of public recreation.



St. Mbaaga Tuzinde

AGE: 17
MARTYRDOM: Clubbed to death before body being burnt at Namugongo
PATRONAGE: Patron saint of religious vocations, seminaries, novices and aspirants.



St. Achiless Kiwanuka

AGE: 17
MARTYRDOM: Burnt at Namugongo-June 3, 1886
PATRONAGE: Clerks, press, journalists and writers



St. Joseph Mukasa Balikuddembe
 AGE: About 25
MARTYRDOM: Beheaded and burnt at Nakivubo -November 15, 1885
PATRONAGE: Chiefs and politicians



St Mugagga
 AGE: 17
MARTYRDOM: Burnt to death at Namugongo -June 3, 1886
PATRONAGE: Patron saint of clubs, tailors and community development.



St, Matthias Kalemba Mulumba
 AGE: About 50
MARTYRDOM: Dismembered and left to die at Old Kampala- May 30, 1886
PATRONAGE: Patron saint of chiefs and families



Andrew Kaggwa
 AGE: About 30
MARTYRDOM: Arm cut off , beheaded and hacked to pieces at Munyonyo-May, May 26, 1886
PATRONAGE: Patron saint of catechists, families and teachers.



St. NOA Mawaggali
 AGE: About 35
MARTYRDOM: Speared and savaged by dogs at Mityana - May 31, 1886
PATRONAGE: Patron saint of workers, the poor , artists and technicians.



St. Kizito Omuto
 AGE: 14
MARTYRDOM: Burnt at Namugongo - June 3, 1886
PATRONAGE: Patron saint of children and primary schools



St. Ambrose Kibuuka
 AGE: 18
MARTYRDOM: Burnt to death at Namugongo- June 3, 1886
PATRONAGE: Patron saint of Societies, scouts, guides, young Christian workers and Xavarians.



St. Anatole Kiriggwajo:
 AGE: 20
MARTYRDOM: Burnt to death at Namugongo- June 3, 1886
PATRONAGE: Patron saint of Diary farmers and veterinary people.



St. Gyaviira Musoke
 AGE: 17
MARTYRDOM: Burnt to death at Namugongo- June 3, 1886
PATRONAGE: Patron saint of Communication, traffic and travellers.



St. Gonzaga Gonza
 AGE: About 24
MARTYRDOM: Speared and beheaded at Lubawo - May 27, 1886.
PATRONAGE: Patron saint of prisoners and the afflicted



St. Luke Banabakintu
 AGE: About 35
MARTYRDOM: Burnt to death at Namugongo- June 3, 1886.
PATRONAGE: Patron saint of sailors, fishermen, merchants and blacksmith



St James Buzabalyawo
 AGE: About 30
MARTYRDOM: Burnt to death at Namugongo- June 3, 1886
PATRONAGE: Patron saint of traders



KATOOSA MARTYRS SHRINE

ST. ADOLF MUKASA LUDIGO HAILED FROM FORT PORTAL DIOCESE

The home of St Adolf Tibeyalirwa

St Adolf Ludigo (Katoosa Parish) is one of the 31 parishes that comprise the diocese of Fort Portal. It is located about 2 Kilometers from Kyenjojo main town along Kyenjojo - Kagadi road. The area where the parish is located was formally known as a traditional worship vested area and full of rocks but now it is a hub for Catholics and many other people from all walks of life because of the Catholic Martyr born in this parish.



Fr. Frederick D. Waako

Just a few meters on Kyenjojo - Kagadi road are rows of smooth round, cone-shaped brown beautiful rocks which are site in memory of the 22 Ugandan Martyrs killed by Kabaka Mwanga in the 1880's. The rocks which bear inscriptions of the martyrs, their names and dates of murder was done after the diocese of Fort Portal sanctified the place in honour of St Adolf Tibeyalirwa (Ludigo) Abwoli one of the martyrs born in the parish of Katoosa - Kyenjojo district by Cardinal Karl Josef Rauber by then Pro-nuncio to Uganda.

Katoosa Holy Martyrs of Uganda ground was enacted by the Servant of God Vincent McCauley the first bishop of Fort Portal Catholic Diocese in 1964. Works at the site started after the can-

onization of the Uganda Martyrs in 1964. To develop the area the bishop set up a committee chaired by the late Msgr Hilario Kaijanabyo (RIP) of which Msgr Kibira Francis was a member. Bishop McCauley asked the faithful of the diocese to support the work and to start making local pilgrimage to the holy place every year to celebrate the victory of the Uganda Martyrs and to ask for their intercession.

On 22nd January 1984, Katoosa was opened as an independent Parish after being carved out from Butiiti Parish and this was during the reign of Bishop Serapio Magambo (RIP) who installed Fr Fortunate Kasagaki (RIP) as its first Parish Priest and Msgr Hilario (RIP) as curate. Msgr Hilario was very enthusiastic about developing the place into a pilgrimage site and personally bought the land where over 30 rocks are located and were at the time used for traditional worship practices. Having bought the land Msgr Hilario declared the place holy and inscribed the names of the Uganda Martyrs on the stones. He facilitated the painting on the rocks assisted by Fr Leo Baryabuuza (a seminarian by then).

The 30 huge rocks at the shrine are en-

dowed with the inscriptions of the Uganda Martyrs and other religious inscriptions like Jesus's tomb, Bethlehem among others. Other stones are labelled with the events that took place during the coming of religion to Uganda and the events that surrounded the killing of the martyrs. One of the stones is named Mwanga's seat. It is a small stone in shape of a chair which is between long standing stones.

Every stone has an inscription of a martyr describing how he was killed, the place where he was killed from and his spiritual duty. Everyone goes and prays to his martyr depending on what he/she needs and every martyr is a patron for a different issue and one prays through his/her patron to communicate to God.

After the canonization of the Uganda Martyrs, Christians started making pilgrimage to Namugongo every 3rd of June and those who could not make it to Namugongo made a local pilgrimage to Katoosa.

To enable all Christians go to Namugongo for the 3rd June annual national pilgrimage day, Rt. Rev Paul Kalanda (R.I.P) instituted a diocesan pilgrimage day to Katoosa on 15th November, the day when St Joseph Balikuddembe was killed. Bishop Paul Kalanda was the 3rd bishop of the diocese of Fort Portal from 1991 – 2003.

Bishop Robert K. Muhiirwa the fourth Ordinary of Fort Portal Diocese altered the diocesan pilgrimage day to 27th January (commemoration day of St John Mary Muzeeyi) due to the heavy rains that characterize Kyenjojo region in the month of November thus often disrupting the pilgrimage activities.

THE LIFE & MARTYRDOM OF ST ADOLPHUS LUDIGO



St Adolphus Mukasa Ludigo, one of the Banyoro martyrs was a tall, slender, dark-skinned young man whose forehead bore the tribal marks of his people. He is said to have been a descendant of the princes of Bunyoro and hailed from Myeri – Kyenjojo district. Some scholars refer to the scars on Ludigo's forehead, which in their opinion marked him as a man of Butiiti in the land of Mwenge. People of his stature were called the Balindi because they both resemble the inhabitants of Ankole and bear the scars, or fire-marks, after the manner of the Banyoro. Pere Gorju

confirms the fact that the land of Toro-Mwenge was the royal county of the Kings of Bunyoro, the land flowing with milk and honey, where their wives used to await the hour of their delivery. Nowhere more than in this county is the traveller struck by the light-skinned, oval-faced, well-built figure, characteristic of the Muhima, the shepherd-kingly race of Central Africa. If Bugangayizi, Andrew Kaggwa's birthplace, was the county of the royal burial grounds of Bunyoro then Mwenge, Mukasa Ludigo's county was the home of its nobility.

St Adolphus is the patron of farmers and herdsman. According to his niece Omuikaikuru Evangeline Kabaruli aged 103, his father was Bamwesekera and his mother, Kiyote. He alongside his mother and sister Nyajura were captured by Buganda raiders who took him to King Muteesa I's palace. At the King's enclosure, he was put in charge of the King's gardens where the pages were supposed to work. Because he resembled Ludigo, a chief in Bunyoro, he was nicknamed Ludigo.

According to Nsoya (2004) page 52: "At the palace, Ludigo was surprised and very much impressed by the kindness and the good behaviour of the Catholic pages. Thus, he started applying the Catholic instructions given by Joseph Mukasa who introduced him to the Catholic missionaries for further instructions".

When the missionaries fled to Tanganyika (now Tanzania) in 1882, Ludigo went to stay at Kaggwa's home. Ludigo was baptized on Monday night 16th November 1885 and got the name Adolphus. The following day, Joseph Mukasa, their master was killed.

Adolphus Mukasa Ludigo started following instructions in the Catholic faith in 1881. The royal court was at Nabulagala while the Catholic mission had been established near Kasubi. He continued his religious instructions even after the departure of the White Missionaries. On top of that, whenever his duties at the palace allowed, he would attend.

Adolphus anticipated his arrest and death. He was very happy and he put on his best as if he were preparing for a party. Over the nice tunic, he wore his beautiful antelope skin which he wore on special occasions. He was arrested together with other Christians on Wednesday morning and were taken to Namugongo where he was burnt to death on Ascension Day, Thursday 3rd June 1886, at the age of 24.



ST. LUDIGO KNEW IT.
Adolphus anticipated his arrest and death. He was very happy and he put on his best as if he were preparing for a party. Over the nice tunic, he wore his beautiful antelope skin which he wore on special occasions. He was arrested together with other Christians on Wednesday morning and were taken to Namugongo where he was burnt to death on Ascension Day

ACHOLI MARTYRS

Blessed Daudi Okello & Jildo Irwa

Many adult Ugandans might not know there are other two catechists whose martyrdom took place on October 18, 1918 at Paimol, Agago District in northern Uganda, so called the Acholi Martyrs.



Blessed Daudi Okelo



Blessed Jildo Irwa

By ROBERT MUGAGGA

Pope John Paul II on October 20, 2002 beatified Daudi Okello and Jildo Irwa and they are now just one step away from being canonised or declared saints.

A proven miracle is needed for this to take place. The two were killed in 1918 for their involvement in the spread of Christianity. Irwa was 16 whereas Okello was 18 at the time. Okello was born

in 1900 to Lodi and his wife Amona. He was baptised at 18 by Father Caesar Gambaretti, a Comboni missionary at the Catholic mission in Kitgum. Okello's colleague, Jildo Irwa, was born in 1902 to Atoo and Daniele Tongpfur. He was baptised Jildo, a short for Ermenegildo.

After the two boys had undergone two years of religious instruction, requirement for initiation into Christianity, they took their evangelism work to the mission station of Kitgum, which had been established in 1915. After completing a year of probation, they decided to take their mission work to Paimol, about 70km away from Kitgum. In Paimol, they would conduct prayer sessions under tree shades since there were no chapels at the time. There they took time preaching and also visited the elderly, the sick and helpless people. It was on the evening of October 18, 1918 that they were martyred by the local people in Paimol. The local people thought the new religion, which Okello and Irwa were preaching about, was responsible for the famine and sickness in the area, particularly at Paimol. The two were first tortured and ordered to cease their activities or risk being killed, something they rejected.

Okello was then undressed and then speared to death. Irwa was speared and then beheaded using a knife. The two martyrs' bodies were dragged with a rope to a nearby anthill in the bush and left there to be eaten by wild animals. A shrine (Wi Polo) has since been constructed in Kalongo sub-county, Agago District and the prayers are conducted every October 20th.

SEAT OF WISDOM S.S. KASAWO

The Board of Governor's and the entire Family of SEAT OF WISDOM S.S. - KASAWO joins fort portal Diocese and the entire Catholic Fraternity in celebrating the *Martyrs Day* "Holy Uganda Martyrs Pray for us..."

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Giving up life for Christ: An artistic display in the Anglican Shrine in Namugongo, depicting Mukajanga (R) ordering for the torture of the Uganda Martyrs.

List of Anglican Martyrs and how they died

Martyr's Name	Birthplace	Clan	Religion	Martyred (Date, Place & manner of death)		
1 Kakumba, Makko	Buganda	Ffumbe	Anglican	Jan 31, 1885	Busega	Dismembered and Burned
2 Rugarama, Yusuf	Ankole		Anglican	Jan 31, 1885	Busega	Dismembered and Burned
3 Sserwanga, Nuwa	Buganda	Ngeye	Anglican	Jan 31, 1885	Busega	Dismembered and Burned
4 Mukasa, Musa	Buganda	Ffumbe	Anglican	May 25, 1886	Munyonyo	Speared
5 Mbwa, Eriya	Buganda	Ndiga	Anglican	May 27, 1886	Mengo	Castrated
6 Muddu-aguma	Buganda		Anglican	May 27, 1886	Mengo	Castrated
7 Muwanga, Daudi	Buganda	Ngonge	Anglican		Namanve	Castrated
8 Kayizzi, Kibuuka	Buganda	Mmamba	Anglican	May 31, 1886	Mityana	Castrated
9 Mayanja, Kitoogo	Buganda	Ffumbe	Anglican	May 31, 1886	Mityana	Castrated
10 Muwanga	Buganda	Nvuma	Anglican	May 31, 1886	Mityana	Castrated
11 Kadoko, Alexanda	Buganda	Ndiga	Anglican	June 3, 1886	Namugongo	Burned
12 Kifamunyanja	Buganda		Anglican	June 3, 1886	Namugongo	Burned
13 Kiwanuka, Giyaza	Buganda	Mpeewo	Anglican	June 3, 1886	Namugongo	Burned
14 Kizza, Frederick	Buganda	Ngabi	Anglican	June 3, 1886	Namugongo	Burned
15 Kwabafu	Buganda	Mmamba	Anglican	June 3, 1886	Namugongo	Burned
16 Lwakisiga, Mukasa	Buganda	Ngabi	Anglican	June 3, 1886	Namugongo	Burned
17 Lwanga	Buganda		Anglican	June 3, 1886	Namugongo	Burned
18 Mubi-azaalwa	Buganda	Mbwa	Anglican	June 3, 1886	Namugongo	Burned
19 Munyagabyangu, Robert	Buganda	Mmamba	Anglican	June 3, 1886	Namugongo	Burned
20 Muwanga, Njigija	Buganda		Anglican	June 3, 1886	Namugongo	Burned
21 Nakabandwa, Danieri	Buganda	Mmamba	Anglican	June 3, 1886	Namugongo	Burned
22 Walukagga, Nuwa	Buganda	Kasimba	Anglican	June 3, 1886	Namugongo	Burned
23 Wasswa	Buganda	Mmamba	Anglican	June 3, 1886	Namugongo	Burned



BISHOP STUART UNIVERSITY

Our God Reigns



The Rt. Rev. Dr. Fred Sheldon Mwesigwa (PhD)
Chancellor



Prof. Keneth Kagame
University Chair Council



Prof. Maud Kamatenesi Mugisha (PhD)
Vice-Chancellor

Happy Martyrs' Day 2022

The Board of Trustees, Council, Management and Staff Bishop Stuart University join believers from all corners of the world to remember Martyrs who lost their lives for the sake of Christ in becoming the seed of the Church's faith and beliefs. Happy Uganda Martyrs day Celebrations.

ABOUT BSU

Founded in 2002 by Ankole Diocese of the Province of the Anglican Church of Uganda, Bishop Stuart University (BSU) is a private, not-for-profit, chartered educational institution located in Western Uganda 3½ km from Mbarara City Headquarters. It is one of the best and fastest growing universities in Uganda.

We offer PhDs, Masters, Postgraduate Diplomas, Bachelors Degrees and Diploma programmes. In addition, the University runs short courses which are all designed to impart skills and develop professionals in entrepreneurship, leadership, critical thinking, innovations, academic excellence, integrity, Christian values and outstanding academic training that transform communities.

STRATEGIC PARTNERSHIPS

Agro-Studies Programme

BSU annually sends Agriculture students to Israel, Netherlands, Germany and Denmark for a one-year Agro-studies apprenticeship for skills development.

Higher Education Students Financing Board

Our students are beneficiaries of government loan scheme under Higher Education Students Financing Board (HESFB) every academic year.

RUFORUM

Bishop Stuart University has a partnership with Regional Forum for Capacity Building in Agriculture (RUFORUM) under which many staff members have been supported to

pursue further studies at Masters and PhD level. To date, ten (10) staff members have been supported under this programme

OTHER PARTNERSHIPS

Bishop Stuart University is a partner to a number of academic, agricultural institutions and development agencies including AVSI, UNCST, WB, MOES, NCHE, Makerere University MUST, UCU, MUBS, Trinity Western University-Canada, RENU, Kyambogo University, PUM Netherlands Senior Experts, NARO, OWC, University of Dar Es Salaam, Nelson Mandela African Institution of Science and Technology (NM-AIST), Islamic University in Uganda (IUIU).



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A) POSTGRADUATE PROGRAMMES - PHDS

PhD in Agriculture and Community Innovations
PhD in Religion and Modernity
PhD in Language, Culture and Society
PhD in Development Studies
PhD in Development Management

POSTGRADUATE PROGRAMMES – MASTERS

- Master of Arts in Literature and Communication
- Master of Laws
- Master of Education in Administration and Planning
- Master of Science in Counseling Psychology
- Master of Public Health
- Master of Science in Climatic Change and Food Security
- Master of Business Information Technology
- Master of Agriculture and Rural Innovations
- Master of Agribusiness & Value Chain Management
- Master of Science in Agronomy (Dry Land Farming)
- Master of Social Work
- Master of Social Economics and Community Management
- Master of Business Administration
- Master of Arts in Development Studies
- Master of Arts in Public Administration and Management

POSTGRADUATE PROGRAMMES -PGDS

- Postgraduate Diploma in Counseling
- Postgraduate Diploma in Medical Education
- Postgraduate Diploma in Agriculture and Rural Innovations
- Postgraduate Diploma in Education
- Postgraduate Diploma in Education Management
- Postgraduate Diploma in Development Studies
- Postgraduate Diploma in Public Administration and Management
- Postgraduate Diploma in Office Management and Secretarial Studies
- Postgraduate Diploma in Human Resource Management

B) UNDERGRADUATE PROGRAMMES

Faculty of Agriculture, Environmental Sciences and Technology

- Bachelor of Science in Animal Health and Production

- Bachelor of Computer Science
- Bachelor of Agribusiness Management and Community Development
- Bachelor of Science in Information Technology
- Bachelor of Agriculture and Community Development
- Bachelor of Library and Information Science

Faculty of Nursing and Health Sciences

- Bachelor of Science in Public Health
- Bachelor of Nursing Science Completion
- Bachelor of Nursing Science
- Diploma in Midwifery

Faculty of Law

Bachelor of Laws

Faculty of Education, Arts and Media Studies

- Bachelor of Arts in Theology
- Bachelor of Commercial Industrial Fine Art & Design
- Bachelor of Arts with Education
- Bachelor of Arts with Education (Fine Art Double Main)
- Bachelor of Education – (Primary)
- Bachelor of Education – (Secondary)
- Bachelor of Science and Technology Education
- Bachelor of Arts in Journalism and Mass Communication
- Bachelor of Science with Education
- Bachelor of Sports Science
- Diploma in Early Childhood Education

Faculty of Business, Economics and Governance

- Bachelor of Arts in Social Sciences
- Bachelor of Business Administration
- Bachelor of Community and Local Government
- Bachelor of Office Management and Secretarial Studies
- Bachelor of Planning and Community Development
- Bachelor of Science in Economics and Statistics
- Bachelor of Procurement and Supply Chain Management
- Bachelor of Project Planning and Management
- Bachelor of Records Management and Information Science
- Bachelor of Science in Accounting & Finance
- Bachelor of Cooperative and Microfinance
- Bachelor of Social Work and Social Administration
- Bachelor of Public Administration and Management

- Bachelor of Human Resource Management
- Bachelor of Tourism and Hospitality Management
- Bachelor of Arts in Ethics and Human Rights

Note: All the above Bachelor Programmes have Diplomas except Diploma in Ethics and Human Rights

C) PROGRAMS EXAMINABLE BY UBTEB BUT ACCREDITED TO BSU

- National Diploma in Civil Engineering
- National Diploma in Electric Engineering
- National Diploma in Water Engineering
- National Diploma in Refrigeration & Air Conditioning
- Diploma in Hotel & Institutional Catering
- National Diploma in Crop Production & Management

D) SHORT COURSES

Administrative Officers' Law course

Applications are open for Administrative Officers' Law course which will run from 10th June to 20th July, 2022.

Higher Education Certificate (HEC)

BSU also admits students who have not attained University admission at A'level to pursue a one year bridging course, Higher Education Certificate (HEC).

E) STUDY IN CANADA WHILE IN UGANDA AT BISHOP STUART UNIVERSITY:

BSU in partnership with Trinity Western University runs academic programmes online through a Facilitated Academic Resource Centre (FAR-Centre) at BSU aimed at addressing key gaps required to drive Uganda's development agenda. Applications are now open for a Master of Arts in Leadership and a Master of Arts in Educational Leadership Academic Year 2022/2023.

