COMMENORATION OF THE
FIRST MEETING
BETWEEN KABAKA MUTEESA I AND FR. SIMEON LOURDEL

“The Catholic Church and Buganda Kingdom 1879-2018: Together in the Service of God’s People”.

OKUJJUKIRA ENSISINKANO WAKATI WA KABAKA MUTEESA I NE FR. SIMEON LOURDEL

“Eklezia Katolika n’Obwakabaka bwa Buganda 1879-2018: Tukwatre wamu mu kuweereza abantu ba Katonda”

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Angel Agencies Ltd, joins the Catholic Church in Uganda as it Celebrates 139 years of Fr. Simeon Lourdel’s first encounter with King Muteesa I.
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ENNYANJULA

Ha 23 February 1879, kati gy’emyaka 139 emabega, Fr. Simeon Lourdel yasitula okuva e Kitebi mu maka g’Omwami Amir Ssekikubo neganda okuukiia mu Lubiri e Lubaga Kabaka Muteesa gye yali omuyise. Bro Amans yali wakugenda naye kyokka olw’okuba nti yali wansi ku ndiri ng’omusujja gumuluma, teyasobola kugenda. Ekibala ekyava mu nsiinskano eyo eyasooaka wakati wa Pere Mapeera ne Kabaka Muteesa I kwe kukkirizibwa kwa abaminsani abakatoliki okusigala mu Buganda n’okusomesa eddini yaabwe. Olwaleeroo tujjukira ensisinkano eyo n’essanyu nga bwe twebaza Katonda olwa Kabaka Muteesa okusiima n’akkiriza okusaba kwa Mapeera.

Omukama yasazeewo tujjukire eyo ebyafayo nyaka 52. Bwe yali ava mu Buganda mu 1887 (21st July), yayitira ku minsani y’Abakatoliki e Nalukolongo n’alekera Pere Mapeera ebisumuluzo by’ennyumba yaabwe e Nateete anti mu kiseera ekyo ye muminsani yekka Mw. Makaayi bwe yali ava mu Buganda mu 1887 (21 July), yayitira ku minsani y’Abakatoliki e Nalukolongo n’alekera Pere Mapeera ebisumuluzo by’ennyumba yaabwe e Nateete anti mu kiseera ekyo ye muminsani yekka Mw. Makaayi bwe yali ava mu Buganda mu 1887 (21 July), yayitira ku minsani y’Abakatoliki e Nalukolongo n’alekera Pere Mapeera ebisumuluzo by’ennyumba yaabwe e Nateete.

Introduction

139 years ago, on the 23rd February 1879, Fr. Simeon Lourdel left the home of Amir Ssekikubo at Kitebi for Lubaga palace where he had been summoned by Kabaka Muteesa I. Bro Amans was to go with him but he was down in bed with a bout of malaria. The fruit from that first encounter between Fr. Lourdel and Kabaka Muteesa I was the permission given to the Catholic Missionaries to stay in Buganda and teach their Catholic faith. Today, in a spirit of joy and thankfulness to God, we commemorate that blessed encounter and most so the ‘YES’ of Muteesa to the request of Mapeera.

God has willed it that we commemorate that event a day before the exact date because of some important reasons. May be God has a message for us in that change of the day! Today is the Feast of the Chair of St. Peter and we hear from the Gospel Jesus promising Peter to give him the keys to the kingdom of heaven. It is said that when Mr. Mackay was leaving Buganda in 1887 (21st July), he passed by the Catholic Mission at Nalukolongo and left the keys of their house at Nateete with Mapeera because at that time Mackay was the only Protestant missionary in the country.

In his diary, Mackay wrote about that event in these words: “I called on the Frenchmen on my way, and gave the keys to Pere Lourdel - Simeon Lourdel - Peter should have the keys!”

Also, today we commemorate the 52nd Death Anniversary of the late Archbishop Joseph Kiwanuka. When we talk about the relationship between the Catholic Church and Buganda Kingdom, we cannot forget him. Surprisingly, the year (1939) in which he was elected bishop was also the year in which Kabaka Muteesa II ascended to the throne of his grandfathers, and the year in which Archbishop Kiwanuka died (1966) was the year in which Mengo Palace was attacked leading to the exile of the Kabaka and eventually the abolition of the kingdoms in Uganda in the following year.

May these other two commemorations on this day throw some light on our reflections on the day’s theme: “The Catholic Church and Buganda Kingdom: Together at the Service of God’s People.”
(This message was given in 2009)

On the 23rd February 1879 my great great grandfather, the late Kabaka Muteesa I, donated a piece of land of Nabulagala to Revs. Fr. Simeon Lourdel and Brother Delmas Amans on which they built the base of their missionary activities.

More than a century later, we continue to marvel and admire the Kabaka’a foresight, generosity and hospitality to strangers and the Missionaries’ faith, zeal, courage and tenacity.

Both, the Kabaka and missionaries were united in their desire to foster spiritual values; to develop intercultural relations and to avail to the people advanced knowledge.

As we celebrate the anniversary, we need to ponder and reflect on the ills that afflict our society today.

There is definitely a need for our people to re-dedicate themselves to the core values of religion and culture.

Ronald Muwenda Mutebi II
Kabaka of Buganda

SSAABASAJJA KABAKA’S MESSAGE TO MARK ONE HUNDRED AND THIRTY YEARS OF THE CATHOLIC CHURCH IN UGANDA
Commemoration of the First Meeting between Kabaka Muteesa I and Fr. Simeon Lourdel

Feb 2018

Commemoration of the First Meeting between Kabaka Mutesea I and Fr. Simeon Lourdel
Feb 2018

Kelezia n’Obufuzi bw’Ensi Ekkatala limu: Buweereza

Omkwano gwa Mapeera ne Mutesea gwe musingi okwazimbirwa enkolagana ennwana wakati wa Kelezia n’Obwakabaka bwa Buganda. Ku mulembe gwa Mutesea, Mapeera yafuna n’erinnya ery’Omwana w’Embuga! Olw’okuba nga Kabaka yamwesiga nnyo, yamukkiriza n’okuba omusawo we. Omukwano ogwo n’obwegissha obwo ne Bakabaka abaddiriira kwe baazimbiro okutusuna na kati ku mulembe Omutebi. Mu lugendo Iwaffe luno olw’awamu nga mu myaka gino 139 temubuzeemu biwovu na biko ondi nga ne bajjajaffe baalgahera nti: “Omkwano guva mu ngabo”! Ate era mi biwovu omwe me mu biko, mwe mwatuviire ekkula ly’Abajulizizi abafuwe abaga Uganda. Gwe wamama ebya Mukama byewuunyisa!

Enkolagana eno etulaga nti abakulembeze b’eddiini n’abakulembeze b’ensi tulina okwesiga’ntana n’okukwaturita awamu anti nga omulimu ogwewuwee Katonda n’abantu gwa buweeraete ng’Omkukwano n’abantu betuwereza be bamu. Tetatu lyo mi biranira yu kusika muggwa era ekyo bu mu kibaaro kwe kabinera akategeeza nti tuba tuvudde ku mulamwa ogw’obuweereza.

Ensisinkano eyo ey’ebafuaayo yaddirwira ensisinkano endala nayo nga nkulu nnyo mu byeefaayo by’enkolagana wakati wa Kelezia n’Obwakabaka bwa Buganda. Nga 13 July 1879, Kabaka Mutesea yajita Pere Livinyake ne Mapeera mu lubiri w e Lubaga n’abasaba batuuse okusaba kwe eri ga vagumere eye bugusa rwe Byufalansa (France) emwwe oguwukkumwe. Ko bano nti “nedda Ssebo Ssaabsajja; fle okujjo kunu twatumwa Paapa, si vagumere yaffe”, ekigambo ekitsanyusa Kabaka! Bajjajaffe abo baba kukkirimira, ob’olyawo Uganda yandifunye ba byuwerera. Ensisinkano eno yalimbaka bulungi enkola ya Kelezia obutabiriza bya byefuwe mu bya ddiini. Kyokka ekyo tekyategeeza nti abakulembeze b’eddiini tebyajinza kubako kye boogera ku nteereza n’enziirukanya y’eggwanga ku lw’obulungi bw’abantu era oluwunnanya tulaba abamisani abo nga bawabula Kabaka ku nsonga ezitali zimu.


