The song “Twebaze Mapeera ne munne Amansi” composed by Fr. Mukwaya Gerald at the occasion of the centenary celebrations of the Catholic Church in Uganda, has become one of the local “classic church songs”! Hopefully one day he will be honoured with a ‘medal’!

This song, is often sang during the entrance procession of the Mass. It thus carries our minds and thoughts back to where it all started! It takes us to the beginnings of our Catholic Faith in Uganda. It invites us to celebrate the success story of our local salvation history. It brings us face to face with ‘our ancestors in the faith’ and together with them we enter joyfully into our worship of thanksgiving and glorifying the Lord of History.

Today’s ‘opening session’ of the inquiry of the cause for the beatification of Mapeera and Amans is founded in that joyful celebration of our success story. We are witnessing another step in their journey towards sainthood at the very place where the ‘YES’ of Kabaka Muteesa I in response to their request opened the door for the Catholic Church into this country.

Today, we too like Mapeera, are at this same spot humbly addressing our petition, this time not to an earthly king but to the King of heaven and earth, the King of kings and the source of all holiness. We are confident that He too, like Muteesa and even much more than Muteesa, will respond to our prayer with a ‘YES’ as Jesus reassures us: “If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him!” (Mt. 7: 11)
OBUBAKA BWA SSABASUMBA

A

baagalwa ennyo mu Kristu Yezu,

Emirembe n’okwangala kwa Katonda bibe ku mmwe!

Olwaleero lunaku lukulu mu byafaayo by’Eklezia Katolika mu Uganda! Mu ngeri entongole erambikiddwa Roma, tuggulawo ku mutendera gw’essa okunoonyereza ku bulamu bwa bajjajjaffe abaminsane abasaale mu basaale, Pere Simeon Lourdel Mapeera ne Frera Amans Delmas, okulaba nti balangibwa mu lubu lw’abeesimi n’abatuukirivu.


Kiki kye tunoonya mu kulingirirwa kwa Mapeera ne Amansi?

Ekikulu kye tunoonya mu kulingirirwa kwa bajjajjaffe bano mu lubu lw’abesimi n’abatuukirivu si kufuna kyokka ebyo bye tusaba Katonda nga tuyita mu buwololera bwbawe. Twagala era mukwejukanya n’okwebuulirira ku bulamu bwbawe n’engeri ey’okwagala n’obuvumwe bye balaga nga bali ku mulimu gwa Katonda mu nsi muno, batubeerere ey’okulabirako mu bukritu bwbaffe ate naddala ensangi zino omuli ebisoomozo enfaafa ebikontana n’eddiini bajjajjaffe abo gye baatutosomesa, eddiini eya “Katonda Omulamu” era ayagala abantu bonna okuba n’obulamu obw’omwoyo n’omubiri mu bujujuv. (Yowanna 10: 10)

Tukole ki?

Ffenna, abato n’abakulu, twegayirire Omukama oyo atuwe kye tusaba ng’addamu essaala zaffe zetuyisa mu buwololera bw’abaddu be bano. Tusome essaala ey’enjawulo eyakolebwa olw’ensonga eno; tulamage mu bifo eby’enkizo gye baayita n’okukolera omulimu gwa Katonda mu nsi eno. Nga tubaddeko emikisa (favours) n’ebyewuunyo (miracles) bye tufuunye tubituuse ku bakulu b’ebifo gye tubeera owa ku ofisi ekola ku nsonga eno esangibwa ku Mapeera-Nabunnya Pilgrimage Centre.

Maama Maria n’Abajulizi

Bajjajjaffe abo mu kukkiriza baayagala nnyo n’okwesiga Nnyaffe Bikira Maria era gwe baakwasa obulumu bwbawe nga omulimu gwbawe owg’obutume amangu ddala nga bakatuuka kuno. Maama oyo awamu ne batabani baabwe Abajulizi ba Uganda, tubakwase buli lunaku ekyetaago kyaffe kino bkitwanjulire eri Omukama.

Mbagaliza mwenna emikisa gya Katonda,

+ Dr. Cyprian Kizito Lwanga
Ssabasumba wa Kampala
6 November 2016

Eddoboosi lya Mapeera ne Amansi
OBUBAKA BW A KALIDINAALI  
OKUTONGOZA EBYETEGEREZEBWA 
KU MAPEERA NE AMANS

Aboluganda, bazzukulu ba Mapeera ne Amans, mbalama n’essanyu lingi!

Abatukuleemba mu Klezia wano mu Uganda naffe ffenna bazzukulu ba Pere Simeon Lourdel ne Frera Amans Delmas tuluddde nga twebuuza Klezia ky’alowooza ku baweereza ba Katonda abo. Bangi mu ffe tuwulira nti abo abaasomesa bazzujaffe Abajulizi abatuuquirv abu Uganda nabo bennyini bali eyo n’abaana

Brothers and Sisters,

At the occasion of the opening session of the cause of beatification of Fr. Simeon Lourdel and Brother Amans Delmas, I hereby join you in praising God for the blessings he has bestowed on the Church of Uganda. With His grace, the Church in Uganda survived what we know was a very difficult beginning and has become one of the most flourishing Churches on the African continent.

As we thank the Lord, we remember those through whom the seed of the word of God was sown on Ugandan soil. Advocating for their beatification is our way of acknowledging in faith that they remained open to God, allowing Him to accomplish in them the mission whose fruits we contemplate in the Ugandan Church today.

Fr. Simeon Lourdel and Brother Amans were the two pioneers of the Church in Uganda. As missionary disciples of Jesus Christ, they dedicated themselves wholly to the service of the Church. Mapeera was the first missionary to die and to be buried on Ugandan soil while Brother Amans was the first religious to make his perpetual missionary oath in Uganda. The two were very linked to the Uganda Martyrs. Mapeera actually baptized 11 of the 22. Their witness of the Gospel values was a source of inspiration and courage for the young martyrs.

As Missionaries of Africa (White Fathers) we feel honoured that the Catholic Church in Uganda is considering the cause of beatification of our two confreres. It is the first time we witness such a thing in the history of our Missionary Society that will soon celebrate 150 years of existence. As we prepare to celebrate this significant jubilee, we welcome the opening session of the cause for the beatification of Mapeera and Bro. Amans as yet another moment of grace. The Lord is giving us this occasion to remember our predecessors in the faith. As we do so, I pray that above all, this event becomes for all of us an occasion to revive in us the memories of those who brought God’s message to our country, to think back on how they lived and died, and to imitate their faith (Heb. 13: 7).

May the Lord rekindle your faith, fill you with the zeal he blessed Pere Mapeera and Bro. Amans with, and help you to take them as models in your commitment and dedication to the service of the Kingdom of God.

Fr. Stanley Lubungo, M.Afr
Superior General

MESSAGE FROM THE SUPERIOR GENERAL M.Afr

Fr. Emmanuel Card. Wamala
Ssabasumba Omuwummuze ow’e Kampala

Eddoboozi Iya Mapeera ne Amansi 3
MESSAGE OF THE SUPERIOR OF THE MISSIONARIES OF AFRICA IN UGANDA

In the name of the Most Holy Trinity, Father, Son, and Holy Ghost; under the watchful guidance of Our Lady of Africa: Before setting forth towards the unknown and distant regions of Equatorial Africa, from which I am not likely to return: I hereby declare that the only motive which urges me to embark on my mission is the one desire to work for the glory of God and the salvation of souls...."

This is part of the will made by Simeon Lourdel before leaving for Uganda. His spiritual motivation was very clear and he was also very realistic about his mission. We hope that these two great qualities he shared with Brother Amans are some of the virtues that will one day open for them the door to being declared saints in the Catholic Church.

May our prayers be heard!

Fr. Gerard Chabanon, M. Afr. Sector - Superior Uganda

MESSAGE FROM THE SUPERIOR GENERAL OF THE LITTLE SISTERS OF ST. FRANCIS

On this great occasion of the official opening of the Cause of Beatification of three great, effective and Christ-Centered Missionaries of our land, the Servants of God – Mother Mary Kevin Kearney, Fr. Mapeera and Bro Amans on this Holy Ground, we are filled with joy and gratitude to God for the gift of Faith and Vocation to Religious Life. What a blessing, what a joy and what a privilege for us all to celebrate a Christian and Consecrated life well lived in the footsteps of the Master, Jesus Christ. We thank and praise our good God for this great honour.

Allow me to say something briefly about the Servant of God, Mother Mary Kevin OSF. Like every one of us, Mother M. Kevin was a human being. She had her own lights and shadows, strengths and weaknesses, faults and vulnerability. She was not an Angel – for Angels are found in heaven. Often times she struggled with her quick-silver temperament. She was so high spirited and sometimes found it very hard to resist her impulses, but always full of remorse when one was hurt or offended. She never lost sight of her imperfections for she often said, “I find it increasingly hard to correct the faults of others for; after all these years there is so much imperfection in myself that I do not seem able to get down to it.” Despite her faults and imperfections, she trusted in the love and mercy of God and like a child went to Him for a new beginning. She often advised the Sisters thus, “Our Lord loves us just as we are. He is merciful towards our little faith, as long as we try our best to love Him. He treats us like little children in the Gospel. He wants our hearts and our love and will not chase us away just because our hands are a bit grabby”. In Mother Kevin we see someone who allowed the grace of God, that radical metanoia to touch her and to transform her life. Once she started her spiritual journey she never looked back or gave up. She made Christ her focal point, her beginning and her end and whatever she did was done for Jesus just like her Motto said, “For thee Lord”. She looked to Jesus as Spouse and role model and throughout her life she tried to follow in the footprints of the Master. Mother Kevin lived the value of Gospel compassion in her day to day work and service to the neighbor. On the news of her death for example, people said, “She never refused to help anyone: not anyone, good or bad, Christian or heathen, she loved us all.” She was a woman of prayer her day started at 4.00 am with contemplative prayer and ended late into the night with contemplative prayer. The tabernacle became for her the “Power House” where she got her strength to accomplish so much in her life time. She loved people with that love of God that goes beyond race, colour, religion and social status. People said this of her, “She was a woman of God, she loved us as our mother and she taught us how to love Him”. She too often said, “It is because I truly love people”. It is this love of God and humanity that propelled her to do what she did in a spirit of compassion.

Dear people of God – we are a Church militant matching together to heaven and God has given us yet another group of role models: Fr. Lourdel Mapeera, Br. Amans and Mother Mary Kevin. These are people who have lived and gone through the same experience like we are. They have lived exemplary lives and so they are our beacons as we make our journey towards God. Today Mother Kevin is calling us back to his Gospel compassion in a world that is driven by selfishness and individualism. She is calling us back to see Christ in the suffering humanity and so change the lives of the other by doing something about their pain. Yes, making a difference in people’s lives. She is reminding us that we can do nothing without God (Jn. 15:5). She is challenging us to a life of deep prayer and trust in God. May the good Lord through the lives of His Servants, Fr. Lourdel Mapeera, Br. Amans and Mother Mary Kevin inspire us to live our Christian lives to the full. God bless you all.

By: Sr. Mary Cecilia Njeri, L.S.O.S.F
LOURDEL AND AMANS TRUE APOSTLES TO THE GENTILES OF AFRICA

The Church by its very nature is missionary by virtue of that great mission “Go out and preach the Gospel to the all ends of World” (Matthew 28:19) The above is what has inspired all missionaries from time immemorial to “move out of their country and go to the land I will show you” as God instructed Ibrahim. The journey all missionaries have dared through millennia of Christianity is not one of adventure but was purely premised on faith. What is the force behind such young men like Father Simeon Lourdel and Brother Delmas Amans to embrace not only a religious and priestly call but of a missionary nature and one geared towards Africa as the founder for the Missionaries of Africa put it. “You are in Africa and for Africa”. I can imagine such statement at that time with all the prejudices against the African continent known to the outside world as the “Dark Continent” and “white man’s grave”.