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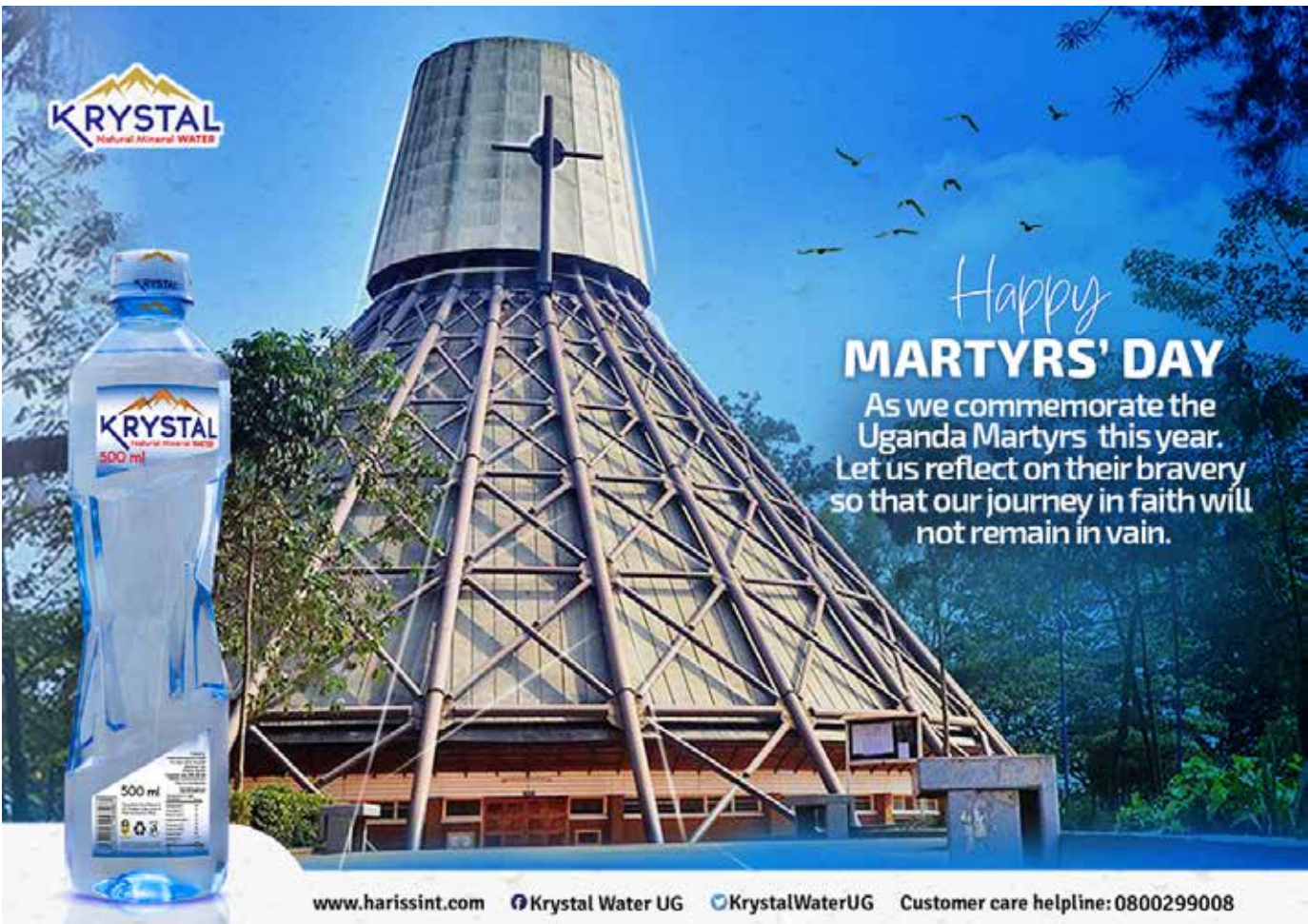
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The Corporation's strategic focus is to ensure water for all, through accelerated sustainable growth and service reliability. This is in line with the overarching Government Policy of universal coverage as enshrined in the Vision 2040, The National Development Plan (NDP III), Government Manifesto, and the Sustainable Development Goals (SDG 6). In order to achieve the above commitments, the Corporation has intensified investment in water and sewerage infrastructure using internally generated resources, support from Government of Uganda and the Development Partners.

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Today marks the 137th anniversary of Uganda Martyrs Day. Every year on this day, we gather to honor and remember our fallen religious heroes. It is an auspicious day to commemorate the brutal killing of the 22 Catholic and 23 Anglican converts who were burnt in Namugongo.

As is common knowledge, we applaud our heroes of the Resistance struggle for this country's liberation. But no sacrifice is greater or more honorable than that of our fallen martyrs. So let us remember our martyrs who gave their lives for what they believed in, becoming the seed of the Uganda Church's Faith and Belief.

The NRM government pledges it's continued support towards the freedom of worship.

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About: Fort Portal Diocese

On the hill of Virika Cathedral (Our Lady of the Snows) is the headquarters of Fort Portal Catholic diocese. The mission of this diocese is to foster active participation of all the faithful in fulfilling Christ's will of evangelization (Preaching, sanctifying and healing). The vision is an Integrally Developed Family of God which is well informed, educated, united, self-reliant and growing together.



FR ALOYSIUS TUWMEKWASE,
Director social communications, Fort Portal Diocese.

Last year, the Uganda Episcopal Conference (UEC) selected the diocese of Fort Portal after 25 years to animate the Martyrs' Day celebrations at Namugongo on June 3rd 2022.

Fort Portal catholic diocese which is under Mbarara Ecclesiastical Province, was created by Pope John XXIII on April 19th, 1961 together with the appointment of Rt. Rev. Vincent Joseph McCauley as its first Bishop.

The diocese was detached from Mbarara diocese which up to 1953 was Rwenzori Vicariate.

Rwenzori Vicariate was curved out of the vicariate of Uganda in 1934 and became a new ecclesiastical territory of then covering the districts in western that included Nkole, Kigezi, Toro and Bunyoro.

Fr. Francis Xavier Lacoursiere of the White Fathers was ordained and became the first Bishop of Rwenzori Vicariate.

The founding of Fort Portal diocese was a fruit of the missionary work of the Missionaries of Africa, also known as the White Fathers and the Missionary activity of Fr. Auguste Achte (Pere Akiti) who introduced the Catholic faith in Tooro.

When Pope Paul VI visited Uganda in 1969, he ordained among others Bish-

op Serapio B. Magambo, Auxiliary Bishop of Fort Portal in 1969.

Bishop Magambo took Canonical possession of the diocese of Fort Portal as its Ordinary in 1972.

Bishop Serapio B. Magambo was succeeded by Bishop Paul L. Kalanda by then the Bishop of Moroto.

He was appointed to the see of Fort Portal diocese in 1991 and the same year he was installed as Ordinary taking Canonical possession of the diocese until he retired in 2003.

In 1999, the diocese (Fort Portal) was graced with the appointment of Rt. Rev. Joseph Mugenyi Sabiiti as Auxiliary Bishop up to date.

Bishop Paul L. Kalanda was succeeded by Rt. Rev. Robert K. Muhirwa who was ordained and installed on June 15th, 2003 up to date.

Short summary of Bishops:

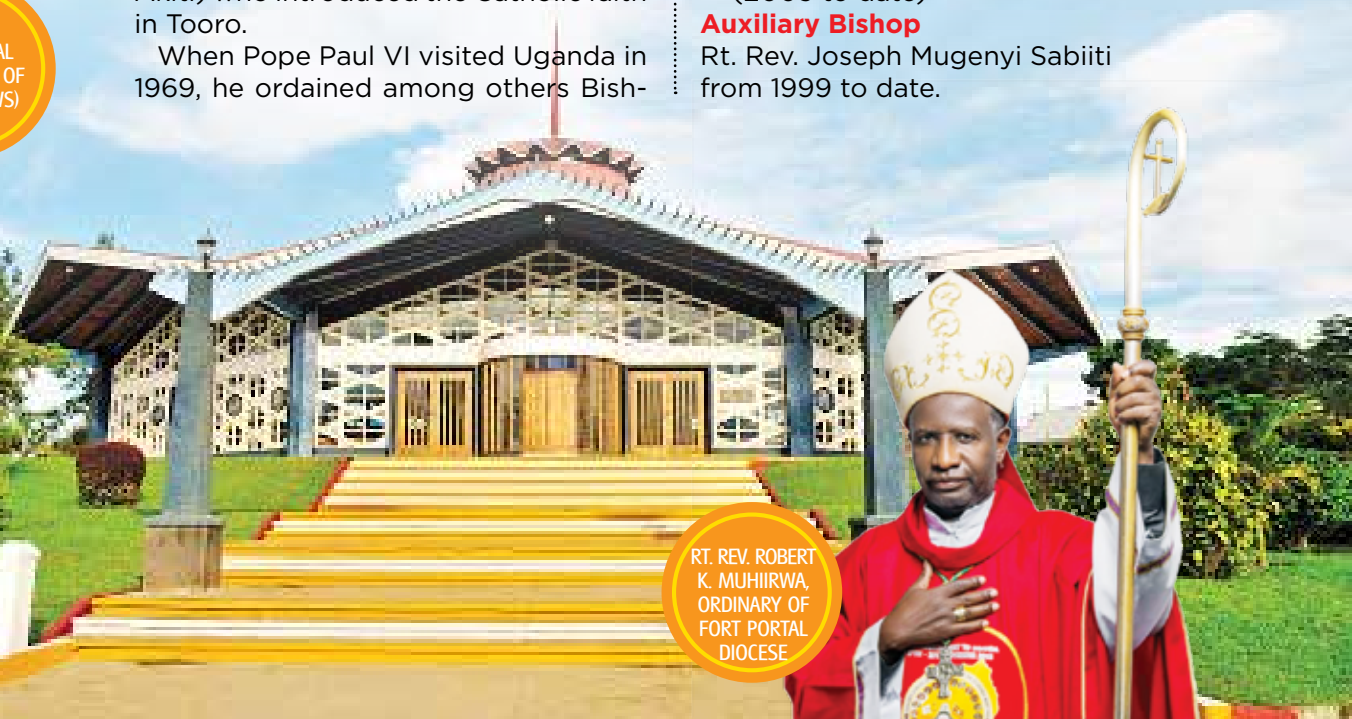
1. Rt. Rev. Vincent Joseph McCauley (1961-1972)
2. Rt. Rev. Serapio B. Magambo (1972-1991)
3. Rt. Rev. Paul L. Kalanda (1991-2003)
4. Rt. Rev. Robert K. Muhirwa (2003 to date)

Auxiliary Bishop

Rt. Rev. Joseph Mugenyi Sabiiti from 1999 to date.



VIRIKA CATHEDRAL (OUR LADY OF THE SNOWS)



RT. REV. ROBERT K. MUHIRWA, ORDINARY OF FORT PORTAL DIOCESE

The diocese has since grown with 31 parishes divided in three deaneries that include Virika deanery, Kamwenge deanery and Katoosa deanery.

The diocese covers the districts of Kabarole, Bundibugyo, Kamwenge, Kyenjojo, Kyegegwa, Ntoroko, Bunyangabu, Kitagwenda and Fort Portal city.

The diocese has been under the Archdiocese of Mbarara since 1999.

In 1999, the Holy See elevated Mbarara to an Archdiocese and Metropolitan See of Mbarara Ecclesiastical Province, with Most Rev. Paul Bakyenga as its first Archbishop who retired and was succeeded by Most Rev. Lambert Bainomugisha.

Rt. Rev. Robert K. Muhiirwa was appointed Bishop of Fort Portal Diocese on 18th March 2003, ordained and installed as Bishop of Fort Portal Diocese on 15th June 2003.

During the annual plenary of 2018, members of the Uganda Episcopal Conference, elected him as vice chairman of the conference deputizing Rt. Rev. John Antony Zziwa, the Bishop of Kiyinda-Mityana diocese.

Bishop Muhiirwa Robert is being deputized by Rt. Rev. Joseph Mugenyi Sabiiti Apuuli. He was ordained priest on 1st June, 1975 and was appointed Auxiliary Bishop in 1999 and ordained Bishop at Virika on 24th April 1999 by Bishop Paul L. Kalanda.

The Diocesan Structure:

Commissions and departments:

The diocese has the following commissions and departments that help in the running of the diocesan mission, vision and objectives:

The General Secretariat, The Consultative Bodies, The Clergy and Religious commission, The Education commission, The Pastoral Liturgical commission, The Health commission, The Social Communications commission, The Resource commission and finally, The Caritas commission.

Statistics

According to information from the Diocesan Health Office of Fort Portal catholic diocese, the diocese has 1,413,157 Catholics which is 57.5% of the total population. Other information of the diocese is summarized in the table:



BY THE NUMBERS.



2003

Appointed.
The year
Rt. Rev.
Robert K.
Muhiirwa was
appointed
Bishop of
Fort Portal
Diocese.



57.5%

Catholics.
The diocese
has 1,413,157
Catholics
which is 57.5%
of the total
population in
the area.



1,620

**Church
centres.**
The number
of Church
centres in
Fort Portal
Diocese.

Selected Parameter	Number
Catholics	1,413,157
Deaneries	3
Parishes	31
Church centres	1,620
Priests including Bishops	144
Priests excluding bishops	142
Catechists	1,758
Religious congregations of men (Holy Cross, Camillians, Capuchins, Brothers Of St Joseph the Worker)	4
Religious congregations of women	9
Technical Institutions	9
Tertiary institutions	4

The population above is subdivided as follows:

District/ Political Division	Popn.	Catholic Popn.	%
Fort Portal City	291,456	166,421	57
Kabarole	349,600	178,003	51
Kyenjojo	448,679	257,625	57
Kamwenge	27,1440	150,206	55
Bundibugyo	271,700	120,214	44
Ntoroko	94,300	28,955	30
Kyegegwa	266,512	182,981	68
Kitagwenda	220231	155,542	58
Bunyangabu	243425	173,210	72
TOTALS (General)	2,457,343	1,413,157	57.5

The diocese has its cathedral church of Virika (Our lady of the Snows) as its headquarters, one of magnificent Cathedral in East Africa and it was built in 1967 after the first church was hit by an earthquake in 1966. The church roof was once renovated in 1995 and 2005.

In September 2021 the Bishop Muhiirwa launched a fundraising campaign for the renovation of the roof of our cathedral where the diocese seeks to raise Shs 2 billion and the chief guest was the Speaker of Parliament Hon Anita Among and because of martyrs' day celebrations in June, the fundraising was halted.

We welcome you to Fort Portal diocese and to join us as we fulfil the mission of Christ in all aspects of evangelization.

St Leo's on track to full recovery

St Leo's College, Kyegobe (SLECK) remains on track to reclaiming its old glory as the Catholic Church-founded school prepares to mark, in a major way, its centenary anniversary at a date to be confirmed.

By **ANDREW MWANGUHYA**

St Leo's College, Kyegobe (SLECK) remains on track to reclaiming its old glory as the Catholic Church-founded school prepares to mark, in a major way, its centenary anniversary at a date to be confirmed.

Major celebrations were supposed to be held last year but it was not possible because of the Covid pandemic.

But still, the college's old boys association, SLECKOBA, held yet another annual dinner at Sheraton Hotel in February this year, which was graced by one of its own, the State Minister for ICT and National Guidance, Godfrey Kabyanga, to continue revival efforts.

This was the first annual dinner in two years, the last two having been forced off by the Covid pandemic.

The great run

This year's dinner was preceded by a fundraising run in Kampala, with the college's oldest

living old boy at 96, Mzee Emmanuel Basaliza, the chief runner.

According to SLECKOBA chairman, who studied at the college from 1990 to 1995, Eng. Emmex Turyatunga, the fundraiser was to - on top of building up to the main centenary celebrations - raise money to educate bright but vulnerable students at the school.

"This project needs Shs100m every year," said Eng. Turyatunga, "This is also to uplift the school's academic standards that have been lowering for years."

Significant amounts were raised at the proceeding dinner at Sheraton and the old boys continue the drive.

Background

Established in 1921 by the White Fathers, the once academic and sports giant in the country has endured tumultuous years of poor results, mismanagement and indiscipline down the road, but old boys have been on a run to revive its past glory since 2015.

Silver lining

Since the OBs revival efforts started in 2015, incremental gains have since been registered, with over Shs300m raised by the old boys to help the school

get back to its feet.

Student numbers have also improved after they greatly went down late 2000s thanks to exam malpractice and endless strikes.

According to headteacher Trophy Atuhairwe, who replaced retired Aloysius Rujumba February 2020, it is partly because of the OBs efforts that the college registered improvement.

"My predecessor had done a lot in restoring student and staff discipline," he said, "and although challenges remain, I found where to start from."

"And with the help of the OBs, we managed to remunerate staff and also bring in some new ones to help competition among the teachers. We encourage parents to bring their children to St Leo's because now we are surely on the right track."

Some of OBs revival milestones since 2015

Scholarship scheme for 33 bright but needy students. Over Shs300m has gone into this.

Sports facilities such as handball courts among others have since got a facelift.

Dormitories such as Lumumba and Kabalega among other have since been fully furnished.

School band restored

A Shs6.4b grant from the African Development Bank and Government also helped put up a new library and three laboratories, which OBs have restocked.





SOME OF THE O'LEVEL STUDENTS OF ST. MARIA GORETTI

St. Maria Goretti ready to shine

Greetings and best wishes from St Maria Goretti Girls secondary school upon the Uganda Martyrs Celebrations this year!



St. Maria Goretti is a girl's secondary school based in Fort Portal City Kabarole district. It was founded

way back in 1954 by the Roman Catholic Diocese of Fort-Portal and is under the administration of the Congregation of the Daughters of Saint Therese of the Child Jesus (Banyatereza Sisters).

It is located 1.3kms from the main administrative and commercial town of Fort-Portal, off Fort Portal -Kasese road in Kabarole district Uganda. The school is on Virika hill where the main offices of fort portal diocese are located.

It was founded by the white sisters from Europe and Canada initially to offer vocational training to the female population. It was then opened as a junior school known as St. Anne's junior school.

In 1960 other subjects with emphasis on teaching art subject were incorporated in the curriculum. In 1967 the school attained a senior secondary

school status under the current name of Saint Maria Goretti Girl's secondary school being administered by the sisters of the Holy cross from U.S.A.The first Holy cross Head teacher was Sister Catherine de Riccci.

In 1977 the Holy Cross sisters handed over the school to the congregation of the Daughters of St. Therese of the Child Jesus (DST) Sr. Immaculate Atwooki (RIP) was the first Munyatereza sister to head the school.

In 1985 the school attained High school certificate status. It is a boarding, "O" and "A" level school offering both arts and sciences. It is a Centre of academic excellence in the Rwenzori region championing education of the girl child.

It is also a renowned powerhouse in co-curricular activities like football, netball, volleyball, and many others. Though catholic founded, the school welcomes and admits students from all religious denominations.

Over the years, the school has produced very prominent and outstanding personalities serving the church and the world in various capacities due to its academic excellence.

Am very glad and delighted that the school has also participated in animating liturgy of this year at Uganda Martyrs celebrations through the choir as the Diocese of Fort Portal leads this year's celebrations

I wish to greatly convey our profound gratitude to the Organizing committee of the celebrations at Namugongo for giving us this opportunity.

May God bless you abundantly and May the blood of the Uganda Martyrs that was shed continue to be the SEED of our Christian Faith.

HAPPY MARTYRS' DAY.

Sr. Judith Kenkimba
Head teacher.



SOME OF THE WHITE SISTERS

Two inseparable neighbours

The Catholic Church & Tooro Kingdom

BY MSGR. THOMAS KISEMBO

When Mr. Stephen Alinaitwe Akiiki, the Kej-Foda in charge of communication asked me to write an article on the relationship between the Catholic Church and Tooro Kingdom, I first hesitated because of my dear close relationship with the two Institutions. Fearing to betray the trust he had put in me, I decided to follow the principle of the Boy Scout Promise: "ON MY HONOUR I PROMISE THAT I WILL DO MY BEST TO DO MY DUTY TO GOD AND MY COUNTRY". For that reason, I will do my best to do my duty to the Church and the Kingdom.

The relationship between the Catholic Church and Tooro Kingdom has grown from doubts, suspicion, trust, squabbles, amicable to very good relationship.

To understand why the two Institutions have gone through the above-mentioned stages, one has to take into consideration the personalities who introduced Christianity in the Kingdom.

"Unlike in Buganda, where missionaries preceded the arrival of the colonial agents by thirteen years, in Tooro Christianity and colonialism arrived simultaneously. Specifically, they appeared initially in the person of one man - Kasagama. A crown prince of the Toro Kingdom, who first fled from his homeland in the 1870s when Kabaleega, the Omukama of Bunyoro, decided to reconquer a former part of his kingdom which had seceded about forty years earlier from Bunyoro itself. Kasagama returned triumphantly to Toro in 1891 under the protective wing of Frederick Lugard. Lugard installed Kasagama as Omukama of Toro. Kasagama had been living in exile in Buganda. There he had met Lugard and had been exposed to the Anglican faith. Shortly after his installation as Omukama, he sent for Ganda catechists to begin preaching the gospel in Toro."¹

Kasagama was determined to Christianize his kingdom. He wanted the whole kingdom to be Protestant in order to avoid religious wars which he had witnessed in Buganda.