Nnina essuubi nti mu kujukirira ensisinkano eno buli mwaka nga tuli wamu n’Obwakabaka bwa Buganda, kinatusoobesanga okubwulurika ku ngeri “y’okukwamifyika abantu baffe n’okubalutumyama”. Era nnina essuubi lingi nti Ekkaddiyirizo (museum) eryabuddwamu Ssekabaka Mutesea I, nalo lija kuyamba abanaakalyamangamu okwaama nga bezzizza bugywa mu ndowooza, mu ndaba y’ebintu ne bantu banaawabe awamu ne mu kukkirimira kwabwwe. Ekifaaanyi ky’ensisinkano wakati wa Mutesea I ne Mapeera ne Amansi, ekitwanniira nga ruyingira mu Arrowiri y’Ensi Ekkatala limu: Ekkukatolo Ekkukwikwanja (museum) eryo kitiujjikizenga obuweereza bw’ensisinkano eno n’okutuwa essanyu n’okugagira nka nga baweereza kwe Buganda, mapeera ne Mutesea, kinaabatya nti nhanga nga buweereza.

+Dr. Cyprian K. Lwanga
SSABASUMBA WA KAMPALA
ENSISINKANO YATUFUUKIRA MULYANGO

Ensisinkano eno yatufuukira mulyango era oluggi lwagala luggule n’okutuusa olwaleero, era etuyigiriza obukulu bw’enkolagana wakati w’abakulembeze b’Eklezia n’Obukulembeze mu ggwanga (State).

Ebirungi bingi egyishe mu mulyango ogwo okututukakwe ng’omwo mwe muli:
• Okubeerawo kwe ddiini (Klezia)
• Amalwaliro
• Amasomero

Ng’abuna abiyoro biri kule gunguusa n’okukulakulanya emberea z’obulumu bwaffe; ggwe wamaa ffenna twaanayulwa mu nsisinkano eyo.

Ensisinkano eno yatufuukira mulyango era oluggi lwagala luggule n’okutuusa olwaleero, era etuyigiriza obukulu bw’enkolagana wakati w’abakulembeze b’Eklezia n’Obukulembeze mu ggwanga (State).

CHARLES CARDINAL LAVIGERIE’S PASSION FOR AFRICA

“Beloved Africa, I have sacrificed all for you. Seventeen years ago, urged by an interior force that was of God, I left everything to devote myself to your service. And since then what journeys, what fatigue, what labours have I not undertaken? I recall these only to express my unalterable hope that the portion of this great continent which in past ages was a stronghold of Christianity may be once more restored to the light, whilst that part that has ever been immersed in barbarism may emerge from its darkness and death. It is to this work that I have sacrificed all my life. But what is one man’s life in comparison to such a mission? I have just embarked on this work. I was only the voice in the desert calling those who must trace the way for the Gospel. I, therefore, die without having done anything else for you except to suffer and through my sufferings preparer for you the apostles.” (Spiritual Testament, 1884)

“I loved everything connected with Africa, her past, her future, her mountains, her pure sky, her sun, the great lines of her desert.” (Instructions, 27th March 1884)

“Go, my sons, go to teach them this doctrine. Tell them that this Jesus died for them on the cross, in order to carry all these freedoms to the world: freedom of souls against the yoke of evil, freedom of people against the yoke of tyranny, freedom of consciences against the yoke of persecutors, freedom of body against the yoke of slavery.” (Speech given on 20th June, 1879, in the Cathedral of Algiers, on the occasion of the departure of the second caravan for Equatorial Africa; one of them, Fr. Augustin Levesque came to Uganda and stayed at Nabulagala. The same speech was repeated for the 9th Caravan - 29th June 1890 and from this caravan these came to Uganda: 4 priests, Streitcher (Stenseera), Gacon, Gaudibert, Schmier; 2 brothers: Dominique and Victor; 2 doctor catechists Abdou and Goge - two former slaves.)

Emmanuel Cardinal Wamala
Archbishop Emeritus

Beloved Africa, I have sacrificed all for you. Seventeen years ago, urged by an interior force that was of God, I left everything to devote myself to your service. And since then what journeys, what fatigue, what labours have I not undertaken? I recall these only to express my unalterable hope that the portion of this great continent which in past ages was a stronghold of Christianity may be once more restored to the light, whilst that part that has ever been immersed in barbarism may emerge from its darkness and death. It is to this work that I have sacrificed all my life. But what is one man’s life in comparison to such a mission? I have just embarked on this work. I was only the voice in the desert calling those who must trace the way for the Gospel. I, therefore, die without having done anything else for you except to suffer and through my sufferings preparer for you the apostles.” (Spiritual Testament, 1884)

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Kabaka Muteesa I

Muteesa I was born between 1841 – 1843 at Mulago Hill, in the palace of his father, Kabaka Ssuuna II. His mother was Gwolyoka of Elephant clan. He succeeded his father in 1856 at around the age of 13 years. He was the 30th King in the lineage of Kintu and reigned up to 1884. Among his sons, three became kings: Mwanga II, Kiweewa and Kalema.

Muteesa practiced Baganda Traditional Religion, Islam, Protestantism and Catholicism. During his reign, Islam prospered most (1862 – 1875) and at one time served as the ‘state religion’. Mapeera was his catechist for Catholicism. Although Muteesa practiced the new religions, he never completely converted to any of them. He died a follower of the Traditional Religion. He died in October 1884 and was buried at Kasubi-Nabulagala (Kasubi Royal Tombs). He was succeeded by his son Mwanga II.

Muteesa, the Father of Modern Buganda, was both an initiator and reformer. His openness and tolerance towards other people, cultures and religions and his great desire for the development of his people and country made foreigners feel welcomed in this country and the three religions – Islam, Protestantism and Catholicism, found a fertile soil and took roots. (See his letter to Queen Victoria)

In the early years of his reign, Muteesa was cruel, hence the name “Mukaabya” (one who makes others cry), but later on he became a wise and reconciliatory man, thus getting the name “Muteesa” (one who practices dialogue, a negotiator). Saul became Paul!

“SET APART FOR ME MAPEERA AND AMANS…”

What happened in Antioch when out of the five prophets and teachers, Saul and Barnabas were chosen (Acts, 13: 1-4), happened also at Kageye (Mwanza, Tanzania) on the 20th January 1879. From the five missionaries; Livinhac, Girault, Barbot, Lourdel and Amans, the Holy Spirit chose Lourdel and Amans and sent them to ask Kabaka Muteesa I permission for the Catholic Church to come in his kingdom and teach its Faith.

Why these two and not others? God alone has the answer! One thing we are sure of is that the two messengers accomplished their mission. Muteesa allowed the seed of the Catholic Faith to be sown in his kingdom and ‘the mustard seed has become a big tree’.

These two Servants of God have left an indelible mark on the collective memory of the Catholic Church in Uganda. The many songs composed in remembrance of their life and work continue to engrave this mark in our salvation history. One of these songs, “Twebaze Mapeera ne munne Amansi” (Let us thank Mapeera and Amans), has become a classic one! Other monuments named after them – roads, wells, buildings, schools, parishes, etc., continue to remind us of their love for God and our Country.

We pray that one day, this engraving be sealed by their beatification and canonisation for the greater glory of God and the establishment of his kingdom on earth which they came to proclaim.
The first caravan of ten missionaries to Equatorial Africa, five for Tanganyika and five for Uganda left Algiers on the 17th April 1878. Those destined for Uganda, the first two, Lourdel and Amans arrived on 17th February 1879 and the remaining three on 17th June 1879. They settled at Lubya-Nabulagala where the king had given them a ‘Kibanja’ and built a house for them.

Fr. Simeon Lourdel was the first to meet Kabaka Muteesa I on the 23rd February 1879 in his palace at Lubaga and it was at that occasion that the king allowed them to stay and teach their religion. On that day, Bro. Amans could not go with Lourdel because he was down with a bout of malaria at Kitebi. The first meeting of the whole group of five with Muteesa was on the 27th June 1879.

MGR LIVINHAC LEON
Was born in 1846 in France and ordained priest in 1873. He baptised the first Ugandan Catholics in 1880. He was the first Bishop of Uganda. Wrote Luganda grammar published in 1885. He was Superior General of the Society for 32 years (1890 – 1922). He died on 11th November 1922 in Algiers and his remains are buried at Nabulagala.