For over three centuries, our country knew God; The Almighty and all omniscient God as Fr. Faupel narrates so (See The African Holocaust). However, what we can equally state that we needed a person similar to St. Paul who told the Athenians that “I have seen your Altars dedicated to the Unknown God (Acts 17: 22-28). This St. Paul of Uganda came in the person of Pere Lourdel and Br. Amans who were together with the first batch of missionaries.

Much as Fr. Lourdel was not the head of this batch of missionaries, but he stood out by virtue of his missionary and apostolic or pastoral zeal to the extent that he is the torch bearer of Catholicism in Uganda. We can describe the duo (Lourdel and Amans) as young men who were filled with the Holy Spirit who heeded to his Voice and gave them the audacity to dare this missionary venture. Entrusting an unknown future to a known God. Fr. Lourdel’s pastoral zeal can best be described using the words of Pope Francis; “A shepherd wearing the smell of his sheep” not only living them and eating what they put on table for you but being part of them in the fullness of the word. No wonder so many endeared to him fondly: “Mapeera waffe”

137 years since the arrival of the Gospel in our country, we still see challenges in pastoral life. Then we can imagine it then!! Fr. Lourdel as a missionary is focused on putting and planting the seed. He had no personal selfish preferences and goals to pursue other than preaching Christ. God rewarded his efforts with a deep and genuine spirituality of the flock he was nurturing and tending to the extent that out of conviction of Jesus Christ, a number of them were to be given the glorious crown of martyrdom in just a few years of evangelisation.

Lourdel had his flock at heart. He was not simply a figure of admiration by the Baganda then but he exuberated that light of Christ and hence the people could see in him a person with the joy of witnessing to Christ all emanating from the Gospel. Lourdel’s strong heart is best seen when the persecution broke out. He never ceased to go on with the core duty of a priest of administering sacraments, preaching and teaching. He is ready to risk his life at the hands of the king who had already condemned to death by fire the future Uganda martyrs by pleading their cause. He does this with prudence but with determination this is courage purely borne out of Faith in God’s protection. In Hope that everything will be under God’s direction but premised on Love of God. In short Lourdel lived those three heroic and cardinal virtues of FAITH, HOPE AND LOVE. These were exhibited through his prudence, zeal and missionary spirit but also as a simple priest among his flock irrespective of risk. The tree is known by its fruits. Mapeera the tree could bear only the fruits of Uganda martyrs; whom we celebrate on all the Altars of the world.

To our Beloved Br. Amans, I see in him the character similar to St. Joseph foster father of our Blessed Saviour. Why? Very humble and working in the background to ensure that the Gospel is not deterred because of material wants. In this contemporary world, Br. Amans shows us a true heart of a Religious. He is not low in grade as the world would describe him as. He lives his call in humility but with genuine love. He is not a house helper to do cores but one ready to stand by “Moses who intercedes for the people of God in the war against the Amalekites”. Lourdel needed someone who would uphold his arms until sunset. In today’s world, Br. Amans becomes more relevant. What does it mean to live a life of a Religious in a world that may not necessarily understand such a vocation. A world that appreciates a “Celeb” status, a temptation creeping even in church circles.

In conclusion, these two gallant sons of Cardinal Lavigerie had been moulded in the best clay of spirituality that could plant the seed of Christianity in a totally foreign but fertile territory and allow God to use them as instruments of his FAITH, HOPE, and LOVE.

Fr. Lourdel prudent and zealous servant of Christ pray for us.
Br. Amans humble and hardworking servant under the model of St. Joseph, Pray for us.

Mr. Anthony Mateega, Ssabakristu Kampala Archdiocese
IMPORTANCE OF THE SAINTS IN THE CATHOLIC CHURCH

Saints in the Catholic Church play two major roles: “Example of Christian holiness” and “Companions in prayer”. Whereas we easily relate to different saints through their intercessory power, we often ignore their role as models in living a Christian life following in the footsteps of Jesus Christ. This explains why many of us do not know the life story of our Christian patron saints!

The Catechism of the Catholic Church says that: “By canonizing some of the faithful, i.e., by solemnly proclaiming that they practised heroic virtues and lived in fidelity to God’s grace, the Church recognizes the power of the Spirit of holiness with her and sustains the hope of believers by proposing the saints to them as models and intercessors. The saints have always been the source and origin of renewal in the most difficult moments in the Church’s history.” (Article 828)

In his Post-synodal Apostolic Exhortation, *Africae Munus*, Pope Benedict XVI says: “I encourage the Pastors of the local Churches to recognize among servants of the Gospel in Africa those who could be canonized according to the norms of the Church, not only in order to increase the number of African saints, but also to obtain new intercessors in heaven to accompany the Church on her pilgrim journey and to plead before God for the African continent.” (Africae Munus # 114)

Today, the Church in general is in need of a profound renewal and that is the reason why a new Vatican Office for the *New Evangelisation* was recently created. The Church in Uganda too needs this renewal. Emmanuel Cardinal Wamala (Archbishop emeritus of Kampala), in his message to the Missionaries of Africa (White Fathers) at the occasion of entrusting to them the mission to open up a new parish of Mapeera-Nabulagala, told them that: “The return of the sons of Cardinal Lavigerie to continue to share with the diocesan clergy pastoral activities, and re-starting there where Mapeera and Brother Amans sowed the first seeds of faith, is a real land-mark in our drive for the new Evangelization.” (2nd November 2006)

It is our hope and prayer that by revisiting the lives of Mapeera and Amans in the process of seeking their beatification and canonization, we will be challenged, renewed and empowered so that we may engage ourselves wholeheartedly in this *drive for the New Evangelization*.

EMIGASO GY’ABATUUKIRIVU MU EKLEZIA KATOLIKA

Abatuukirivu mu Kelezia Katolika balina emigaso abiri. Ogosooka kwe kuba eky’okulabirako mu butuukirivu, kwe kugamba mu kugoberera Kristu. Ogw’okubiri kutuwolereza eri Katonda nga butusabira. Emirundi egisinga tveyuna abatuukirivu okutusabira eri Katonda mu byetaago byaffe kyokka emirundi mitono gye tubatwala ng’ekyokulabirako mu kugoberera Kristu mu bulamu bwa obwa buli lunaku. Eno ob’olyawo y’ensonga lwaki bangi mu ffe tetumanyi byafaayo bya bulamu bwa bawolereza b’amannya gaffe aga batismu.

Tusoma mu Katekismu ya Kelezia Katolika nti: “Mu kulanjirira abamu ku bakiriza mu lubu lw’abatuukirivu, kwe kugamba nti okulangirira mu ngeri ey’ekitibwa nti baa y’enso nga ezi’obuzira n’okugondera enneema ya Katonda, mubo Kelezia erabiramu amaanyi ga Mwoyo Mutuukirivu ali mu ye bweto n’essa essuubi mu bakiriza ng’ebateerawo abatuukirivu abo ng’ekyokulabirako n’akubwolereza. Abatuukirivu bulijjo babadde nsulo ya kwezza buggya naddala mu biseera ebizibu mu byafaayo bya Kelezia (namba 828).

Mu bbaluwa ye eyaddirira Sinodi y’Abasumba b’Afrika, *Africae Munus*, Paapa Benedikto XVI agamba nti: “Nkubiriza abasumba b’amasaza mu kelezia okunoonyamubahweereza b’Evanjili mu Afrika, abo abayinza okulangibwa mu lubu lw’abatuukirivu ng’amateeka ga Kelezia bwe galambika, si kwongera bwongezi muwendo gw’Abatuukirivu Amapoliga naye era n’okufuna abawolereza abagya mu ggulu, abana na hukuranya Kelezia mu kalamaga kwayo n’okuwolereza Ssemazinga w’Afrika eri Katonda.” (namba 114)
Olwaleero, Kelezia yonna okutwalira awamu erina obwetaavu bungi nnyo okwezza obuggya era eyo y’ensonga lwaki mu Vatikani waatekebwowo ekitongole ekigga ekikola ku ‘Kulangirira obuggya Amawulire Amalungi”. Kelezia mu Uganda nayo yetaaga okwezza obuggya kuno. Kalidinaali E. Wamala, Ssabasumba wa Kampala omuwumuzze, mu bubaka bwe ere Abaminsani ab’Afrika (White Fathers) ng’abakwasa omulimu ogw’okutandika ekipya ekigya eyo y’ensonga lwaki m’ab’a Vatikani waatekebwawo bungi nnyo okwezza obuggya. Kelezia mu Uganda nayo yetaaga okwezza obuggya kuno. Kalidinaali E. Wamala, Ssabasumba wa Kampala omuwumuzze, mu bubaka bwe ere Abaminsani ab’Afrika (White Fathers) ng’abakwasa omulimu ogw’okutandika ekipya ekigya eyo y’ensonga lwaki m’ab’a Vatikani waatekebwawo bungi nnyo okwezza obuggya. Kelezia mu Uganda nayo yetaaga okwezza obuggya kuno. Kalidinaali E. Wamala, Ssabasumba wa Kampala omuwumuzze, mu bubaka bwe ere Abaminsani ab’Afrika (White Fathers) ng’abakwasa omulimu ogw’okutandika ekipya ekigya eyo y’ensonga lwaki m’ab’a Vatikani waatekebwawo bungi nnyo okwezza obuggya.

Nga tuli ku mulimu guno ogw’okulaba nti Mapeera ne Amansi balangibwa mu lubu lw’abeesiimu n’abatuukirivu, tulina essuubi nti bwe tunaa ba twewulirira ku bulamu bwabwe, tunezza buggya n’okufuna amaanyi aganatuyamba okwewaayo n’omutima gwaffe gwonna mu lutabaalo luno olw’emirembe olw’okulangirira Evojili obuggya.

At Emmanuel College Kazo, we blend UNEB Curriculum with Skills for all learners.
REGISTRATION IN PROGRESS: S.1, S.2, S.3 & S.5
FR. SIMEON LOURDEL MAPEERA

“..I commit myself in this journey to those far off countries, from where most likely I will never come back home, but I want it to be clearly understood that I am going there for no other reason except the one of spreading the glory of God by expanding the kingdom of our Lord Jesus Christ in the hearts and minds of the people there. Also, I would like to die as an obedient son of the Roman Catholic Church…” (Last will, 15th April 1878)

“…nga sinnessa mu lugendo okugenda mu nsi ezo ze simanyi era eziri ewala ennyo eyo mpozzi ob’olyawo gye sigenda kuva kudda ka, njagala okukakasa nti siwali nsonga ndala yonna entwalayo okuggyako okwaza ekitiibwa kya Katonda nga ngaziya obwakabaka bwa Mukama waffe Yesu Kristo mu myoyo gy’abantu; era njagala okufa nga ndi mwana omuwulize ow’Ekleziya Katolika…” (Kiraamo kye nga 15 April 1878)