"The first years of Kasagama's reign were troubled, but in 1894 as soon as an opportunity pre-



sented itself he sent to the Church Council at Mengo asking that missionaries should be sent to Toro. This put the CMS in some difficulty because an agreement had been reached between them, the British Government and the White Fathers that the southern and the western Uganda should be a Catholic sphere. Toro fell within the Catholic sphere, and the White Fathers were already planning expansion to this direction. However, neither mission intended to abide by this agreement permanently. Bishop Tucker acted cautiously, however, and did not send a European missionary, but put the matter to the Church Council. When four catechists volunteered, he decided that an African Council could not be prevented from meeting the request of a fellow African and bearing the cost themselves. The four volunteers were Petero Nsubuga who had previously taught Byakuyamba when he was living in Buddu, Mako Luyimbazi, Nuwa Nakiwafu and Tito Nakibingo. Nsubuga probably worked in Butiti in Mwenge where Byakuyamba had his headquarters, and Mako Luyimbazi at Kabarole

just the modern Fort Portal."²

Kasagama started with the people around him. He turned his court into a college. A convention had already been developed that all Saza chiefs, and other chiefs of high ranks on Sundays had to have dinner with the king, only those who had attended the church service were allowed to eat with the king. He ordered all the county chiefs to build churches in their respective Counties. The main centers were Kabarole, Rwengoma and Butiti.

He had hoped that the Christianity branded Protestant would be the only one in his kingdom. He had witnessed the religious wars between Protestants and Catholics in Buganda, and did not want such scenarios in his kingdom. But with the arrival of Father Achte at Kabarole on the 16th of November, 1895, Kasagama began to doubt if his objective would be attained as planned.

Father Achte also was doubting if he would be able to establish the Catholic faith in Tooro kingdom since all the chiefs had embraced the Protestant religion and were busy in all corners evangelizing people.

On 25th November 1895, king Kasagama was meeting his General, Omujasi. Father Achte heard of the news and availed himself the opportunity of going to meet the king in person. He offered customary gifts to the king, but Kasagama looked indifferent.

Father Achte used this occasion to talk about his religion. The King simply replied well, I do not think that anyone is going to embrace your faith, because I and my



chiefs have embraced the Protestant faith. In any case may be the peasants may give you a hearing.

This type of reception was a wet blanket to Father Achte. It seemed as if he were not going to receive any converts to the Catholic faith in Tooro.

He and his company had no food for a number of days, and the people used to tell them openly that that was good, because if they did not give up, he and his men would die of hunger.

But Kasagama was very humane, although he did not wish to become Catholic, he showed his kindness by sending food to the Catholic priests. Father Achte wrote in his diary; "Today 26th November 1895 we received food, the king himself sent bunches of bananas, and a big ram."

Father Achte did not give up. At that time the country was infected with many diseases, especially yaws and jiggers. He started supplying medicine to the people, and teaching them how to improve their standard of living, this enticed many people to join the Catholic Church.

He made friendship with the Queen Mother and the Prime Minister. The King himself begun to trust him and consulted him regularly on matters the concerning the British Administrators. When Kasagama had problems with Mr. Ashburnham, Father Achte advised him to go to Entebbe and inform the Governor, and the king did as he was told. This saved him from the wrath of the British administrator.

Princess Elizabeth Bagaaya in her Book, "Elizabeth of Toro" concurs with what is stated above. "The raids for ivory and guns which were pretexts for harassment, intensified. During one of these raids, Captain Rally and Ashburnham arrested my grandfather for two days. When they released him,

he took refuge in the Mountains of the Moon among the Bakonjo and Bamba tribes. His friend Pere Achte sought him out at his hiding place and advised him, "You must not allow Captain Rally and Captain Ashburnham to humiliate you in this manner. You should appeal to the Governor.

Before the two captains knew it, he had travelled to see the Governor, and as a consequence they were summoned to Entebbe. Fortunately, my grandfather was exonerated."³

The Queen Mother, Victoria Kahi-nju donated almost a squire mile of land to Father Achte where the Roman Catholic Church Headquarters stand. There a legend which says that Father asked for land as big as a bull's hide, the Queen mother told him to go and measure of that size and take it. The Father used scissors to slice the skin into a long thread which he used to measure the land which spreads

from Virika to Kyegobe, Gweri, and Katumba villages.

RELIGIOUS SQUABLE.

All this said, the two institutions, like any neighbors, had some squabbles. I have termed the religious misunderstandings between the Kingdom and the Catholic Church in Tooro squabbles, because they did not result into wars and deep hatred as it did in Buganda, where battle lines were drawn and real war took place with serious casualties on both sides.

King Kasagama from the very start was determined to convert his kingdom into a Christian community of a Protestant brand, little did he know that another brand of Christianity code named Catholic would soon follow. Thus his tendency to favour the Protestants.

Another point to remember is that the majority of the Catholics were agriculturalists and of a humble origin, whereas, most of the

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St. Joseph of Nazareth High School wishes to congratulate Fort Portal Diocese and the Uganda Episcopal Conference upon celebrating this year's Uganda Martyrs day.



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Protestants belonged to the aristocracy class. During the Kabaleega rule, the agricultural class was favoured above the aristocracy one, because the former assisted him in his battles.

When the religious squabbles began, the some Catholics felt that the king was not fair to all his subjects.

In his heart of hearts, the king wished that all his subjects were Protestants, but due to the trend of events in the world, he knew fully well that it was impossible to enforce his wish on the people.

The Catholics had three major complaints against the king: The distribution of land, appointments of chiefs and job allocation.

The land allocation was the responsibility of the chiefs, and most of them were Protestants. The chiefs were appointed by the king who tended to favour the Protestants.

The jobs were more given on religious basis rather than on the ability and competence. The Roman Catholics were always conscious of their being excluded from Chieftainships because of their faith.

“Kasagama was warned by the resident British Administrator, Sitwell not to discriminate between Protestants and Catholics because they are all his subjects. But to his observation, the king did not heed to his advice. Sitwell was so perturbed that he almost deposed him and replace him with his brother who had returned from Bunyoro.

“That the Mukama was suspicious of the loyalty of the Catholic chiefs was beyond doubt, and his knowledge of the divisions which could be caused by the religious differences within the kingdom was based on the bitter experiences within a kingdom of Buganda. He was consequently unwilling to appoint any Catholic chief who was prepared to stand up to him lest this should indicate a challenge to his sovereignty. Few would dare to take the risk, and one who did Leo Tibagwa, chief of Bunyangabo, was falsely accused of carrying a knife with which he planned to kill the Omukama and he was deprived of his office, while Kasagama took his possession of cattle, sheep and goats.”⁴

In spite of the suspicions, fueled by the bickering of his chiefs, Kasagama kept a cool head, he even appointed Mark Kaboha a Catholic to be his Prime Minister.

By 1920, the kingdom had stabilized and the tension between the Catholic and the kingdom had subsided. In fact by time before his demise, Kasagama had no problems with the Catholic Church. On the other hand he had now developed some misunderstandings with the

Protestant Missionaries on religious principles.

His legal wife produced only two children, Ruth Komuntale and George Rukidi. Rukidi was rather sickly most of the time. His sister, princess royal Mukakijabara Bagaya, (NB this is not Princess Elizabeth Bagaya we know today,) Batebe to the king advised him to marry more wives. Kasagama refused because he was a committed Christian, but Bagaya eventually won him to her side.

Princess Elizabeth Bagaya the granddaughter of Kasagama narrates the story, Bagaya argued that the Bible was not against polygamy but against adultery, and she quoted the examples of King David and Solomon, both who had hundreds of wives and were still God’s favorites. She pointed out that the Bible also spoke well of Abraham, who had two wives, and Jacob who was the father of twelve tribes.

Finally, my grandfather was persuaded by Bagaya. He informed the Church that henceforth he, was going to base his faith and the practice of it on the Bible itself and not on the interpretation of the European missionaries, who after all, were influenced by their cultures and social backgrounds.

However, by this time Kyebambe had both the colonial government and the Church against him. According to the diaries, the Reverend Mr. Lloyd forbade him to partake in Holy Communion and turned him away each time he turned up for it. For my grandfather, it was the last straw. He left the capital and went to live in the village at Kyangabukama in the county of Mwenge. There he saw hardly anyone, ate a little and went into a state of physical decline. He died on December 29th, 1929”⁵

Another reason that could have killed him, is that he had invited Daudi Cwa II the Kabaka of Buganda to come and be the guest of honour at the opening of his new Palace, but the colonialists made sure his plans fail. When the Kabaka arrived at the boarder between Tooro and Buganda, he found soldiers there and told him to go back to Mengo. When Kasagama got the disappointing news, he asked his attendants to give him his best robes, he dressed up and went to his bed and died. He most probably died of heart attack. Some said that he was poisoned.

“ He died on 31 December 1928 while touring Mwenge. He had never been popular there, for the inhabitants were Banyoro who disliked his domineering manner and had little sympathy for the concept

of a Toro kingdom. Not surprisingly there were rumours that the Omukama had been poisoned but they were never substantiated.”⁶

KING GEORGE KAMURASI RUKIDI III

During the reign of Rukidi, the Catholic Church had practically no problem with the kingdom. Rukidi was a man of peace. His official drum was called Mirembe, meaning peace. He sent most of his children to Catholics schools. He gave his daughter Princess Damali Komukyeya to his cousin, Rev. Sister Pauline of the Daughter of Mary, at Bwanda, to become a sister. It was his impetuous Prime Minister Samson Rusoke who tried to put a wedge between the kingdom and the Catholic Church during the politics of 1960s.

“Members of the Toro Kingdom government, led by the Omuhikirwa (Prime Minister) Samson Rusoke, accused the Catholic Council of fronting the DP in Toro kingdom and conspiring with the Bamba and Bakonzo rebellion.”⁷

However, Rukidi never paid heed to Rusoke’s allegations against the Catholics. He hated discrimination. That is why he allowed the Bakiga to settle in Kibale County.

THE REIGN OF PATRICK DAVID MATHEW KABOYO OLIMI II (1966-1967 and 1993-1995)

Kaboyo had the same spirit as his father, he treated all his subjects with equality.

In the short time of his reign, Kaboyo, while discussing matters regarding the kingdom, he called his trusted people from all denominations, and from all ethnic groups that made up his kingdom, for consultations. King Kaboyo went to meet his Creator and his ancestors on the 26th August, 1995. He died abruptly like his grandfather and his father.

The REIGN OF KING OYO NYIMBA KABAMBAIGURU RUKIDI IV

Oyo was born on the 16th April, 1992 and was crowned on the 12th September, 1995. Two of the first set of three regents were Catholics, namely, Mr. John Sanyu Katuramu and Msgr. Thomas Kisembo, and Canon James Rabwoni an Anglican.

It too early to assess his reign, but considering what has transpired so far concerning the relationship between the Catholic and the Kingdom, one can say, it is normal. As the saying goes, ‘well began, half done’.

That is, the small morsel I can give to you for now. God willing, you will get more in my book, ‘THE REBIRTH OF TOORO KINGDOM’ which should be out round this time next year.



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Steven Tinka Amooti
Deputy Prime minister
Tooro kingdom

I greet all of you the pilgrims from a cross the country Uganda and the entire world for commemorating this Martyr's day. I congratulate those who endured walking hundreds of kilometers in the journey of faith to Namugongo. God will surely reward you abundantly and answer your prayers. we should know that we do not simply celebrate our Martyrs' as history, but as away of living a true Christian life.

That is why many come from near and far to participate in the celebration and become modern witnesses of their faith to God the Almighty.

we pray that the love of God continues to prevail among our families, the nation and the world at large.

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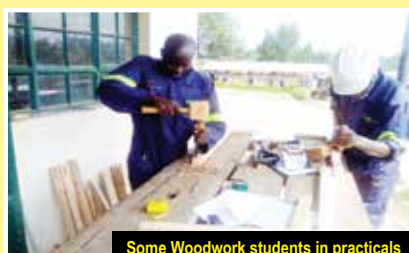
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Role of the Catholic Church in the State development agenda

By PATRICK B. BIRUNGI & MICHEAL KIRUNGA

The Catholic Church stands for a holistic development of a human being which entails spiritual growth, health, education and economic development. The Church has been a big influence on western civilization in the areas of education, charity, concept of rights and laws, modern science and free market economics.

The greatest single influence in education to emerge from the Catholic church was the development of the university system in 1088 A.D at Bologna. It also made a remarkable contribution to science and mapping of the earth, producing great explorers such as Marco Polo and Bartolomeu Dias. Legal principles such as equality before the law, trial by jury, concept of freewill as a requirement for marriage under canon law and the obligation to prove an offence beyond a reasonable doubt are all fruits of Catholic civilization. In the field of art and music, Catholic civilization virtually invented the western musical tradition. Over the years the Church has been instrumental in the field of education, healthcare, relief work, banking, art and culture.

The Church as a tool of mobilization

One most powerful virtue of the catholic church is the existence of ecclesiastical structure which reach the grass roots. They run from the Diocesan level to the small Christian community. This is a key tool for mobilization that has not been fully exploited. A lot of examples exist in Uganda where the Catholic Church has been instrumental for mobi-

lization to achieve state programs. Most government programs such as civic education, immunization and wealth creation programs have been rolled out with the help of the Catholic Churches around the country. The church is also looked at as an independent respectable partner in communication of any government program. This has greatly helped improve the response of the population to such programs and thus improving the good health and well-being of the citizenry. Government needs to exploit such avenues in mobilization of the citizenry.

Church and Industrialization agenda.

Uganda like many other countries are promoting the industrialization agenda to create employment, improve livelihoods, earn foreign exchange and promote import substitution. During the corona pandemic and its devastating impact on transport and logistic arrangements, it came out very clear that there is need for economies to be integrated and self-sustaining. There are basic consumption goods where countries shouldn't be dependent on global trade. Some of these just require adding value to goods already produced by the communities. To achieve this agenda, it requires community support for industries to thrive and the Church is one avenue through which the state can mobilize the citizenry to support the industrial agenda. In Uganda for example, the government is working with the Archdiocese of Gulu to establish a cassava processing facility to produce ethanol for cooking and starch. Government also intends to work with the diocese of Fort Por-

96,573

SCHOOLS.

There are 96,573 The Catholic Church founded primary schools in Africa, with 35,125,124 pupils.

tal to produce intravenous fluids. These will not only enhance incomes to the church but will definitely utilise the power of the ecclesiastical structures to mobilise communities for development.

Charity work

The Catholic Church through its charities like Caritas Internationalis, Society of St Vincent De Paul, Aid to the Church in Need, and Catholic Relief Services is committed to end world poverty and hunger. These charities operate in more than 160 countries across the world by offering financial support, food relief and various relief services. Their mandate is in line with the state agenda of ending world hunger and poverty. These can be enhanced further to ensure sustainable production for the market.

Role in education

For development to be achieved, the state has to ensure that the nation has skilled manpower to drive the industrialization agenda. The Catholic Church all over Africa has been at the fore front in the education sector. Various schools which were founded by the Church have been instrumental in the spread of literacy across the continent and the entire globe. Information obtained from the Church book of statistics 2016 indicates that in the field of education, the Catholic Church runs 72,826 kindergartens with 7,313,370 pupils; 96,573 primary schools with 35,125,124 pupils; 47,862 secondary schools with 19,956,347 Students. The Church also cares for 2,509,457 high school Students, and 3,049,548 university students. In Uganda Catholic founded schools such as St Mary's College Kisubi, Mt St Mary's College Namagunga, Namilyango College, and Uganda Martyrs University Nkozi among others have greatly contributed to the

5,287

HOSPITALS. The number of Catholic Church founded hospitals and health centres, most of them in America and Africa.



education sector.

Employment

An organization as old and well-endowed as the church has the financial capacity to create large scale social change if the state can tap into its potential. The Catholic Church through its various Charities, health facilities, Schools, Insurance companies, Banks is one of the world's largest employers. This makes the Church a critical partner of the state, in its development

agenda of reducing poverty and improving the livelihood of the population.

Health care

Catholic Church founded hospitals and health centres across Africa have been instrumental in ensuring that millions of people get access to affordable health-care and improve the well-being of the people. Charity and healthcare centres run in the world by the Church include: 5,287 hospitals, most of them in America and Africa; 15,937 dispensaries, mainly in Africa; 610 Care Homes for people with Leprosy, mainly in Asia and Africa; 15,722 Homes for the elderly; 9,552 orphanages; 13,897 marriage counselling centres, mainly in Europe and America; 3,506 social rehabilitation centres and 35,746 other kinds of institutions. In Uganda various hospitals such as St Rafael hospital Nsambya, Rubaga Hospital, and many others spread across the country, have been at the forefront of the healthcare system in the country.

Climate Change

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KEJI-FODA

A HOME AWAY FROM HOME

Future plan: The new executive is putting more effort on the youth and strengthening the choir but above all is planning to establish a home for KEJI-FODA because we are currently using the Makerere University St. Augustine Hall where we meet every first Sunday of the month and hold mass in Runyoro-Rutooro that starts at 10am.



Stephen Alinaitwe
General Secretary,
KEJI-FODA

The Phrase KEJI was a name of the association formed on 8th November 1992. It was founded by the late Fr. Albert Byaruhanga and a team of laity led by Prof. Oswald Ndoleriire Ateenyi, Mr. Charles Rwakibaale among others with an objective to mobilize people from Tooro (Fort Portal Diocese) resident and working mainly in Kampala, Entebbe and Jinja into a formidable force to support and keep abreast with developments of the Diocese, support its members economically, socially and spiritually. The leadership of Prof. Ndoleriire steered the association until May 3rd, 2015 when a new executive led by Dr. Patrick Birungi was elected and later installed by His Lordship Rt. Rev Dr. Robert Muhirwa Akiiki, the Bishop of Fort Portal Diocese on 7th of June 2015. This executive embarked on redefining the legal status and strategic direction, established systems and structures that would move the association forward building on the foundation provided by the past leadership.

In order to create a linkage between the name of association (KEJI) and Fort Portal diocese, there was rebranding of KEJI where an acronym FODA for Fort Portal Diocese Association was added to KEJI to make KEJI-FODA. This rebranding also included redefining the vision, mission, objectives and the logo of KEJI FODA. A new KEJI-FODA was unveiled by Rt. Rev. Dr. Robert Muhirwa Akiiki, on 1 November 2016 at Kitante prima-

ry school in Kampala. This rebranded association now is guided by;

a) Vision

Strong, spiritually organized and economically empowering association

b) Mission

To create a network of self-sustaining community based on religious values with clear objectives of facilitating spiritual and economic growth of its members and encouraging support of diocese back at home.

This mission is currently being championed by the new executive led by Counsel Magezi John Apuuli as the new chairman, deputized by Dr. Kahwa Tadeo from Katoosa deanery and Mr. John Alinaitwe from Kamwenge deanery under the guidance of Fr. Fred Tusingire as the chaplain. Currently, we have 4,000 people in our electronic database and we are growing at a fast rate. The key strategy we are using to increase our numbers and getting more organized is through parish level associations. There are 31 parish associations from 31 parishes of the diocese. We create "competitions" to stimulate participation of members as a means of mobilization and for the parish associations with good leadership and active membership always do better, for example during this fundraising for Martyrs' Day celebrations through a parish model approach, Yerya parish was the best followed by Virika and Kitagwenda.

This mobilization directly feeds into a bigger umbrella of MEPA-Mbarara Ecclesiastical Province Association of Catholics living in Kampala from the Mbarara province. In this arrangement, we work very closely with our sisters from Kasese, Hoima, Kabale and Mbarara archdiocese in promoting the spiritual aspects through participating in annual pilgrimage to Namugongo every November.



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Bishop Robert K. Muhiirwa flagging off the Fort Portal Diocese foot pilgrims on May 23, 2022. He was assisted by Kabarole District Chairperson Rwabuhinga Richard Abooki

2022 is a good year for Pilgrims who return to the Uganda Martyrs Catholic Shrine at Namugongo to commemorate the celebration of Solemn Feast of our ancestors in faith. The official Souvenir Magazine captured moments as the faithful prepared for the day

Pilgrims return to Namugongo Martyrs Day celebrations

When Christians walked in the footsteps of martyrs

By JULIET LUKWAGO

On Friday, May 28, 2022, the Catholic faithful engaged in 'The Walk of Faith.'

The walk started at Munyonyo Martyrs Shrine, and ended at St Matia Mulumba Parish in Old Kampala. The two places are where some of the martyrs were killed.

The walk, which started at around 8.50am, was flagged off by Tom Butime, the Minister of Tourism, Wildlife and Antiquities, and Bishop Robert Muhiirwa Akiiki of Fort Portal Diocese.

Bishop Muhiirwa said: "This spiritual journey has been organised to enable our Christians experience the pain of the martyrs and their last moments on earth in a commemorative walk."

"Also let it be a journey to

renew us we remember many things we passed through in our lives," he added.

Before the walk, Fr Wojtek Uliaman, the Rector of Munyonyo Martyrs Shrine, while speaking about the martyrs, said the shrine sits on the spot where the first three martyrs; St Denis Ssebuggwawo, St Andrew Kagawa and St Pontiano Ngondwe, were killed on May 26, 1886.

Munyonyo is also the place where the majority of the Martyrs started their journey to Namugongo before death. Some were killed along the way, while the others were burned alive in Namugongo on June 3, 1886.

Minister Butime thanked the church for organising the walk.

The Catholic Church says it will organise the pilgrimage every year to mark and strengthen the people's faith.



HON. FRANCIS MWIJUKYE AND OTHER PILGRIMS FROM BUHWEJU TAKE A LUNCH BREAK AT KYABAKUSA ON MASAKA ROAD ENROUTE TO NAMUGONGO

We salute the Church and all pilgrims

Professor John Mbiti in his work, 'An Introduction to African Religion' asserts: "Africans are notoriously religious."