FR. LOURDEL SIMEON MAPEERA
He was born in 1853 in France and ordained priest in 1877. Together with Amans, were the first two Catholic missionaries to arrive in Uganda. Wrote the first catechism in Luganda published in 1881. He baptised eleven of the 22 Catholic Martyrs. He died on 12th May 1890 at Nnabunnya and his remains are buried at Nabulagala. His cause for beatification was opened in 2016.

BROTHER DELMAS AMANS
He was born in 1852 in France and was the only brother in the first caravan. He took his perpetual oath on 19th October 1879 at Nabulagala, being the first religious to do so in Uganda. Fell sick in October 1894 and on his way back to Europe for medical treatment, died at Bagamoyo on 19th January 1895. His remains are buried at Nabulagala and his cause for beatification was opened in 2016.

FR. GIRAULT LUDOVIC
He was born in 1853 in France and ordained priest in 1876. Of the 22 Martyrs, he baptised three. Since 1890 until his death, he was in the service of the government of the Society. He attended the beatification of the Martyrs in Rome in 1920. He died on 13th February 1941 in Algiers.

FR. BARBOT LEON
He was born in 1846 in France and ordained priest in 1873. He fell sick shortly after arriving in Uganda and left in April 1880. In October 1882, he was appointed to Zanzibar where he arrived on 4th November 1882 only to die one month later. His remains are buried at Nabulagala.
It is impossible to talk about the relationship between the Catholic Church and Buganda Kingdom without talking about the Uganda Martyrs. It is equally impossible to talk about the Uganda Martyrs without talking about Kabaka Mwanga. All the Uganda Martyrs were his loyal servants and many of them his most trusted servants.

Oh happy fault!

The church’s reflection on the sin of Adam which is sung in the Easter Proclamation (Exsultet) could very well serve for our reflection on the relationship between the Church and Kabaka Mwanga, whose reign marked most this relationship.

“O happy fault, oh necessary sin of Adam which gained for us so great a Redeemer!”

Taking into consideration the abundant fruits that the Uganda Martyrs have brought to the Church in this country and to the nation in general, one could say:

“O happy fault and necessary sin of Kabaka Mwanga!”

Confession and Reconciliation

How mysterious are God’s ways (cf. Isaiah 55:8-9), who ‘writes straight with crooked lines’, who ‘can make zig zag lines as straight as an arrow’! Reflecting on the life of Mwanga after he had confessed his evil deeds against the Christians, Mapeera had this to say:

“Mwanga fell down at my feet and asked me forgiveness for all the harm he had done to our Christians. He even came across, here on the spot, some of those he had mutilated, or whose ears he had ordered to be cut off, in the course of the persecution he had unleashed against them. We welcomed him appropriately in spite of all his past wrongdoings and we assured him that, on behalf and at the example of our Divine Master, we forgave him his past evil deeds. He is now lodged in one of the huts in the section of the settlement reserved for married couples. We told him that he had to choose one woman as his one wife among all the women who constituted his harem; the others were taken to the orphanage of the girls. God may have His own views on this prince in spite of his criminal actions of the past.”  

(Letter of Lourdel, 28th December 1888)

Indeed God had his own views on Mwanga! His confession and the above reflection of Mapeera, his friend, counsellor and confident, opened up a new chapter in the relationship between the Catholic Church and the Kingdom of Buganda. St. Paul tells us that: “God does make all things work together for the good of those who love him, who are called according to his purpose.”  

(Romans, 8: 28) Yes, for God, even the bad things that happen to us will get put to good use if we entrust them to the creativity of our all-powerful, mercifully loving God.

Asking forgiveness for our mistakes and forgiving those who ‘sin against us’ makes us ‘divine’. Isn’t this the message of the old saying: “To error is human, to forgive is divine”? In Luganda, the word ‘okwetonda’ has the same root as the name of God, ‘Katonda’ (Creator) and that of ‘okutonda’ (to create). This is well confirmed in this incidence of Mwanga asking forgiveness and being forgiven by the missionaries and the Christians. From then on, Mwanga started following catechism classes and though he was not baptised, he was considered to be a Catholic. He chose the name of ‘Leo’ after that of Mgr. Leon Livinhac, the ‘chief’ of the Catholics at the time!

Where the Queen-ant is …….

A Luganda proverb says: “Namunswa waaba, n’enswa” (Where the Queen-ant is, there the flying ants are too); and another one: “Ekitandikira embuga, kibuna
ekyalo” (Whatever starts from the royal court or the chief’s residence, spreads to the village). When Mwanga returned to the throne the following year (1889/90), many of his subjects followed the Catholic religious instructions at Nabunnya and later on at Lubaga. For example we read in the diary of 8th March 1891.

“Father Superior goes as usual on Sunday to teach catechism to the King while another father teaches religion to about one thousand five hundred to two thousand people, gathered around a big tree which will be shown with respect to the future generations. Today it is under this tree that the biggest number of our Christians have heard for the first time the voice of the missionary …”

**Donation of Lubaga Hill sealed the Reconciliation**

According to Fr. Ddiba in his book “Eddiini mu Uganda” (1957, vol. II, p. 119), it was Mapeera who, after returning from Tanganyika in 1889/90, asked Mwanga to give Lubaga hill to the missionaries which the latter did. For Mapeera, Lubaga Hill was a holy ground! It was here that he had met the king for the first time and on that same occasion given the permission to stay and teach the Catholic Faith. It was here, like St. Paul in the Council of the Areopagus in Athens (Cf. Acts 17: 19-22), that he had on several occasions to teach and defend the Catholic Faith.

When Mgr. Jean-Joseph Hirth, the successor of Mgr. Leon Livinhac visited Mwanga in December 1890, after the death of Mapeera, Mwanga reconfirmed the donation. And, before leaving for Tanganyika, Mgr. Hirth, instructed the missionaries at Nabunnya to start the work of construction on the hill-top.

Re-reading this donation with the eyes of faith, one could say that this donation of Lubaga Hill sealed Mwanga’s reconciliation and friendship with Mapeera in particular and the Catholics in general. In fact, today, because of its historical origins and geographical location, Lubaga Cathedral is considered to be the Mother of churches in Uganda.

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**PRAYER OF INTERCESSION FOR THE BEATIFICATION OF FR. SIMEON LOURDEL (MAPEERA) AND BROther AMANS DELMAS**

Almighty God,

Through your eternal mercy, you sent to our country Uganda, pioneer Catholic Missionaries, Father Simeon Lourdel (Mapeera) and Brother Delmas Amans.

Grant, we beseech you that we receive favours through their intercession, (your petition) so that they may be counted among the Blessed, as it was with the Uganda Martyrs whom they evangelized.

Their 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 forever one God forever and ever: Amen

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

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**ESSALA EY’OKUSABA PERE MAPEERA NE BROTHER AMANSI OKULANGIBWA 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.

Tukwegayaridde, abaweereza bo Pere Mapeera ne Bulaaza Amansi abasookera ddala okulinya ekiegere kyabwe ku ttaka lya Uganda, ne baba abasaale mu kuyigiriza eddiini enkatoliki, bo nga batuwolereza tuwe okufuna bye tusaba, (ekyetaago) basobole okulangibwa mu lubu lw’Abesiiimi, nga bwe kyakolebwa ku baana baabwe abajjulizi be baasomesa. Okulangibwa kwabwe kujja kutwongeramu obuvumu, okukkiriza n’omutima oguyaayaanira okubunyisa eddiini.

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

Kitaffe……. Mirembe Maria……. Ekitiibwa…….
Pope Leo XIII (1878-1903) sent the 1st Missionaries to Uganda

Cardinal Charles Lavigerie (1825-1892): Founder of the Society of the Missionaries of Africa (White Fathers, 1868) and Missionary Sisters of Our Lady of Africa (White Sisters, 1869)

Msgr. Henry Streicher

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

Kabaka Daudi Chwa II (1897-1939)

Archbishop Joseph Kiwanuka

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.
4. 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.

5. 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.

8. 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.
9. **Namugongo**

This is the place of the holocaust on the 3rd June 1886. At Namugongo, Charles Lwanga was martyred on the 12th May 1886 for the sake of the faith. The remains of Charles Lwanga were exhumed and reburied in the humble cemetery behind the cathedral. Annual pilgrimage on the 3rd June.