<table>
<thead>
<tr>
<th>OBULAMU BWE</th>
<th>HIS LIFE</th>
</tr>
</thead>
<tbody>
<tr>
<td>+ 20 December 1853: Azaalibwa e Dury mu Ssaza lye Arras mu mambuuka ga Bufalansa. Amannya ge gonna gaali: Simeon Emile Joseph Lourdel. Kyokka wano mu Uganda yasinga kumanyibwa nga Mapeera (okuva mu Lufalansa, mon-père=Kitange)</td>
<td>+ 20th December 1853: Born at Dury in the district of Arras, northern France. His full names were: Simeon Emile Joseph Lourdel. But, here in Uganda, he is best known as Mapeera (from French, mon=my père=father)</td>
</tr>
<tr>
<td>+ October 1861: Ayingira mu seminirio ento mu Arras era eno gye yafunira Kommunio essooka nga 25 May 1865. Oluvannyuma lw’emyaka 5 yagobwa mu seminario ento nayingira mu masomero agabulijjo.</td>
<td>+ October 1861: Enters the preparatory seminary of Arras where he received his first Holy Communion on 25th May 1865. He was dismissed from the seminary after 5 years and continued his studies in public school.</td>
</tr>
<tr>
<td>+ October 1872: Ayingira Seminario enkulu.</td>
<td>+ October 1872: Enters major seminary</td>
</tr>
<tr>
<td>+ 1874: Ayingira mu kibiina kya Ba-White Fathers (Novisia) mu Algiers.</td>
<td>+ 1874: Joins the White Fathers (Novitiate) in Algiers.</td>
</tr>
<tr>
<td>+2 February 1877: Yakuba ekiragaano eky’okubeera omuminsane obulamu bwe bwnona.</td>
<td>+ 2nd February 1877: Makes his missionary oath.</td>
</tr>
<tr>
<td>+ 2 April 1877: Yafuna obusaseredooti mu Algiers era n’agabibwa okusomesa mu seminario ento mu Algiers.</td>
<td>+ 2nd April 1877: Ordained priest in Algiers where he is appointed to teach in the minor seminary.</td>
</tr>
<tr>
<td>+ October 1877: Yagabibwa e Metlil mu ddungu Iya Sahara mu Algeria okukulira akalwaliro kaayo; abaminsane abasatu abaaahyo mu kusooka baali batemuddwa. Oluvannyuma lw’emyezi esatu, ekifo kino kyaggalwawo olwo ate nalondebwa okuba omu kwabo ab’okujja mu Uganda.</td>
<td>+ October 1877: Appointed to Metlil in Sahara desert where he is put in charge of a small health care centre. The three missionaries who were there before them had been killed. After three months, the mission was closed and he was chosen to be in the group destined for Uganda.</td>
</tr>
<tr>
<td>+ 15 April 1878: Awandiika ekiraamo kye mwalagira nti ekimuleete mu kitundu ky’Afrika kino si kimal kyonna wabula “okwaza ekitiibwa kya Katonda n’okugaziya obwakabaka bwe.”</td>
<td>+ 15 April 1878: Writes his last will in which he clearly says that he comes in this part of Africa for no other reason other than that of ‘spreading the glory of God and building His Kingdom.”</td>
</tr>
<tr>
<td>+ 17th April 1878: Together with others, he left Algiers for Marseilles from where they took a big ship for Zanzibar. It was Holy Wednesday.</td>
<td>+ 17th April 1878:</td>
</tr>
</tbody>
</table>
+ 17 April 1878: Awamu ne banne basimbula okuva mu Algiers okulaga e Marsiiliya (mwalo mu Bufalansa) bakwate e meeli ennene okugenda e Zanzibar. Lwali Lwakusatu Olutukuvu.

+ 22 April 1878: Awamu ne banne omwenda basimbula okuva e Marsiiliya okwolekera Afrika eyomumakkati.

+ 20 December 1878: Nga bali e Kageye (Mwanza) mukulu waabwe Pere Livinyake asalawo nti Amansi ne Mapeera be baba basooka okugenda e Buganda okusisinkana Kabaka Muteesa I.

+ 20th January 1879: Together with Amans, they left Kageye for Buganda.

+ 15 February 1879: Stop-over at Bugoma, Ssese Islands.

+ 17th February 1879: Arrived at Kigungu, thus becoming, together with Amans, the first two Catholic missionaries to arrive in Buganda. They had spent eleven months since they left Algeria!

+ 21st February 1879: The two were taken to Kitebi in the family of Kabaka’s chief, Amir Ssekikkubo, where they waited until Muteesa allowed them to meet him in his palace.

+ 23rd February 1879: He was received by Muteesa in his palace at Lubaga who also allowed them to stay in his kingdom to teach their religion. Amans remained at Kitebi in bed suffering from malaria.

+ 7 March 1879: They settled in their first house at Lubya / Nabulagala.

+12 April – 24th June 1879: Remained alone at Lubya / Nabulagala while Amans had gone to Kageye to fetch Frs. Livinhac, Barbot and Girault.

+ 2 July 1879: Together with his fellow missionaries, he dedicated his life, mission and this country to Mother Mary.

+ 1879: At the end of this year he started writing the catechism in Luganda which was published in 1881, being the first Luganda book to be printed.

+ 30th April 1882: He baptized Andrew Kaggwa and Joseph Mukasa Balikuddembe at Nabulagala. These were the first natives he baptized and both of them died of martyrdom.
**1879:** Ku nkomerero y’omwaka guno yatandiika okuwandiika ‘Katekismu mu luganda’ eyakubibwa mu kyapa mu 1881era nga kino kye kitabo mu luganda ekibereberye okukubibwa mu kyapa.

**30 April 1882:** Yabatiza Andrea Kaggwa ne Yozefu Mukasa Balikuddembe e Nabulagala nga bano be bannansi be yasooka okubatiza era nga bombi baafa bujulizi!

**7 November 1882:** Awamu ne banne baava e Nabulagala okulaga mu Tanganyika olw’embeera y’obukuumi etaali nnungi.

**1885:** Atandika eko kye Ukune mu Tanganyika.

**14 July 1885:** Awamu ne Pere Pierre Giraud ne Frera Amansi, baasenga e Nalukolongo Kabaka Mwanga we yali abawadde ekibanja.

**1 November 1885:** Yabatiza Nowa Mawaggali ne Yowanna Maria Muzeeyi nga bano bombi baafa bujulizi.

**16 November 1885:** Mu balonde be yabatiza kw’olwo nga eggulo limu bamaze okutta Yozefu Balikuddembe mwalimu nga bano ababa obujulizi: Denis Ssebuggawo, Atansius Bazzekuketta, Gonzaga Gonza, Ambrozio Kibuuka, Anatoli Kirigwajjo, Akileewo Kiwanuka ne Adolofu Mukasa Ludigo.

**26 May 1886:** Agenda e Munyonyo okuwolereza abasomi eri Kabaka Mwanga alemu kubatta. Bwe byalema kwe kubakwasa Bikira Maria ow’ebibonobono omusavu abawerekere n’okubagumya baleme kwegaana ddiini yabwe.

**29th June 1887:** He was chosen by Mgr. Livinhac to be the chairperson of the commission to follow up the cause for the beatification of the Martyrs. Others were Fr. Denoit as secretary and Bro. Amans the principal witness.

**October 1888:** Beginning of the war between the Muslims and the Christians. Together with his confreres, they were imprisoned for five days after which they were expelled from Buganda and they took refuge in Tanganyika.

**14th September 1889:** Together with Fr. Denoit Camille, they arrived at Bulingugwe Island near Munyonyo.
+ 15 January 1889: Awamu ne Amansi baggulawo ekigo kye Nyegezi ekyakwasibwa Bikira Maria ow’abawanganguse anti nga bano baali bangi okuva e Buganda.

+ 14 September 1889: Awamu ne Pere Denoit baagoba ku kizinga ky’e Bulingugwe okuliraana Munyonyo.

+ 24 February 1890: Baasenga e Nabunnya (wansi w’akasozi Lubaga) Kabaka Mwanga we yali abawadde ekibanja anti g’enyumba zaabwe e Nalukolongo zaali zayonoobebwa era nga nsiko njerere.


+ 2 November 1901: Ebisigala bye byazikulwa ne bitwalibwa mu kakelezia akali mu limbo emabega wa Luttiko.

+ 10 May 1975: His remains were exhumed and kept in the chapel of the Archbishop’s residence.

+ 6 March 2011: His remains, together with those of the other pioneer missionaries were buried at Nabulagala, the place where they initiated their evangelising mission in Uganda.

*Main activities:* prayer, teaching catechism, defender of the Catholic Faith, redeeming the slaves, medical treatment to the sick, representative of the missionaries at the King’s Court, translation of the catechism and the gospels into Luganda, …

*Names / titles given him:* Mapeera, “Omwna w’embuga” (Son of the court, prince), ‘Apostle of Uganda’, Catholicism was referred to as “Eddiini ya Mapeera” (Religion of Mapeera).
PRAYER OF INTERCESSION FOR THE BEATIFICATION OF FR. SIMEON LOURDEL (MAPEERA)

Almighty God,

Through your eternal mercy, you sent to our country Uganda pioneer Catholic Missionaries to bring to us the Light of Christ.

Grant, we beseech you, that we receive favours through the intercession of your servant Fr. Lourdel Mapeera, the first missionary to teach the Catholic Faith in our country……………… so that he may be counted among the Blessed, as it was with his spiritual children, the Uganda Martyrs.

His beatification will instil in us virtues of courage, faith and missionary zeal.

We ask this through Your Son Jesus Christ, who lives and reigns with you, and the Holy Spirit one God forever and ever. AMEN.

Our Father ….. Hail Mary …….. Glory ……..

MAPEERA KINDERGARTEN

Motto: Education for Life

We, the Staff, Children and Parents of Mapeera-Kindergarten, praise and thank God for this special and memorable Day, when the cause for the beatification of our two pioneer missionaries, Mapeera and Amans, is taking another step forward! May God who is the source of all holiness bring quickly this journey to its final destination: THE CANONISATION OF THE LOVERS AND LIBERATORS OF UGANDAN SLAVE-CHILDREN! AMEN

VISION: Well formed, informed, responsible and lively future generations

LOCATION: Mapeera-Nabulagala Catholic Parish (Mobile: 0784.317.699)

ESSALA EY’OKUSABA PERE MAPEERA ALANGIBWE MU LUBU LW’ABEESIIMI

Ayi Katonda Omuyinza wa buli kantu, waggya mu kisa kyo ekitakoma n’otusindikira abaminsani batuleetere ekitangaala kya Kristu mu nsi yaffe Uganda.

Tukwegayiridde, amuweereza wo Pere Mapeera eyasookera ddala okuyigiriza eddiini enkatoliki mu ensi eno, ye ng’atuwolereza tuwe okufuna bye tusaba,………………………………………………., asobole okulangibwa mu lubu lw’Abesiiimi, nga bwe kyakolebwa ku baana be abajjulizi be yasomesa.

Okulangibwa kwe kujja kutwongeramu obuvumu, okukkiriza n’omutima oguyaayaanira okubunyisa eddiini.

Ekyo tukikusaba nga tuyita mu Mwana wo Yezu Kristu, awangaala n’alalumula awamu naawe ne Mwoyo Mutukirivu, emirembe n’emirembe. AMIINA

Kitaffe………Mirembe Maria……..Ekitiibwa……
BRO AMANS DELMAS (1852 – 1895)

“…I also promise to work wholeheartedly together with my brothers in the religious life, following the rules of this Society, in supporting all the works of charity and apostolate carried out by the missionaries for the spiritual and material welfare of the non-believers.” (Part of oath, Nabulagala, 19th October 1879)

“….Era neyama okukolera awamu ne Baganda bange mu bunaddiini, awatali kwebalira nga ngoberera amateeka g’Ekiibiina kino, mu kuwanirira emirimu gyonna egy’obuyambi n’ekisa awamu n’egy’obutume obukolebwa abaminsani ku lw’obulungi obw’omwoyo n’omubiri obw’Abatakkiririza mu Kristu (abakaafiri) ab’Afrika.” (19th October 1879 e Nabulagala).

OBULAMU BWE

+ 3 July 1852: Azaalibwa e Palmas mu ssaza lye Rodez mu Bufulansa. Mu ssaza lino ne Mgr Livinyake gye yali ava.

+ 1876: Ayingira mu kibiina kya ba White Fathers.

+ 1878: Alondebwa okuba mu kibinja ekiisooka eky’okugenda mu Afrika ey’omu makkati. Ye yali bulaaza yekka mu kibinja eky’abaminsani e 10.

+ 17 April 1878: Awamu ne banne basimbula okuva mu Algiers okulaga e Marsiiliya (mwalo mu Bufalansa) bakwate meeli ennene okujja e Uganda. Lwali Lwakusatu Olutukuvu.

+ 22 April 1878: Asimbula ne banne okuva e Marsiiliya.

+ 20 December 1878: Nga bali e Kageye (Mwanza), alondebwa ne Lourdel bajje okusisinkana Kabaka Muteesa.

+ 20 January 1879: Awamu ne Lourdel basimbula okuva e Kageye okujja mu Uganda.