Therefore, on the occasion of Uganda Martyrs' Day, we realise the advent of Christianity in Africa in general and Uganda in particular landed on a very fertile ground where people's search for God was very solid.

The blood of the Uganda martyrs forms the bedrock of Christianity in Uganda and the world as a whole today.

I want to congratulate Bishop Muhirwa Akiiki of Fort Portal Catholic Diocese, Auxiliary Bishop Joseph Mugenyi Sabititi Apuuli, the clergy, the religious and all the faithful at various levels for reaching this historic celebration.

I further congratulate all the catholic faithful and the pilgrims who have taken this journey of faith to make the long treks to Namugongo shrine from various parts of the country and world over to show their commitment to God and their faith.

We thank the Catholic Church for the strong partnership with government in peace building, education and health, and offering this holistic ministry to the people of Kabarole and the whole country.

As greater Kabarole, Tooro Kingdom and the entire local government fraternity in Uganda, we are proud to associate with this celebration. We continue to pray for the intercession of the Uganda martyrs.

Rwabuhinga Richard Abooki
Kabarole District Chairperson and President Uganda Local Governments Association (ULGA)



Minister Tom Butime speaking at the flagging off of the Walk of Faith at the Munyonyo martyrs Shrine.

The sacrifice of the martyrs is a challenge to all of us

By FRANCIS MWIJUKYE:

The sacrifice of the Uganda martyrs is a challenge to all of us, which has inspired me to always walk to Namugongo on a pilgrimage in their footsteps.

The journey is painful but I am happy to share the pain. Not even the swelling of my feet, the scorching sun, the rain, sleeping on the floor and the mosquito

bites can affect my determination to walk to Namugongo every year

As a country, we are faced with many challenges ranging from injustices in service provision to unemployment and skyrocketing commodity prices. There is need for us as Ugandans to ask the Uganda martyrs to intercede for us as we seek for God's intervention.



Pilgrim Bernard Tibyangye, a 100-year-old retired catechist.

I will walk until God takes me home, says 100-year-old pilgrim

By JULIET LUKWAGO

Bernard Tibyangye, a 100-year-old retired catechist, once again defied odds and walked over 360km from Bushenyi District in Western Uganda to Uganda Martyrs Shrine in Namugongo on the outskirts of Kampala.

Tibyangye, who hails from Kigoma Village, Nyabubare Sub-county that is under St Kaggwa Parish in Bushenyi District, was making his 51st pilgrimage.

Tibyangye, alongside 18 pilgrims set off from Bushenyi on Wednesday, May 11, 2022 and arrived at Namugongo on Tuesday, May 23, 2022.

Tibyangye, born in 1922, says he has been to Namugongo since 1969 when Pope Paul VI visited Uganda.

"As long as I am not sick, I will walk until God decides to take me home. He has helped me a lot, at my age I am still doing everything myself," he added.



2023 Synod

2021: Pope Francis arrives for a meeting with representatives of bishops' conferences at the Vatican. The meeting came as the Vatican launches the process that will lead up to the assembly of the world Synod of Bishops in 2023.

The Synod on Synodality

The challenge to renew our lifestyle

In October 2021 The Holy Father Pope Francis declared the synod of Bishops in the universal church on synodality. A Synod is a Council of the Church. The term “Synod” comes from two Greek words- (*sun* read as in *soon* meaning “together”) and *hodos* meaning “way, journey”. This term in the Catholic Church is often used to describe the process of fraternal collaboration and discernment that bodies were created to express. A synod refers to a common journey or shared path, writes **REV. FR. ALOYSIUS TUMWEKWASE**

This journey which follows the wake of the Church’s “renewal” proposed by the Second Vatican Council is both a gift and a task: by journeying together and reflecting together on the journey that has been made, the church will be able to learn through her experience which processes can help her to live communion, to achieve participation and to open herself to mission.

The theme of this Synod is “For a Synodal Church: Communion, Participation and Mission”. These three dimensions are profoundly inter-related. They are the vital pillars of a Synodal Church.

(a) COMMUNION

God gathers us together as diverse peoples of **one faith**, through the covenant that he

offers to his people. The communion we share finds its deepest roots in the love and *unity of the Trinity*. It is Christ who reconciles us to the Father and unites us with each other in the Holy Spirit. Together we are inspired by listening to the word of God, through the living tradition of the Church, and grounded in the *sensus fidei* that we share. We all have a role to play in discerning and living out God’s call for his people.

(b) PARTICIPATION

This is a call for the involvement of all who belong to the people of God (laity, consecrated and ordained) to engage in the exercise of deep and respectful listening to one another. This listening creates space for us to hear the Holy Spirit together and guides our aspirations for the Church of the Third Millen-

nium.

Participation is based on the fact that all the faithful are qualified and are called to serve one another through the gifts that they have each received from the Holy Spirit. In a Synodal Church the whole community, in the free and rich diversity of its members, is called together to pray, listen analyse, dialogue, discern, and offer advice on making pastoral decisions which correspond as closely as possible to God’s will. Genuine efforts must be made to ensure the inclusion of those at the margins or who feel excluded.

(c) MISSION

The Church exists to evangelise (Mt 28:16-20). We can never be centred on ourselves. Our mission is to witness to the love of God in the midst of the whole human family. This Synodal pro-

cess has a deeply missionary dimension to it. It is intended to enable the Church to better witness to the Gospel, especially with those who live in the spiritual, social, economic, political, geographical, and existential peripheries of our world. In this way, synodality is a path by which the church can more fruitfully fulfil her mission of evangelization in the world, as a leaven at the service of the coming of God's kingdom.

The period of October 2021 to March 2022 was named a diocesan phase. This is an important phase where the Holy Father calls on the particular churches to listen to all the people of God especially those on the margins. In this phase, every diocese is called to carefully plan and listen to the needs of its people

When will the synod process be completed?

In order for our reader to follow, I have presented a summary of the Roadmap as follows:

TIMEFRAME	ACTIVITY
October 2021	Opening
October - April 2022	Consultation: Local Churches and other ecclesial realities.
April 2022 - September 2022	Consultation and making of a synthesis. Episcopal conferences of the country.
September 2022-March 2023	Continental phase, international reunions e.g. SECAM compile their synthesis. These make a final document of the continent to be sent to Rome.
October 2023	The Universal Phase: The General Secretariat will send the <i>Instrumentum Laboris</i> to the participants of the general assembly of the synod of bishops. Then celebration of the Synod of Bishops will take place in Rome according to the norms established in the apostolic constitution <i>Episcopalis Communio</i> (October 2023).

What landmark does the synod leave with us?

I would love to invite all of us to reflect on the following questions:

1. Apart from me, you can do nothing (John 15:5), Reflect on the strength of working with each other and journeying with them. How it can help to develop the individual as well as a group? See how an individual can be limited but with all members each puts one's talent to use all benefit and tasks become easier!
2. There is one body, one Spirit just as you were called to one hope when you were called

(Ephesians 4:4), we are called to live and work together, we cannot sustain, move, get fulfilled without others.

As I conclude, I would like that you reflect on the following wise saying:

"We must learn to live together as brothers or perish together as fools" Martin Luther king. Our success and road to eternal life depends on our synodality in many ways doing the little tasks that we are given, while listening to others, correcting them and accepting guidance from them. May the Uganda martyrs intercede for us to move in synodality.



KYEGEGWA RURAL ELECTRICITY CO-OPERATIVE SOCIETY LIMITED (KRECS)

Electricity for All

Increased Rural Electricity Access to all Ugandans in the Central Service Territory

KRECS is one of the Ugandan utility firms implementing the policy in the Central Service Territory (CST) of Uganda. The Government of Uganda through the Ministry of Energy and Mineral Development launched the Electricity Connection Policy (ECP) in November 2018 as an effort to increase rural and urban communities' access to electricity through provision of subsidized connection services.

To promote the policy, KRECS has championed the implementation of customer connections where over 9,487 customers have been connected to electricity since its launch. Besides, the policy also caters for people out of range to the existing service pole. To this end KRECS has as well implemented a One Pole Service Connection to her clients who are 90 meters away from the last service pole on the network. This has proved enormous where over 795 rural households are beneficiaries and many more coming on board soon.



In a bid to intensify Rural Electricity Access, KRECS has partnered with other stakeholders in the sector like NRECA International, USAID-Power Africa and UDBL to implement Off Grid Projects with the most recent one of Katiirwe in Kyegegwa District where about 200 households are benefiting from the project.



KRECS through the Ministry of Trade, Industry and Cooperatives would like to commend Government of Uganda, Ministry of Energy and Mineral Development, and Rural Electrification Program for the policy which has seen many households connected to power which was challenging before the launching of the Electricity Connection Policy (ECP).

KRECS calls upon fellow Ugandans in the Central Service Territory (CST) and other territories to embrace access to clean energy agenda as a means of protecting the environment



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St. Mary's National Major Seminarians pose for a group photo with Archbishop Paul Ssemogerere (wearing a mitre) during the launching of the seminary's golden jubilee celebrations.

ST. MARY'S NATIONAL SEMINARY GOLDEN JUBILEE (1970-2020)



Fr. Dr. Lazarus Luyinda
Rector

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and are now serving in and outside Uganda. We call upon all the old boys, parents and well-wishers to support us as we prepare to celebrate this great event on Saturday 12th November, 2022; under the theme:

With Mary in Gratitude to God

Your support for the infrastructural renovations that are going on, as well as for the Jubilee preparations is very much welcome.

Devoutly Yours,

Fr. Dr. Lazarus Luyinda
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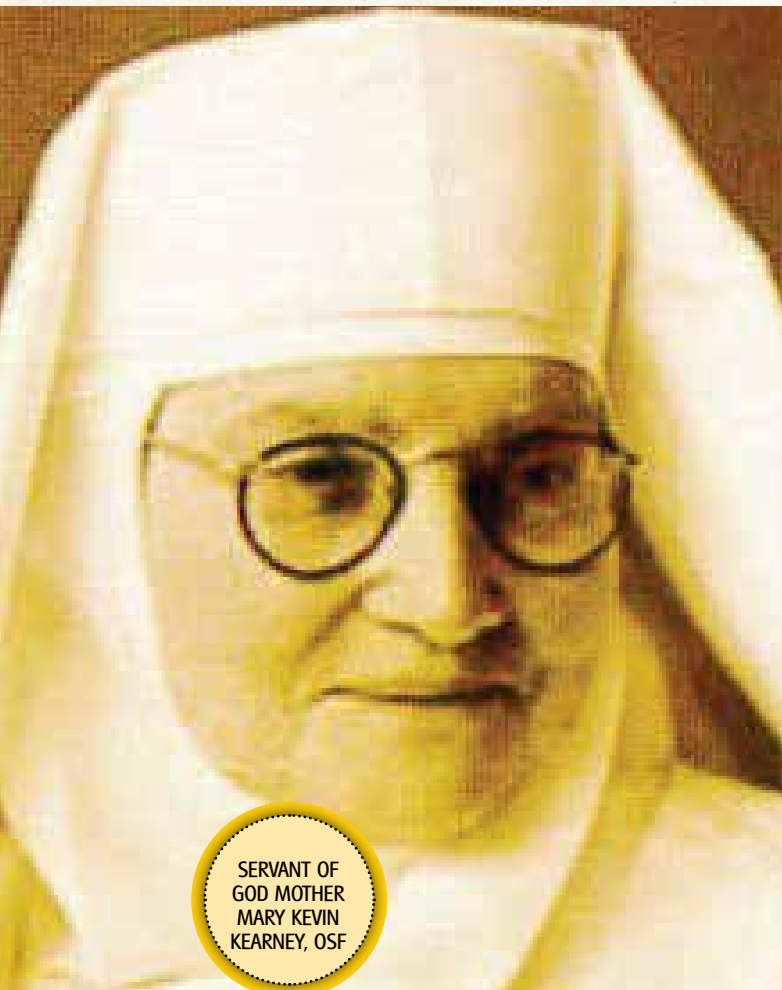
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 — (Mt. 28:19, Rom. 8:35)

The Beatification and Canonization Cause for the Servant of God, Mother Mary Kevin Kearney, OSF



We bring you greetings and best wishes for God’s choicest blessings upon you as we journey further into this Year 2022. We also want to thank God who has watched over us and provided for us in the past two years that proved to be very challenging to us all, as Covid-19 engulfed the nations. May the Good Lord continue to protect us and give us happier times ahead.

This message comes to you from the Office of the Cause of Beatification and Canonization for Mother Mary Kevin Kearney, now Servant of God. Many of you have already heard about this Cause but there also many people who have not had the chance to do so. For the sake of the latter group we would like to provide a brief history about the Cause and then give an update.

The early life of Mother Mary Kevin Kearney

Mother Mary Kevin (nee Teresa Kearney) was born in Ireland on 28th April 1875 in Knockenrahan village, in the town of Arklow. Her childhood was marked by sorrow as she lost her father, Michael Kearney, three months before her birth. Her mother, Teresa Kearney, remarried and got a step brother and two step sisters to the children of her first marriage. Unfortunately tragedy struck again when young Teresa’s mother died and left her at a tender age of ten. Brought up by her maternal grandmother, Teresa Grennel, the young girl attended the local convent school in Arklow. Her two siblings were taken to the USA by relatives. Lacking financial support, Teresa trained as an Assistant Nursery Teacher. Her beloved grandmother died when Teresa was seventeen. At eighteen she moved to England to seek employment. She was employed at a Sisters’ school and here she developed an interest to join Religious Life. In 1895, having turned down a marriage proposal, she joined a group of Franciscan Sisters at St. Mary’s Abbey, Mill Hill, London. She made Profession of Vows on 21st April 1898, taking the name: Sr. Kevin of the Sacred Passion.

The first Franciscan missionaries in Uganda

In 1902 Bishop Henry Hanlon, MHM, then Bishop of the Upper Nile Vicariate (the region extending from Kampala to Nairobi-Kenya), returned to England to seek for Sisters who would assist in the Mill Hill Father’s missionary work. His request was answered by the Franciscans at Mill Hill. Among the six Sisters appointed to the Africa mission was Sr. Mary Kevin, a young woman aged twentyseven then. The Sisters set out for Uganda on 3rd December 1902,

and arrived by boat at Munyonyo landing site, on 15th January 1903. They settled just below the Cathedral at Nsambya and eagerly applied themselves to learning the local language. Immediately they set up an outdoor clinic under a mango tree and in similar fashion an elementary school sprung up a few meters below their grass -thatched convent. Ten years into their Missionary endeavours, the leader of the group was recalled at home. Sister Kevin was appointed leader, and as was the custom then, she assumed the title of "Mother". In the next two sections we intend to briefly paint a picture of the woman whose name continues to stir up feelings of appreciation and admiration among us.

Fruits of Mother Kevin's missionary work

Under Mother Kevin's leadership the missionary work expanded greatly, encompassing Catechetical, Medical, Educational Social and Pastoral ministries. Among her outstanding foundations are Nsambya Hospital, Naggalama Hospital, Nsambya Nursing and Midwifery Training School, St. Theresa Primary Boarding School

and Mount St. Mary's College, both at Namagunga, for the lepers she set up Nyenga and Buluba Leprosaria. At Nkokonjeru, besides the Little Sisters' Formation house, she built a hospital, a Teacher Training College, a Girls Primary Demonstration School and a Home for the needy elderly people and physically challenged children. In Busoga she saw to the establishment of a Hospital at Kamuli and an orphanage at Iganga. In Soroti she erected a School for the Blind. Like a "Flame in the bush" she crossed borders and established schools and health centres in Kenya; while in Zambia she helped found a local Franciscan Religious Institute in the diocese of Livingstone. Mother Kevin so deeply touched the African people's lives that in Uganda she came to be called "Kevina" in the local language – Luganda. Her love and compassion endeared her among the

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Secretary:

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Cause Financial

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Details of the Cause Account:

Bank Name:

Centenary Rural Deve't Bank

Account Name:

Mother Kevin Cause;

Account Number: 3320600011

locals who began to refer to any act of kindness as a "Kevina" – meaning to say, "You have treated me kindly, the way Maama Kevina treats those in need."

Twenty years after the coming of Mother Kevin and her companions, the group had visibly witnessed to God's love which had called them into Religious missionary life. A Religious Institute of African young women had been established in 1923, and later, in 1952, she would found her own missionary Institute of the Franciscan Missionary Sisters for Africa. Such was the life of Mother Kevin which, like her Master, she poured out as a libation for the salvation of many.

An integrated Mother Kevin and the challenge for our own lives

Here we would like to share with you concerning the woman we know as Mother Kevin when we look at her as an integrated person, a whole person, an allround person – how her spiritual life influenced her external behaviour towards people and towards her work. Mother Kevin assumed the title of "Mother" as soon as she became the Provincial of the Africa Province of her Institute based in London. This title was given to any Sister in the Religious Institutes of women, who took on a leadership position. However, in the case of Mother Kevin, the understanding of this title went beyond the ecclesiastical meaning because of who she was to all who crossed her path. To the poor and needy, the aged, children, the sick, refugees, men women, the sorrowing, people of other religions and beliefs, etc., etc., she was a real mother. In the local language where people endeared her she was known as "Maama". When one mentions the word Maama, in whatever culture it may be, the implication is that the person is the beloved of the child or children she bears because she is compassionate, caring, concerned, kind, tender, disciplinary yet understanding, loyal, self-sacrificing and self-giving. One can say in these modern times that COMPASSION is the file name that opens up for you the details you need to know about the life of Mother Kevin. Out of her solid union with God in prayer Mother Kevin exhibited these qualities of a mother and led others by example through her humility and hard work.

Though she was short tempered she was aware of it and made amends as soon as an incidence happened. She knew her human limitations and was indeed apologetic to God for these as she always admitted her limitations before Him. By Divine Grace to which Mother Kevin responded so generously, she struggled to overcome human weaknesses to which all of us

are prone. Because of her exemplary life she

has become a beacon – inspiration – encouragement for holiness. As a woman who held prayer central to her life, she prayed continually; in the chapels, in her

room, in the gardens, in her travels, “waiting for the Lord”, as she often said. Mother Kevin writes, “Do not seek Him in the streets or dancing halls of selfishness, of sensuality and of pride...but on the streets of selfdenial, in humility, in obedience and Holy Charity.”

Some years after her death in 1957, people began to gather privately at her grave in Nkokonjeru to ask for favours through her intercession, and they testified to receiving them. These incidences, coupled with her outstanding virtues of faith, hope, love and compassion, led the leadership of the two Religious Institutes she founded to ask the Vatican, through the Bishop of Lugazi diocese, to raise Mother Mary Kevin to the rank of the Blessed, which precedes one’s canonization as a Saint. In 2016, with permission from the Vatican, and having gone through the initial introductory ceremonies in Lubaga Cathedral, the Diocesan Phase began. This phase which involved the collection of all materials that testify to the life of Mother Kevin: her birth, baptism, early life, entry into Religious life, Profession of vows, missionary life and her death was concluded in a record time of two years. All the documents were sent to the Vatican after holding the closing ceremony in Lugazi Cathedral on 17th November, 2018.

Promotion of the Cause of the Servant of God, Mother Mary Kevin

While the Vatican studies the documents submitted about Mother Kevin, we, her daughters and other people of good will, continue with the work of publicity. We are trying to reach as many people as possible, both within and outside the country, telling them about the inspiring life of this outstanding Servant of God. The aim of the publicity is to invite people to emulate the life of the Servant

The grave of Mother Kevin in Nkokonjeru. Some years after her death in 1957, people began to gather privately at her grave to ask for favours through her intercession, and they testified to receiving them.



of God in their Christian journey or any other form of life. Secondly we encourage people to pray for favours and miracles from God through the intercession of Mother Kevin. The Vatican requires an outstanding miracle, for example a cure of a condition that has defied medical intervention. This kind of miracle is needed to certify that Mother Kevin has intercessory powers to pray for the needs of those who pray through her, and so it proves her holiness of life. There are official prayers that one has to use if one is seeking a favour from Mother Kevin. There is a shorter form of prayer and reflective Novena published for this purpose. These are available at Lugazi Diocese Procure and the Office of the Cause in Nsambya. Soon they will be availed in different places such as parishes, bookshops and individuals who sell devotional articles. Should any one receive a favour or miracle, please send the information, written out and accompanied by photocopies of the necessary documents and a personal photograph. You can also contact any member of the Cause

team at the contacts provided..

Request for spiritual, moral and financial support

There are several activities carried out in the process. The Cause needs funds to do the publication of literature about Mother Kevin, production of prayer cards, travelling costs, stationery and maintenance of office machines and communication expenses. As a means of fundraising we sell books on the life of Mother Kevin and testimonies of favours received. We also sell T-shirts, shirts, blouses, sweaters, bags, pens, umbrellas and other souvenirs. Please support our work either by praying for the success of the Cause or by buying any of the said articles or doing both.

May God bless your good will..

**Sr. Margaret Kubanze, LSOSF
Vice Postulator
For the Cause Office**

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Improving services and simplifying processes to ease voluntary compliance

One of the biggest hindrances to delivery of excellent revenue services is the information gap between URA and taxpayers. This turns out as opportunity for dishonest tax agents and brokers to defraud taxpayers of huge sums of money.