10. **Nabunnya**

On the 24th February 1890, Mapeera and Fr. Denoit Simeon 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 post after Nabulagala, Nalukolongo and Bugoma. It was the 4th mission post after Nabulagala, Nalukolongo and Bugoma. It was here that on the 12th May 1890, Mapeera died. His first tomb was here up to 2nd November 1901 when the remains of the Pioneer Missionaries were exhumed and reburied in the humble cemetery behind the cathedral. Annual pilgrimage on the 12th May.

6. **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, Frs Livinhac, Barbot and Girault consecrated the Church and the cemetery. On the 5th July 1879, they consecrated the land to the Blessed Virgin Mary. On the 19th October 1879, Fr. Amans made his perpetual missionary oath. On the 12th May 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).

7. **Nalukolongo**

On the 14th July 1885, Frs Simeon Lourdel, Pierre Giraud and Bro. Amans set out to Lamba Kungu on the 12th July 1885. They were the first Catholic Missionaries to set their foot on Uganda soil. Annual pilgrimage on the 17th February.

3. **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.

2. **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.

11. **Namugongo**

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Commemoration of the First Meeting between Kabaka Muteesa I and Fr. Simeon Lourdel

PICTORIAL

Kabaka Muteesa II (1939-1969)

First Tomb of Fr. Lourdel Mapeera at Nabunnya (1890)

Stanislas Mugwanya - Catholic Chief Regent of Kabaka Chwa

Kasubi Royal Tombs: Muteesa I, Mwanga, Chwa and Muteesa II

One of the first Lubaga Cathedrals


Lubaga in the 1920s
EBBALUWA YA KABAKA MUTEESA ERI NNAABAKYALA VICTORIA, LUBAGA 15 APRIL 1875

“Nnaabakyala ew’ensi za Bulaaya ze mpulira, Nkuwandikira nga nkussaamun ekitiibwa, nze awamu n’abantu bange, abalangira, abambejja n’abakulu b’ebika mu nsi yange. Nze, awamu n’abakungu bonna mu nsi yange Buganda, awamu n’abalangira n’abambejja, ku lwabwe, nkuwandikira mu bwetowaze n’obwesige nga nkusaba oleete mu nsi yaffe obuyigirize n’enkulakulana bye mulina mu Bulaaya.

Nkusaba onsindikire abakugu mu buyigirize n’emirimu egitalimu gimu bajje batendeke abantu bange nga bwe kiri eyo mu nsi yo. Nkwegayiridde, mpeereza abantu abataalye mu nsi yange lukwe era abatawabye bantu bange mu mayisa amabi. Mpeereza abo bokka abanawa eby’okulabirako eibirungi n’enjigiriza esaanidde era enetulambika mu kufuga obulungi ensi yange. Mpeereza n’abasomesa b’eddiini nsobole okumanya n’okutegera Katonda.

(*Yassaako ekinkumu eky’omukono gwe ogwa kono)

THE LETTER OF KING MUTEESA I TO QUEEN VICTORIA IN 1875

The Kingdom of Buganda, 
Lubaga Palace
14th April 1875

Queen Victoria, 
London

Queen of European countries I hear of,
I write to you with great honour and respect together with my people the Princes, Princesses and clan leaders of my country.

I, with all the elders of my country Buganda together with the Princes and Princesses, on behalf of those, I humbly write to you with sincere confidence and trust asking you to bring to our country education and development you have in Europe.

I beg you to send me experts in various fields of education and skills to train my people in those lines you have in your country.

Please send me trustworthy persons who will not betray my country and who will not lead my people to bad behaviour. But only those who will give good examples and proper education than can lead us to good administration of my country.

Send me some teachers of religions so that I may understand God.

Mutasa I
(Proved and signed his letter by putting a finger print of his left-hand thumb)

“Our Christians are very active with the construction of our buildings on top of Lubaga hill. House of the missionaries, 35 metres long by 15 metres wide; the chapel for the catechumens: 10 metres high, 30 metres long by 15 metres wide. All this announces to the whole of Uganda that Mary has finally taken possession of this country: Regnum Ugandae, regnum Mariae - The Kingdom of Uganda, the Kingdom of Mary.” (Diary 19th January 1891)
Commemoration of the First Meeting between Kabaka Muteesa I and Fr. Simeon Lourdel
Feb 2018

EBBALUWA YA MAPEERA,
LUBAGA 11 APRIL 1879

Ebbaluwa ya Mapeera eno yagiwandiikira banne abaali basigadde e Kageye era nga Brother Amans ye yagitwala nga agenze akubanona mu bwato amakumi abiri Muteesa bwe yabawa. Baali bakamala kumpi emyezi ebiri buka buatuuka mu Buganda. Ebbaluwa eno etulaga engeri Mapeera gye yalabamu n’okutegeera Kabaka Muteesa I n’embeera mu lubira ne mu kibuga (Lubaga).

Bino bye bitundu ebimu ebiggyiddwa mu bbaluwa eyo esangibwa mu kitabo kya Abbe Nicq “Le Pere Simeon Lourdel” (1922), Olup. 110-114).

Lubaga, nga 11 April, 1879

Basseruganda abaagalwa,

Nga 17 February, Brother Amans nange lwe twatuuka. Kabaka Muteesa yatwaniriza bulungi nnyo, era n’okuva olwo yeeyongera bweyongezi okutulaga omutima omulungi. Ye n’abantu be ayagala baiygirizibwe era nange njogedde ku by’eddiini mu Bantu emirundi egitera.


Obala nga mu lugendo olukwate lutyo tosobola kutambula kinene buli lunaku. Ggwe wamma tetwalema kugumiikiriza nnyo mu kusomoka kwe twasomokamu enyanga ng’ekinaasinga okutusaanira. Omwezi mulamba gwayita nga nuli mu kusomoka okuva e Kageye okutuuka ku mwalo gw’e Ntebbe eryongera byenyinya okuleetawo enkola endala yonna oba oyonoona bwoonoony. Tutuweka okukiriza okulinda, ate kati nga tukyagenda bulungi ne Kabaka tuteekwa kwemalira ku mulimo gwaffe ogw’obutume gwooka. Ennyesa y’abantu bano emoze emirembe mingi era tewali nkola ya mangu eyinza kyabataa y’antumusseemu ewe yonka. Okuzza abantu obugya, era naddala eggwanga, mulimo gwaffe ogw’obutume nnyo era nga gutwala eebanga ggwanvu; awatali ekyo oyinza okufiirwa ebibala by’entuuyo zo mu bbanga mpa we lizira n’ofundikira nga tolina kya bwunagazi ky’ofunyemu.

Mbande ndowoowa okujia nzenninyi mbanone mu kaato Abaminsane Abangereza ke baatuwadde okweyambisanga. Naye bwemmazze okulaba byonna ebigenda mu maaso, nobanda ng’ekinaasinga okutugasa kwe kuweereza Brother Amans mu kifo kyangle.

Mwangweeke, amakungula g’emyoyo agali wano mangi bulala, ate Abafrika ba wano balina amaaanyi agatasangibwa mu abo abali mu Algeria oba ku lubalama. Ka nkome wano; obwato buubuno babugolomola. Kati ngwa mu kifuba Brother ono omulungi ansiibula. Tulabagane mu bbanga si ddene.

Owammwe ddala mu Mukama Waffe, Simeon Lourdel

Ow’okubitwaba Kabaka mu nnaku zino nfune ekifo ekkigga mwe nsula. Ekifo mwe twasookera kyalikina nga kikiko nga nokuva tekuwa bulamu. Kabaka n’anzikiriza nze nzenninyi nnonde ekifo ekinasinga okutusana. Mu kulaba kwange nga mugaso okuva nga tuli kumpi n’i Lubaga; ate naddala kubanga kumpi buli lunaku tuteekwa okugenda eri Kabaka tumusseemu ekitibwa ng’empisa y’ensi bw’er izi mu Bantu abakulu mu nsi.