+ 15 February 1879: Bagoba e Bugoma mu bizinga by’e Ssese.

+ 17 February 1879: Bagoba e Kigungu era ne baba abaminsane abakatoliki abasaaale okutuuka mu Uganda. Baali bamaze mu kkubo emyezi kkumi na gumu bukya basimbula okuva mu Algeria!

+ 19 February 1879: Baasula e Kisubi kati ewali omuti gwa Mapeera ku ssomero lya Mapeera SSS.

+ 21 February 1879: Batwalibwa e Kitebi mu maka ga Amir Ssekikkubo.

+ 23 February 1879: Olw’omusujja ogwali gumuluma teyasobola kugenda na Mapeera kusisinkana Kabaka Muteesa mu lubiri lwe e Lubaga.

HIS LIFE

+ 3rd July 1852: Born at Palmas, district of Rodez in France. Mgr Livinhac was from the same region.

+ 1876: Joins the White Fathers.

+ 1878: Chosen to be in the first caravan for Equatorial Africa. He was the only brother of the 10 missionaries.

+ 17th April 1878: Together with others leaves Algiers for Marseilles from where they took a big ship for Zanzibar. It was Holy Wednesday.

+ 22nd April 1878: Left Marseilles for Africa.

+ 20th December 1878: At Kageye (Mwanza), chosen together with Lourdel to go Uganda to meet King Muteesa.

+ 20th January 1879: Together with Lourdel leave Kageye for Uganda.

+ 15th February 1879: Stop over at Bugoma, Ssese Islands.

+ 17th February 1879: Arrives at Kigungu. Together with Lourdel, they became the first two catholic missionaries to arrive in Uganda. They had spent eleven months on the way since they left Algeria!

+ 19th February 1879: They spent the night at Kisubi, where today Mapeera Tree and Mapeera SSS are located.

+ 21st February 1879: They are taken to Kitebi in the family of Amir Ssekikkubo, waiting to be received by the King.

+ 23rd February 1879: Suffering from malaria, he could not go with Lourdel to meet Muteesa in his palace at Lubaga.
+ 7 March 1879: Awamu ne Mapeera bayingira enyumba yabwe eyasooka e Lubya / Nabulagala.

+ 11 April 1879: Aleka Mapeera e Lubya n’addayo e Kageye okunona Ba-Pere: Livinyake, Barbot ne Girault.

+ 17 June 1879: Agoba e Kigungu awamu n’abaminsani be yagenda okunona.

+ 2 July 1879: Awamu ne banne yasingira Nnyaffe Bikira Maria obulamu bwe wamu, obutume bwe n’ensi eno.

+ 19 October 1879: Akuba eibiragaano eby’olubeerera mu bunnadiini era nga ye munnadiini eyasooka okukikola wano mu Uganda, n’olwekyo ye MUNNADDIINI OMUGGULANDA MU UGANDA. Amansi ye yali bulaaza owe 18 mu Kibiina okukuba eibiragaano eby’olubeerera. NB: Bannayugunda abasaaka okuyingira obunnadiini nga baali mu kibiina kya ba White Fathers era nga bonna baali ba Bulaaaza be bano: Kwatoti Fortunat, Lwanga Leo, Kabuga Kizza Tobie, Walabyeeki Barnabe ne Nampagi Karoli.

Era ku lunaku luno mu 1868 Novisia embereberyeye eya Ba-White Fathers lwe yaggulwawo e Al-Biary mu Algiers n’abanoviisi bataano.

+ 7th March: Together with Lourdel enters their first house at Lubya / Nabulagala.

+ 11th April 1879: Leaves Lourdel at Lubya to go to Kageye to fetch Frs. Livinhac, Barbot and Girault.

+ 17th June 1879: Arrives at Kigungu together with the 3 missionaries he had gone to fetch.

+ 2nd July 1879: Together with his fellow missionaries, he dedicated his life, mission and this country to Mother Mary.

+ 19th October 1879: Makes his missionary oath, making him the first religious to do it in Uganda, hence THE FIRST BORN OF THE RELIGIOUS IN UGANDA. Amans was the 18th professed brother. NB: The first Ugandan religious who were members of the White Fathers and all brothers were: Kwatoti Fortunat, Lwanga Leo, Kabuga Kizza Tobie, Walabyeeki Barnabe and Nampagi Karoli. Also on this date in 1868, the first White Fathers’ Novitiate opened at Al-Biary in Algiers with five novices.

+ 7 November 1882: Awamu ne banne bava e Nabulagala okulaga e Tanganyika olw’embeera mu by’obukuumi etaali nnungi.


+ 12 July 1885: Awamu ne banne bagoba e Kigungu okuva mu Tanganyika ne basenga e Nalukolongo nga 14 July. Kabaka Mwanga ye yabawa ekifo kino.

+ 1886. Yali mujjulizi w’abafumbo abawerako olw’okuba nga mu budde obwo tewaali bafumbo bagatte mu eklezia okutuukiriza obuvunaanyizibwa obwo.

+ 1887: Alondebwa ku kakiiko ak’okubuliriza ku kulangibwa kw’abajjulizi. Akakiko kano kaaliko: Mapeera nga ssentebe; Pere Denoit ng’omuwandiisi ate Amansi nga ye ‘Mujjulizi omutongoole’.

+ 3rd June 1883 – 25th June 1885: He spent these two years at Bukumbi.

+ 12th July 1885: Together with Mapeera and Fr. Giraud, arrives at Kigungu and settles at Nalukolongo on the 14th July. This land was given to them by Kabaka Mwanga.

+ 1886: We see him serving as witnesses to new married couples since there were no older married couples in the country to do so.

+ 1887: Chosen to be the principal witness in the commission to follow up the cause for the beatification of the Martyrs. Fr. Lourdel was the chairperson and Fr. Denoit was the secretary.

+ October 1888: During the disturbances, while the others were taken prisoners at Kimbugwe’s house, he was left to keep the mission and the orphans at Nalukolongo.
October 1888: Mu butabanguko obwaliwo yasigala yekka ng’akuuma ekifo kyabwe ne bamulekwa e Nalukolongo nga banne baggaliddwa ewa Kimbaggwe.

October 1888: Nga bagobedda mu lutalo olwaggya Kabaka Kiweewa ku bwakabaka, bwe baali bagenda e Kamoga mu Tanyangyika, eruyato lye baalimu envubu yaliromalomu ekituli ne libbira era ye ne Pere Denoit baalwana nnyo okutaasa obulamu bw’abaana be baali nabo era be baasemba okuwuga okugenda ku lukalu.

15 January 1889: Awamu ne Mapeera baggulawo ekigo ky’e Nyegezi ekyakwasibwa Bikira Maria ow’Abawanganguse (Our Lady of the Exiles) anti nga bano okuva mu Uganda baaliyo bangi.+ 1889: Bwe baali bakomawo mu Uganda awamu ne Mgr Livinyake ne Pere Chantemerle ne bawulira nti olutalo luzzeemu kwe kuyimirira e Bugoma mu bizinga by’e Ssese ne batandikayo ekigo kye baakwasa Bikira Maria ow’Obuyambi.

22 May 1890: Akomawo e Lubaga (Nabunnya) n’asanga nga munywaanyi we Pere Mapeera amaze ennaku 10 ng’affudde!

8 October 1894: Awamu ne Pere Gaudibert, batandika ekigo kye Kkooki.


20th October 1894: Falls sick and it was decided that he returns to Europe for treatment. He travelled with Mgr. Hirth.

19th January 1895: Dies at Bagamoyo in Tanganyika where he had just arrived and was buried there. He had worked in Uganda for about 13 years, being among the pioneer missionaries the longest to stay in this country.

October 1888: While fleeing to Tanganyika from Uganda because of the war which dethroned Kiweewa, their boat was damaged by a hippopotamus and capsized. Fr. Denoit and himself did all they could to rescue the children who were with them. The two were the last to go on shore.

15th January 1889: Together with Mapeera started the parish of Our Lady of the Exiles at Nyegezi in Tanganyika. There were many exiles from Uganda.

1889: While they were coming back to Uganda together with Mgr. Livinhac and Fr. Chantemerle, they heard that the war had resumed, so they stopped at Bugoma in Ssese Islands where they started the parish of Our Lady of Good Help.

22nd May 1890: Comes back to Nnabunnya only to find that his close confrere Mapeera had died 10 days ago.

8th October 1894: Together with Fr. Gaudibert, found Kkooki parish.

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Places where he worked in Buganda: Nabulagala (1879 – 1882), Nalukolongo (1885-88), Bumangi (Ssese, 1889), Lubaga (1889), Kashozi (Kiziba, 1892), Villa Maria (1892), Kooki (1894).

His works: Looking after the orphans, mostly redeemed slaves, teaching them vocational skills; looking after the gardens – Amans might have been among the first to grow in this country paw-paws, oranges and lemons. Of all these works, we have to mention that of PRAYER on which everything else was founded as they had been reminded by their founder Cardinal Lavigerie on their departure: “If the missionaries have faith, they will be convinced of this: they know that no supernatural work can be properly undertaken or bear the fruits expected of it except by the grace of God. They also know that grace is obtained only by prayer.” (1878)
PRAYER OF INTERCESSION
FOR THE BEATIFICATION OF
BRO. AMANS DELMAS

Almighty God,

Through your eternal mercy, you sent to our country Uganda pioneer Catholic Missionaries to bring to us the Light of Christ.

Grant, we beseech you, that we receive favours through the intercession of your servant Bro. Amans, the first religious to make his oath in this country so that he may be counted among the Blessed, as it was with his spiritual children, the Uganda Martyrs.

His beatification will instil in us virtues of courage, faith and missionary zeal.

We ask this through Your Son Jesus Christ, who lives and reigns with you, and the Holy Spirit one God forever and ever. AMEN.

Our Father ….. Hail Mary …….. Glory ……

ESSAALA EY’OKUSABA BROTHER AMANSI ALANGIBWE MU LUBU LW’ABEESIIMI

Ayi Katonda Omuyinza wa buli kantu, waggya mu kisa kyo ekitakoma n’otrosindikira abaminsani batuleetere ekitangaala kya Kristu mu nsi yaffe Uganda.

Tukwegayiridde, omuweereza wo Bulaaza Amansi, munnaddiini eyasookera ddala okukuba ebiragaano bye eby‘obunnaddiini eby‘olubeerera ng‘ali mu nsi eno, ye ng‘atuwolereza tuwe okufuna bye tusaba,............................, asobole okulangibwa mu lubu lw‘Abeesiimi, nga bwe kyakolebwa ku baana be abajjulizi be yasomesa.

Okulangibwa kwe kujja kutwongeramu obuvumu, okukkiriza n’omutima oguyaayaanira okubunyisa eddiini.

Ekyo tukikusaba nga tuyita mu Mwana wo Yezu Kristu, awangaala n’alamula awamu naawe ne Mwoyo Mutukirivu, emirembe n’emirembe. AMIINA

Kitaffe……..Mirembe Maria……..Ekitiibwa……

+ 6th March 1974: His remains, together with those of Fr. Barbot were brought to Uganda by the late Emmanuel Cardinal K. Nsubuga.

+ 6 March 2011: His remains, together with those of the other pioneer missionaries, were transferred from Lubaga to Nabulagala and buried on the same day in the memorial chapel.


+ 6 March 2011: Ebisigala bye awamu n’ebya’abaminsane banne abasaale, byaggyibwa e Lubaga ne bitwalibwa e Nabulagala gye byaziikibwa mu kelezia y’ekijjukizo.
First Caravan of the Missionaries of Africa to Equatorial Africa among whom the pioneer missionaries in Uganda (1878)

Kabaka Muteesa I (+1840-1884): Invited the Missionaries to Buganda (1875) and welcomed them in his palace at Lubaga.


Kabaka Mwanga (1866-1903): Invited the missionaries to come back to Buganda from Tanganyika in 1885 after succeeding his father, Muteesa I.

Basilica of Our Lady of Africa: Pioneer Missionaries set off from here on the 17th April 1878.