However, to counter this, URA has embarked on several initiatives to simplify tax and bring services closer to the common man. One of them is the creation and operationalization of the URA Contact Centre. The aim of the contact centre is to have clients access all URA services and information conveniently at one point at no cost and in the comfort of their homes or businesses. On a daily, the contact centre receives and responds to 700 calls from the public on the toll free numbers of; 0800117 000 and 0800217000 including web-portal inquiries.

In efforts to enhance other client service support channels have been introduced that is; Web chats on our portal and WhatsApp, 0772140000 to enable us reach more persons especially the Small and Medium Enterprises, the young and Ugandans in the diaspora. The WhatsApp channel has a couple of self-help services aimed at making it easy for taxpayers to comply. These include the following; search option which enables users to quickly find a TIN using an email address or a phone number registered on the TIN, track payments and status of some key applications to URA using the acknowledgement number that's is: Tax Clearance Certificates, Motor vehicle app and Tin Registration status.

Another critical initiative is the introduction of Tax Education in

the school's curriculum to inculcate a virtue of tax compliance for future taxpayers. To achieve this milestone, URA partnered with the Ministry of Education and sports, specifically, the National Council for Higher Education, and National Curriculum Development Centre. Currently, URA is also running the Volunteer Income Tax Assistance (VITA) programme in tertiary institutions to equip students with skills of helping other vulnerable taxpayers file returns.

In order to reach out to taxpayers in the remotest areas of Uganda where URA has no physical offices, a mobile tax office called Tujenge Uganda was introduced. The bus has intensified tax education, registered informal businesses, offered tax advisory services and boosted stakeholder engagements. Currently, URA has one bus and plans to acquire 3 more to cater for each region in Uganda.

URA also conducts country wide radio and TV awareness programmes on a weekly basis to advance tax knowledge. Each talk show is designed to cover a specific topic of interest to clients. And given that most taxpayers are not very conversant with tax matters, URA has set out to cater for the interests of taxpayers by simplifying tax literature even in the local languages to make it easy for them.

There are various business sectors in the country. Each has unique requirements and chal-

lenges to be addressed to enable them comply. For this, URA is using a sector-based approach to customize services to the different taxpayers through specialized tax clinics and workshops.

To all Large taxpayers, URA is also stretching out by providing customized client support through appointing designated client relationship managers to respond to any challenges that may arise. This is intended to bridge the gap between URA and its taxpayers but also bring many into the right tax position through education. On the customs side, we have extended the authorized economic operator status to most of the large taxpayers to facilitate their faster clearance of goods not only within the boundaries of Uganda but also at regional and international level.

For stakeholder collaborations, URA has found it inevitable to initiate ways of creating enjoyable working relationships with its stakeholders as part of its total transformation drive. Here, URA conducts tax advisory visits to sensitize taxpayers about new processes and systems and to address specific issues relating to compliance.

Currently, the responsibility of paying tax falls on a few shoulders of taxpayers. We therefore encourage all Ugandans to contribute their fair share in the respective businesses so that when revenue basket prospers, our country will be delivered from dependence and borrowing.










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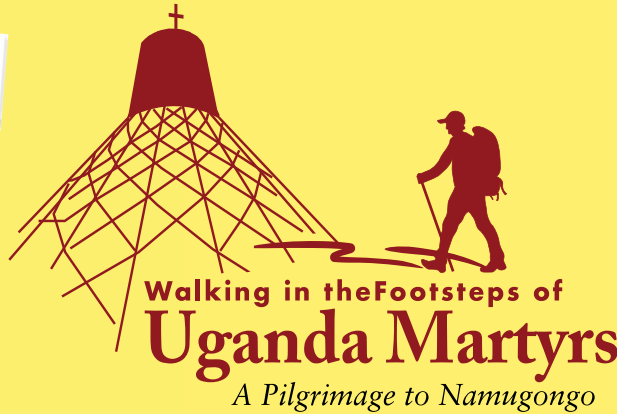
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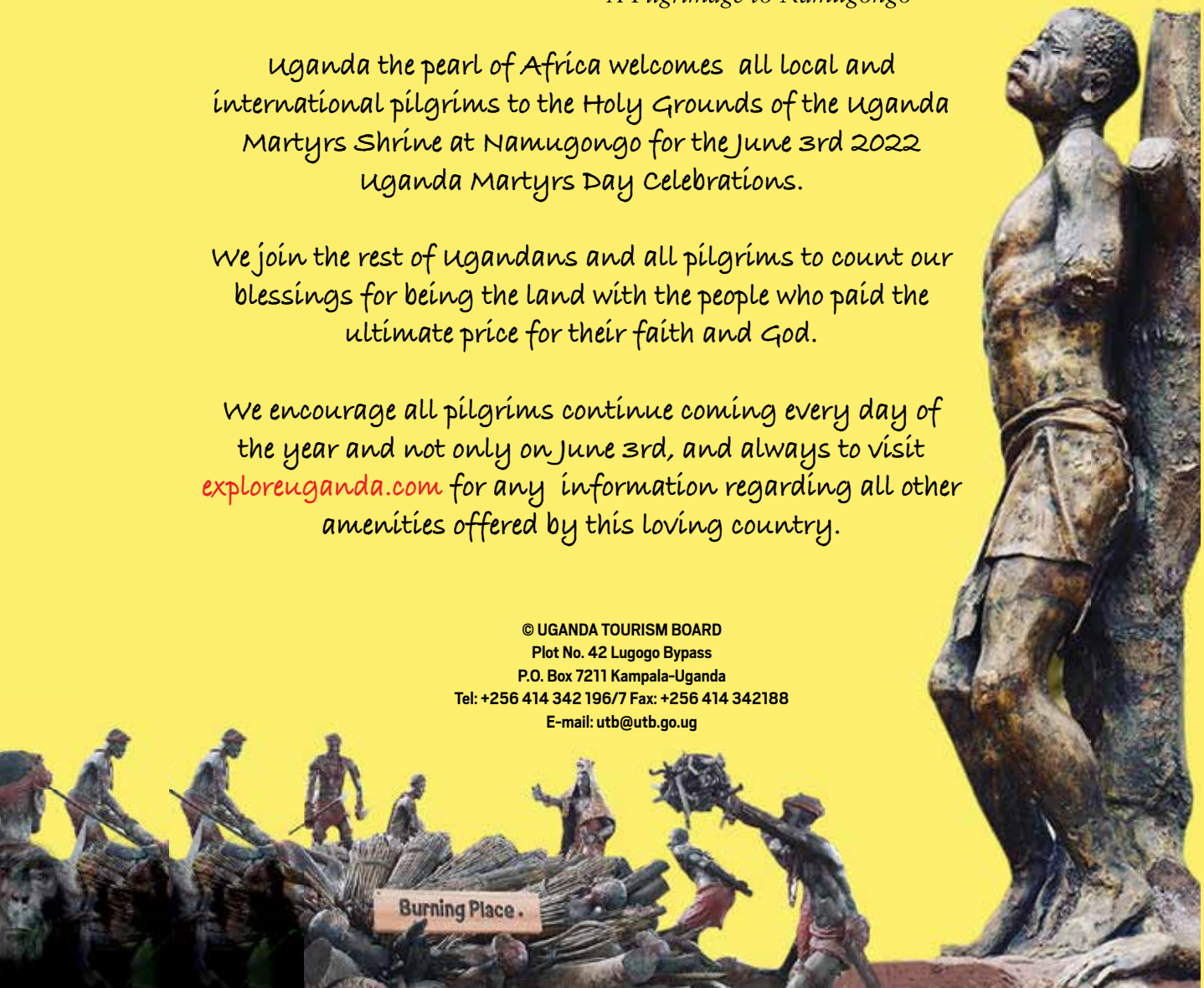


Uganda the pearl of Africa welcomes all local and international pilgrims to the Holy Grounds of the Uganda Martyrs Shrine at Namugongo for the June 3rd 2022 Uganda Martyrs Day Celebrations.

We join the rest of Ugandans and all pilgrims to count our blessings for being the land with the people who paid the ultimate price for their faith and God.

We encourage all pilgrims continue coming every day of the year and not only on June 3rd, and always to visit exploreuganda.com for any information regarding all other amenities offered by this loving country.

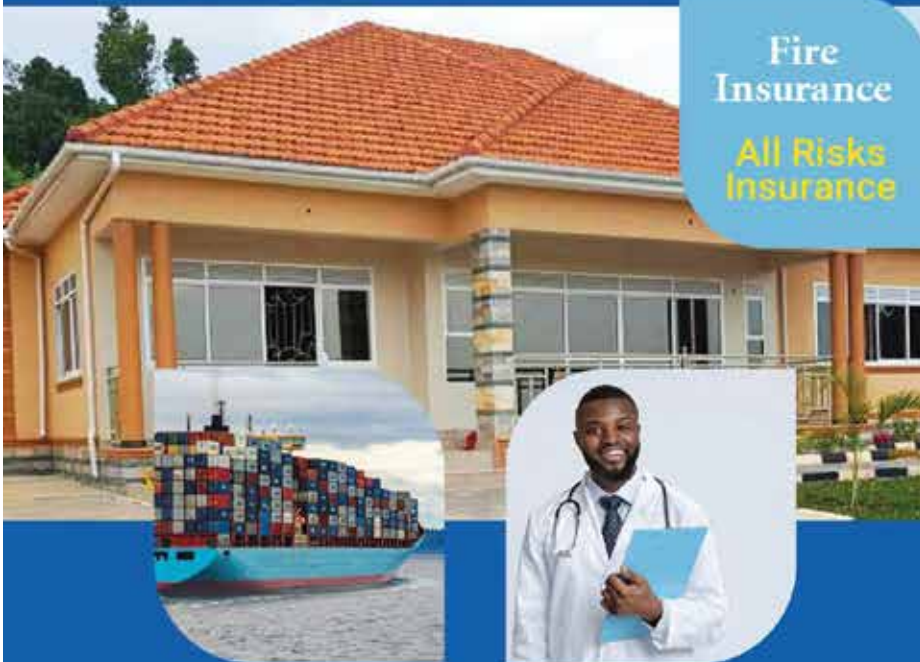
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NALUNKUUMA JANE	26
NALUYIMA ANITAH	26
ANGUZU WALTER	26
WAFULA BRUNO	26
SUMMARY	
GRADE 1 - 76	
GRADE 2 - 50	



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NSEKO PATRICIA	HED/SM	19
AKANYAMBA JOAB	PMT/ICT	18
MUKASA STEVEN	BCM/ICT	18
KATUREEBE GIDEON	PCM/ICT	17
AIRU MARIA REXELLA	HLD/ICT	17
NANKUNDA HOPE ABAHO	HED/SM	17
SINGIZA SAMANTHA MARIA	HED/ICT	17
CHELIMO SHARON MARIA	DEG/ICT	17
KEMIGISHA JOAN	DEL/ICT	17
KISALITA STUART	DEL/SM	17
BALIKUDEMBE JOSHUA.S	BCM/ICT	16
KYANZI PETER THORINE	PEM/ICT	16
ATIYE PEACE STELLA	HED/SM	16
KOBUGABE DAPHINE	DEL/ICT	16
MUTESI PATIENCE	DEL/ICT	15
NALUBEGA LETICIA PARVIN	HAD/ICT	15
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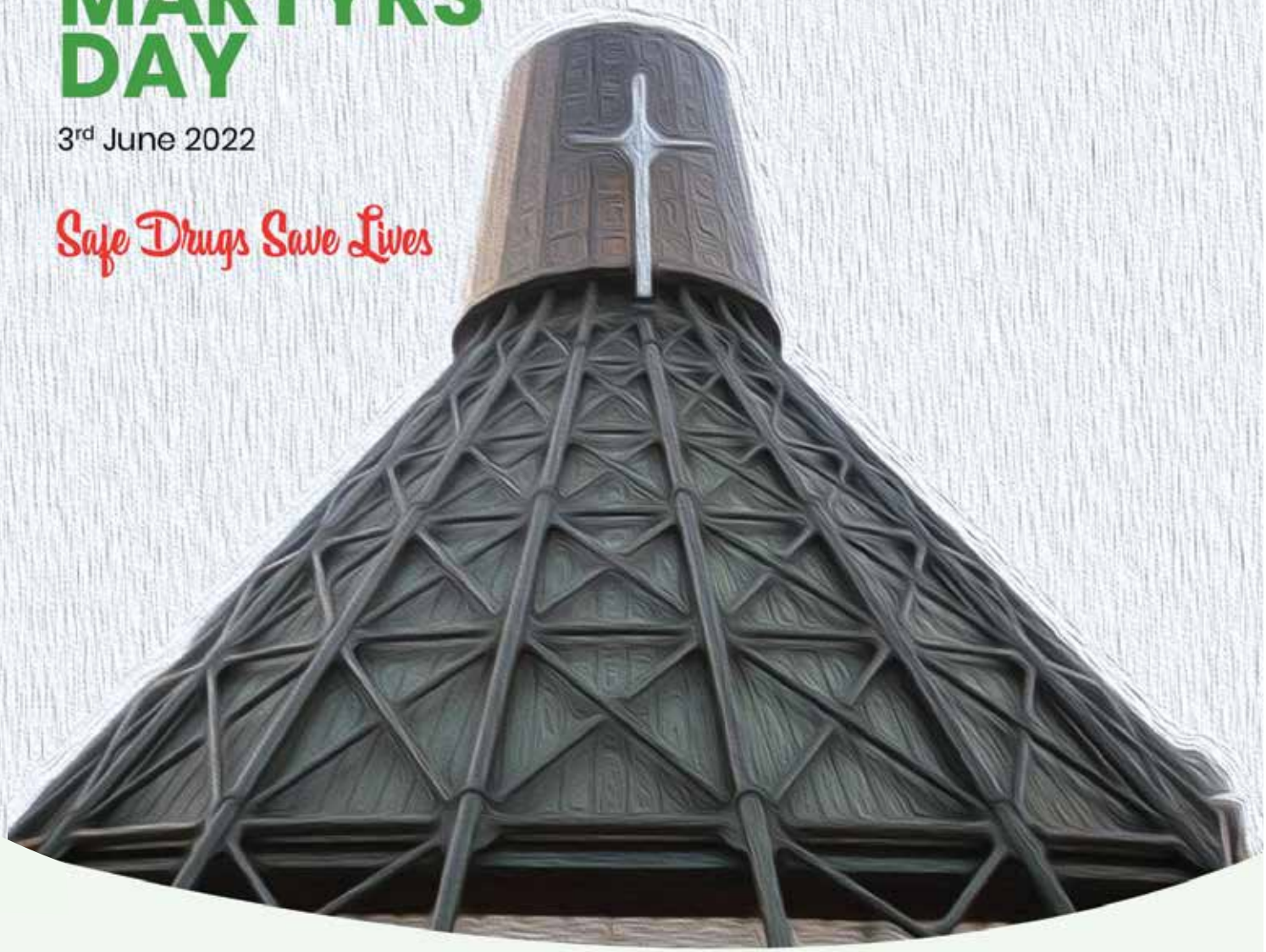
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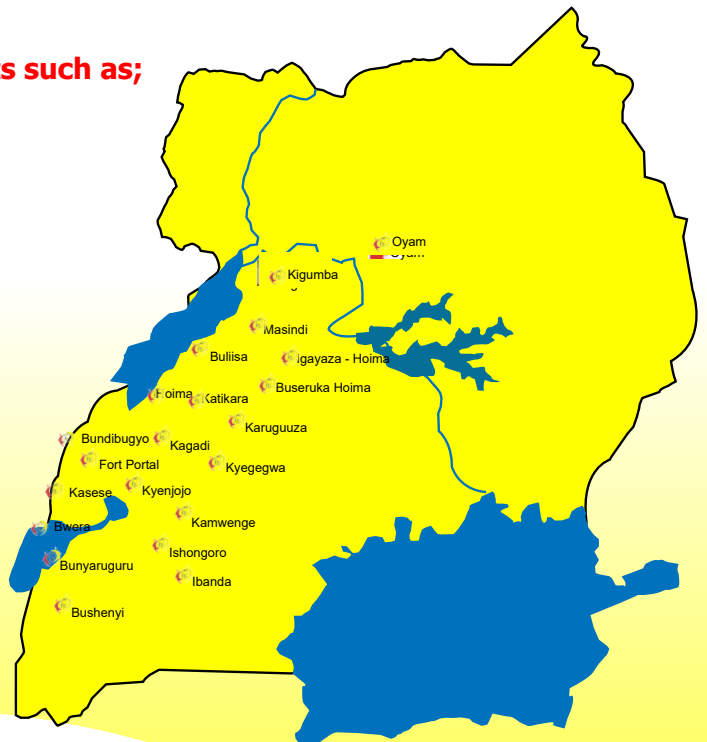


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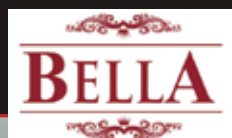
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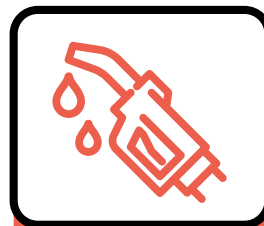
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Uganda Coffee Development Authority

Happy Martyrs Day

Walk in the footsteps of the
Uganda Martyrs with a cup of
Uganda Coffee.

#Martyrs Day





#cupofexcellence

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- ✓ Helps relieve headaches
- ✓ Lowers the risk of liver cancer by about 40%

Together
with **YOU**



Uganda Coffee Development Authority



BUGANDA LAND BOARD (BLB)

The one-stop-centre for land-related services

Buganda Land Board

Buganda Land Board (BLB) is a Corporate body mandated by the Kingdom of Buganda to manage its land. This land comprises an estate that is in the excess of 1,000 square miles spread throughout the Kingdom.

With over 25 years' experience, BLB has transformed into one of the most complete land management organisations in the country offering a wide range of services on and off Kabaka's land.

We have well-staffed units in the areas of surveying, physical planning, conveyancing, land management information systems, etc.



BLB has over 230 employees who are taken through regular refresher courses to re-awaken their potential. In the photo, Head Human Resource and Risk Management Rebecca Bukonya Magezi in a training session with some BLB staff.

INNOVATIONS

Over time, we have come up with innovations aimed at safeguarding people's land. These include:

- **Land Electronic Card** – to fight fraud, this card exclusively stores people's land information using the palm-vein technology.
- **Lease Access Financing Initiative (LAFI)** – we work with financial institutions to help people get finances for acquisition of lease titles from BLB. Over 1,700 people have so far benefitted from this initiative.
- **The Fast Track Service** – we introduced "Express Surveying" and "Express Titling" services to offer a rapid response to clients who may urgently need a land title and are willing to pay an extra fee. These services are optional and do not affect BLB's standard code of practice timelines.

BLB's VISION

Every piece of land as an asset to the registered owner



BLB's board chairman Eng. Martin Kasekende (R) hands over a land title to a client

BLB's MISSION
Ensuring sustainable and optimum utilization of land, secure tenancy to achieve financial and economic independence for communities

BUSINESS SERVICES
Because of our extensive experience in land management, we started a business wing that serves clients who need land-related services on land other than that of the Kabaka.
This wing is well equipped to offer conveyancing, client-tenant relationship services, and any other related services.

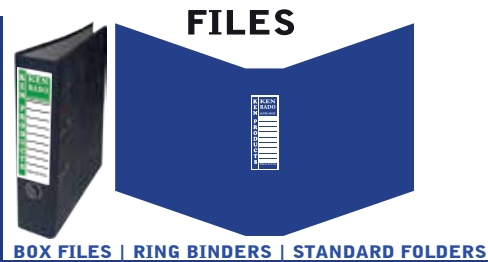
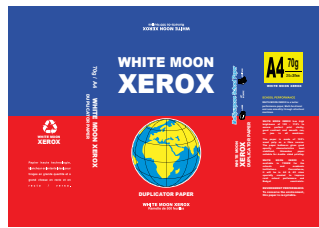


BLB regularly reaches out to assess and collect nominal ground rent (Busulu) from all tenants on Kabaka's land

For more information, contact our head office found on 1st Floor, Masengere Building.
P. O. Box 14205, Kampala -Uganda Tel: 0393 263741/2, 0414 271 921, 0708363742 Toll Free: 0800 140 140
E-mail: info@bugandalandboard.or.ug. Website: www.bugandalandboard.or.ug.
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HAPPY MARTYRS DAY

"We celebrate those who sacrificed their lives for what they believed in"

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THE ROLES OF A MEMBER OF PARLIAMENT

#1

LEGISLATION

MPs debate and pass laws through which the institutions of Government endeavour to guide the country's development.



#2

BUDGET APPROVAL

MPs analyse and pass (approve) the national budget for every financial year and approve loans.



#3

OVERSIGHT

MPs monitor and bring to the attention of Ministers and the public the misuse of Government funds, violations of the rule of law and unlawful activities.



#4

REPRESENTATION

MPs represent their constituents' views in Parliament and bring to the attention of relevant Ministers different matters of national concern.



PARLIAMENT OF UGANDA

Parliament House, Plot 14-18 Parliament Avenue/Plot 13-15 Sir Apollo Kagawa Road, P.O. Box 7178, Kampala-Uganda
Tel: +256-414-377 000 / 150 / 320 / 321 | www.parliament.go.ug | Twitter:@Parliament_Ug | Facebook/parliamentofuganda



*Catholic Relief Services (CRS) wishes all Ugandans a happy commemoration of the Uganda Martyrs' Day under the theme: **Baptized and sent to witness Christ with love and hope (Mt. 28:9, Rom. 8:35).***

May the day be symbolic and a renewal of your faith and love for Christ.