Okusinziira ku bye ndabye, nnyinza okugamba nti Empisa enkulu Abaminsane gye baliteekwa okuba nayo wano bwe bugumiikiriza, obugumiikiriza obolumu obwegendereza mu buteemalamu mu ngeri y’okweyisa. Kabaka wa wano ye kamali byonna ddala amanyidde okweyembe obuyinza bwe nga tewali amukuba ku mu Pamela nga nku ohi ali ohi ali wansi we. Okugezaako okuleetawo enkola yonka oba oye yonkewo. Tutuweka okukiriza okulinda, ate kati nga tukyagenda bulungi ne Kabaka tuteekwa kwemalira ku mulimo gwaffe ogw’obutume gwooka. Ennyesa y’abantu bano emoze emirembe mingi era tewali nkola ya mangu eyinza kubakya mu lunaku lumu. Okuzza abantu obugya, era naddala eggwanga, mulimo gwaffe ogw’obutume nnyo era nga gutwala eebanga ggwanvu; awatali ekyo oyinza okufiirwa ebibala by’entuuyo zo mu bbanga mpa we lizira n’ofundikira nga tolina kya bwunagazi ky’ofunyemu.
MAPEERA’S LETTER, LUBAGA, 11 APRIL, 1879

Mapeera’s letter from Buganda was addressed to his companions who had remained at Kageye (Mwanza). They had been living in the country just about two months only. It was taken by Bro. Amans who went with the twenty canoes provided by Muteesa to fetch the three remaining missionaries. In this letter, we see how Mapeera understood and evaluated Kabaka Muteesa and the life in and around the palace. These are extracts of that letter found in the book of Abbe Nicq Le Pere Simeon Lourdel” (1922), pp. 110-114).

Dear Confreres,

It was only on February 17 that we arrived, Bro. Amans and myself. King Muteesa welcomed us most kindly, and since that day he has been more and more favourable to us. He wants to be instructed with his people and I have already given some public talks on religion.

I shall spare you the details of our journey. After that of Stanley, it would no doubt be of little interest. I shall only tell you that the indigenous way of navigation on the Nyanza is singularly similar to that of Aeneas’ time. The oarsmen always keep prudently close to the shores; at dusk the canoes are pulled ashore and we camp there until next morning.

With such a way of travelling, only short distances are covered each day. What patience we needed during that unending crossing of the lake! In fact we have taken no less than one month to cross from Kageye to Entebbe bay where we finally abandoned our crumbling canoe……

Muteesa decided to see us. He is a subtle man, authoritarian, very intelligent and a clever diplomat. He understands Arabic and Kiswahili. He is incontestably the greatest ruler in Equatorial Africa. Apart from Uganda itself, he is he is lord over Usui, Karagwe, the islands of the Nyanza, and Usoga, a large province east of Uganda. Moreover, his influence is considerable in all the regions surrounding his kingdom. Many other kings, even from far, seek his alliance and favours. He seems to be conscious of his importance and becomes suspicious whenever his authority appears to be threatened.

……Thanks to the monarch’s favour, I have been able to change residence recently. The place where we had first settled was low and unhealthy; the king allowed me to choose myself a place which would suit us better. I believe it is important not to be too far from Lubaga, especially when almost every day we must go and pay our respect to the king according to the custom among the important people of the country……

……My conclusion from what I have been able to see is that that the main virtue the missionaries will have to practice in this country is patience, patience combined with prudence. The king here is an absolute ruler who exercises his authority without interference, having everybody under his feet. To force issues would spoil everything. We must accept to wait and while still enjoying the good dispositions of the monarch, keep strictly to our apostolic activities. There are centuries behind the practices of these people and no radical approach will transform them in one day. The regeneration of a people takes a very long time without which the fruits of one’s efforts are lost in no time and nothing durable is achieved.

I had intended to come myself to fetch you on the sailing-boat which the English missionaries graciously put at our disposal, but all things considered, I believe it is better for our interests to send Bro. Amans instead.

Come quickly; the harvest of souls is rich here. The indigenous Africans here are endowed with an energy which is not found in those we meet in Algeria or on the coast.

I stop here: the canoes are already launched; I embrace the good Brother who is now leaving me. See you soon.

Yours sincerely in Our Lord, Simeon Lourdel
Commemoration of the First Meeting between Kabaka Muteesia I and Fr. Simeon Lourdel

Feb 2018

EBBALUWA YA KABAKA MWANGA ERI KALIDINAALI LAVIGERIE.

Mu bbaluwa eno Mwanga ayogera ku mulimu Kalidinaali gwe yali okutalaaga amawanga ga Bulaaya okulwanyisa n’okukomya obuddu ku lukalu lw’Afirika. Omulimu guno Kalidinaali yaguweebwa Paapa Leo XIII mu May 1888 era nga gwavaamuru ebibaala eibirungi bingi. Wano mu Buganda, Mapeera nga tannafa, ng’ali wam u’Omugerimaani Carl Peters, baabaga ekiwandiiko (laba wansi) ekiwera obuddu mu Buganda n’ensi ezaali wansi w’obwakaba buno, kye baawa Mwanga n’akkiriza okukkisaako omukono nga 16 March 1890.

4.11.1889
Mengo, Buganda

Ow’ekitiibwa ennyo era Kitange Omukulu,

Nze Mwanga Kabaka wa Buganda nkulamusizza.


Mpulidde nti Kitaaffe Paapa Omukulu w’Eddiini yakutuma okugenda okuteesa n’Abakungu ab’Bulaaya okulwanyisa n’okumalirawo ddala empisa ey’okugula n’okutunda abaddu ku Ssemazinga w’Afirika. Ku ludda lwange, singa Abazungu bakkiriza okumpagira, njakubayambako mu mulimu ogwo mu kuzyiza obuddu mu nsi eziriraanye ennyanja Nalubaale.

Nkusaba onsabire amaanyi ag’okukola obulungi. Nange nsaba Katonda akuwe emikisa gye, akuyambe mu mirimo gyonna gy’omukolera.

Nze Omwana wo,

Mwanga
Kabaka we Buganda.

“Nze Mwanga, Kabaka wa Buganda, mu maaso g’Omw. Dr. Carl Peters ne Rev. Fr. Simeon Lourdel, nkakasa nti mpeze okugula n’okutunda abaddu mu Buganda ne mu nsi eziri wansi w’Obwakaba bwange. Njakukola kyonna kye nsobola okuziyiza okujja n’okutunda abaddu wabweru w’ensi zino.” (16 March 1890)

Me, Mwanga, king of Buganda, in the presence of Mr. Dr. Carl Peters and Rev. Fr. Simeon Lourdel, affirm that I forbid slave trade in Buganda and in those countries dependent on my kingdom. I will do all that I can to prevent the exportation of slaves from these countries.” (16th March.)

Kino kyakakasibwa mu ndagaano eya 1894 eyafuula Buganda ettwale lya Bungereza mu kawayiro aka 14 akagamba bwe kati:

Obusuubuzi bw’abaddu, okubaggya munno oba okubawanyisa ng’abaddu, biwereddwa ddala. Era nze, Mwanga, ndagaanye ku lwange ne ku lw’abasika bange okutuukiriza obulungi amateeka g’ebiragiro ebigendererwamu okumalirawo ddala obutakydiza ddala embeera ey’obuddu mu Uganda n’amatwale gaayo, nga Gavumenti ya Kwini bw’ennaalagiranga.
Commemoration of the First Meeting between Kabaka Muteesa I and Fr. Simeon Lourdel

THE HISTORICAL ENCOUNTER BETWEEN MUTEESA I AND FR. SIMEON LOURDEL AT LUBAGA PALACE

23rd February 1879

The coming of the missionaries to Uganda called for God's wisdom. It is characterized by simplicity, courage and humility. It is backed up by David’s attack on the Philistine (1 Samuel 17: 40-54). Remember that the Nativity of our Saviour was a humble one and people questioned it: “Can anything good come from Nazareth?” (Jn 1: 46) Thus all this is wisdom from God.

The coming of the missionaries is also characterized by simplicity, un-wavering courage and strong faith. This led Fr. Lourdel and companions to triumph. The journey from Algiers in Algeria via Marseilles port in France through Port Aden, Zanzibar, Bagamoyo, Tabora, Kageye, to Lubaga palace through Kigungu, Kisubi and Kitebi was not an easy one. In summary it is the Annunciation of the birth of Christ: “A spirit will over shadow you…” (Luke 1: 35)

The intervention of the Pioneer Missionaries with king Muteesa I on the 23rd February 1879 was marked by an unfortunate disagreement between Mackay and Lourdel. But, thanks be to God, things were amicably ironed out. The intervention of God was inevitable.

Remember that the journey of the missionaries was affected by mosquitoes, thefts, fever attacks, etc. They overcame all this. Like the missionaries who journeyed to bring the Good News of Salvation, so we too should make our journey to heaven. Let us resolve today as we celebrate this day to remain steadfast and committed to do what we believe in.