Catholic Uganda Martyrs: Condemned to death by Mwanga in 1886, beatified on 6th June 1920 by Pope Benedict XV and canonised by Pope Paul VI in Rome on the 18th October 1964.
Lubaga Cathedral: On the 23rd February 1879, Muteesa received Fr. Lourdel in his palace at Lubaga Hill. On that day, he allowed them to stay in his kingdom and to teach their religion. In 1890, Mwanga gave Lubaga hill to the Missionaries and at the end of the following year (1891), they moved their mission from downhill at Nabunnya to this site.

Kitebi: On the 21st February 1879, Mapeera and Amans arrived at Amir Ssekikubo’s compound where they were kept until Muteesa summoned them to his palace at Lubaga on the 23rd February. Annual pilgrimage on 21st February.

Munyonyo: It was here, on 26th May 1886, that Mwanga condemned to death the martyrs, both Catholics and Protestants. Mapeera, and later together Livinhac, came to plead for them but Mwanga refused to change his decision. On the spot, Denis Ssebuggwawo and Andrea Kaggwa were martyred. Annual pilgrimage on 26th May.

Bugoma, Ssese Islands: Mapeera and Amans spent here the night of 15th February 1879. A parish, under the patronage of Our Lady of Good Help, was opened at the end of 1889 by Mgr. Leon Livinhac together with Bro. Amans and Fr. Jules Chantemerle. Annual pilgrimage on the Sunday nearest to 15th February.
**Kigungu:** Fr. Lourdel and Bro. Amans arrived here on the 17th February 1879. They were the first Catholic Missionaries to set their foot on Uganda soil. Annual pilgrimage on the 17th February.

**Kisubi-Mapeera Tree:** On the 19th February 1879, Mapeera and Amans spent the night here on their way to Lubaga. Oral tradition says that the following morning, when they removed their tent, they forgot one of the pegs which grew up into a big tree, now known as Mapeera Tree. Annual pilgrimage on a Sunday after the 17th February.

**Nabulagala:** On the 7th March 1879, Mapeera and Amans settled in their first house in Uganda at Lubya-Nabulagala. On the 25th June 1879, after the arrival of Frs Leon Livinhac, Leon Barbot and Ludovic Girault, they celebrated the first Eucharist in Uganda. On the 2nd July 1879, Feast of the Visitation, they consecrated Uganda to the Blessed Virgin Mary. On the 19th October 1879, Bro. Amans made his perpetual missionary oath. On the 27th March 1880 the first baptisms in Uganda were celebrated. On the 6th March 2011 the remains of the Pioneer Missionaries were buried in the Memorial Chapel. Annual pilgrimage on the 25th June. Also monthly pilgrimage + Eucharist on the 17th (cf. Arrival at Kigungu)

**Nalukolongo:** On the 14th July 1885, Frs Simeon Lourdel, Pierre Giraud and Bro. Amans Delmas started this mission. The land was given to them by Kabaka Mwanga. Many Christians were baptised at this place among whom 13 of the future martyrs. The remains of Charles Lwanga and Mathias Mulumba remained buried here for seven years (1886-1893).

**Nabunnya:** On the 24th February 1890, Mapeera and Amans settled at Nabunnya. Kabaka Mwanga gave them the land. It was the 4th mission post after Nabulagala, Nalukolongo and Bugoma. It was here that on the 12th May 1890, Mapeera died at the age of 37 years. His first tomb was here up to 2nd November 1901 when he remains and those two other missionaries were exhumed and reburied in the cemetery behind the cathedral. Annual pilgrimage 12th May.

**Namugongo / Nakiyanja:** This is the place of the holocaust on the 3rd June 1886! At Namugongo, Charles Lwanga, the leader of ‘abasomi’ in the palace, like the spokesperson of the seven brothers in the book of the Maccabees (cf. 7:1ff), courageously embraced death for the sake of God and as an example to others! At Nakiyanja the ecumenical witness was sealed in the burning to ashes of 12 catholics and 13 protestants! On the 2nd – 3rd 1975, the remains of the Pioneer Missionaries were carried to Namugongo by the pilgrims lead by Cardinal Emmanuel Nsubuga. Annual pilgrimage on 3rd June.
First Tomb of Fr. Lourdel at Nabunnya (1890)


Exhumation of the remains of Fr. Lourdel from the burial chapel in Lubaga cemetery (10th May 1875)

Transfer from Lubaga and reburial of the remains of the pioneer missionaries at Nabulagala (6th March 2011)

Burial of the remains on the pioneer missionaries in the Memorial Chapel of Nabulagala. (6th March 2011). Chapel build in 1939 to mark the 60th of the arrival of the first missionaries.

First Tomb of Bro. Amans Delmas at Bagamoyo, Tanganyika (1895)
EKIBIINA KYA MAB - PRO

Ekibiina kyaffe kyatandika mu 2010 e Mapeera-Nabulagala ku Bujjajja bw’Obukakatoli kia Uganda. Mu 2011, nga 6 March, kyatongozebwa Ssabasumba wa Kampala, Dr. Cyprian K. Lwanga, ku mukolo ogw’okuziika ebisigala bya Bajjajajjaffe mu Kukkiriza e Nabulagala. Kw’olwo Ssemateeka w’ekibiiina yatongozebwa era barnemba ne bakuba obweyamo bwabwe omulundi ogwosooka.

Kino wamanga ky’ekiwandiiko kya Ssabasumba ekyatongoza Ekibiina kino era ekitulambika mu butume bwaffe nga tugoberera Ssemateeka waffe:

“Nze atadde omukono ku kiwandiiko kino, Cyprian Kizito Lwanga, Ssabasumba w’Essaza ery’e Kampala, nga nsiizira ku mateeka g’Eklesia (Can. 312 #1.3; #2) nkakasa ekibiina kino ekya “Mapeera and Amans Beatification Promoters”.

Ekigendererwa ky’Ekibiina kino ekikulu kwe kulanibwa mu lubu lw’abeesiimi Bajjajjaffe mu kukkiriza, abaminsane abasaale, Pere Simeon Lourdel Mapeera ne Brother Delmas Amans. Kino bannakibiina banaakikolereranga nga bagoberera Ssemateeka w’Ekibiina kino gwe nkakasizza.

Ekibiina kino kya kutambulira wansi w’amateeka agafuga Ebbiina eby’enkola Enkatoliki mu Eklesia (Can. 298-320) ne mu Ssaza ekkulu ery’e Kampala. Ekibiina kino kinaba kirungaamizibwa Akakiiko ak’Essaza akalondoola ensonga y’okulangibwa kwa Fr. Lourdel Simeon Mapeera ne Bro. Delmas Amans mu lubu lw’abeesiimi (Mapeera and Amans Beatification Committee).

+Dr. Cyprian Kizito Lwanga, SSABASUMBA WA KAMPALA
6 March 2011, Mapeera-Nabulagala Catholic Parish (St. John the Baptist)

ST. ANDREW PRIMARY SCHOOL

We, the Staff, Children and Parents of St. Andrew Primary School, are proud to be located in Mapeera-Nabulagala Parish, where, Fr. Simeon Lourdel Mapeera and Bro. Amans Delmas, started their mission of preaching the Catholic Faith. We praise the Lord for this great Day and we pray that one day, our dream for their beatification and canonization, become a reality for the greater glory of God and for the consolidation of His Kingdom in our beloved Uganda!

P. O. Box 28712, Kampala.
Tel.: 0782.182.511 / 0702.456.302
Located at Masanafu Trading Centre next to St. Andrew Kaggwa Catholic Church
Mapeera-Nabunnya Pilgrimage Centre (MNPC) was officially inaugurated by the Vicar General of Kampala, Mgr Charles Kasibante, on the 20th December 2015. The event coincided with the 162nd birthday anniversary of the Apostle of Uganda, Fr. Simeon Lourdel Mapeera.

Activities organised by the Centre

1. Office of the Association of Mapeera and Amans Beatification Promoters (MAB-PRO)
2. Office of Mapeera and Amans Beatification Committee (MABEC)
3. Souvenir/Book shop: photos, badges, stickers, T-Shirts, books etc., about Mapeera, Amans, the Uganda Martyrs and the Catholic Church in Uganda.
4. Library specifically on Pioneer Missionaries, Uganda Martyrs and Uganda Church history.
5. Prepare seminars, special prayers, novenas, retreats and pilgrimages in the course of the year related to the life of Mapeera, Amans and the Uganda Martyrs.
6. Monthly Eucharistic celebration on the 12th of each month at 6.00pm to pray for the beatification of Mapeera and Amans (NB: Mapeera died on the 12th May 1890.)

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MOTHER KEVIN KEARNEY OSF

It is fifty nine years this year 2016, since the death of Mother M. Kevin popularly known to many as Mama Kevina. Plenty of water has flowed under the bridge of time…and of course a layer of fine dust is slowly gathering on the memories of the men and women who knew her in the flesh. But there are still cherished recollections of love and gratitude for this Irish woman who touched millions of people by her selfless love and compassion that knew no frontiers. Her charitable works and institutions, her service to the people of all denominations and races, have indeed touched the lives of many; giving them a destiny, hope where there was despair, food and shelter where there was none, healing to the sick, homes to the homeless poor, and a career for many a young people. She was a missionary, Foundress of two Religious Congregations: The Little Sisters of St. Francis of Assisi, and The Franciscan Missionary Sisters for Africa. She was builder, educator, nurse, midwife, cook, gardener, mother, friend, role model, internationalist and an interracialist. Well, she was all things to all people!

Brief Background to Her Life

She was Irish born and bred. She was born at Knockenrahan, Arklow, Co. Wicklow, Ireland on 28th April 1875 to a family of farmers – Michael and Teresa Kearney. She was the couple’s third child. Three months before she was born, the family lost its bread winner in a fatal accident. A day after her birth she was baptized in the Parish at Arklow, on April 29th, and received the names Mary Teresa. As a child, Teresa was happy, full of laughter, physical courage and endless resources of mischiefs. She was a deeply spiritual child, though not ‘religious’ in a sense of being outwardly pious. On 17th March 1885, she lost her mother, leaving her doubly orphaned. Her maternal grandmother took her in and moulded her character during those early formative years. Granny Grennel was positive and insistent and, under her teaching, the child learned self-control and self-denial. She taught her devotion to Christ’s Passion. She often told her, “Our Lord loves you. He suffered and died for you. Our sins are offences against His love.” It was during this time that she received her First Holy Communion, and Confirmation choosing the name de Paul.

Education

Her education was minimal. Most of what she knew was self-taught, for she was an avid reader with an amazingly retentive memory. She went to school at the Convent of Mercy in Arklow, but due to her Grandmother’s increasing age and responsibilities at home, her schooling was interrupted. At age fourteen, she left school and opted to train as an assistant teacher because she could not afford to meet the cost of a trained teacher. After one year she left and was now and again employed as an assistant teacher or as a nursery governess. Tragedy struck once more. On 17th march, on the 7th anniversary of her mother’s death, Grandmother Grennel passed away. Alone in the world, she faced life’s challenges. She left Ireland and at eighteen, she started taking lessons in home-nursing and first aid. This gave her a granary of experience and, maturity which came in handy during her life as a missionary in Uganda.