About CRS Uganda

Catholic Relief Services carries out the commitment of the Bishops of the United States to assist the poor and vulnerable overseas. As part of the universal mission of the Catholic Church, we work with local, national and international Catholic institutions and structures, as well as other organizations, to assist people on the basis of need, not creed, race or nationality. CRS has worked in Uganda since 1965, working across the country in partnership with the Ugandan Catholic Church and Caritas to serve the most vulnerable people. CRS Uganda programmatic priorities focus on Emergency Preparedness and Management, Health and Social Services Systems Strengthening, Climate Change Adaptation and Mitigation, and Agricultural Value Chains. In 2021, CRS served 1,260,868 Ugandans. Follow us via @CRSUGanda or contact us on infouganda@crs.org



HYMNS & READINGS FOR THE MASS

**“BAPTIZED AND SENT TO WITNESS CHRIST
WITH LOVE AND HOPE” — (Mt. 28:19, Rom. 8:35)**

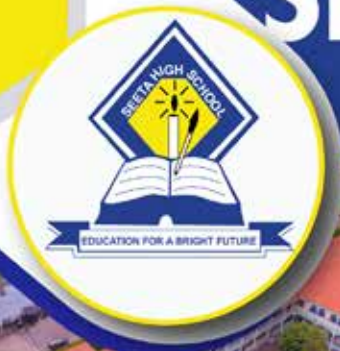
**FORT PORTAL DIOCESE
AT NAMUGONGO — JUNE 3, 2022**

THE 2022
UGANDA MARTYRS
DAY FORT PORTAL
DIOCESE ANIMATING
CHOIR IN PRACTICE



SEETA HIGH SCHOOLS

Main | Green | Mbalala | A'Level Campuses



The Family of Seeta High Schools joins Ugandans and the Entire Catholic community to celebrate the Uganda Martyrs Day
"We wish you the Lord's blessings on this Day"

P.O.Box 417 Mukono | P.O.BOX 417, MUKONO
Main: 0392 001786 | Mukono : 0392 174870 | Green : 0312 515031 | A Level : 0393 208872
E-Mail: admin@seetahigh.sch.ug | www.seetahigh.ac.ug



SEETA JUNIOR SCHOOL

Seeta | Mbalala | Mukono Campuses



The Family of Seeta Junior School joins Ugandans and the Entire Catholic community to celebrate the Uganda Martyrs Day
"We wish you the Lord's blessings on this Day"

P.O.Box 417 Mukono | Telephone : 0392 000357
Email: seetaki.juniorsch@gmail.com | www.seetajuniorschool.Net



"BAPTIZED AND SENT TO WITNESS CHRIST WITH LOVE AND HOPE" — (Mt. 28:19, Rom. 8:35)

PRELUDE: (English Songs)

WE PRAISE YOU GOD OUR FATHER

by Fr. Joseph Namukangula

We praise you God our Father you helped our Saints to grow in faith. Increase our faith Lord, deepen our faith.

1. All men Praise You Father, who gave faith gave faith to our Martyrs, come let us all sing with faith as we pray.
2. In faith God helped them grow, the words of Jesus they heard, Blessed are those who keep who keep His words in their life.
3. Hail Mary queen of Martyrs, keep us firm and strong in faith, As You did help our brothers in their life.
4. You our ancestors in faith, the Uganda Martyrs, Pray that we all grow firm and strong in Faith.

BAPTISED AND SENT

Chorus: Baptised and sent to witness Christ, To witness Christ with Love and Hope; Strengthened by the Martyrs of Uganda, In the race to win an Imperishable Crown.

Stanza1. The Holy Martyrs kept their pledge
Promise made on baptism day;
To keep the candle ever bright,
Being the nations' light:
They did endure the early foes
To welcome the Bridegroom, Christ.

Stanza2. So indeed that He was pleased,
Strengthened them with steadfast Faith,
And made them firm to witness Him
Full of Love and Hope:
So, like them, we too e'er are called
To witness Redeemer, King.

ABIDING FAITH AND STEADFAST FAITH

1. Abiding faith and steadfast faith
Less than a decade yet fully understood
Firm in faith you were set a blaze;
Singing rejoicing amidst flames
Shading your blood for Christ with ease
Spirit of the Lord Leading

**We praise you Martyrs of Uganda
For your triumph is our pride
With the saints you rejoice forever
Pray for us to journey through.**

2. You are the first seed in the heart of Africa
Your blood we share save us from snare,
For your blood we share, save us from snare
Your children in faith.
Charles Lwanga, Mathias Mulumba with your
fellow Martyrs pray for us!

MARCHING UNITED IN CHRIST

Marching united in Christ
Marching together to Heaven
Marching united in Christ
Marching together to heaven

1. God our creator and Father
Children of yours we are
So now we ask you to bless us

- Bless both our theme and our Motto
2. Grateful to you for the Great Gifts
County and wealth and all
Which we your children received
Cheerful we sing and we praise you.
3. We through the Church have been given
Grace and the gift of Faith
Help us to keep both our gifts safe
Keep and retain them forever
4. Asking forgiveness for all sins
Which we have often done
So now we make our repentance
Cleansed from our sins now we thank you
5. Mary our most Blessed Mother
Martyrs, our brothers and friends
Help us to love our Saviour
Creator Redeemer and Lord Christ.

PILGRIMS UNITED IN CHRIST

1. Pilgrims United in Christ to our home
Firm ahead we strive
Christ is the way that will lead to our goal
Now our hopes range high.
**Long ago we walked in Darkness
Now we have the light
Yes, with faith we search in brightness,
Faith in Jesus Christ.**
2. Christ is the truth and the rule of our thought;
As we strive for peace.
Mind, then and heart, we belong to the Lord
Truth shall make us free.
3. Christ is our light; the horizon is bright;
All aglow, right now,
Walk with the Cross in pursuit of the right;
Christ has shown us how.
4. Love for our neighbor we have as the law,
As the Lord commands.
Life is the price He has for our cause
All our heart demand.
5. God is our goal and the end of all end,
Seen on Calvary's cross
Christ then declared by his rise from the dead,
God shall reign in all.
6. Pilgrims rejoice for your feet are insured
Christ has declared the path.
Walk, then, in Him and your hearts are assured
Of the bliss that lasts.

SHOWRS OF GRACES

Time is fleeting all define it, use the now and live
keep the present sacred gain eternity strive to
live in Christ
Christ our life and rise

1. Shores of grace is rain upon us - in the reign
of Christ, - human standards trace from Jesus
- all their light and Height, - Christ our model
Christ or teacher - Christ our-all-in all, - Lord
we hail you - king on Master - yes forevermore
2. Years of blessing bear the fruitage - God the
price so high - God incarnate immolated raise
humankind, - great horizons call for action -
all insured with Hope, - time will course then

sanctifying - For in Christ we Grow

3. Years we number lo by thousands - since the Saviour came - humans boast of great achievements, - yet research remains - human problems find solution - deep in Jesus Christ - who the secrets of creation - hold and masterminds
4. In abundance life to Grant us - Christ the Saviour came - Grace indeed has proved so wondrous - life has found its gauge - constitutions truly Health - walk in Christ the way - peace and justice deep intended - seek the Gospel
5. Have before you job the Patient - God's designs embrace - God is holy be obedient praise and bless his name - faith in God will move the hurdles - which best your way give it to Him Your Way, - Grace and bless he pays

LITANY OF THE UGANDA MARTYRS (English) By. Fr Joseph Nnamukangula.

- 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,
 St. Joseph Balikuddembe.,
 St. Denis Ssebugwaawo,
 St. Andrew Kaggwa,
 St. Pontianus Nngondwe,
 St. Athanasius Bazzekuketta,
 St. Noah Mawaggali,
 St. Ggonzaga Ggonza,
 St. Luke Baanabakintu,
 St. James Buuzabalyawo,
 St. Gyaviira, pray for us.
 St. Ambrosius Kibuuka,
 St. Anatolius Kiriggwajjo,
 St. Achilles Kiwanuka,
 St. Kizito, pray for us.
 St. Mbaaga Tuzinde,
 St. Mugagga Lubowa,
 St. Mukasa Kiriwawanvu ,
 St. Adulphus Ludigo,
 St. Bruno Sserunkuuma
 St. John Mary Muzeeyi,
 Blessed Daudi Okello,
 Blessed Jildo Irwa,
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 away the sins of the world, have mercy on us.

- b.** Lamb of God who takes away the sins of the world, have mercy on us.
- c.** Lamb of God who takes away the sins of the world, grant us peace.

PRELUDE: (Rutooro Songs)

TWESIGA INYWE EMANZI

TWESIGA INYWE EMANZI

NKOOKU MWABAIREKWO BAKAISO

OKUFEERA EDIINI

NAITWE TWEGE KARA OKWEHAYO.

1. Ai Maria ky'okuroraho
 Ky'abeesirwe kuba bakaiso
 Otwegese naitwe kwehwamu
 Bwona tujurre Rutweha Ogu.
2. Obulemu wabasingwize!
 Ego: okayamba abakwekwata
 Naitwe obukiizi nuho owaawe
 Kristo akatweta, tutehyohya.
3. Kwikiriza kukabeereza
 Emitima mwagita nseeri
 Ensozi z'ensi zibeekiika
 Mwicoomere zimirwe amaizi.
4. Amacumu tigakyasaasa
 Mu nsaso zaabu tobeerenga
 Emitima emulikaine eta!
 Ego Ruhanga nukwo alenga.
5. Mwebugekwo mukasinga ensi
 Mwebuge kucwa n'omwohi
 Mwebuge byoona kubyehwamu
 Ego mmanzi, muli owanyu
6. Kristo akatweta mu bakaiso:
 Baitu empwamaani nizo ojurra.
 Kyonka omuli iwe tulindwakwo
 Ego, muli lwe turaarwana.

RWAZAIRE EMANZI LEKA

RWAZAIRE EMANZI - LEKA! NZIZO.

UGANDA, WEBUGE.

**RANGIRRA ENGANDA, NAZO ITEYO,
 RUHANGA AHAISIBWE.**

- 1a. Bwera oku, Isiitwe aziinwire emanzi
 Kristo akaiteeka, zamwirra haihi:
 Mwoyo aisingwize: ngambe ki?
- 1b. Maau Encooyoooyoo naagwa ezi omunda,
 Byoona n'empirwa nihaisa ebya Nkya:
 Bantu, nsiime nta? Ngambira.
- 2a. Lwanga, Mulumba, Balikuddembe
 Kaahwa na Adolfu na Inyweena ab'lhe
 Ego, Inywe Emanzi, mwebuge.
- 2b. Ensi ebeesiiga n'orwanju rwayo,
 Mwarweta byenju: mwasenga Kristo,
 Naafooka byona, kandi kwo.
- 3a. Empangwa bwona oku etongwa ibanja
 Yoono oku ehangwa, n'ebyayo, bya Nkya
 Mwalyehurramu, mwatura.
- 3b. Kwekamba kwanyu kwasiimwa Mwoyo
 Naaleetwa omwanyu, atangaaze emyoyo
 Mwerorre empeera: kangigyo
- 4a. Engonzi ezeera ikeezarra eteeka:
 Rwacungwire ezi akeesanga naahya:
 Rwacungwire ezi akaibuka.



“BAPTIZED AND SENT TO WITNESS CHRIST WITH LOVE AND HOPE” — (Mt. 28:19, Rom. 8:35)

- 4b.** Engonzi nkezi zooroora emanzi
Mwafeera Kristo: byagenda eby’ensi
Mwoyo akeesiima: ngambe ki?
- 5a.** Bantu inywe, Mwanga ansiisiire enanga:
Mpaise ebya Lwanga, zaaleeta Mwanga.
Mwanga naaswaza, naliiza
- 5b.** Mwanga azooka ata omu ihaiso lyange?
Mwanga nk’omwisi, amarra ata obwire?
Mwoyo anfookire Herode!
- 6a.** Emirro ekookya: mwazooka zaabu
Omwoyo bwona, naamyankya omuntu.
Ego, mwahwirwe omwa Yezu.
- 6b.** Engingo zanyu ikeesanga mpinju:
Mwoyo akaibyara, zaatwana abanyu:
Uganda Mweru gwa Yezu
- 7a.** Ekitiinisa kyaawe, Ai Yesu, kyoona,
Kaiso wa Isitwe, Rwanjurra byoona:
Mwoyo omwijwire: nochikya.
- 7b.** Ekitiinisa kyaawe: Mwebingwa osiimwe:
Nk’oku oha Mwoyo Abakaiso baawe.
Mwoyo ogu antaaha, nsingule.

KAROLI LWANGA N’ABAGENZI BAWE.
KAROLI LWANGA N’ABAGENZI BAWE
BAMBI! MAHYO! EGO MAHYO!
TUSIIME MWOYO, RWABAKWATIRIRE:
BYONA MAHYO! EGO, MAHYO!

- 1.** Kristo akabeeta bakaiso be
Mwataho n’okusimbaho esagama
Naitwe nukwo ati: twetiinire:
Kwikiriza kurasingura
- 2.** Baija abakwenda, baabeegesa
Mwataho n’okusimbaho esagama
Naitwe nu Mwoyo Mwoyo naakutiira
Kwikiriza kurasingura
- 3.** Mwaba amataara ha nkondokwo:
Mwataho n’okusimbaho esagama
Itwe omu biika, nooferayo:
Kwikiriza kurasingura
- 4.** Hoona okulengwa mwakwemera
Mwataho n’okusimbaho esagama
Itwe, emihanda neekitiinisa
Kwikiriza kurasingura.
- 5.** Ensi nyarwanju keeswazibwe:
Mwataho n’okusimbaho esagama
Itwe, tuhoire: byesambie:
Kwikiriza kurasingura
- 6.** Niinywe “nfe-na-nfe” mba Rwehayo:
Mwataho n’okusimbaho esagama
Mwoyo akatweza: twanywaineyo,
Kwikiriza kurasingura
- 7.** Bambi, ka niinywe Abakaiso kwo:
Mwataho n’okusimbaho esagama
Bwera okutaahwa, by’endamago:
Kwikiriza kurasingura.

INYWE ABAAHIKIRIIRE
INYWE ABAAHIKIRIIRE,
ABAKWENDA BA YESU,
EGO? INYWE BARANGI.
ENDANGAAMARUNGI
ABAKWENDA BA YESU,
BWERA OKU, MUTURANGE,

NGANZI INYWE.

- 1.** Emanzi nka inywe
Enganzi niinywe.
BWERA OKU MUTURANGE
NGANZI INYWE
Rwaikaize Yesu,
Kasinge n’ogu
BWERA OKU, MUTURANGE
NGANZI INYWE
- 2.** Mwebingwa akeeta:
Mwacwamu okwija
BWERA...
NGANZI INYWE.
Mwamwehya byahwa,
Naafooka byona.....
BWERA...
NGANZI INYWE.
- 3.** Mwamweha kyahwa,
Kwehwamu nk’oku,
BWERA...
NGANZI INYWE.
Kaasumbuse inywe
Rwabeetwaliire,
BWERA...
NGANZI INYWE.
- 4.** Bakaiso baitu,
Ekitiinisa kyaitu,
BWERA OKU MUTURANGE
NGANZI INYWE
Twehaire Mwoyo:
Twasenga Kristo
BWERA OKU MUTURANGE
NGANZI INYWE.
- 5.** Emanzi nka inywe...
Enganda ihaise!
BWERA...
NGANZI INYWE
Munyambe ndwane
Mwebingwa antunge.
BWERA...
NGANZI INYWE
- 6.** Nkeegomba Bwera:
Njwaliize okwija,
BWERA...
NGANZI INYWE
Entanda ngina.
Kristo abe byona.
BWERA...
NGANZI INYWE

OBU NUBWO OBWAKAISO KWO

- 1.** Ego tuhaise Emanzi kwo:
Ezaahondiire Mwebesa
Kandi n’obwenda zaahayo:
Ego, obwomeezi: bwacubwa. X2
- 2.** Hurra endoma ngu baahera:
Babeeta myoko y’enaaku!
Empiirwa nk’abo oizora ha?
Kristo abeerize haiguru X2
- OBU NUBWO OBWA KAISO KWO**
OMUNTU H’AYESIIMIRA.



“BAPTIZED AND SENT TO WITNESS CHRIST WITH LOVE AND HOPE” — (Mt. 28:19, Rom. 8:35)

**NAJURRA KRISTO RWEHAYO,
NACWA ENKOMO Z'OMWIRIMA.**

- 3.** Abo nubo abalengerwe:
Baacumbwa, baahya, b'anoga!
Linda orole: kabaihurwe:
Oteekagwize, EBYONZIRA x2
- 4.** Abo nubo abaalengerwe:
Ego, baabookya mu nsaso.
Rwabaahwire ayesimire
Ego, bazooka zaabu kwo x2
- 5.** Linda empero ije: olyecura
Bweera n'emyaka ebyihano!
Obu ensasazi ni'irabya!
Emaanzi zaawe kanzizio! X2
- 6.** Emanzi nkezi n'oita ha?
Kristo akaitwara: nganzi ze.
Ku aliija n'ekitiinisa,
Mwebingwa wenka atwambule
- 7.** Mpiirwa inywe, nu, mutwijuke:
Kristo natweta: twizire.
Munsi iwe omuntu ahiigirwe.
Mwebingwa wenka atwambule x2
- 8.** Mwoyo wa Kristo otwemeho,
Noobumbirra itwe ab'ensazi,
Nootangaza itwe abekiho
Twecweho Kristo, osange ki? X2

PRELUDE: (Other Languages)

TWIMUKYE TUBAHIMBISE

Twimukye tubahimbise

Abajurizi ba Yuganda

Twimukye tubahimbise

Abo baiguzi b'omuhanda.

- 1.** Enzaaranwa z'ensi Yuganda
Egi diini zikagifeera,
Omu iguru mbwenu Ruhanga,
Nimureeba, Mutunga-Beera
- 2.** Enanga twitere, zigambe
Tubahaise nizijumeera;
Obwiguro, twena tugambe,
Tubahaise nibunihira.
- 3.** Abeevugi b'ensi bahimbe,
Amahaiso nibagacooka:
Emanzi baihaise burijjo,
Omuhimbo gutabahooka.
- 4.** Abaitirwa- diini kibaita
Nyakugyanga, akakazaara
Eshangama yaabo, nibaitwa,
Egyo diini ekagibyara.
- 5.** Abaitira-dini ngu neefa
Baginyeetsa, bagitamuura;
Egyo mbibo etooma, ebyeirwe,
Tibariija bakagikuura.
- 6.** Muranga neesiima Yuganda
Okuzaara nyamanzi zeera
Ediini ya Yezu bazaarwa,
Tugikwate butarereera.
- 7.** Ediini ya Yezu ni zaaabu:
Mitwe yensi, mutagishiisha
Abeegyasa-diini burijjo
Muhahwere, mutabamiisha.
- 8.** Ekanza ya rwango, Yuganda

Etaryaka bakagitweka
Nyabaitiwa-diini barinde
Obusingye butagicweka.

WATAKATIFU WA UGANDA

**Chorus: Karooli Lwanga na Matia Mulumba na
Watakatifu wa Uganda,
Mutuombee kwake baba Mungu tukike Mbiguni.**

1. Men in unison

Ee Mungu baba twakushukuru sana kwa Upen-
do wako

All voices in harmony

Kutubariki na kutupatia heshima ya Watakatifu wa
Uganda

2. Soprano & Alto

Karooli Lwanga na Matia Mulumba Mukasa
Yozefu Watakatifu,

Men: Ponsiano Nngondwe Kaggwa Andrea Denis
Ssebuggwaawo Watakatifu mutuombee

3. Sop, Alto & Tenor

Gonzaga Gonza, Mawaggali Noah, Musoke
Gyaviira Watakatifu,

All in harmony

Bazzekuketta Buuzabalyawo, Baanabakintu Wa-
takatifu, Mutuombee

4. Men in unison

Ambrosia Kibuuka Kiriggwajjo anatoli Kiwanuka
Achiliewo Watakatifu,

Sop, alto & Tenor

Kizito Mdgo Mbaaga tuzinde Lubowa Mugagga
Watakatifu Mutuombee

to Chorus

- 5.** Adolph Ludigo utuombee,
Kiriwawanvu Mukasa utuombee,
Sserunkuuma Bruno utuombee,
Yoanna Maria Muzeeyi utuombee,

All voices

Jildo Irwa utuombee Daudi Okello Utuombee, to
chorus

ABAJURIZI BAASINGURA RUFU

ABAJURIZI BASINGURA RUFU

NIMWIJE TUBATABAARUSYE

KAROLI LWANGA ABEBEMBEIRE

BAHUUMWIRE EBIRO BYONNA

- 1.** Ai Ruhanga omushoborozi wa byona, niiwe om-
anya byona
Eby'omw'iguru n'eby'omunsi yona
- 2.** Ahabwarukundo yaabo mpango;
n'ahab'obumanzi bwabo
Bakashesha eshagama yaabo.
- 3.** Bakarwanisa amairu gensi n'emitego yaayo,
Barinda oburikwera bwabo, tibakuhemukaho.
- 4.** Omurro gwa Namugongo gubacwekyereza
Gwotsya egyo emibiri yaabo, gweza emitima
yaabo.
- 5.** Ekitinwa kibe hari Patri n'ahari Mwana
N'ahari Mutima Orikwera
Nk'okukyabaire kiri kare na kare; kibe kwo na
mbwenu n'obutoosha
N'ebiro byona Amiina.