Remember that the followers of Christ are not insulated against challenges as he himself openly told them: “Take up your cross and follow me.” (Luke 9: 23)

Fr. Augustine Mpagi

MAPEERA - NABUNNYA PILGRIMAGE CENTRE (MNPC)

“For the Glory of God and His Kingdom”

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 Mapeera and Amans Beatification Committee (MABEC)
2. Office of the Association of Mapeera and Amans Beatification Promoters (MAB-PRO)
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 5.30pm to pray for the beatification of Mapeera and Amans (NB: Mapeera died on the 12th May 1890.)

Plot 4 Stensera Road, Rubaga,
(near Pope Paul VI Memorial Hotel)
P. O. Box 14187,
Mengo-Kampala – Uganda
Tel.: 0392001448
mapeeranabunnya@gmail.com
Website: http://www.mapeeraandamans.org/
Commemoration of the First Meeting between Kabaka Muteesa I and Fr. Simeon Lourdel                             Feb 2018

OBUKULU BW’OLULIMI MU KUTUMBULA OBUGUNJUFU EDDIINI N’OBUWANGWA

Bya Lukabwe Fred Kisirikko
okuva mu
EKIBIINA KY’OLULIMI OLUGANDA

Email: ekobuganda@gmail.com

“Olulimi lye ggwanga.”  Buli ggwanga lirina olulimi lwayo era kina kiruyamba okwawukana ku mawanga amalala. Mu lulimi omwana mwayigira ebifa ku ggwanga lye, omuziro gwe, ennono awamu n’obuwangwa. Eno y’ensonga eruyisa olulimi oluzaaliranwa era y’ensonga eyatandisaawo Ekibina ky’olulimi Oluganda; Okulwaniriira, okukuuma, okutumbula, okusomesa n’okwagazisa olulimi mu buli mbeera.

Ennimi enzaaliranwa z’ennimi zaffe ezitatwetaagisa kuzigendera mu ssomero okuzzyiga okuzooqera. Gunu guba nga mukisa gye tuli, anti ozaalibwa nga lwe lulimi lwo tosobola kwesalirawo nti nze olulimi gundi lwe lwange. Kijja nga kirabo okuva ewa Lugaba. N’olwensonga eyo, zisaana okussibwako essira mu by’ensoma ku buli ddaala. Wano tusanaa okumanya nti olulimi lutumbula obugunjufu, eddiini n’obuwangwa mu buli ggwanga Katonda lye yatonda.

Obugunjufu; Okusinziira ku “nkuluze ey’oluganda olw’ennon” ekigambo kina kinnyonyolwa nti “eneeyisa y’omuntu esiimibwa abantu abangi”. Ennono yaako yiino;

Kabaka Kintu bwe yatuuza olukiiko e Nnono, yagunja enkola ey’okugaba obuvunaanyizibwa obutali bumu mu bakulu b’ebika, amasiga, abakungu n’abaami ku mitendera egyenjwulo. Kino kyeyongera okusimba emirandira ku mulembe gwa Sekabaka Kimera bwe yabanga era naateekateeka enfuga mu mitendera okuva ku kyallo okutuukira ddala ku Katikkiro.


Mu byagunjibwawo e Nnono mwe muli na bino;

1. Obukulembeze,
2. Empisa,
3. Emirimu n’enkolagana y’abantu.
4. Obuvunaanyizibwa

Ediini; Eno eba nzikiriza egobererwa abantu abawerako nga erina amateeka, ebiragiro n’obukwakkulizo okusinziira ku nnono yaayo.Wano mu Buganda ekigambo “ddiini” kyasooka kuwulirwa ku Ssekabaka Ssuuna II, era Abawalabu be baakireeta, nga mu lulimi lwabwe kijja enkula olunaku olw’okubalibwa ku meeza entukuvu nga batusalira omusango. Tusaanye tujjukire nti okusomesa n’okubunyisa eddiini, okusooka mu bantu ba Buganda ate nawalala wonna, kwayisibwa mu lulimi.

Obuwangwa  Buno bwe buzaaliranwa, empisa, obulombolombo obulaga obuwo bw’omuntu. Muno mubaamu amagezi n’okumanya eby’obuzaale, okwetanga, okuijjanja n’okuvumula, enkuma y’obutonde bw’ensi, amazina, ennemy, emizannya n’ebiyiyle, ebiruule, ebibumbe, ebitone ne eiwabwende, enkola y’emirimu egy’okwebeezaawo n’okukulaakulanya. Tujjukire nti na bino biva ku mulembe ogumu okudda ku mulala nga biyita mu lulimi.

Okusinziira ku kunnyonnyola okwo waggulu, tulaba nga olulimi gwe munno ogulungibwa mu bugunjufu, eddiini n’obuwangwa okusobozesa abantu eb’eggwanga eryo okubwiwomerwa era ne babikkirizaamu. Eno ye nkwaso ekosewegwa mu kubumba omuntu ow’omunda asobole okwawulwa okuva ku ggwanga erimu okudda ku ddaala. Etaala emilisa embiri n’emoyo okutumbulira mu kumanyaa, okwegendereza,okuwabula n’okuluunjjaamy abakulu n’abato mu ggwanga eryo. Eyo y’ensonga egaana okwawula eddiini, n’obuwangwa, bikwatagana.
Commemoration of the First Meeting between Kabaka Muteesa I and Fr. Simeon Lourdel
Feb 2018

Kyandibadde kirungi okulaga obukulu bw’olulimi nga tuyita mu kutendeka n’okusomesa abana abato kabunga lino lye ggwanga ery’omulembe ogujiya era emiti emito eginaggumiza ekibira nga ffe tukaddiye.

Ebibala eby’enkukunala ebiva mu kusomesa omwana mu lulimi lwe okuva mu buto n’okulutumbula mu ngeri zonna bye bino;

- **Obugunjufu:** Kino kitegeeza enneeyisa y’omuntu esiimibwa abangi. Nga tuyita mu lulimi, twawula ebigambo ebirungi n’ebibi era kwe kuva enjogera nti ekyo tekiyisika mu kamwa. Omuntu atugeera olulimi lwe era aluwa ekiitiibwa tasobola kwogereramu bigambo byesittazza. Aba n’ensonyi era yegendereza nnyo obutamansa ntungo mu lulimi lwe. Abo abakikola, baba tebeekakasa lulimi olwo ne bamokkoka, aggamago ekiswaza! Olulimi bw’oba nga wayiga luyige, nga si lulwo lwa buzaaliranwa tofuna nsiisi okwogera oba okumokkola aggamago.

- **Okumanya obukulu bw’erinnya lye:** Baibuli mu ngero 22; vs 1 egamba nti erinnya eddungi lisinga obugagga obwa zaabu ne feeza. Mu Buganda, tukubiriza omwana okukumua ennyina ly’amaka mwava era n’okukola ebyo ebiba byatutumula ennyumba eyo. Eyo ye nsonga etuwasisa mu nju so ssi kusanga muntu awo n’otwala eka nga tomanyi buvo na buddo bwe.

- **Okwekkiririzaamau:** Omwana bw’ayigirizibwa olulimi lwe okuva ku lunaku olusooka okutuusa ku myaka nga enna nga talutabisetabise, ayiga mangu enjatula y’ebigambo, okwawula ebintu ebiri awaka, okwawula abantu, gamba nga Baaba, Senga, Kkojja ne Maama so ssi buli gw’alaba okumuyita Auntie. Lumu nakyala awantu era twali tulya eky’emisana, omwana ow’emisana ena yabuusa nnyina nti, “Lwaki bwoba oyogera nge oyogera mu lungereza songa bwoba oyogera ne Daddy waru n’abantu abalala oyogera Luganda? Omuzadde yalwengelia okikabu kuze okuwatukalira ennyumba eye ekyo tekiyisika mu kusomesa omwana ku Luganda. Yanjiyamba nti kati omwana asoma bulungi dda.

- **Okwewa n’okuwaana ekiitiibwa:** Omwana bw’akuzibwa nga ayogera olulimi lwe, kiba kizibu obutawa bantu kitiibwa okugere, tasobola kulamusa muntu mukulu nti oli otya, kubanga omusajja mu Buganda aba ssebo ate omukyala aba nnyabo. Akabonero ak’okufukamira nga omwana yenna nga abuusa abamusingako kalaga okabio kana, abukyala abakatika. Aba abakikola, baba tebeekakasa lulimi olwo ne bamokkola, agagambo ekiswaza! Olulimi lw’oba nga wayiga luyige, nga si lulwo lwa buzaaliranwa tofuna nsiisi okwogera oba okumokkola aggamago.