Entry Into Religious Life

Beautiful and elegant, she became engaged to a young bank clerk but feeling the pull to Religious Life, she graciously terminated the relationship. At the age of twenty, she entered the Franciscan Convent of St. Mary’s Abbey, Mill Hill, London on 21st November 1895. Two years later, on April 1897, she made her solemn Vows becoming Sr. Mary Kevin of the Sacred Passion, taking as her motto, For Thee Lord which became the basis of everything she did. She often told the Sisters, “Do everything for love of Our Lord that is the whole secret of sanctity.” Around this time in Uganda, the Catholic Religion was still in its infancy. The White Fathers had established themselves on Rubaga Hill, and the Mill Fathers led by Bishop Henry Hanlon had pitched theirs in Nsambya. In 1902 Bishop Hanlon returned to England. He was convinced that the presence of Sisters on the missions would quicken the spread of the Catholic faith in Africa. He requested Mother Agnes for six Sisters for the Uganda Mission. On 3rd December 1903, Sr. Kevin with five pioneer Sisters left England for Uganda – in the company of Bishop Hanlon, and arrived at Munyonyo on the shores of Lake Victoria on 15th May 1903! And so began a long missionary enterprise in the annals of the Church in Africa.
Her Legacy in the Heart of Africa

Mother M. Kevin and her companions started their missionary activities within days of their arrival in Uganda. They established Hospitals, Schools, Leprosy Centres, Care Homes for the physically challenged, Homes for the Aged, Orphanages, and other Charitable Institutions, often in appalling situations, poor roads and systems of travel, health and natural hazards, plagues, sleeping sickness, hunger, and hostilities from those who saw Christianity as a threat. But they never gave up! She founded two Religious Congregations: The Little Sisters of St. Francis of Assisi and the Franciscan Missionary Sisters for Africa. It is through her daughters that her legacy continues to live on through their lives and the ministries they carry out in the Church today. For fifty years, Mother Kevin worked tirelessly as a missionary in Africa. Together with her Sisters she set up missions in Uganda, Kenya, Ethiopia, Zambia, and South Africa. She built Formation Houses to train Sisters in Uganda, Ireland, England, Scotland and in Boston in USA. She left a legacy of more than ninety [90] institutions and built twenty Convents in her lifetime.

Death and Final Resting Place

In 1955 at the age of 80, she retired from the hustle and bustle of missionary life and went to North America – to solicit funds for the missions and to promote vocations for the Formation Houses in the Northern Hemisphere. Two years later after a long and tedious day, she breathed her last on the morning of 17th October 1957. Her body was flown to Ireland and buried at Mount Oliver, Dundalk. But with the insistence of the people in Uganda and its government, her remains were exhumed and flown to Entebbe on 2nd December 1957. Offerings to bring her body home came in from all categories of people throughout the country, for in Africa the Chief must be buried among his people- and in their minds, Mama Kevina was a Chief and a Heroine. “She must come here. The Chief is always buried in his own butuka {land}. She must be brought here for her second burial. That is the custom.” On 3rd December 1957, Mother M. Kevin was finally laid to rest in Nkokonjeru, among the people she had loved and served for over half a century. She had ignited an unquenchable fire in the hearts of millions of people – and the fire is still a flaming blaze in the hearts she touched.

Challenge to the Reader

Dear reader, as you read this article, do so with an open mind and heart – as an appraisal of what this Irish woman did for Africa! She stayed in school for a brief period of time, but what she contributed to the development of society is amazing. She is a living proof that one does not need a PhD to extend a compassionate hand to a suffering brother or sister. In most cases what we need is a large heart full of love and practical common sense, and she possessed these in plenty.

I am in this article, portraying a woman who allowed the Spirit of God to transform and use her to bring about the reign of God into people’s hearts. She was an everyday kind of person, good, generous, kind, humane, compassionate with an astounding optimism and faith in God that surmounted the myriads of problems she encountered. She did not perform extraordinary feats, but in whatever she did, she did so with great love for God as she often said, “I have nothing but mere trifles to offer the Lord, but I try to give them with great love, and it is love that He wants.” To the expatriate visitor who was overawed by the work she had done in a span of twenty years, she replied with childlike simplicity, “I am only a poor untrained Irish woman, whom God has seen fit to use as an instrument for His work so that the glory may be His.” May your life be touched and blessed as you read this simple narrative about the life of Mother M. Kevin OSF – Mama Kevina.

By Sr. Leonie Kindiki LSOSF.

Miss Mary Teresa Kearney Religious before her entry into the Convent.
Mother Mary Kevin in her missionary apostolic life in Africa and beyond

The 1902 Caravan: The six Sisters were: Mother M. Paul, Sister M. Kevin, Sr. Marcella, Sr. M. Andrea, Sr. M. Alexis and Sr. M. Solano. Sister M. Kevin is on Bishop Hanlon’s left

Mama Kevina with a First Communion Class, 1950

Mother Mary Kevin giving one of her many spiritual talks to the Little Sisters of St. Francis in Nkokenjeru - Uganda

Mother Mary Kevin in her missionary apostolic life in Africa and beyond

Mother Mary Kevin lying in State: She died on the 17th of October 1957
courage, filled with trust in God and a resolve to spread the Gospel. Young as they were, (25 to 33 years), their journey to Uganda was marked by untold suffering, persecution, fatigue and poor health. They lost much of their physical energy but none of their apostolic zeal.

Mapeera generously offered his life in sacrifice for the salvation of souls. He unreservedly served God in prayer and meditation.

Amans is a clear testimony of the great role non-priests can play in the work of evangelization. Not only did he participate in preparing some of the first Christians to their glorious Martyrdom but also participated together with Mapeera in the first Commission of inquiry into the canonization of the martyrs.

Truly Mapeera and Amans deserve a place of honour among those who ensured that the Catholic faith blossoms in Uganda.

Samuel Lukwago
Ssabakristu, Mapeera-Nabulagala Parish

*****

MESSAGE OF THE SSABAKRISTU OF MAPEERA-NABULAGALA PARISH

John, 12: 24 reads: “I tell you the truth, unless a grain of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds”

The Catholic Church in Uganda today is a testimony of the many seeds of the sacrifices of our Pioneer Missionaries. We are deeply indebted to them for their courage, filled with trust in God and a resolve to spread the Gospel.

Mapeera generously offered his life in sacrifice for the salvation of souls. He unreservedly served God in prayer and meditation.

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*****

MESSAGE OF THE CHAIRPERSON OF MAB-PRO

Bwekiba nti olwaleero oluggi lugudddawo, nsaba mwenna bazzukulu ba Mapeera ne Amansi gye muli tusiime baijajajjaffe abo abatuletera ekitangaala kya Kristu nga tusaba Katonda abakozese ebyewuunyo. Essaala entongole weeri, gisome ng’osaba ky’oyagalagala era ng’okifunikye tegeezza Omukulu w’e’ekifo oga genda ku ofisi ekola ku nsonga eno e Nabunnya (Lubaga). Mapeera ne Amansi baabonabona ku lwaffe, naffe tulwane masajja Omukama akkirize ekyo kye tumusaba. Ate era mbakubiriza mulamage mu bifo eby’enkizo baijajajjaffe mwe bayita mwefunire ku mnea!

Mmaliriza nga mbasaba mutwegatteko mu kibiina kya “Mapeera and Amansi Beaufication Promoters” ekiri ku mulimo gw’okuseesaamu anti “Agali aawamu…….” Mutuuyite tjije eyo mu bigo byamwine tubasomese ku bikwata ku kibiina kino. Mutufune ku ssimu zino: 0776.342.983; 0759.342.983; 0392.001.448; 0775.877.433

Owammwe mu Kristu,
Joseph Ssekabira
Ssentebbe MAB-PRO

Eddoboozi lya Mapeera ne Amansi 26
PRELUDE

EMPEERA Y’ABAGOBERERA KRISTU
(Bw’omwewa Omukama, MTO 369)

Ekidd: Bw’omwewa Omukama, ne weemaliza Omukama
Talikujuza Omukama oyo, talikujuza emirembe

1. Abamugoberera ……Talibajuza emirembe
   Talibujuza ……… Yabasuubiza okubaweera mu nsi muno ne gye bujja.

2. Entalo zo alizirwana, obulumu bwo alibukukuma, Talikujuza emirembe,
   Aliba wuwo Omukama, aliba wuwo, naawe olibeera eyo, eyo mu ggulu (x2)

   i. Buli eyeevamu n’amugoberera alimuwa
      - Empeera
   ii. Buli eyeevamun ebyensi eno alimuwa
       - Empeera
   iii. Buli alireka n’abazadde alimuwa
        - Empeera
   iv. Buli alireka n’emikwano alimuwa
       - Empeera
   v. Buli alireka n’abaana alimuwa
       - Empeera

1. Olifuna kikumi ku nsi kuno ne gye bujja,
   oligabana Ku mpeera y’abalungi
   emirembe.

2. Olifuna kikumi ku nsi kuno ne gye bujja,
   oligabana Ku mpeera y’abanyikira
   obutoosa.

3. Olifuna kikumi ku nsi kuno ne gye bujja,
   oligabana Ku mpeera y’abalwana abazira.

   N’omusaalaba olifuna - n’obonaabona
   N’obonaabona ku lulwe - olwa Kristu
   N’ebizibu olifuna - ogumanga
   Ne weewaayo ku lulwe - eyakuganza
   //Osaana onywerere ggwe - ku Katonda
   Omusalaba togutya - gwe gulokola
   // x2

   Omukama Yezu alikuwa, aliukuwa empeera ng’omusenze.
   Omukama Yezu alikuwa, aliukuwa empeera ng’onywedde.
   Omukama Yezu alikuwa, aliukuwa empeera bw’omwewa.

   Kwata ekkubo, ery’akanyigo, kwata ekkubo era
effunda Nywera ssebo, ggwe toddirira.
   Alikutwaala obereere waggulu eri, waggulu awaladde
   ng’omuli ku gwa ddyo.
   Ddunda alikuwa empeera, …………. alikuwa,
   Ddunda alikuwa empeera ………….. alikuwa,
   Alikuwa empeera.

   NZE NNAKUMANYA DDA….. (MTO 380)

Ekidd: Nze nnakumanya dda, nze ne
   nkuganz nze ne nkulonda,
   Aaaaaa nze ne nkutukuza;
   Nga tonnabaaaawo nze nkuganz
   nze ne nkulonda, Aaaaaa obeere mutume.
   Obeere mutume obe mulanzi,
   obeere mutume obe mulanzi,
   Obeere mutume obe mulanzi
   obeere mutume obe mulanzi ddala.

1. Genda eri gye nkutuma, Genda nze
   nkutumye: Nange nnaakuyamba buli wantu.

2. Genda olangirire bye nkutuma – Genda nze
   nkutumye Nange nnaakuyamba buli wantu.

3. Nga ndi musiru nga ndi muto!
   Nga ndi musiru nga ndi munafu.

   Kati nkutadde ebigambo byange mu
   kamwako genda nnaakuyambanga;
   Kati nkutadde ebigambo byange mu
   kamwako genda nnaakuyambaga.

GENDA OLANGIRIRE EVANJILI (MTO 372)

Ekidd: Genda olangirire Evanjiri,
   Genda omenyeemenye amawanga
   ogazze buto
   Nkutanddewo tobatya bonna,
   Oli kigo ekinywevu,
   Wera ojja kuwangula.

1. Nze Omukama nkutuma genda,
   Nze eyakukola nkutuma genda,
   Oli Mulanzi ow’amawanga gonna,
   Gaabuluze ogazimbe ogazze buto
   gansobedde,
   Gaabuluze ogazimbe ogazze buto.
2. Nze Omukama nkutuma genda,  
Ekigambo kyo kitala kiikyo,  
Oli Mulanzi ow’amawanga gonna,  
Gaabuluze ogazimbe ogazze buto  
gansobedde,  
Gaabuluze ogazimbe ogazze buto.

3. Nze Omukama nkutuma genda,  
Ng’obabuulira yogeza maanyi,  
Oli Mulanzi ow’amawanga gonna,  
Gaabuluze ogazimbe ogazze buto  
gansobedde,  
Gaabuluze ogazimbe ogazze buto.

4. Nze Omukama nkutuma genda,  
Bakuvuvuba nkimanyi nywera,  
Oli Mulanzi ow’amawanga gonna,  
Gaabuluze ogazimbe ogazze buto  
gansobedde,  
Gaabuluze ogazimbe ogazze buto.