MUKULIKE NNYO MWASOMA

Mukulike nnyo mwasoma mmwe abeewayo sso

"BAPTIZED AND SENT TO WITNESS CHRIST WITH LOVE AND HOPE" — (Mt. 28:19, Rom. 8:35)

okuttibwa,

**Muli ne Yezu mwesiimye, mu kwesiima kwonna,
Mutikkiddwa mwenna engule, za baluwangula*2**

1. Mukulike okusoma, eddiini mwaginyweza,
Mwagisoma n'ekiro temwebaka tulo,
Mwasoma nnyo eddiini, mwagimanya bw'eri,
Ddunda tumwebaza, yabajjuza amaanyi.
2. Mukulike abazira, mmwe abaagoba olutalo,
Mwanywerera ku Yezu gwe mwasenga mwenna,
Mwewaayo nnyo kw'olwo, olw'okuba eddiini
Temwatya kuttibwa, tubeewuunya naffe.
3. Mwalina okukkiriza, okunywevu ng'ejjinja,
Mwanywerera ku ddiini, gye mwasoma mwenna,
Zaabanyiga ennaku, ne muguma nammwe
Temwatya kuttibwa, nga mujjudde essanyu.
4. Mujjukire banaffe, baganda bammwe bonna,
Abakyali ku nsi eno ekyanya bangi leero
Nga musabye Ddunda, alituwa enneema.
Ey'okuba ffenna, mu kwesima nammwe.

**ABAJULIZI BA UGANDA
(LEERO TUJAGUZE FFENNA)**

1. Leero tujaguze ffenna
Olw'essanyu olw'ekitiibwa!
Nga tulowooza bannaffe
Abazira nga bwe beesiiimye
Ba Uganda abajulizi
Basaale baffe mu ddiini.

Abajulizi ba Uganda

**Beesiimye nnyo mu kitiibwa
Batikkiddwa engule za ba Luwangula
Batukulembede ffenna,
Ka tubagobererenga;
Naffe nno tuwere nti Yezu! Maria,
Naffe nno tuwere nti Yezu! Maria.**

2. Mukulike mmwe abaira,
Mmwe abagoba entalo ez'amaanyi
Nga musoma olw'empaka
N'okukwata empisa z'eddini.
Mwanywerera ddala mmwenna
Ku katonda gwe mwasenga.
3. Mwalinga mukayali baana
Mu lubiri nga mmwe baganzi
Era nga mukyawoomerwa
Obulamu n'okulya obwami
Ebyo byonna mwabigaya
Ne musiiima okutiibwa.
4. Mu kkomera mu ttambiro
Mu bulumi obutagambwa!
Obuzira bwa kitalo!
Nga timuta kwegayirira,
Ne musabira Uganda
Yonna esenge katonda.

ENTRANCE / INCESING

AGUTAMBA WA AMAANI (AMAKONDERE)

AGUTAMBA WA AMAANI: TUMUHAISE.

AGUTAMBA W'ENGONZI: TUMUSIIME. X2

1. Nganda z'ensi, musiiime muhweeyo.
Omuhangi ka Murrungi
Alimweta Agutamba ahiikya kwo
Ego w'engonzi wengonzi.
2. Ndatebyaga Agutamba, ntahoirwe:

Omuhangi ka Murungi

Akelecu nuwe ugu: nyomiire.

Ego w'engonzi wengonzi.

3. Ensi yaitu ekatunga ekitiinisa:
Omuhangi ka Murrungi
Ekateekwa mu baana: tuzaarwa.
Ego w'engonzi wengonzi.
4. Agutamba akagamba, muhurre:
Omuhangi ka Murungi
Ego, bambi akahiimba, yaheeka
Ego w'engonzi wengonzi.
5. Okasaasa, yasaasa muhiira.
Omuhangi ka Murrungi
Kandi byoona oyemwaho Malaika.
Ego w'engonzi wengonzi.
6. Okaronka: yakwata, yahiimba.
Omuhangi ka Murungi
Ego, bambi akahiimba, yaheeka
Ego w'engonzi wengonzi.
7. Alimweta Agutamba ahiikya kwo.
Omuhangi ka Murrungi
Akatamba: mu byoona, atufaaho.
Ego w'engonzi wengonzi.
8. Omuzaire na Mwana na Mwoyo.
Omuhangi ka Murungi
Ndayeha ugu ntakyaina mutaano
Ego w'engonzi wengonzi.

YOU BAPTISED AND SENT

You are baptized and sent to witness Christ with love and hope

Put your trust in Jesus Christ, the Lord.

Go forth to all the ends of the earth.

Be strong and firm in faith like the Uganda Martyrs.

1. Brothers and sisters, let us be renewed and increase our faith in Jesus Christ.
We are His chosen servants
Heralds of good will to spread good news to the world.
2. Proclaim the Saviour in our words and deeds
Let's pray to Him He'll answer all our needs
We are His chosen race his messengers of hope
Let's spread His love to the world
3. Uganda Martyrs, intercede for us
To increase our faith in Jesus Christ.
You are our pillars of hope our ancestors in faith
We emulate you in our lives.

KYRIE: MISSA IN HONOREM NOBIS MARIAE

Kyrie eleison, Kyrie eleison, Kyrie eleison

Kriste eleison, Kriste eleison, Kriste eleison

Kyrie eleison, Kyrie eleison, Kyrie eleison

GLORIA: RUHANGA ISIIITWE

Ruhanga Isiitwe Oheebwe ekitiniia

N'obusiinge bube omunsi

Omusobozi wa byoona Mukama

Ohaisibwe hoona hoona

Nitukutamu ekitinisa kingi

Nitukuramya Mukama

Kandi ntusiima eby'otuha

Osimwege ebiro byoona

Mukama Yesu mwana wa isiitwe

Iwe oihaho ebiibi by'ensi
 Otuganyire Mukama
 Kandi ohurre esaara zaitu
 Habw'okuba oli Muhikiriire
 Niiwe wenka Mukama
 Osingire oli haiguru
 Oli Mukama ebiro byona
 Mukama waitu Yesu Kristo
 Tuhaise ibara lyawe
 Oli na Isiitwe hamu na Mwoyo
 Omu kyererezi ky'aisiitwe Amiina.

1st READING

2Maccabees 7:1-2,9-14

1. The Jews in Jerusalem and in the land of Judea send greetings to their kindred, the Jews in Egypt, and wish them true peace!
2. May God do good to you and remember his covenant with his faithful servants, Abraham, Isaac and Jacob,
9. We are now reminding you to celebrate the feast of Booths in the month of Kislev.*
10. Dated in the one hundred and eighty-eighth year.*
11. Since we have been saved by God from grave dangers, we give him great thanks as befits those who fought against the king;*
12. c for it was God who drove out those who fought against the holy city.
13. When their leader arrived in Persia with his seemingly irresistible army, they were cut to pieces in the temple of the goddess Nanea* through a deceitful stratagem employed by Nanea's priests.
14. * On the pretext of marrying the goddess, Antiochus with his Friends had come to the place to get its great treasures as a dowry.

MEDITATION: ABESIGA MUKAMA BAHIRIIRWE

ABESIGA MUKAMA BAHIRIIRWE:

NIBASISANA ORUSOZI RWA SIONI.

ABESIGA MUKAMA BAHIRIIRWE:

KUTENGEETA BUSAYO NA KWIHURURWA.

1. Ensozi izitiire Yerusalemu
 Na Mukama nukwo ati n'abantu be.
2. Ensi ye eremwa eta enkozi z'ebibi?
 Kyabaho manye, obu, twafaakara
3. Oikale, Nkyanungi, notukonyera:
 Omanyenye tuhurra ebi oragira
4. Ku oliba ofubiire enkozi z'ebibi
 Oteho entahurra: zekyenere.
5. Ego kwo obusinge bw'amwesiga
 Ego kwo obusinge bw'abantu be.

2nd READING

Romans 8:31-39

31. * What then shall we say to this? If God is for us, who can be against us?x
32. He who did not spare his own Son but handed him over for us all, how will he not also give us everything else along with him?y
33. Who will bring a charge against God's chosen

- ones? It is God who acquits us.z
34. Who will condemn? It is Christ [Jesus] who died, rather, was raised, who also is at the right hand of God, who indeed intercedes for us.a
35. What will separate us from the love of Christ? Will anguish, or distress, or persecution, or famine, or nakedness, or peril, or the sword?
36. As it is written:b
 "For your sake we are being slain all the day; we are looked upon as sheep to be slaughtered."
37. No, in all these things we conquer overwhelmingly through him who loved us.c
38. For I am convinced that neither death, nor life, nor angels, nor principalities, nor present things,* nor future things, nor powers,d
39. nor height, nor depth,* nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord.

GOSPEL ACCLAMATION:

ALLELUIA HIMBISA MUKAMA

Alleluia Alleluia Alleluia

Himbisa Mukama iwe magara gangye

1. Ekigambo kyawe Mukama kirangirirwe
 Kirangaanwe buzima, ahantu hoono.
2. Omutima gwangye Mukama gub'obutaaho
 bwaawe
 Nkwehimbisizemu, Nyakundokora.
3. Ekigambo kyaawe kinuzire, kiine omuranzu
 Kyehimbisiza weena okishemererwa.
4. Tukwevugire twemurikye tukuhimbise
 Karamaare singa omunsi n'omwiguru.
5. Tumuhimbise Alleluia, Alleluia
 Himbisa Mukama iwe magara gangye

GOSPEL

John 12:24-26

24. * Amen, amen, I say to you, unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat;r but if it dies, it produces much fruit.
25. Whoever loves his life* loses it, and whoever hates his life in this world will preserve it for eternal life.s
26. Whoever serves me must follow me, and where I am, there also will my servant be. The Father will honor whoever serves me.t

THE CREED:

I believe in one God,
 the Father almighty,
 maker of heaven and earth, of all things visible and invisible.
 I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For

our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

PETITIONS:

God the Father hear our pray'r, hear us God the Son
God the Spirit hear our pray'r, mercy, on your people

OFFERTORY: RUGAYO GIRA OSIIME

(Rugayo) Rugayo gira osiime leeta byohairwe
(Rugayo) Rugayo gira osiime naiwe gira amakune.

1. Ruhanga ebiyakozire byona ngu mbibyo obireme
Ensozi hamu n'enyanya ngu mbibyo obireme.
2. Omubiri n'ebicweka byagwo ebi nibyo olemege
Obireme bitakutunga, kandi nukwo omuhike.
3. Akakuha amagezi maingi, ngu obu nukwo omumanye
Geyambise okumuserra kandi oramumanya
4. Orole ebirolo byona kandi oteekereze
Nooha ndugirro ya byona, kandi oramumanya.
5. Ayakozire ebihumaaza, omuntu n'omuntu
Ogu nuwe Mukama wawe juumara omuramyeye.
6. Ruhanga ahikirra mu byona, taina eki abuzirwe
Kwonka ha bwawe omuhangwa, jumara omusabe.
7. Ruhanga agira amakune maingi, juumara omusabe,
Eby'omuha hamu n'engonzi, taheeme kinsiima.
8. Oheyo ekisembo kyawe, n'omutima gw'amazima
Habw'okuba nomaanya byona, taine ekyaserekwa.

OMUKILO KYOBWALO

1. Omukilo kyobwalo
Naghuye omumelo ghuwe Yesu ambulikiye X2
Nisyoni ... ee Nisyoni naghuye Yesu
Yesu ambulikiye, Natigha ...eee Natigha ekihanda kyomulilo
Nakwama Yesu Ebiro byona X2
2. Mumasomo ghobwalo
Naghuye omumelo ghuwe Yesu ambulikiye X2
3. Kisankya ky'obwalo
Naghuye omumelo ghuwe Yesu ambulikiye X2
4. Mukusaba kw'obwalo

5. Mukulimba kw'obwalo
Naghuye omumelo ghuwe Yesu ambulikiye X2

KATUKUKWASE RUHANGA WAITU KATUKUKWASE, RUHANGA WAITU: KATUKUKWASE EBY'EKIRO KINU. NITUBIHONGA NA OSTIA ENU. TWARA (x3) TUKWEHAIRE.

1. Tumaliriize mu kiro kinu,
Nitwehwamu tuboine iwe
Nitukukwasa Ostia: nginu:
Ai gyakiire, otutwarrane.
2. Okutuhanga: niiwe twasisa
Watwereza mu bwomeezi
Tunywane Kristo, nk'oku warora
Eviini egi yanywa otwizi.
3. Nyakwonkya Kristo kwiha atondeka
Karungi ogu tomwangirra,
Kutamba Kristo, Taine h'abura:
Ayanjurre ebi twahemba.
4. Kugamba Na iwe mu kiro kinu,
Tukwemarre tukwekwate,
Otuule naitwe mu kiro kinu,
Ojangurre-Tukwehaire.

EBINTU BYOONA

Ekigarukwamu;

Ebintu byoona obiheebwa Ruhanga.

1. Mwije inywena tutwale ebisembo
Bambi mwije tugende kusiima
Nyantasiima takenga Ruhanga
N'ebirungi Omuhangi omuhaire
//Oti rundi kuhweza takweza
Iwe wenka Rugamba oli woha
2. N'ebitungwa obihanga ka kwaha?
Bambi mwije tugende kuhonga
Ebisembo Ruhanga atuhaire
Iwe wenka kisémba rubanza
//Oteho ebi ebitungwa akuhaire
Oyehwemu omugonze Ruhanga
3. Obitunga Ruhanga abitwale
Abitwale biyambe abaseege
Naabo boona abataaga obuyambi
Itungo lw'ensi kisémba kirungi
//Alitunga alikengakurungi
Atalija kufeerwa Ruhanga
4. Atamwiine ali kindi bagenzi
Taina kantu mu banka ya Bwera
Bambi mwije tugende kusiima
Kandi n'omutima gw'okugonza
//N'agutamba abasiime abagonze
Mweyahurre obugwetwa oburungi
5. Banka yanyu; Ruhanga Mulinzi
Olisanga obugwetwa oburungi
Ninkugamba olitaaha ohunirre
Abo boona abamwiine mu mwoyo

RUBANGANA

Rubanga na an amegi Rwot Jamina ducu megi Rwot x2

1. Kadi Vini na megi Rwot, Jamina ducu megi

Rwot
 Kadi Ogati na.....
 Kadi mogo na.....
 Kadi cente na.....
 An akwanyo (Mii), An amio (bot Rwot)
 An akwanyo (Mii), An amio (bot Rwot)
 Amio Rubangana (mot mera ilacwec mot mera)
 x2

2. Kadi oranga na.....
 Kadi apena na.....
 Kadi gweno na.....
 Kadi nino na.....

JOL KI YOMCWINY

Jol ki yom cwiny Rwot Obanga Jol ki yom cwiny

Tyer ma watyero ni Watyero I boti

Watyero sente wa, Pi Eklezia wa ni
 Tyer ma watyero ni, Watyero I boti
 Watyero leyi wa, Pi Eklezia wa ni
 Tyer ma watyero ni, Watyero I boti
 Watyero lega wa, Pi Eklezia wa ni
 Tyer ma watyero ni, Watyero I boti
 Watyero cwiny wa Pi Eklezia wa ni
 Tyer ma watyero ni, Watyero I boti
 Watyero koti wa, Pi Eklezia wa ni
 Tyer ma watyero ni, Watyero I boti

BABA TUNALETA VIPAJI

(a) Baba tuleta vipaji twakuomba sana pokea

Baba tunaleta twakuomba sana pokea

Twaja kushukuru kwa yote ulotujalia wanao

Baba tunaleta twakuomba sana pokea

Ref: (Baba tunasema) Asante Asante

(Kutupa uzima) Asante Asante

(Kwa kutukomboa) Asante Asante

(Kutuweka huru) Asante Asante

(b)Mkate na divai twaleta twakuomba sana pokea

Baba tunaleta twakuomba sana pokea

Ndiyo kazi yetu twaleta twakuomba sana pokea

Baba tunaleta twakuomba sana pokea

EE NKUMU WABILEKO OYAMBA

Chorus: Ee Nkumu wabileko o yamba E -e-e mabonza mabonza Tata o yamba

Ee umuwa nile kele Chineke E -e-e keleya keleya, kele chineke

Mabonza mabonza, mabonza mabonza, mabonza mabonza Tata o yamba aaa.

Keleya keleya, keleya keleya keleya, keleya keleya, kele Chineke.

1. Tobonzeli yo mapa na vino Tata o yamba, ee mabonza mabonza Tata o yamba x2
2. Tobonzeli yo batata banso Tata o yamba, ee mabonza mabonza Tata o yamba x2
3. Tobonzeli yo bamama banso Tata o yamba, ee mabonza mabonza Tata o yamba x2
4. Tobonzeli yo basango banso Tata o yamba, ee mabonza mabonza Tata o yamba x2

TOLITE HOSTIAS

Tolite hostias, et adorete

Dominum in atrio sancto eius

Laetentur coeli, et exulted terra
 Afacie Domini, quoniam venit. Alleluia
 Alleluia

**OBUHIKIRIIRE BWA MUKAMA OTEBYE OMALE
 OBUHIKIRIIRE BWA MUKAMA OTEBYE OMALE?
 NA BAMALAIKA OMU IGURU BUKABALEMA ITEBYA**

OHURRA BWONA NIBAZINA: “MUHIKIRIIRE: MUHIKIRIIRE; MUHIKIRIIRE: ”, N’OMUHIMBOO GWONA.

OHURRA BWONA NIBAZINA: “MUHIKIRIIRE: MUHIKIRIIRE MUKAMA, OWA BYOONA.

-1a. Mukama Ruhanga, koohunaaza:

Ebirungi bibaho: obihanga

1b. Mukama Ruhanga, koohunaaza:
 Iwe, wenka, Mukama, osisa ota?

2a. Mukama Ruhanga, koohunaaza
 Arora Iwe omusiika, omuhimba:

2b. Mukama Ruhanga, oohunaaza:
 N’Abahiirwa, bikahwa, okabeeza.

3a. Mukama Ruhanga, koohunaaza:
 Okabumba, Mukama, Buhangwa..

3b. Mukama Ruhanga, koohunaaza:
 Okacooka, Mukama, Buhangwa.

4a. Mukama Ruhanga, koohunaaza:
 Okalinda, Mukama, Buhangwa.

4b. Mukama Ruhanga, koohunaaza:
 Nyayomiire, nditebya OTUGONZA.

LORD ACCEPT THE GIFTS

1. Lord accept the gifts we offer at this Eucharistic feast,
 Bread and wine to be transformed now through the action of thy priest.
 Take us too Lord and transform us be thy grace in us increased.
2. May our souls be pure and spotless, as the host of wheat so fine;
 May all stain of sin be crushed out, like the grape that forms the wine,
 As we too, become partakers, in this sacrifice divine.
3. Take our gifts, almighty Father, living God, eternal true,
 Which we give through Christ our Saviour, pleading here for us a new.
 Grant salvation to all present, and our faith and love renew.

**SANCTUS:
 MUBUYIRIIRE**

Mubughirire, Mubughirire, Mubughirire

Mwami w’ekihugho

Ozana, Ozana embyani

1. Olhubulha, n’ekihugho, bw’swiremo busike
 bwaghu

Ozana Ozana Ozana Ozana, Ozana embyani

2. Alhi, Alhin’omughisa oyukasa okolina eryomwami

THE MYSTERY OF FAITH

"BAPTIZED AND SENT TO WITNESS CHRIST WITH LOVE AND HOPE" — (Mt. 28:19, Rom. 8:35)

Let us pro - claim the mistery of faith
Christ has dead, Christ is risen Christ will come
will come a-gain

PATER NOSTER: RECITE

AGNUS DEI:

Holy Family Mass (Mwana kondoo wa Mungu)

COMMUNION:

OH YEZU MPULIRA NKWETAAGA

**Oh Yezu mpulira nkweetaaga,
Nkwegomba jjangu gyendi tube ffembi**

1. Yezu wange beera ensulo eya amaazzi amalun-
gi,
Kwensena nenywa nga ndakasisde

Ne bwemba muddungu beeranange tendekerera
Yezu mpa amaanyi kuba nyinza okubyonoono

2. Ggwe kkubo ggwe bulamu ggwe kitangaala
ekimulisa
awali enzikizza mm ndaba ggwe amazima
gange

Wanzijja mumagombe munsu ey'obuddu wan-
zawula,

Nali nzaaye wamponya nze kituufu onjagala

3. Kantunde obulamu bwange gyoli Yezu ompe
omukwano

Mmm mm kuba Yezu wanjagala dda
Kantunde obulamu bwange gyoli Yezu ompe
omukwano

Mmm mm kuba Yezu wanjagala dda

4. W'obeera Mukama nga walungi nga tewaviika,
bw'obeera nange

Mumukwano omwekusifu

Mbeerera ekiwummulo Ayi Yezu ng'obw'ensi bu-
komye

Ntwaala gyoli mbeera naawe eyo mukweesiima

PANIS ANGELICUS

Panis Angelicus

Panis angelicus

Fit panis hominum

Dat panis coelicus

Figuris terminum

O res mirabilis!