- **Okunyweza oluganda n’enkolagana mu bantu:** Mu kwogera olulimi oluzaaliranwa n’okulukuenkuka, omwana ayogera okutegeera bakaddebe era n’okwongera okubayigirako. Kino kireetawo empuliziga omukwano, abewesiga omwana by’akula nabo okukumua oluganda n’obutazza misango anti Bayibuli egamba mu Ezekyeri 21 vs 30 nti mu nsi mwe watondebwa era mu ggwanga mwe wazaalirwa mwe ndikusamira omusango.

- **Okufuna obuyiiya:** Kimanyiddwa bulungi okusinziira mu kunoonyereza nti buli muntu alowooleza mu lulimi oluzaaaliranwa. Singa omwana tafuna musingi mugumu mu lulimi okugere, okuyiga ennimi ebbiri oba esaato mu buto, aba talowooleza ku misinde gye gimu n’oyo amanyi olulimi olumus. Kikendeeza ku busobozo bw’omwana obw’okuyiiya n’okuvumbula, kuba aba teyafuna mirandira gya lulimi lwe.

- **Okufuna obumanyi n’amagezi eby’obuzaaliranwa:** Obuwangwa, ennono n’obulombolombo biyisibwa mu lulimi okuva ku mulembe ogumu okudda ku mulala. Wadde okuwandiika kwajja ne kukola nga ettewero ly’ebyo bye njogeddeko, walowo empisa, emizizo n’obulombolombo ebitali biwandiike kyokk nga bikolwa ate nga bimanyibwa oyo atugeera olulimi okugere, omwana bwoba omugana okusolobezza ku mmere, okimugamba otya mu lungereza! Walowo amagezi ag’okukola ebintu n’okuvumbula nga okukomaga, okuwesaa, okubajja, okusimba olussuku, okumanya eddagala n’emiti egiwonya, endwadde n’obubenza, okuzimba ebyo. Kituufu kati tuli mu kwekulaakulanya era bingi bikyusiddwa naye tetusobola kuzza Buganda ku n’okuvumbula, kuba n’okuvumbula ku ntikko nga tetumanyi gye twava kubanga ekyo kye kireeta muno abalambuzi.

- **Okunyweza olujegere wakati w’omuzadde, omwana n’omusomoa:** Emirundi mingi twesanche nga abazadde batya okwogera n’abasomesa olwo obutaba na lulimi lubagatta. Singa omuzadde, omwana n’omusomesa basobola okukozesa olulimi lumu ku kulambika n’okulubiriza omwana, wabawo okuludonna enkula n’ensosa y’omwana. Akula nga akimanyi nti abazadde n’abasomesa bafaayo ku kusoma kwe. Kimuwa okunyiyikira n’okunyumirwa by’asoma olwo akule nga mugunjufu ate nga muyigirize anti Bayibuli mu ngero 22 vs 6 egamba nti Mannyiiza omwana omuto ekkubo eddungi ery’okutambulirangamu, awo ne bwaliba nga mukadde, talirivaam.

Omwana bwayiga olulimi nga muto n’asoma olulimi oluzaaliranwa ku mutendera ogwa waggulu, kimuyamba okwewongera okumanya ku buwangwa bwe n’ennono, eddini n’okugunjufu era kimufuula ow’omugaso
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mu kitundu, mu masinzizo ne ku kyalo era kigaziya n’enkolagana ye n’abantu mu mirimu, n’obulamu obwa bulijjo. Ne bwetuba tuzze mu by’obufuzi, akalulu n’enteeseeganya mu kyallo oba mu kitundu biba mu nnimi zaffe enzaaliranwa.

Okwumbawumba

Mbadde nsaba nga tujjukira olunaku luno olukulu mu Buganda, Uganda n’ensi zonna, Kabaka Muteesa kwe yakkiririza Fr. Mapeera ne banne okusigala kuno n’okusomesa eddiini yabwe, twebaza nnyo eddiini y’Ekitokatiliki anti y’ekyasineze okukuuma olulimi n’obuwangwa bwaffe. Tebaagezaako kukyusa mannya g’abaana nga babatupma amannya g’abakitaabawe nga abalala bwe bakola. Bagezaako nnyo okukuuma obuwangwa bwaffe we kiba kisoboka. Olaba bagezaako okukuuma ekigambo nga essabo nga kitegeeza ekifo we tusabira! Olubugo bakkiriza nti lugoye era n’ebivuga byaffe ebikya babikoza mu Eklezia, baamanya nti si bya sitaani.


ABAMINSANI ABASAALY N’OLULIMI OLUGANDA

Omugunzi w’Abaminsani ab’Afrika (White Fathers) Charles Kalidinaali Lavigerie yabakuutirira bino ku lulumi olumnansi:

- Okulugiga n’okulweyambisa amangu ddala nga bwe kisoboka; obutassuka myezi mukaaga;
- Okuluwandiika bwe luba nga terunawandiikibwa;
- Okulonda omu ku baminsani okuwandiika ‘enkuluze’ (dictionary) ne ‘gulama’ (grammer) w’olulumi olwo. Wano mu Buganda Mapeera ye yalondebwa okukola omulimu ogw’okuwandiika ‘enkuluze’ ate Pere Livinyake n’awandiika gulama awamu n’okuwandiika engero n’enfumu ezitali zimu.
- Okuwandiika Katekismu enfunze mu lulumi olwo, etassussa mampula musanvu oba munaana enkube mu kyapa; Omulimu ogwo Mapeera ye yagukola (1881) era y’omu yakyusa n’Evanjili ya Matayo – “Evangeli Entakatifu eya Aisa-Masiya eyawandikibwa Matayo” nga eno yakubwa mu kyapa mu 1894 nga Mapeera amaze okufa (1890).

Bwe weefumintiriza ku ngeri abaminsani abo gye baakwatumu omulimu ogwo nga bayambibwako bannansi abaali batamanyi Lufalansa, ne basobola okutegeeragana, ggwe wamna ebirowoozo by’omukkiriwa tebiremu butagenda ku kyaaza ky’Eklezia ng’etandiika ku lunaku Iwa Pentekooti Mwoyo Mutuukirivu bwe yasoboleza abantu okutegeera Abatume bye baali boogera nga buli omu abitegeera mu lulumi lwe! (Ebikolwa bya Batume, 2: 1-11)

Ku musingi ogwo Kelezia mu Uganda kwe yazimbira okweyambisa Olivia Oluganda mu ntendereza n’entambuzay’emirimugaayoawamu’n’okuluwandiika.

Fr. Simeon Lourdel Mapeera and Dallington Muftaa who helped him to learn Luganda and translate the Catechism and the Gospel.
KABAKA MUTEESA I CATHOLIC MEMORIAL MUSEUM

MOTTO:
“Remember, Rejoice, Renew”

Located at Lubaga Cathedral
Archdiocese of Kampala
P. O. Box 14125, Mengo
Kampala Uganda

Its Historical Background
Kampala Archdiocesan named “Kabaka Muteesa I Catholic Memorial Museum” was blessed and opened by His Eminence Fernando Cardinal Filoni, the Prefect of the Congregation of the Propagation of Faith on Friday 27th October 2017. Besides being a memorial of Muteesa I, this museum is also a memorial of the Golden Jubilee of Kampala Archdiocese (1966-2016). It is also a memorial of Pope Francis’ message to us which he delivered in Lubaga Cathedral on the 28th November 2015 in which he invited us never to loose memory: “The first thing that I want to say to you is that you ask for the grace of memory...The main enemy of memory is forgetting....”

Among the many names proposed for this museum, “Kabaka Muteesa I Catholic Memorial Museum” was chosen because it takes us back to the origins of the Catholic Church in Uganda. It was Muteesa I who invited the missionaries to come to this country in 1875 and also warmly welcomed them at Lubaga Hill in 1879 where this Museum is located.
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The Mission of Kabaka Muteesa I Catholic Memorial Museum is:

- To Educate and evangelise the present and future generations.