ENNYIRIRI / PROCESSION

TWEBAZE MAPEERA (Fr. Mukwaya Gerald)

Ekidd:  Beebale Amansi ne Mapeera  
Beebale abaleeta ekitangaala

1. Twebaze Mapeera  
Ne munne Amansi  
Abasaale baffe,  
Abaaleeta eddini eno.

2. Leo omugenzi  
Paapa mu budde obwo  
Ko one Lavijiri  
Be baabasindika eno.

3. Kkumi na musanvu  
February omwezi  
Lukumi mu lunaana  
Nsavu mu mwenda

4. Baayita mu nkoola  
Mu bibira ebingi  
Mu mayengo mangi  
Ne bagoba e Kingungu

5. Baasanga Muteesa  
Ng’abalindiridde  
N’abawa ekyalo  
ye Lubya mu Kyadondo

6. Baasomesa abantu  
Baawonya abalwadde  
Baabonabonanga  
Kyokka nga basanyufu

7. Matia Mulumba  
Ne Karoli Lwanga  
Ne bannaabwe abiri,  
Nebafirira eddiini.

8. Abajulizi abo olwafa  
Ekyewuuntu  
Eddiini ne tinta  
N’okutuusa kaakano

9. Twafuna abasumba  
Ne Kalidinaali  
N’Abaseseredooti  
Era ne Bannaddiini

10. Obugunjufu obwo  
Amasomero ago  
Amalwaliro okwo  
Byonna byaleetwa eddiini

11. Eddiini kati etinta  
Wonna mu Uganda  
Yeebale Katonda  
N’ababaka be abo.

12. Bikira Maria  
Nnyaffe mu Uganda  
Yongera okukuuma  
N’okutaasa ensi yaffe

13. Tuli bagumu nnyo  
Yezu ekigangaala  
Atumulisa ennyo  
Nga tugenda mu ggulu.

14. Mukama Katonda  
Kuuma eddiini yaffe  
N’abasaale baffe  
Besiime eyo mu ggulu
AMAYINGIRA / ENTRANCE

LWALI LUKULU

Lwali lukulu Mapeera mu Buganda sso okugobea Ntebbe, waaliwo ekikuu mu nnyanja bwe yavaamu olwo lw’agoba ettale.

Tulaba kuki aleese omumuli omutangaavu omugenyi laba omweru omwogeza kisa,

#Lyayatikamu eryato mwe yatula era lyakutukamu waaliwo ekikuu mu nnyanja bwe yavaamu olwo lw’agoba ettale.

Lwali lwa ssanyu Mapeera lwe yasooka olwo okusoma Emmisa, Waaliwo emiranga sitaani gye yakaabanga olw’okutya alabye

#N’emukwasibwa Maria bwe yawoongwa ensi ne mutonerwa,
Waaliwo emiranga sitaani gye yakaabanga olw’okutya alabye

Nnyina Lugaba mwene n’emukwasibwa abeere Omutakabanyi Yezu gw’akulemeza
#N’emukwasibwa Maria bwe yawoongwa ensi ne mutonerwa,

Gali makula Mapeera be yasooka ye lw’ababatiza Waaliwo ekitiibwa kisuffu mu Muteesa era n’okulya embaga

#N’abakolako Batisimu mu mazzi ago g’abayiwako. Waaliwo ekitiibwa kisuffu mu Muteesa era n’okulya embaga

#Bali bagole abaana abaggulanda abasooka abatemagana enneema lw’ebayingira
N’abakolako Batisimu mu mazzi ago g’abayiwako.

Lwali lwa nnaku lubaale bwe yanyiiga ensi n’agitabula.
Waaliwo okukaaba Mukaabya bwe yakaabaya abo abasoma nnyini,
Yaddukira wa, Busukuma, Mapeera sso n’abonaabona.
Waaliwo okukaaba Mukaabya bwe yakaabaya abo abasoma nnyini,

# Ggwe mpitayita agenze yadda muluwa. Oli bwemmamagama azaaye ndi musanga wa?
Yaddukira wa……

KYRIE:

EKITIIBWA / GLORY:

AMASOMO / READINGS

ESSOMO 1 / FIRST READING:

2 Maccabees 7: 1-2. 9-14 (in Luganda)

It happened that seven brothers with their mother were arrested and tortured with whips and scourges by the king, to force them to eat pork in violation of God’s law. One of the brothers, speaking for the others, said: “What do you expect to achieve by questioning us? We are ready to die rather than transgress the laws of our ancestors.” At the point of death he said: “You accursed fiend, you are depriving us of this present life, but the King of the world will raise us up to live again forever. It is for his laws that we are dying.”

After him the third suffered their cruel sport. He put out his tongue at once when told to do so, and bravely held out his hands, as he spoke these noble words: “It was from Heaven that I received these; for the sake of his laws I disdain them; from him I hope to receive them again.” Even the king and his attendants marveled at the young man’s courage, because he regarded his sufferings as nothing. After he had died, they tortured and maltreated the fourth brother in the same way. When he was near death, he said, “It is my choice to die at the hands of men with the hope God gives of being raised up by him; but for you, there will be no resurrection to life.”

This is the Word of Lord

ESSOMO I (2 Bamakabeo, 7: 1-2. 9-14)

Mu nnaku ezo, waaliwo ab’oluganda musanvu abaakwatische awamu ne nnyabwe. Kabaka n’ageza okubakaka balye ennyama y’embizzi, Amateeka gye gaali gabagaana; n’ababonyaabonya ng’abakuba enkoba ne kibooko. Omu ku bo, n’ayogerera banne n’agamba nti: Onoonya ki ky’ogeza okutuzuzulamu? Ffe tuli beetegefu okufa okusinga okumenya amateeka ga bajjajjaffe. Bwe yali agenda okutondoka nti: Nnyabula ggwe omutemewa kalibukambwe, otugyako obulamu buno; naye Kabaka w’ensi eno alituzuzukiza; anti Etteeka lye lye litussa; tuliddamu ne tuba balamu ennaku zonna.
ESSOMO 2 / SECOND READING: 2
Thessalonians 2: 16-3:5 (in English)

Brothers and sisters: May our Lord Jesus Christ himself and God our Father, who has loved us and given us everlasting encouragement and good hope through his grace, encourage your hearts and strengthen them in every good deed and word.

Finally, brothers and sisters, pray for us, so that the word of the Lord may speed forward and be glorified, as it did among you, and that we may be delivered from perverse and wicked people, for not all have faith. But the Lord is faithful; he will strengthen you and guard you from the evil one. We are confident of you in the Lord that what we instruct you, you are doing and will continue to do. May the Lord direct your hearts to the love of God and to the endurance of Christ.

This is the Word of the Lord

ESSOMO II  Omukama abanyweze mu buli ngeri ennungi ey’okukola n’ey’okwogera

Ab’oluganda abagalwa: Mukama waffe Yezu Kristu ne Katonda Kitaffe atuwa okwagala kwe, n’enneema ye eyatuleetera ekikubagizo ekitaggaawaowo n’essuubi erinywevu, abagumye omutima, abanyweze mu buli ngeri ennungi ey’okukola n’ey’okwogera. Awo nno, ab’oluganda, mutusabire, ekigabo ky’Omukama kibune, kifune ekitiibwa ng’ewammwe eyo naffe tuwone abantu ababi abatatuweza; anti okukkiriza tikuweebwa bona. Katonda ye mwesigwa ajja kubanyeza, abawonye akabi. Twesigira ddala nti kye twabalagira kye mukola era kye mujja okwongera okukolanga. Omukama alambike emitima gyammwe mu kwagala Katonda ne mu maanyi ga Kristu.

Ebyo Omukama y’abyogera

ALLELUIA: Praise God Alleluia……


Some Sadducees, those who deny that there is a resurrection, came forward and put this question to Jesus, saying, “Teacher, Moses wrote for us, If someone’s brother dies leaving a wife but no child, his brother must take the wife and raise up descendants for his brother.

Eddoobozi Ilya Mapeera ne Amansi 30
Now there were seven brothers; the first married a woman but died childless. Then the second and the third married her, and likewise all the seven died childless. Finally the woman also died. Now at the resurrection whose wife will that woman be? For all seven had been married to her.”

Jesus said to them, “The children of this age marry and remarry; but those who are deemed worthy to attain to the coming age and to the resurrection of the dead neither marry nor are given in marriage. They can no longer die, for they are like angels; and they are the children of God because they are the ones who will rise. That the dead will rise even Moses made known in the passage about the bush, when he called out ‘Lord, ‘the God of Abraham, the God of Isaac, and the God of Jacob; and he is not God of the dead, but of the living, for to him all are alive.’

This is the Gospel of the Lord

EVANJIRI (Luka 20: 27-38): Si Katonda wa bafu, wabula wa balamu

Mu bude buli: Ne wajjawo abamu ku basaddukayo abagamba nti: Tiwali kuzuukira, ne bamubuuzza nga bamugamba nti Muyigiriza, Musa yaleka atuwardikidde, nti Muganda w’omuntu ng’abadde ne mukazi we n’amala afa nga talese mwana, muganda we awasanga omukazi oyo n’asibusa olulyo lwa muganda we. Naye nno waaliwo eyo ab’oluganda musanvu: omubereberye n’awasa omukazi n’afa nga talina mwana. Eyamuddiriira n’awasa omukazi oyo, era naye n’afa nga talina mwana. N’ow’okusuatu n’amuwanjera. Bonna omubere nj’awasa obo ne babuna, ne bafa nga tibazadde. Oluvannyuma lwa bonna, n’omukazi n’afa. Kale mu mazuukira aliba muka ani ku abo? Anti bonna omubere baamu bu balamu.

Yezu n’abagamba nti: abaana b’omu nsi muno bawasa ne bawasibwa; naye abalimala okusanira emirembe giri n’okuzuukira mu bafu, nga tiabyafumbirwa, nga tiabakawasa bakazi. Manyanga baliba tiabyafumbirwa kufa, anti nga bafuuse nga bamalayika, na baana ba Katonda, anti nga baana ba kuzuukira! Naye okumunya ng’abafu balizuukira Musa naye yakolesa bulungi lwe yali mu kisaka, Omukama n’amuyita Katonda wa Yibraimu, Katonda wa Izake, Katonda wa Yakobo. Katonda taba wa bafu, wabula wa balamu; anti bonna baba balamu ku lulwe.

Ehyo Omukama y’abyogera

AFTER GOSPEL:

HOMILY

PROCEDURE OF THE FIRST SESSION
(after the homily)

MWOYO OMUTONZI YANGUWA (MTO 295)

1. Mwoyo Omutonzi, yanguwa, Okyalire abakwegomba; Jjuza be ddu n’enneema yo Emmeme z’abatonde bo.

2. Ggwe oyitibwa Musaasizi Ggwe nsulo y’obuwanguzi; Kitone ekitatonderewa, Ggwe muliro, Ggwe kwagala.

3. Ggwe owigeza ebyamazima, Nga Patri bwe yasubiza; Ggwe lunwe lw’omukono gwe Mugabi ng’otugabidde.

4. Tumulise n’eggezi lyo, Otwagaze ebiragiro; Tugumye era n’amaanyi go Endwadde ng’ozituggyako.

5. Sitaani mutugobere, Eddembe lituweereze, Tutwale, tukulembere, Buli kabi tukeewale!

6. Tumanye Patri Ssemaka, Ne Mwana eyatulokola, Tweyongere okukkiriza Ne Mwoyo, Nnyini kwagala.

7. Katonda Patri atakoma, Ne Mwana Ggwe eyatukiriza, Era Ggwe Omukubagiza; Mutendebwe lubeerera!
PROCEDURE

1. Reading of Brief Biographies of the Servants of God
2. Reading of the *Iter* of the Cause;
3. Exhibition of the Appointment Letters of the Postulator and Vice-Postulator and presentation to His Grace;
4. Presentation of the Petition (*Supplex Libellus*) and the list of Witnesses by the Postulator;
5. Presentation of the gathered Documentary Proofs on the Servants of God to His Grace by the President of the Historical Commission;
6. Reading of the Rescripts issued by the Congregation for the Causes of Saints for the Causes of the servants of God;
7. His Grace reads the decree of appointment of the Officials of the Diocesan Tribunals;
8. His Grace makes the prescribed Oath;
9. The Episcopal Delegates, Promoters of Justice, Notaries make their prescribed oath;
10. The Postulator and Vice-Postulator make their prescribed oath (his right hand touching the Book of the Gospels);
11. The Members of the Historical Commission make their prescribed oaths;
12. The Promoter of Justice submit to the Episcopal Delegate the Interrogatories;
13. The Episcopal Delegate announces the Date and Location of the Second Sessions for the respective Tribunals;
14. The Notary of the First Session reads the Acts of the First Session and establishes the Public Record;
15. His Grace, the Officials of the Diocesan Tribunal, and the Postulator and Vice-Postulator sign the Public Record.