Manducat Dominum

Pauper, pauper

Servus et humilis

Pauper, pauper

Servus et humilis

Tetrina deitas

Unique, poscimur

Sicnos tu visita,

Sicut te colimus

Pertuas semitas

Ducnos quo tendimus

Ad lucem quam

In habitas

I AM THE BREAD OF LIFE

1. I am the bread of life

He who comes to me shall not hunger;

He who believes in me shall not thirst,

No one can come to me
Unless the Father draw him.

And I will raise him up (3) on the last day.

2. The bread that I will give
Is my flesh for the life of the world;
And he who eats of this bread,
He shall live forever (2)

3. Unless you eat
Of the flesh of the son of man;
And drink of his blood, (2)
You shall not have life within you.

4. For my flesh is food indeed,
And my blood is drink indeed;
He who eats of my flesh
And drinks of my blood
Abides in me.

TWAIJA MBWENU TWASHAKA

1. Twaija mbwenu twashaka,
Entanda y'obugwisagye,
Yezu bambe waagaba,
Eitungo ry'eiguru ndiri.

**Haisibwa, Himbisibwa, Mwana w'omuhangi,
Waijagye, twakurya gye, twaba n'abaganzi.**

2. Yezu bambe waihura,
Endiuro y'obushongore,
Naarya, naanywa, naamarwa,
Amaani maingi gaazamu.

3. Naarya, naarya, naiguta,
Mutambi w'enjara enyita,
Nyeena ndi aha mpaagire,
Muhangi Yezu nompamya.

4. Taija tweena twashaka,
Omu nju y'omuriisa-gye,
Twarya tweena twamarwa,
Twatungamu enzira-kabi.

5. Yezu weena waizire,
Matamba-byona yeizire,
Nyeena nkwehe onjajamye,
Mutunga-bworo onshongore.

NIIWE YESU ENYANGE

Niiwe, Yesu, Enyange Rwayehoiremu.

Niiwe nserra, Yesu, Niiwe ky'okunywa.

Ompeho entoonyo emu, rwabingwa orufu.

Iwe onywise, Yesu ngenda ninyera.

Yesu ngamba na Iwe: Hurra ka nsabe.

Ego mu nsi nkwine, baitu oswekerwe.

Ntwara Bwera, mpiirwe: nzoole okwosisa.

N'obu ncanda, ka nfe: Niiwe Olingumya.

NIMEONJA PENDO LAKO

1. Nimeonja pendo lako nimejua u mwema
Nitakushukuru nitawainua wote wakusifu wewe
Nitawaongeza vema waimbe Kwa furaha
Nitakushukuru nitawainua wote wakushifu
wewe

Chorus:

Ukarimu wako... Bwana, Na huruma yako wewe

Msamaha wako... Bwana, Na upole wako wewe

Umenitendea wema usiopimika

Nitakushukuru nita wainuwa wote wakusifu wewe (x2)



"BAPTIZED AND SENT TO WITNESS CHRIST WITH LOVE AND HOPE" — (Mt. 28:19, Rom. 8:35)

2. Kina mama simameni, piga vigelegele...
Kina baba nyanyukeni mkapige makofi...
3. Watu wote nesa nesa chezen Kwa furaha...
Inua mikono juu shangilieni Bwana...
4. Vitambaa mikononi vipeperushwe juu...
Na vicwa viyumbe yumbe kwa mwendo wa kur-
inga...

NIWOWE RUTARE RWANJE

Chorus: Niwowe rutare rwanje (Mana yangye)

Niwowe nirinjiye (koko)

Nzaguhanaga amaso burigiye

Ngusabe imbaraga maze intsinde icaago

1. Mubihe by'amakuba, nzaza ngusanga,
Mubiihe by'amage, nzaza nkwirukira,
Uzansubiza ubunyanja nimbaraga,
Uzanteera ubutware, (koko)
Maze nshire agahinda ngire amahoro.
2. Ningira intimba, nzaza unyiholeze,
Ningira ubwoba, nzaza untabale,
Uzansubiza ubujanja nimbaraga
Uzanteera ubutware, (koko)
Maze nshire agahinda ngire amahoro.
3. Nimbura urukundo, nzaza urungwirize,
Ningucumuraho, nzaza unyikirize,
Uzansubiza ubuyanja nimbaraga,
Uzanteera ubutware (koko)
Maze nshire agahinda ngire amahoro.

EXIT:

YOU BAPTISED AND SENT

You are baptized and sent to witness Christ with love and hope

Put your trust in Jesus Christ, the Lord.

Go forth to all the ends of the earth.

**Be strong and firm in faith like the Uganda Mar-
tyrs.**

1. Brothers and sisters, let us be renewed
And increase our faith in Jesus Christ.
We are His chosen servantas
Heralds of good will to spread good news to
the world.
2. Proclaim the Saviour in our words and deeds
Let's pray to Him He'll answer all our needs
We are His chosen race his messengers of hope
Let's spread His love to the world
3. Uganda Martyrs, intercede for us
To increase our faith in Jesus Christ.
You are our pillars of hope our ancestors in faith
We emulate you in our lives.

ABIDING FAITH AND STEADFAST FAITH

1. Abiding faith and steadfast faith
Less than a decade yet fully understood
Firm in faith you were set a blaze;
Singing rejoicing amidst flames
Shading your blood for Christ with ease
Spirit of the Lord Leading
We praise you Martyrs of Uganda
For your triumph is our pride

With the saints you rejoice forever
Pray for us to journey through.

2. You are the first seed in the heart of Africa

Your blood we share save us from snare,

For your blood we share, save us from snare

Your children in faith.

Charles Lwanga, Mathias Mulumba with your fel-
low Martyrs pray for us!

BAPTISED AND SENT

Chorus: Baptised and sent to witness Christ,

To witness Christ with Love and Hope;

Strengthened by the Martyrs of Uganda,

In the race to win an Imperishable Crown.

Stanza1. The Holy Martyrs kept their pledge

Promise made on baptism day;

To keep the candle ever bright,

Being the nations' light:

They did endure the early foes

To welcome the Bridegroom, Christ.

Stanza2. So indeed that He was pleased,

Strengthened them with steadfast Faith,

And made them firm to witness Him

Full of Love and Hope:

So, like them, we too e'er are called

To witness Redeemer, King.

NYOWE N'EKA YANGE

1. Eka Ruhanga ayombekere

Nigwo musingi ogw'Eklezia,

Yesu, Maria, Yozefu,

Omuburungi bw'engonzi ezamazima

Nitwebinga hali inywe n'obwosige

Bass: Nyowe n'eka yange:

Nyowe n'eka yange x 2

Turaherezaaga Mukama

2. Ekikwaato ky'eka niyo evanjiri

Niyo ikazaaho amaka gaitu

Yesu, Maria, Yosefu

Obwomeezi bwanyu buraatwegesa

Kristu kigambo aba bwomeezi kwo.

3. Eka erukwera ebanu abakozi

Nibo baleeta enkurakurana

Yesu, Maria, Yozefu

Okwekamba kwanyu kuratwujukya

Amaka galindwa okukwataniza

4. Eka erukwera esiimwa Mukama

Kulinda obusinge kufuuha obulemu

Yesu, Maria, Yozefu

Mukwebundaaza kwanyu n'obwesigwa

Twekwasire inywe turasingura

5. Ruhanga waitu omunyambabazi

Ensinganto zaitu nzizo ozireme

Yesu, Maria, Yozefu

Emango zoonza zigororwe kara

Ekitiinisa ky'eka kiraikaraho

Nyowe n'eka yange:

Nyowe n'eka yange x 2

Turaherezaaga Mukama



NMS
MEDICAL LOGISTICS
Passionate about your Life

National Medical Stores: Digitizing the Health Supply Chain

National Medical Stores (NMS) has established itself as a center of excellence for procurement, warehousing and distribution of essential medicines and health supplies (EMHS). NMS leverages on ICT services in the execution of its mandate.

NMS currently serves 3,153 public health facilities comprising of National Referral Hospitals, Regional Referral Hospitals, General Hospitals, HCIVs, HCIIIs, HCIIIs and specialized institutes (Uganda Heart Institute and Uganda Blood Transfusion Services (UBTS)).

In November last year, National Medical Stores launched Phase 1 of the NMS Client Self Service Portal (CSSP) which involves National and Regional Referral, Hospitals and National Institutes ordering for their EMHS online in real time using the CSSP platform.

This has since replaced the old paper-based system where health facilities had to make orders for their EMHS on paper and then send them using either email or hand deliver. This was not only tedious, but also took a long time before the orders could be received and processed.

Phase 2 is ongoing and it involves onboarding of lower health facilities (HCIVs, HCIIIs and HCIIIs) onto the platform while Phase 3 will be tracking the last mile to include patients. Once the tool is fully operational, NMS shall be able to receive and process customer orders much faster, while also providing end to end transparency and accountability for EMHS in the supply chain.

NMS designed the Last Mile Delivery of EMHS to the doorstep of every public health facility in Uganda in 2012. NMS employs Last Mile Delivery Clerks who have the personal responsibility of ensuring that the items are received by the health facility in-charges in the presence of a member of the community and/or security personnel. This has increased accountability and availability of



Mr. Moses Kamabare, General Manager/CEO

medicines to Ugandans at all levels of health care from National Referral hospitals up to Health Center IIs.

NMS has also built capacity in the storage and handling of vaccines. We have been recognized and awarded for best practices in warehousing and management of vaccines by UNICEF and Global Alliance for Vaccines and Immunization.

Since 2012 when NMS took on the warehousing and delivery of vaccines, vaccination coverage has increased from 52% to 90% and, currently, NMS is considered a center of excellence for vaccines warehousing and management on the Continent.

Another digital innovation is the Delivery Monitoring Tool (DMT) that helps in tracking and informing health facility in-charges about the EMHS deliveries from NMS to the health facilities. The DMT also informs CAOs, DHOs, RDCs, and each Member of Parliament of that particular area, about the deliveries. The tool also gives the names and telephone numbers of the health workers who have received the EMHS.

To reduce on the high levels of drug

theft/pilferage, NMS introduced the embossment of all medicines to distinguish between the ones provided by Government from the private ones.

We call upon Ugandans to be more vigilant and report any cases of drug thefts from their respective health facilities to Police or the Health Monitoring Unit. Medicines embossed with the words, "Government of Uganda Not for Sale" on the label and "UG" on the tablet, vial or ampoule should be free of charge and not be paid for.

Ministry of Health data indicates that 75% of all diseases in Uganda are preventable. This means that 75 out of every 100 patients in hospitals in Uganda would not be there if they had prevented the disease they are suffering from. We implore all Ugandans to consider eating healthy foods, washing their hands with soap before eating and after using the toilet, sleeping under insecticide treated mosquito nets, exercising regularly and wearing safety belts and helmets when in cars or on motorbikes respectively, among the many other ways of avoiding preventable diseases.

NMS continues to work towards achieving a population with adequate and accessible quality medicines and medical supplies. Throughout the period of the Covid-19 pandemic, NMS has continued to distribute essential medicines, vaccines (including Covid-19 vaccines) and PPEs to all government health facilities and the assigned vaccination centers.

To date, Uganda has received 44,734,030 doses of Covid-19 vaccines. However, very many Ugandans remain unvaccinated. As National Medical Stores, we urge Ugandans who have not been vaccinated to reach out to the vaccination centers nearest to them and get fully vaccinated. This is the surest way to protect ourselves and our loved ones from the Covid-19 pandemic.

NMS, Passionate About Your Life



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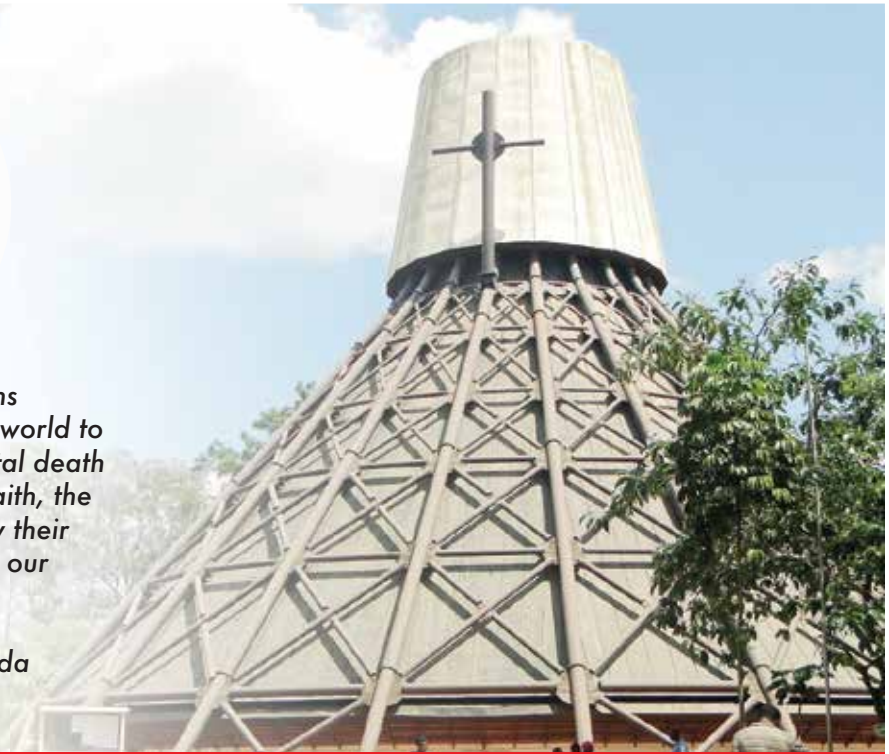


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Happy celebrations of the Uganda Martyrs Day 2022



Happy celebrations of the Uganda Martyrs Day 2022

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Ugandan develops herbal formula that fights Cancer, Diabetes

A number of people have come out to testify that they got relief from cancer and diabetes after taking herbal medicine given by David Ssenfuka, an herbal researcher. However, Ssenfuka is frustrated in his efforts to make the drugs legally accepted so as to save those suffering from the terminal illnesses, writes Chris Kiwawulo

On November 7, 2020, New Vision ran a story about herbal medicine in Uganda and how researcher David Ssenfuka is contributing towards that effort. We reproduce the said article albeit with minor edits to tell a story of the magical wonder that Ssenfuka's medicine has come to be defined.

Selina Athieno, 70, was starting death in the face when doctors recommended that she starts getting palliative care. After undergoing chemotherapy treatment for seven years at the Uganda Cancer Institute (UCI), Athieno's cancer of the cervix persisted and the institute, in November 2019, referred her to Tororo Hospital to start on home-based palliative care.

Although Athieno hails from Tororo, she has relatives at Kigogwa in Gombe division, Wakiso district, who contacted David Ssenfuka, an herbal researcher. It is from here that Athieno got another lease of life after Ssenfuka introduced her to his herbal medicine, and today, she says that the pain has stopped and she no longer needs palliative care.

"I used to bleed a lot to the extent of becoming anemic. I have had blood transfusion three times. But when I started taking the herbal remedy in December last year, the bleeding stopped", she says.

Other testimonies

Miriam Apoya, 90, was diagnosed with cancer of the clitoris at Tororo Hospital last year. She was also put on the herbal remedy in December 2019, and today, tests show that she has no features of malignancy.

Tests done at LMK medical Laboratory and Consultancies by consultant pathologist Dr Susan Nabadda showed that cancer was no longer detectable in both Athieno and Apoya's bodies after they took the herbal medicine.

For Madinah Nabukenya a 24-year-old resident of Kabowa in Rubaga division, Kampala, she had two miscarriages due to malignant (cancerous) tumors in her womb between 2016, when she got married, and 2019.



Mr. David Ssenfuka with Nabukenya Madina



Mr. David Ssenfuka

"I used to bleed a lot and I developed a foul smell from my private parts. When I went to consultations after the first miscarriage in 2017, the doctor hinted that I could be having cancer because my HCG (human Chorionic Gonadotropin) was high yet there was no pregnancy. When the bleeding intensified in



February 2018, I went to the cancer Institute. *The happiness of Nabukenya Madina after the herbal treatment with baby girl and the pregnancy*

Tests showed I had cancer, and I was started on chemotherapy. I lost my hair and my skin turned black, but tests still showed I had cancer" she narrates.

HCG is a hormone produced in the body during pregnancy.

The HCG test measures the specific level of the hormone in the blood. If it is high in the absence of pregnancy, it could point to the presence of cancer, according to Dr Moses Mpairwe, a gynaecologist and obstetrician at Mulago Hospital. Desperate to have a baby, Nabukenya took another gamble and conceived again in April 2019, but the bleeding resumed, and she again lost the baby.

Mpairwe says: "I recommended a scan, which showed that she had a cancerous cyst. The only solution was to terminate the pregnancy to save the mother because leaving the baby to grow would make cancer spread to their parts as the uterus, thus putting mother at risk"

But Nabukenya still wanted a baby after having had two miscarriages, and she conceived again in November last year.

Similar challenges resurfaced and the fear to lose her third baby was always lingering in her mind. This is when her Father, Elimia Muwonge, learnt about Ssenfuka's herbal medicine through a friend, and Nabunya immediately started taking it. "When I stated on the medicine, the pain and bleeding stopped." Nabukenya says.

According to Mpairwe, scan results showed that the ovarian cyst was shrinking. "At eight months, I recommended another scan .it showed that the cyst had disappeared and the uterus was now normal and she was able to deliver her baby normally."

Nabukenya gave birth to a baby girl on August 20 this year.

Diabetes patients

Ssenfuka says his herbal formula has showed positive results in treating not only cancer, but also diabetes.

Hanifa kalubega, 68, who lost half of her right leg due to diabetes, attests to this. Kalubega is currently taking Ssenfuka's herbal medicine from her daughter's home in Bombo, Luwero, Ramuoa Wema, a teacher at Bombo Army primary school, took her mother to Bombo military hospital, from where the leg was amputated. Besides these cases, several other people with ether cancer and diabetes have testified that they got better after using Ssenfuka's herbal medicine. A number of prominent persons have recommended ssenfuka's herbal formula as effective. Among those is East African Minister (then justice and Constitutional Affairs Minister) Maj. Gen. (Rtd) Kahinda Otafiire, Retired High court judge John Bosco Katutsi and Uganda's envoy to Iran (then envoy to Saudi Arabia), Amb.Dr. Rashid Yahya Ssemuddu.

Katutsi and Ssemuddu wrote separate letters to the health minister recommending Ssenfuka to be helped in his research on herbal medicine. Otafiire, on the other hand, wrote to health Ministry and that of science and technology requesting for support towards Ssenfuka's innovation.

In his letter dated April 11, 2018, Otafiire notes: "I have been working with Mr. David Ssenfuka in administering a native drug that we found effective in controlling diabetes. We have conducted trials on several people, with outstanding results in the control of diabetes."

Otafiire adds; "it is, therefore, against this background that we apply for a facility from the science fund to test and patent this drug to enable us manufacture it for the treatment and control of diabetes".

SCIENTIFIC PROOF

An April 2019 evaluation report signed by five scientists from the national chemotherapeutics research institute(NCRI), led by Dr. Grace Nambatya, concluded that Ssenfuka anti-diabetic drug labelled SD-2018, that was tested on rats, was found to be curative. The drug was also found to prevent Land control the spread of diabetes. In their conclusion, Nambatya's team observes: "The results of the present day study indicate that SD-2018 exhibits anti-hyperlidemic properties, which way alleviate damage to the heart arising from diabetes since the results of this study show that Sd-2018 control hyperglycaemia and hyperlipidaemia, which alleviate cardiac dysfunction associated with alloxan induced."

SSENFUKA SUES

Frustrated in his efforts to make the drugs legally accepted so as to save those suffering from the terminal illnesses, Ssenfuka, In May, dragged the Government to court for failing to subject his medicine to human trials.

Ssenfuka, the director of Leonia-NNN-medical research and diagnostic centre limited, says he has an herbal powder concoction that could cure diabetes and cancer, but his efforts to save lives have been frustrated.

He names the Attorney General and World Health Organisation (WHO) as respondents in a case filed a civil division of the High Court in Kampala.

Leonia-NNN is a private company engaged in research for the treatment and cure of cancer, diabetes and other related ailments.



His Eminence Emmanuel Cardinal Wamala Archbishop Emeritus of Kampala blessing Mr. David Ssenfuka with her daughter and Msgr Wayindi Katende



Tooro Botanical Gardens

Tooro Botanical Gardens is Uganda's living museum, where biodiversity is understood, valued and conserved. Founded in 2001 as a centre of excellence in plant research, Conservation, Education and Recreation, TBG is distinguished by the beauty of its diverse landscape and extensive collections and gardens, as well as by the scope and excellence of its multidisciplinary exhibitions and programs. For the last 19 years, TBG has made good strides towards, green skilling, Nature Based solutions, preservation of endangered Botanical Resources, environmental education and research and Natural products development. It is based in Fort Portal city.

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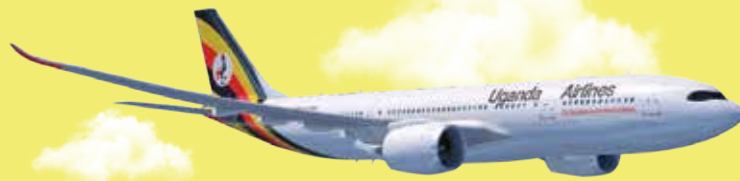
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