Kabaka Muteesa I Catholic Memorial Museum

Its Nature and Scope

Kabaka Muteesa I Catholic Memorial Museum is national in nature. It will present the four (4) Ecclesiastical Provinces in Uganda, that is, Kampala, Gulu, Tororo, and Mbarara. It will have religious and cultural exhibits in forms of photos, artifacts, paintings, audio-visual aids, etc. An Ethno-Musical-Theatre will be part of this museum so that through drama and music we can depict our religious and cultural heritage.

Its Objectives are:

- To Remember, protect, present and promote the religious and cultural heritage (collective memory) of the Church in Uganda.
- To Rejoice in thanksgiving to God for the abundant fruits from the Evangelisation of Uganda.
- To Renew our Christian living and commitment.

23rd February 1879: First Encounter between Muteesa I and Fr. Simeon Lourdel Mapeera

This is the memorable and blessed day on which, in 1879, the Catholic Church was authorized by Kabaka Muteesa I to operate in this Country – Uganda. This day from now onwards will be an Annual Event. It will be a day of remembrance, rejoicing in thanksgiving to God and renewal in our Christian living and commitment.
READINGS OF THE MASS

First Reading – 1 Pt. 5:1-4
Beloved, I exhort the presbyters among you, as a fellow presbyter and witness to the sufferings of Christ and one who has a share in the glory to be revealed. Tend the flock of God in your midst, overseeing not by constraint but willingly, as God would have it, not for shameful profit but eagerly. Do not lord it over those assigned to you, but be examples to the flock. And when the chief Shepherd is revealed, you will receive the unfading crown of glory.

Responsorial Psalm – 23:1-6
Response: The Lord is my shepherd; there is nothing I shall want.

The LORD is my shepherd; I shall not want.
In verdant pastures he gives me repose;
Beside restful waters he leads me;
he refreshes my soul. R.

Even though I walk in the dark valley
I fear no evil; for you are at my side
With your rod and your staff
that give me courage. R.

You spread the table before me
in the sight of my foes;
You anoint my head with oil;
your cup overflows. R.

Only goodness and kindness follow me
all the days of my life;
And I shall dwell in the house of the LORD
for years to come. R.

Gospel Acclamation
You are Peter, and upon this rock I will build my Church; the gates of the netherworld shall not prevail against it.

Gospel Mt. 16:13-19
When Jesus went into the region of Caesarea Philippi he asked his disciples, “Who do people say that the Son of Man is?” They replied, “Some say John the Baptist, others Elijah, still others Jeremiah or one of the prophets.” He said to them, “But who do you say that I am?” Simon Peter said in reply, “You are the Christ, the Son of the living God.” Jesus said to him in reply, “Blessed are you, Simon son of Jonah. For flesh and blood has not revealed this to you, but my heavenly Father. And so I say to you, you are Peter, and upon this rock I will build my Church, and the gates of the netherworld shall not prevail against it. I will give you the keys to the Kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven.”

AMASOMO MU MISSA

ESSOMO I, 1 Petero 5: 1-4
Abagalwa ennyo, abakadde abali mu mmwe, nze mukadde munnamme eyalabira ddala ku bibonoobona bya Kristu, nze aligabana ku kitibwa ekija okweyeruera gye buija, mbeegayiridde: mulunde Eggana Iya Katonda lye mulimu; mulirabirire nga Katonda yenninyini bwe yandikoze.Timugobererangamu magoba agaswaza, wabula mukoze mutima; buli omu mu kitundu kye n’abata wa luwazo; wabula muyise bulungi, Eggana libalabireko. Kale nno Ssaabasumba bw’alirabika, mulifuna engule ey’ekitiibwa etegooka.

Oluyimba olw’okwebuulirira: Zab. 22: 1-6
Ekidd.: Omukama, annunda mpawo kye njula
Omukama annunda, mpawo kye njula. Omwoyo gwange yaguzzaamu enendisa. Yantwala eri amazzi gye mba mpummulira, omwoyo gwange yaguzzaamu endisa. (Ekidd.)

Yampisa mu bukubo obugolokofu olw’okubeera erinnya lye. Ne bwe nnaatambulira mu kiwonvu ekikutte enzikiza, sityaubenje, kuba ggwe olo nange. (Ekidd.)

Ontegereka olujjuliro ng’abalabe bange batunula. Omutwe gwange ogusiiga omuzigo, ekikompe kyange ne kibooga. (Ekidd.)

Ekisa n’omukwano bingoberere ennaku zonna ez’obulamu bwange. Nnaasulanga mu nju y’Omukama, emirembe n’ennaku. (Ekidd.)

OKWANIRIZA EVANJIRI

Alleluya. Ggwe oli lwazi okwo kwe ndizimba Ekelezia wange. Alleluya
EVANJIRI Matayo 16: 13-19
Mu budde buli, Yezu n’alaga mu kitundu ekye sezarea ekya Filippo, n’abuuzu abayigirizwa be, nti Omwana womuntu bamuyita ani? Bo ne bagamba, nti Abamu: Yoanna Batista; abalala Elia; ate abalala: Yerimiya oba omu ku balanzi.
Yezu n’abagamba, nti Kale nga mmwe mumpita ani? Simoni Petero n’ayanukula n’agamba nti: Ggwe Kristu Omwana wa Katonda omulamu. Yezu kwe kwanukula n’amugamba nti: Simoni mutabani wa Yona, weesiimye, kubanga omubiri n’omusaayi si bye byakubikkulira ekyo, wabula Kitange ali mu ggulu. Nange ka nkubuulire: Ggwe oli lwazi, ku lwazi okwo kwe ndizimba Eklezia wange; n’emiriyango gy’emagombe tigirimusobola. Era ndikuwa ebisumuluze eby’obwakabaka obw’omu ggulu: kyonna ky’olisiba mu nsi, nga ne mu ggulu kisibiddwa; kyonna ky’olisimumula mu nsi, nga ne mu ggulu kisumuluddwa.

**TWEBAZE MAPEERA (FR. MUKWAYA GERALD)**

<table>
<thead>
<tr>
<th>Ekidd.: Beebale Amansi ne Mapeera Beebale abaleeta ekitangaala</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Twebaze Mapeera Ne munne Amansi Abasaale baffe, Abaaleeta eddini eno.</td>
</tr>
<tr>
<td>2. Leo omugenzi Paapa mu budde obwo Ko ne Lavijiri Be baabasindika eno.</td>
</tr>
<tr>
<td>3. Kkumi na musanvu February omwezi Lukumi mu lunaana Nsavu mu mwenda</td>
</tr>
<tr>
<td>4. Baayita mu nkoola Mu bibira ebingi Mu mayengo mangi Ne bagoba e Kingungu</td>
</tr>
<tr>
<td>5. Baasanga Muteesa Ng’abalindiride N’abawa ekyalo ye Lubya mu Kyadondo</td>
</tr>
<tr>
<td>6. Baasomesa abantu Bawonya abalwadde Baabonabonanga Kyokka nga basanyufu</td>
</tr>
<tr>
<td>7. Muteesa yafa mangu, Mwanga omusika we, N’ayagganya eddiini Ng’ayagala eve mu nsi</td>
</tr>
<tr>
<td>8. Abasomi bangi N’abayigganya atyo, Abamu n’abookya Mu kifo e Namugongo</td>
</tr>
<tr>
<td>9. Matia Mulumba Ne Karoli Lwanga Ne bannaabwe abiri, Nebafirira eddiini.</td>
</tr>
<tr>
<td>10. Abajulizi abo olwa Ekyewuunyo Eddiini ne tinta N’okutuusa kaakano</td>
</tr>
<tr>
<td>11. Twafuna abasumba Ne Kalidinaali N’Abaseseredooti Era ne Bannaddiini</td>
</tr>
<tr>
<td>12. Obugunjufu obwo Amasomero ago Amalwaliro okwo Byonna byaleetwa eddiini</td>
</tr>
<tr>
<td>14. Bikira Maria Nnyaffe mu Uganda Yongera okukuuma N’okutaasa ensi yaffe</td>
</tr>
<tr>
<td>15. Tuli bagumu nnyo Yezu ekiigangaala Atumulisa ennyo Nga tugenda mu ggulu.</td>
</tr>
<tr>
<td>16. Mukama Katonda Kuuma eddiini yaffe N’abasaale baffe Besiime eyo mu ggulu</td>
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</tbody>
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IN THE FOOTSTEPS OF MAPEERA, AMANS AND THE UGANDA MARTYRS

TO SPREAD THE GLORY OF GOD AND TO BUILD HIS KINGDOM