NZIKIRIZA / CREDO *(recited)*

ESSAALA Y’ABAKRISTU / PRAYER OF THE FAITHFUL: Ref. Maria Nnyina Katonda……….

EBIRABO / OFFERTORY

ENGALO ENSA (Fr. James Kabuye; MTO 77)

   **Twala, Ssebo twala, twala Ddunda amakula go (x2)**

   **Twala, Ssebo twala, twala Ddunda amakula go (x2)**

   **Twala, Ssebo twala, twala Ddunda amakula go (x2)**

   **Twala, Ssebo twala, twala Ddunda amakula go (x2)**
5. Omugabi asanyuka ……… Katonda gw’ayagala.
Omugabi asanyuka ……… Katonda gw’ayagala.
Atakodowala ………………… n’awaayo ky’alina Katonda gw’ayagala.

Ekidd.: Ggwe, Ssebo Omutiibwa Ssebo omuyinza, Ssebo omulungi,
Ssebo Kitaffe, Mugabi wa byonna
Yee ……. biibyo bitwale, biibyo bisiime, Ssebo bitwale
Bye birabo byo Ddunda. (Biibyo bitwale)
Ebivudde mu ffe abaana bo Ddunda
Nga bikwoleka anti okusiima okwaffe.
Nsiima, nsiima, nsiima, nsiima, nsiima, nsiima, nsiima, nsiima, nsiima. (x2)

NAMUGEREKA ATUWA EHIRUNGI (Fr. Expedito Magembe, MTO 83)

1. Nnamugereka atuwa ebirungi A! Lugaba Nnamugereka
Nnamugereka tumwebaze ffe-
Ka tumutwalire ku bino ebyaffe
Ku by’atugabira tumuddize ffe
Mujje tubitwale
Tubitwale gy’ali
Omukama abisiime
Ebivudde mu ffe

2. Nnamugereka agaba ebirungi A! Lugaba Nnamugereka
Nnamugereka tumuddize ffe
Ffe abamutonera tumwewe naffe
Alyoke asiime bye tutona ebyo
Nnamugereka omulungi bw’atyo
Buli k’olina mutonere ggwe
Nnamugereka omulungi bw’atyo
N’obulamu bwo bumuddize oyo
Mujje tubitwale
Tubitwale gy’ali
Omukama abisiime
Ebivudde mu ffe

3. Twanguweko tugende gy’ali
Nga tuli kimu ffenna atusiime
Oyo gw’omanyi ng’era omukyaye
Ky’akusaba musonyiwe oyo
Alyoke asiime ekirabo ky’owa
Ekimusanyusa era ekiwooma
Mujje tubitwale
Tubitwale gy’ali
Omukama abisiime
Ebivudde mu ffe.

i. Weebale weebale Ssebo Lugaba weebale - Tweyanzizza
Weebale, weebale atuwa ebingi tumwebaze. Tweyanzizza, tweyanzizza,
Tweyanzizza Lugaba,
Weebale, tweyanzizza.
ii. Weebale weebale Ssebo Taata weebale
  Ffenna twogera kimu Ssebo nti weebale.
iii. Weebale weebale Ssebo Taata weebale
  Ffenna tuli mu ssanyu Ssebo okukwebaza.
iv. Weebale weebale Ssebo obulamu bw’otuwa
  Anti tuli mu ssanyu Ssebo okukwebaza.
v. By’otugabira bingi weebale
  Naffe tusaana tuyimbe Ssebo okukwebaza.
vi. Weebale weebale Ssebo Taata weebale
  Ffenna twogera kimu Ssebo nti weebale.

MUTUUKIRIVU / HOLY HOLY:
Ha! Ha! Mukama

OKUSEMBERA / COMMUNION

NKWEGOMBA

Chorus: Nkwegomba n’omutima gwange
Mukama wange ondi wala,
Neegomba okubeera naawe
nkutuukeko gy’obeera.

1. Nkwagala n’omutima gwange ggwe,
nkwegomba nnyo nze, negomba okubeera
wooli nkwegomba nnyo nze.

2. Ng’ettaka eddungi bwe likala awatali mazzi,
mbeara mukukaaba, mukudaaga, gwe wotoli
Mukama.

3. Negomba okukulaba gwe, nze mpumule
omwoyo, Mukama oli mulungi wanjagala
wanganza nnyo nze.

4. Omukwano gwo nze gunkirira obugagga
bw’ensi eno ombeera ku mutima wanganza
nkwegomba nnyo nze.

5. Ndaba obuyinza bwo nze n’amaanyi mu
by’onkoleya ebungi niisima nnyo nze Mukama
wange otenderezebwenga.

ALI WAGGULU (Joseph Kyagambiddwa, MTO 96)

Ref.: Ali waggulu eyantonda nnyini buyinza, ali
na wano
Ye nno ali mu ggulu ne mu nsi oyo
ow’ekitiibwa gwe nziringana.

1. Bannange Katonda yebale
  Twesiimye abatonde ffenna
  Tatuvaako emisana n’ekiro

2. Ndabira wa Omutionzi wange
  Kirimaanyi mutamanyirwa
  Ndabira omulungi taata

3. Ggwe amyansa okusinga n’enjuba –ali waggulu
  Lwaki nno sikulaba nze?
  Amaaso ganzibile ggwe

4. Wannewa ku lwa mukwano
  Wampa ensi eno n’ogiyonja
  Ko n’eggulu eryo n’oliwunda

5. Mbonabona ku lwakuba ki?
  Ssiri mulekwa anti n’akamu nze
  Obunaku musango gwange

6. Tusanyuke tujjaguzenga
  Twagalane basseruganda
  Tatuliwali omuzadde waffe

7. Ffenna abagalwa tusinze
  Ffe tuvuze eddoozi wonna
  Amini alleluia

KWEBAZA / THANKSGIVING

GWE NABULAGALA (Fr. Kabuyé James)

Choir: Ggwe Nabulagala kasoji nnamukisa,
oli mwawufu nnyo, mu busozi bwoonna.
Kabaka Muteesa naye yakuganza,
Nategeera mangu nti ossukkulumye, nti
osaanidde
okusuzu abasumba, n’akuwaayo wenna.
Bo Abaminsani Amansi ne Mapeera,
Baakusiima bya nssusso, bakusengako
Ne bakuzimbako Klezia eyasooka
Mu Uganda yaffe.

1. Nabulagala abagenda munninde - ssebo
  Kanserengete

2. Nabulagala omutima gunuma - ssebo
  Kanserengete e Nabulagala

3. Ngubagguba okubeera mu Missa-ssebo
  Kanserengete
  Kanserengete e Nabulagala
4. E Nabulagala Batisimu nfuna-ssebo Kanserengete
   Kanserengete Nabulagala

5. E Nabulagala Ekigambo ky njiga-ssebo Kanserengete
   Kanserengete Nabulagala

Nabulagala Okusembera nfuna-ssebo Kanserengete
   Kanserengete e Nabulagala

Nga bisanyusa, nga bisanyusa bulala,
Nga bisanyusa ebigere by’abo, abalanga eby’eddembe, amawulire agasanyusa

Baabano abatuuse Amans ne Mapeera
   Batuuse Giro ne Barbot
   Batuuse Pere Livinyake
   Atuuse Omukulu wa banno wuuno atuuse.

Twebaza Ddunda Omutionzi waffe, eyasindika abakozi mu nnimiro
Twebaza Ddunda Omutionzi waffe, eyasindika abakozi mu nnimiro e Nabulagala
Tweveemu baganda bange, tweveemu tuwondere abazira
Tweveemu baganda bange eddini tugikwate tugituuse ne ku balala.

CLOSING

MWERABA (Ssebutinde George)

Ekkid.: Mweraba…………………….. Mbatuma mugende
   Mu nsi yonna ……………….. Muyigirize
   Eddiini …………………….. Ebune, Mu nsi yonna
   Yonna, Yonna, Yonna.

1. Ensi kati erinze,
   Mugimanyise Omulokozi
   Abatuma nga bwagamba
   Mugimanyise amazima ge.

2. Ensi kati erinze.
   Mugimanyise amazima ge,
   Sitaani mumuwonye
   Era mumuwangule.

3. Ensi kati erinze,
   Mugimanyise ekitangaala,
   Kristu mumutwale
   Ensi yo eyo gy’ekoma.
From a conversation with one of the family members about his decision to be a missionary to the Blacks in Africa:

“I am going away to preach the Gospel to the Blacks of Africa. Of course I would like to reach the goal, but if God wants me to die before, it is okay, it is up to Him. I also do not expect to live there for more than 10 years!...I am a fool, but it is the foolishness of the cross.” (From Fr. Nicq in his book “Le Père Lourdel”)

From one of his letters to his parents in reaction to those who considered him ‘mad’ because of his decision to join the Missionaries of Africa.

“You may be everybody’s laughingstock if you spread the news around that you choose to spend your life for the salvation of mankind; you will be taken for a madman. It is very true, we are mad, but this is, as the Gospel points out, the madness of the Cross. How I would wish that all human beings were suffering from such madness! Before I take this first step towards the Sacred Orders, I feel the need of thanking you for all you have done for me. You come next to God on the list of those I must be grateful to. Parents of your type, whose main concern is God’s glory and the spiritual good of their children, don’t grow on trees. I am totally powerless to give you an adequate reward; God will take care of this debt on my behalf, and you won’t lose on the exchange. That is enough by way of preaching, I think, for I am still only a seminarian who is not tonsured yet. Best greetings from your incorrigible son, Simeon Lourdel”. (Before the feast of Holy Trinity 1873)

Bidding farewell to his parents and members of the family before leaving to join the Missionaries of Africa (White Fathers) in Algiers in 1874. This is how Fr. Nicq in his book “Le Père Lourdel” narrates this incident:

“....the departure was very painful. Since a number of months, Madame Lourdel was in bed suffering, her life in danger, though always full of trust (in God) and energy. It is amidst these sufferings that she had to sacrifice her son. He (Mapeera) had come home for only two days and was now going to leave her for ever. At the moment of departure, the whole family was gathered around the bed of the sick. The father, in spite his tough character, could not withhold his tears; his brothers, the pious aunt, all tried to console the mother who was crying. The hour had come! The heroic young man, firm in the middle of his sobbing relatives, embraced in turn each one of them, but when he reached his mother, his heart full of sorrow, burst out in tears which he could not hold back. His mother who at that moment was embracing him seemed like not wanting to leave him go free. For a moment, he seemed like not being able to free himself from this great embarrassment! However, he slowly freed himself from her, and started walking away towards the door in tears. Then, he turned and looked back for the last time, took off the crucifix he was wearing around his neck (and gave it to his mother saying): “Mum, take, this is the One who will console and cure you!” He then left. He had bid farewell forever to his earthly family.”

Letter to his priest friend Fr Delrue to explain to him the risks of a journey in the South of the Sahara:

“You insist on offering me a small gift for my ordination to the sub-deaconate. All right, I accept. Since you want to give something I can carry on me and take along with me everywhere, buy for me a missionary cross!! Let this cross be very strong and large enough so that I cannot easily lose it, but not too wieldy so that I can carry it around on me without problem. Try to find for me a way of wearing it around my neck so that it can no longer be removed; so that, once around my neck as a necklace, it cannot be taken away except by beheading me! Then, and only then shall I willingly part with it!” (3rd December, 1875)